China's Millions

1895.

EDITED BY

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

Illustrated.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.

CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.
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LOCK ON THE GRAND CANAL AT TS'ING-HIANG-PU.

1895.

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MORGAN AND SCOTT, 12, PATERNOSTER BUILDINGS, E.C.
CHINA INLAND MISSION, NEWINGTON GREEN, N.
The Lord Jesus had been setting before His disciples the measure of forgiveness that they should exercise towards one another as brethren, and when they learned that they were expected to forgive without respect to the number of offences, provided only the condition of repentance was fulfilled, they said, "Lord, increase our faith"—as if God had demanded something from them without giving them the necessary amount of faith to enable them to respond to His demand. The Lord answers their suggestion first of all in the words: "If ye had faith as a grain of mustard seed," etc. If we are really trusting God at all then the greatest of God's requirements will not appear to be impossibilities, and if we are not in the attitude of faith we shall not be able to respond to the least of the Master's desires.

Again, in the verses which we are specially considering (vs. 7-10) the Master brings before them an incident from everyday life. When a servant who has been ploughing, or feeding cattle, returns from the field, does the master bid him attend first to his own wants? Not so; the servant must first gird himself and serve the master's table, and then he may eat and drink for himself. The point of the Lord's illustration is reached in the question: "Dost he thank that servant because he did the things that were commanded him? I trow not." And now we have the application—"So likewise ye, when ye shall have done all those things which are commanded you, say . . . we have done that which was our duty to do."

In God's requirements there are no exorbitant demands. Unbelief sees God asking from us that which we have not capacity to give, while faith sees God requiring us to do our duty, and she recognizes that grace makes it possible for us to respond.

When we turn to the incident recorded in Mark xiv. we cannot but be struck with the contrast between Mary's position and that of the disciples, which we have been considering. She did not come to the Lord to ask how much of her treasure she must offer to Him, but, in the glad liberty of a heart that was "all for Jesus," she had evidently taken all her savings ("more than 300 pence," or over £30), and having therewith purchased an alabaster box of ointment, she poured it forth upon the person of her Lord.

There were some who were made angry by her action; they could see in it nothing but a waste of the ointment. They saw no reason why Christ was worthy of such devotion as this gift expressed, and the darkness of their own hearts found excuse in the suggestion that it might have been sold and the proceeds given to the poor. How often the holy enthusiasm of a heart that would exceed all ordinary conventionalities in its service to the Lord is met by the opposition of those who, while they cling to the world, would yet hide from themselves their true condition in suggestions that some better use could be made of the life—in some service that would be less powerful in its testimony against their own worldliness. When any one to-day is led forth in whole-hearted sacrifice of position, or wealth, or ease for the Lord's sake, are there not always those standing by who, not feeling themselves the mighty constraint of Divine love, are ever ready to murmur against the sacrifice, and say that the life in question is being thrown away?

How differently the Lord estimates the offering! What joy must have filled His heart as the ointment was poured upon Him—a token that at least one human heart esteemed Him worthy to receive all that it had to give! How graciously the Lord shielded His child, whom He understood, from those around who murmured against her: "Let her alone; why trouble ye her? She hath wrought a good work on Me!" How lovingly He explains that "she is come aforeshand to anoint my body to the burying," and how gloriously He expresses His appreciation of her love in announcing that "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."

The Holy Spirit of God working in this human heart had so revealed the love of Jesus that, ere she was aware of it, her inclinations had become wedded to her duties, and without ever thinking that she was giving much, she had given all.

January, 1895.
The Court-yard of an Inn.

The little place before us. Close and windowless, it took some moments to get accustomed to the darkness, and then we gradually discerned, to our dismay, that it was just a horrid opium den. Four beds against the wall gave room for six or eight men to smoke at a time. On a couch at the upper end lamps and pipes were laid out; and in a drawer of the table little pots of prepared opium were waiting ready to hand.

"Is this the room in which we are to spend the night?" was the almost involuntary exclamation.

"Yes," poor father answered, ruefully; "and the question is whether its inhabitants are to be counted by hundreds or by thousands!"

Certainly it was a filthy place. And in that dim evening light it looked more than ever repellent. However, we made the best of it, spread our oil-cloth coverings over the question¬able looking couches, and prepared our evening meal. A little later, while glancing with somewhat gloomy feelings around the un¬attractive spot, from unswept floor to windowless mud-walls, and dark, tiled roof, I saw a lovely sight that made my heart beat quick with joy. Up there amongst those grimy rafters, one saw a small, square hole that framed a tiny bit of dark blue sky. And in the very midst of it hung one glorious, shining star—some splendid planet, radiant, calm, and oh, so comforting!—speaking of other worlds than ours, of other scenes than these. I looked until my heart thanked God, and was lifted up and strengthened.

Friday morning, May 25th, 1894, 5 a.m.

There stands the little house amongst the trees, I see it still, as we journey painfully along our toilsome way. The early morning sunshine spreading through the misty air falls in soft beauty on the quiet scene. It was only a few moments that we spent there; it was only a very little talk; just the briefest contact with that sad, dark life; but how my heart goes out to her in love and longing!

Scarcely half an hour ago we drew near the little place, shaded with fine old trees, and our barrowmen put down their loads and turned aside to seek refreshment at a friendly inn. Very few people were abroad, and no one seemed to notice us, sitting quietly in our barrows in the middle of the dusty road. Presently, however, a brown, old, wrinkled face puffed out of the doorway, crowding the doorway.

Later.

It is evening, and we have found shelter for the night at a little place called the "Six Mandarins' Inn." It was already dusky when we arrived, and but few people seemed to notice us. The inn promised well, for it possessed a private room, which was put at our disposal "for the ladies." Very thankful for the quiet and absence of crowds we went to inspect this place, and found father and Howard there before us. Close and windowless, it took some moments to get accustomed to the darkness, and then we gradually discerned, to our dismay, that it was just a horrid opium den. Four beds against the wall gave room for six or eight men to smoke at a time. On a couch at the upper end lamps and pipes were laid out; and in a drawer of the table little pots of prepared opium were waiting ready to hand.

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and no hesitation in the kindliness with which those toil-worn hands clasped mine, and the dear old thing began at once her friendly queries.

Where had the strangers come from with their white faces and kind brown eyes? Were we two husband and wife? And where were our little children? Whither were we journeying, and what was our business? Were we going up to Hō-nan to open a foreign shop?

And then she wandered on garrulously to tell us all about her own affairs. Yes, she had once been better off, but now was all alone in the world, and very poor and sad. She had had seven sons; but they turned out unfaithful, and did not nourish her in her old age. Now all are dead but one—and he is a wretched opium sot. Better to have no sons at all than such as hers! At seventy-five she is left alone and unprovided for, half blind and wholly desolate.

Dear, sad old soul, how my heart ached for her, with her weary, careworn face and loveless life, and the dark, unknown future so near ahead! We spoke to her tenderly of the love of God and of the happiness of heaven. Would she not like to go there when this poor life was done? Is it not nice to know that up above the sky is One Who loves and cares? She looked at us a moment wonderingly, and then replied with emphasis:

"Ta puh kwan hien si." "He does not care about our small affairs!"

And as to the happiness of heaven, all she would say was, shaking her old head sadly,

"Teh puh too! Teh puh too!" "It cannot be obtained!"

In vain we tried to explain to her that there is a plan, a way.

"Tsen-mo. Tsen-mo," she reiterated. "Tsen-mo teh teh too?" How can such happiness be for such as I?"

It was very pathetic to see and hear her. We could not make her understand, and the moments were so few. Her mind was very dark. All she could say was still the same.

"Tsen-mo teh teh too?"

And then the barrowmen were ready, impatient to go. Slowly and sadly we moved away, with the friendliest farewells from the dear old woman. My heart was very full as I watched her standing there, the morning sunlight falling upon the little mud-walled cottage, but no light shining on the dark old face.

"How could such happiness be found? How could it be for such as I?"

Very pretty looked the little hamlet standing there amongst its trees, with the far-stretching country all around, rich with ripening harvests. She had lived in its shelter all her long, long life, but had never seen foreigners before; had never heard of a God Who concerned Himself with the affairs of a poor old woman, or of any way to reach the blessedness of heaven. As we passed out of sight, she stood alone in her doorway, and I still could hear her sadly saying,

"Tsen-mo teh teh too?"

Progress in Western China.

FROM A PRIVATE LETTER FROM MR. B. RIRIE.

Since I wrote last we have received another by baptism. Oh, how slow they are in coming forward! Yet we feel we have much to praise God for when we look back to the time we came here, six years ago, and were driven twice from the city, and a third time narrowly escaped a riot. There are about ten women and as many men asking for baptism, and the sky is brighter than ever before. We have long prayed for more workers and expected some for C.I.M. One—my wife—has come, and now it pleases God to send the others by other Missions. Dr. and Mrs. Kilborn are getting ready a hospital here, and six members of the A.B.M.U. have also arrived, and all have been able to rent houses without hindrance. There is plenty of work here for all of us, and for many more; for supposing we could reach fifty fresh persons each day, teaching them the elementary truths, and do so 300 days a year, during the past six years we would only have reached 180,000. It would take ten years more for two or three of us to reach the population around us, which numbers some two million souls.

Pray for us that we may have much blessed reaping in Kia-ting. There are many who would like to worship God with us and keep their ancestral tablets at the same time. Others feel too weak to give up opium, and, humanly speaking, it would kill them to do so. Several call themselves enquirers who are thus circumstanced. Some are very old and others far gone in consumption.

On May 26th (the birthday of C.I.M.) the Lord gave us a little daughter. My wife was very ill for three days, and in answer to earnest prayer she is now quite well. One of the Christians ran for medicine to Chen-tu and back—a distance of 250 miles—in three days! It was the young farmer who was baptised in the spring. He happened to be in the city, although he lives thirty miles away. Now wonderfully the Lord provides for us in China!

We hope to unite with the Chen-tu missionaries for a preaching tour to the out-stations, Tsin-shen, Mei-cheo, Tan-lin, and Ts'iong-cheo during the whole of the month of October. There will be about ten foreign and native workers.

There is much to encourage just now in many parts of the field. Praise God.

THE DRAGON BOAT FESTIVAL.—Returning by boat one day from visiting some of our scattered Christians, we found ourselves in the midst of the proceedings of this festival, the main idea of which is holiday making. It is really a sort of regatta. Some dozen or more boats, with a dragon for figure-head, manned by half-naked youths, and decorated with branches of trees and pieces of coloured cloth, race up and down the river, accompanied by the beating of gongs and firing of crackers. Thousands of excited people who live by the river on the city side line the bank and shout vociferously. Every available junk is utilised for the occasion, so that for a considerable distance the river is full of them, all filled with men and women, boys and girls, in holiday attire, feasting and making merry. We had to let down our sail and feel our way slowly up the river. We did not thus run the gauntlet without some pleasantry at our expense; but it did us no harm, and probably added to their enjoyment.—E. P., Ning-kwo Fù.

"HOW LONG HALT YE BETWEEN TWO OPINIONS?"

—Until August 30th the heat was excessive—much hotter, the natives said, than ever they had known before. The crops were scorched, and we could not buy meat, fish or eggs, and scarcely any vegetables. Daily from two hundred to six hundred men and boys walked in from distant villages beseeching the idols for rain. I can scarcely describe the sight, as in the burning sun they paced the streets carrying idols, beating drums, and half howling, half shouting. Still rain did not come. The native evangelist preached all day long, telling the people that rain ceased! The evangelist told the people plainly that God would not pity them if they prayed to idols. At evening prayers, while we were praising God for a shower, a heavy thunder storm came on. Again for three days the sun was fearfully hot. The people in the villages almost got beyond control, walking into the city during the night and making much noise. At last they stopped praying for rain and we have had a little.—G. A., Tsih-ki.
A Chinese Pastor and his Epistle.

Pastor Hsi, whose likeness appears in the accompanying group, is perhaps one of the most striking characters in the Chinese Church. Along with quite a number of others, to whom reference has from time to time been made in these pages, this once haughty Confucian scholar is now both a prophet and an earnest of what God will yet do for the native Christians of China in order that, through them, their country may at length be evangelised from end to end, and the gospel preached in the power of the Spirit to every creature.

Even when but eight years old he was different from most other boys. "What is the use of being in this world, men find no good?" he said to himself, and wept at the thought. What was the use of studying and attaining to the position even of a Mandarin, for, sooner or later, one must die. He always feared the thought of death, and years afterwards sought refuge from it in the tenets of Taoism. But sickness seizing him his faith in that system was overthrown. The prosecution of his profession as a barrister was also seriously interfered with, and in his growing distress he resorted to opium. Strenuous efforts subsequently made to break from the habit proved futile. The outline of his ultimate deliverance and entrance to the way of peace as given in the report of the Hung-tung Conference of 1886 is deeply interesting.

Ordained at that Conference as Pastor he has since been much used of God to the eternal salvation of many who have passed through his numerous Opium Refuges, and the striking story of his life is interwoven with the spiritual history of the whole neighbourhood. His life is very simple, and his testimony to those around most definite and powerful through the indwelling of the Holy Ghost.

The following letter addressed by Pastor Hsi to the father of one of our missionaries, and kindly placed at our disposal for publication, is deeply interesting and instructive. As in a glass we behold in it not only the natural workings of the Chinese mind and character, but deeper still, what the Holy Spirit can do in the heart of an obedient and believing Chinaman. The former may produce a sympathetic smile; may the latter provoke to a like obedient faith. Verily "The Lord behelotheth all the sons of men... He fashioneth their hearts alike."

The Epistle (translated).

By the grace, love, and commandment of our Lord (I may address you as) beloved and honoured General —

Though in body I cannot come and salute you, yet in spirit I have long ere this been with you enquiring after you. May the Lord relieve you of your sickness, that you may again become strong. From the time that I heard my much loved pastor, Mr. —— say that you were ill, I have not ceased to pray that the Lord would with His own hand heal you. On a certain night, while engaged in fervent prayer, the Holy Spirit put it into my heart to give two kinds of medicine to my pastor, Mr. ——, that he might carefully hand them on to you to take. The one kind is red and is called "Ho-Lo-Shu"—a supplementary pill, good for curing all kinds of weakness in hands or feet. Take eight pills in the evening with boiling water. The second kind is black and is called "Huan-sha-tan"; it helps to strengthen aged people, either man or woman; both sexes may use it. Take twenty pills every morning. I have prayed again and again that the Holy Spirit would guide me aright in giving you these medicines.

Now what really can be the purpose, the intention, of our Heavenly Father in all this? Surely it is this: You have taken several of your sons and laid them upon God's altar, for
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the preaching of the truth in many lands and for the salvation of men; their work is of all in the world the most important, and from earliest ages until now the most precious (in His sight); therefore the time must come for such work to pass through a term of fiery testing.

Last year one of your beloved sons left this world to go to his home in Heaven. This year you yourself are ill, and your honoured wife is not well. The Lord Almighty wants to perfect this your work for the salvation of men, which must therefore for a time be tried with fire.

It was our Heavenly Father who led me to hand over these two bottles of medicine. He desires also that I should show to you, venerable sir, something of that true love which is obtained through the Cross of Christ. For it is not the mere taking of a medicine that is of any good, but it is that of which the medicine is a proof.

Receive this, then, from your humble servant: it is fervent love out of a pure heart, that you may know that your labour has not been in vain. So while you are being tried, each country is reaping the blessing. This is, indeed, following the example given by our Heavenly Father who gave His Son to save the world. How great will be your reward hereafter!

Furthermore, I pray our Heavenly Father that He will use the medicine I have given you in just the same way as He used the clothes and apparel of the Apostle Paul, and that He will quickly cause your body to be healed.

And now I ask for the welfare of your honoured wife, and beg to greet all those who pray for China with its various provincial churches; those who help in prayer; those who help the C.M.F. with their money; all pastors, pastors' wives, and teachers—indeed, the whole family of the kingdom of Heaven, both brethren and sisters. Peace and happiness be to them all!

I beseech them all to pray earnestly for me in my work to which the Lord has appointed me for the salvation of men and women by the opening of opium refuges in the several provinces of Shan-si, Hon-nan, Shen-si, and Chin-li that God may help me in my weakness.

May the Holy Spirit lay the life and work of Pastor Hsi, and all the other native Christians of China, so strongly upon the hearts of our readers that through much prayer in the Spirit new possibilities of grace may be opened up within them. The present war will doubtless have an effect of unlocking for the Gospel doors greater and more effectual than ever before. Who will give himself to that ministry of prayer for the saints, which is perhaps after all the main agency employed by the Holy Ghost in advancing the Kingdom, and so hastening the coming of our Lord Jesus Christ?

"Tokens for Good."

By Miss Leggat, She-Ki-tien, Ho-nan.

In view of the return of Mr. and Mrs. Herbert Hudson Taylor to China, Miss Leggat's tidings of the work in She-Ki-tien, the sphere of their former labours, will have an additional interest.

I pray our Heavenly Father that He will spare you, venerable sir, and your honoured wife yet many years in peace upon earth. Amen.

Written with his own pen by your humble servant,

1817 — trusting in the Lord.

Victorious over the devil.

A lady belonging to another Mission, who recently met Pastor Hsi, writes of him in the following terms:

"He seems to have such wonderful power in casting out devils, the devils recognising him as God's servant the moment he comes face to face with them; and then he is truly a man of prayer, praying about the minutest details of his life. On one occasion a relation of his, an ungodly man, asked him to lend him some men to reap his harvest, and Pastor Hsi promised him ten. The same day, one after the other, three of his men got ill, and Pastor Hsi asked the Lord the reason of it, and while praying he remembered that he had not prayed before promising his relation help for his harvest; so he confessed his sin and told the Lord that he would not send them, but then he said, 'But, Lord, if I don't, I shall have told a lie.' Shall I let him have five and bear witness to him about it?' So he decided to do that, and did it. That is what the man is, so simple, so prayerful, and willing to do the right thing, although it may bring him any amount of ridicule. As soon as his mind was made up, all the men recovered.

"His converts have exceedingly bright faces, some of them it was quite a treat to see; and they love him so, and no wonder, for he lives for them, taking any inquirer in and feeding him for three months, if he is poor, he, in return, doing any work required of him. At the end of the three months, if he proves satisfactory, he is kept on and food and clothing given him, and, best of all, he gets them thoroughly saved."

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Word of God is so strong that weariness of body is forgotten in the thirst of soul.

The daughter of one of the other women was to be married one Monday, and the mother thought she would be unable to come to worship on Sabbath, because she would be busy baking bread and getting food for the feast prepared. I quietly asked her to repeat the fourth Commandment. She did so, and I said, "Does God say, 'Remember the Sabbath day to keep it holy,' but when you have a daughter getting married on Monday, you may stay at home and make preparations for the marriage?" She smiled, and said "No." I counselled her to pray and work a little harder during the week, and she would see that Jesus would help her. The next Sabbath she came in, her face beaming, and I gladdened her heart by giving her a piece of soap to carry back to her daughter as a marriage present!

Another morning when coming in to worship, the women told their landlady that they were going into town to see some relatives; but when crossing the river on their way in their conscience rebuked them, and they said to each other, "I think we have committed a "presumptuous sin." I had been teaching them the prayer, "Keep back thy servant also from presumptuous sins; let them not have dominion over me," and the Word of God proving "quick and powerful" in their hearts, condemned them. They came to me like little children, and asked if they had done wrong, adding, "You know we really are seeing our relatives when we come in to worship." I told them not to be afraid to show their colours; the Lord would stand by them if difficulties should arise, and perhaps by their steadfastness their landlady might be won for the Lord. "Why," said Mrs. Shu, "her heart is terribly hard. I have spoken to her several times about believing in Jesus, but she just storms at me, and says, 'I called you in to rebuke you, and you are actually preaching to me; get you gone, I will have none of it.'"

Several months ago an old woman came to our meetings for the first time. The Gospel seemed to take hold of her heart, and shortly after coming in one Sunday from her country home, seven ¼ distant, she opened out the little napkin, in which her dinner was wrapped, and exultingly produced her "Lao-tao-ie," or kitchen god. When tearing it down from off which her dinner was wrapped, and exultingly produced her piece of soap to carry back to her daughter as a marriage present!

"Do you not think I might take a strong dose of opium, and so get quicker there?" she said. I told her if she did that, Jesus would not permit her to enter. "Oh then," she replied, "I must just wait until He calls me." "Perhaps Jesus may want you to live a few more years to witness for Him in your home," I said. "Nay, you must not pray that prayer for me," she answered in alarm. "I don't want to live long here when heaven is such a glorious place."

Then, turning round to another visitor who had come in during our conversation, she repeated all that I had said about heaven, and added, "But people who go there must wait until Jesus calls them; they must not take their own life."

After narrating some further incidents connected with the work, Miss Legget concludes with these words:—Oh, China, China, how much need hast thou, with all thy superstition and cruelty, to hear the song of the angels, and to know that peace on earth and goodwill toward men that Jesus Christ came to give! Keep praying for us, beloved friends, even as we do for you.
The New Year.

In issuing our first number for the Year 1895 we desire most heartily that God's richest blessing may rest on our many readers during the year which has now opened to us.

The past year has been one of much trial in the Mission, owing to the great and long-continued heat of the summer. A number of valued workers have been called to their rest, while the health of others has suffered considerably. And the war in China, although only affecting the work indirectly hitherto, has nevertheless been the cause of considerable apprehension.

As we go forward into another year we would earnestly invite you to join with us in prayer that the Lord will graciously spare the lives of His servants in the field, and strengthen any who may be weak; and that He will overrule the course of the war for the furtherance of His kingdom, bringing it to a speedy termination. We have now reached a point in our work when—on account of a large body of our workers having sailed for China about the same time some years ago—very many must necessarily come home on furlough, and this seriously impairs the efficiency of our staff in some districts. Special prayer is needed for those workers who have to bear additional burdens when others must leave the stations on furlough. We have again to praise the Lord that during the year now past journeying mercies have been vouchsafed to all our brethren and sisters proceeding to and returning from China, and that much blessing has rested upon their intercourse with fellow-passengers.

We require to seek from the Lord many more men, His own chosen and sent ones. The harvest still is great, the labourers still are few.

We are thankful to say that we can continue to acknowledge the faithfulness of God in supplying our ever-increasing needs; but we desire to point out to all our friends that it is due to the low rate of exchange now prevailing that the remittances of the past year have been just adequate for our absolute requirements, and as there are now more workers in the field than there were a year ago, and it is always possible that the value of silver may slightly rise, we must continue in constant and definite prayer that our God and Father will graciously increase our income.

We are very glad to mention that a considerable increase has taken place recently in the circulation of CHINA'S MILLIONS. We require to seek from the Lord many more men, His own chosen and sent ones. The harvest still is great, the labourers still are few.

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With sorrow we lately chronicled the death of Mr. Thomas Eyres at Chefoo on 31st August, and now news has come that his wife—to whom he was married only a year ago—followed him into the immediate presence of the Lord on October 9th, her new-born babe preceding her by two days. Will our friends join with us in earnest prayer for those who, while mourning the loss of these devoted workers, yet rejoice that they are "with Christ which is far better." "Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

In the course of his deputation work, Mr. Marcus Wood has now found his way to the south coast. Meetings have been held in Weymouth, Bournemouth, Torquay, and other places. Messrs. Beauchamp and Cecil Polhill-Turner accompanied him on this tour, the latter for only part of the time, however. Mr. Islay Drysdale has meanwhile penetrated to the extreme north of Scotland. His meetings in the Orkney Islands, Caithness, etc., are said to be the first ever held by the C.I.M. in that district.

Mr. and Mrs. Herbert Hudson Taylor, and Mr. and Mrs. Frank McCarthy (who recently came over from Canada), return to China, with their children and Miss L. Smith, on 20th December, and by the time this number reaches the hands of our readers will be well on their way. We trust their going forth once more may evoke much prayer for their preservation on the voyage, and deep blessing in the work which awaits them in China.

A disastrous fire, which rendered homeless some 3,000 families, occurred at Chung-king in August last, soon after the day set apart for the worship and propitiation of the Fire-god. The various mission premises of all the four Societies escaped unharmed. A similar fire, which destroyed 200 or 300 homes, took place in the previous year at precisely the same time. Occurrences of this sort are not
in frequent in heathen lands, and can be explained in no other way than by recognising the finger of God.

The annual volume of China's Millions is now ready. Prices 1s. 6d. and 2s. 6d., post free. Our latest large map of China (coloured) has been inserted as frontpiece, and the volume thus possesses a special value. We regret that it proved impossible to obtain a new photograph of Mr. Frost from Canada in time to have it engraved for the frontpiece as proposed.

A new edition (second) of Vol. II. of "The Story of the C.I.M.," by Miss Geraldine Guinness (Mrs. Howard Taylor), has been prepared. The two volumes may be had either from Messrs. Morgan and Scott or from our own offices, at 3s. 6d. each, post free.

The timely words addressed to Candidates for Missionary Work by Mr. C. H. Judd, of Ning-hai—presently at home on furlough after many years of faithful labour in China—have been reprinted in tract form from China's Millions under the title "Whole-hearted Sacrifice." Copies (25 for 1s.) may be had from our offices.

We desire to call particular attention to the request on page 6, for the return of all the old set of missionary boxes.

In a letter from Shanghai, dated 2nd November, Mrs. Taylor mentions that she had heard that day by wire from Mr. Taylor, who was then at Ping-yao, in Central Shan-si, that he appears to have been well. Mr. William Russell has accompanied him on this journey.

We stand in urgent need of a new Principal for the Protestant Collegiate Boys' School at Chefoo, and shall be glad to hear from any servant of the Lord, fully qualified, and willing to serve Him in China in this capacity.

Miss Williamson and Miss Williams have returned from Sweden, deeply impressed with the intense missionary interest which they found amongst all ranks and classes, and full of thankfulness to God for all that He permitted them to see and do for Him. We publish elsewhere a short outline of the tour. Great and effectual doors are being opened in China and other heathen fields, and God is preparing His people to enter them. If the young men of our own country will not awaken to their privilege and responsibility, the opportunity which might have been their's will for ever pass to others.

"He that hath an ear let him hear what the Spirit (now) saith unto the Churches.

We deeply regret to have to record the death of Miss L. Mildred Forth. After about seven years of singularly self-denying and devoted labour in China, during which time those who knew her were impressed by her beautiful character, Miss Forth returned home invalided, and only arrived about six weeks ago. Shortly after her arrival, though in much weakness, she wrote brightly, and appeared to fully anticipate the recovery of her health. But this was not to be. She steadily and rapidly declined, and on Saturday, December 8th, at Leicester, at the house of her father, the Rev. J. C. Forth, she painlessly and peacefully passed away.

"Not passed away the love
So rich, so true, so pure,
But perfected above;
For ever to endure."

The Rev. C. G. Moore, who was present at her farewell meeting in Leicester before she left for China, conducted the funeral service. Her bereaved parents and family have our truest sympathy, and we ask for them in their sorrow the prayerful remembrance of our readers. In our next number we hope to give some further particulars.

In Memoriam—Mrs. Adam.

BY MRS. J. HUDSON TAYLOR.

FROM far away Kwei-chau the Lord has taken to Himself one of His dear children, our sister, Mrs. Adam (née Haynes), who came to us from Canada in 1891. Dr. Pruen tells us that on August 12th she had felt remarkably well, and, in addition to attending two of the public services, had a happy time singing hymns with her husband; but that evening she had a return of the remittent fever, of which she had had a mild attack three weeks before. On Wednesday she gave birth to a little daughter. The fever continued, and on Thursday afternoon she tried to comfort her weeping husband as they dimly foresaw what must happen. On Friday morning she knew that she was dying, and said: "I am pleased with the will of God." She then passed into coma, and died that evening, August 17th.

Dr. Pruen continues:

"Though the messenger, their cook, ran sixty-six miles in twenty-four hours, I was unable to reach Gan-shun until Saturday afternoon. I arrived to find her coffin in the Guest Hall, and that she was laid out in the adjoining room, her face looking beautiful. It was wonderful how Mr. Adam was sustained during these eighteen hours without the presence of a fellow-countryman; surely the Everlasting Arms were underneath. During these trying days the native Christians were most kind, one of the women at once becoming wet nurse to the baby.

"At the grave, Mr. Adam said: 'When my wife was in Kwei-yang she was told that it would be dangerous for her to live in Gan-shun because of the malaria; yet she was willing to go, hoping to help you women to trust in Jesus.' To the men, he said: 'God asks my all, my wife, my babe; He gave them to me; I willingly let Him take them back.'"

Mr. Preedy writes:

"Mr. Cecil Smith and I returned last Saturday, August 18th, thankful to God for journeying mercies, and the privilege of being His unworthy messengers to these people, and found very, very sad news awaiting us. When we started out we left Mrs. Adam in very good health; on our return she was dead. Dr. Pruen told us that if he had been here he could not, humanly speaking, have saved her life.

"Poor Brother Adam is in deep sorrow—both his wife and little one taken away. Praise God for the grace vouchsafed to him. At the grave he bore a brave witness for Himself one of His dear children, Mrs. Adam, our sister, who has gone to be with her Lord.

We deeply deplore the loss of this precious one.

"Our devoted cook started at midday in pouring rain for Kwei-yang to fetch Dr. Pruen, and the dear fellow walked on and on until just before breakfast."

"On Saturday Dr. Pruen arrived, and the brethren Smith and
Preedy returned from their journey. Such a comfort they have been to my desolate heart, and the Christians have all shown great sympathy, and not the least my Manchu friend, Hsieh; but the greatest comfort to me was that wee Mary was a living babe. But alas! the LORD saw fit to take her from me too, so that He has taken all. 'I was dumb, I opened not my mouth, because THOU didst it.' This is indeed a sore trial, but the LORD is having mercy upon me, and I can say, 'Though He slay me yet will I trust in Him.' As I told the crowd yesterday at the grave Jesus could heal broken hearts, and He would heal mine. Pray for me and for our relations that GOD may 'bind up our grief' (Ps. 147, 3, marg.), and that I may truly profit by this greatest of trials.

"The Christians from Gan-shun-chau heard of the departure of their shepherdess," on LORD's day evening, and they at once started and walked over night, so as to be in time for the funeral. They were stopped on the road by heavy rain, but came in next morning a little after daylight. I thank GOD for so much real sorrow and sympathy as they have displayed. The LORD bless them. Mr. Hsieh came on Saturday morning, and told me to think of my wife as being happy with JESUS. When I took him in to see the corpse of my departed wife, he said: 'Oh, that is not 'the shepherdess'; she has gone to be with the LORD.' On the same day he sent one of his men with letters to the Kwei- yang friends, and he attended the burial services both in the hall and at the grave. 'The LORD gave and the LORD hath taken away; blessed be the Name of the LORD.'

In Memoriam—Thomas Eyres.

BY J. A. STOOKE, CHEFOO.

T was my sad privilege to be with Mr. Eyres during the last six hours of his earthly life. Hearing that there was a change for the worse, I hurried down at 6 a.m. to relieve Mr. Alty and assist in the nursing. I found the sick one quite conscious, but Dr. Douthwaite (who had been unremitting in his care and attention) told me that about two hours previously the fever had been as high as 107 degrees.

I had a sweet time of fellowship with Mr. Eyres ere finally he became delirious. He gave many strict injunctions to tell our fellow-workers to be quickly ready, as the LORD Jesus was coming soon. I shall never forget the intensity of his words: 'Tell them to be quickly ready; He is coming soon.'

Very soon the LORD came to claim His child; for after three hours of restlessness and struggling he passed quietly away at ten minutes past one o'clock p.m. on August 31st.

I have had many happy seasons of fellowship with Mr. Eyres, when he and his dear wife used to visit us at the Chefoo Sanatorium, and during those days of close intimacy I was struck with his warm and abiding affection for the Chinese amongst whom he worked in and around Ning-hai. This love for the souls and bodies of men often led him to attempt more than he really had strength to accomplish. There are scores of Chinese to-day who will never forget the whole-hearted fervour with which our brother laboured for GOD and the souls of men. One could not fail to notice the loving simplicity of his character, which showed how deeply he drank of the spirit of his MASTER.

As we bore his body to the grave in our beautiful little cemetery on the following afternoon we little thought how soon his dear wife would follow him into the glory. In little more than a month she too had passed away. Our hearts were pained at the double stroke; but the MASTER had need of them, and as workers together with Him we have the joy of knowing that ere long we shall be reunited, and together join in the Marriage Supper of the LAMB.

The Trial of Faith.

BY A. LUTLEY, KIH-CHAU.

LAST winter two Christians, Mr. Uang and Mr. U, were sent by the native Church at Ta-ning to a small town in the district of Jong-ho. They are both simple farmers, and very poor scholars, but Mr. Uang especially is a man filled with love to the LORD and souls. At first they had a very trying time. No one would come into the Opium Refuge to break off opium, and all treated them with suspicion, so that they had little opportunity for preaching the Gospel.

At the end of about a month and a half their money was all done, and only one had come into the Refuge. Mr. U returned to Ta-ning to seek Pastor Chang's advice, and ask if he could give them a little more money. Mr. Chang sent back to say that as there was only one man in the Refuge, they had better give up the place, and come home. When Mr. U returned with this message, Mr. Uang was much cast down, and said he could not go home until someone believed the Gospel. He decided to send to his own home, asking them to send him some coarse flour and a few hundred cash. They then spent the whole of the Sunday in fasting and prayer. From Saturday till Monday no food was touched, and they pled with the LORD to give them some souls before they returned home, and also to influence the people to come into the Refuge to break off opium. The very next day, I think, a man came from a village ten miles distant, saying that his child was very ill, and asking if they could do anything for him. They replied by telling him about the true GOD. He could heal the child if he would trust HIM. They offered to pray for the child; and, after further conversation, they all knelt down together, and these two men poured out their hearts in earnest prayer, asking that GOD would glorify His Name. They believed the promise that, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." The man left them and went home, and, to his delight, his child was almost immediately well.

He returned to tell Mr. Uang and Mr. U, and from that time the whole family became interested in the Gospel. Not long after the two brothers destroyed their idols, and with their families commenced to worship the true GOD. They have since passed through a time of severe trial. One of their children died, and the neighbours all said it was because they had offended the gods by destroying their idols. Thank GOD, they have come through the fire. The faith of the younger brother and his wife was, however, severely shaken for a time. The elder brother is one of the brightest and most satisfactory converts I have ever met in China.

The faith of Mr. Uang and Mr. U was much strengthened by this answer to their prayer, but still no one came into the Refuge. So they decided to spend the next Sunday again in fasting and prayer, and the LORD again heard them, for that very day a man came to say that he and several others wanted to break off opium. It was the depth of winter, and the sky could be seen through the roof of the room in which the two had for the LORD's sake been living. "We cannot come here," the man said, and offered a place of his own. The two brethren recognised the LORD's hand in all this and the answer to prayer, and their hearts were filled with joy and thanksgiving. In a short time they had moved their few belongings into the new house, which proved to be a warm, comfortable cave-room.

During the following month two or three families gave up idolatry, and two or three of the men that broke off opium in the Refuge give promise of being truly converted.
I THINK you will be interested to hear a little of our Saturday prayer-meeting here. We like to see the notes of the home meeting. Last Saturday we had an average attendance of our own large household, and a dozen or so from outside, missionary and other friends, among them Dr. Faber, Dr. Barchet and Mrs. Parrott.

We first had special prayer about the war, asking for wisdom and grace to glorify God at this critical time, remembering that He is over all. We had just heard that the wish had been expressed by a consul that some of our lady-workers should be recalled from their stations, and some of us who knew it felt concerned about it, and had the possibilities that might lie before us impressed on our minds.

Mr. Stevenson told of the letters and baptisms of the week, and prayer and praise followed. Mr. Botham, who had arrived with his dear wife and little boy, then told us of his work, and that though none had been baptised, yet in all their large district of twenty-one cities and sixty-three towns on the plain prejudice had given way, and God had given them many warm friends and almost too hopeful enquirers. One thing that he said I felt I must pass on as I felt it would help many. He told us that with the people coming about them early and late, it used to be a constant problem to himself and his fellow-workers how to maintain their own spiritual life. So they made plans of early rising, getting time for helpful reading, etc., but with all their efforts could not get on satisfactorily until one day his eye fell on the words, "Your Father feedeth them," and He saw that they were to live by faith. He sent the message round to his comrades, and since that time the problem has been solved among them. To many a mother or nurse who cannot count on any regular quiet time, but must get on as opportunity serves, I believe this would be a message of blessing. He has evidently not come away from his eight years' incessant itineration in a state of spiritual starvation, praise God! but the reverse. God is able to make all grace to abound in any circumstances in which He places us.

Then Mr. Barnett, who with a companion recently arrived from Australia, told us of the blessing God made the visit of Mr. Taylor and Mr. Beauchamp to his own soul, and how he then gave himself to God for China, and how step by step his way had opened, and of the training home for which, he said, he should always thank God. Prayer was offered for him and his companion, Mr. Nicholl, who was poorly, and the meeting closed.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them."
By invitation from some friends in Sweden, Miss Williams and I left London for that country on the 2nd November last to hold some meetings to tell about the Lord's work in China. We have a good many Swedes in connection with our Mission, and it was felt that such meetings would be helpful. We sailed on Friday afternoon; had a very pleasant and smooth passage, and arrived in Gothenburg on Sunday after-
noon, November 4th, where we met Miss Dickson, who had arranged the meetings in this town.

Our first meeting, for ladies only, addressed by Miss Williams, was held on Monday forenoon in the rooms of the Y.W.C.A., of which there is a flourishing branch. We dined with an English lady who had been many years in Sweden, and was anxious to hear of the work in China, and had invited several of her friends to meet us. The various conversations with our friends formed no small part of our mission in Sweden. We spent three days in Gothenburg, and held three meetings. Being near the coast, many knew English; so only one meeting was by interpretation. We both rather dreaded speaking in this way, but the Lord made it easy.

On Thursday morning we left for Norrköping. Trains in Sweden do not go too fast, nor is there any great haste at the stations! The carriages are very comfortable, and very well heated with hot air; they are all on the corridor system. The country is not very pretty, but this is not the season to view scenery.

On arrival about twelve hours later, we were met by a Miss Stewarz, with whom we were to stay. The kindness and hospitality which we experienced all the way were very pleasant! We feel we have much to praise the Lord for in allowing us to hold fellowship with so many of His children.

Two days were spent in Norrköping, where we had three meetings, and made many friends. From my being in the Shanghai Home I had met many of the Swedes who had passed through, and the friends were so pleased to hear of them. The interest in the district was great, many of those sent out by the Swedish Holiness Union having come from this part.

At Stockholm we found a number of kind friends awaiting us—some of our own committee, and others, who all gave us a most warm welcome. We did not feel at all like strangers in a strange land.

Stockholm has been called the Venice of the North, and the view of the city by night is very beautiful. It is built...
LOOKING back over the past month (writes Miss F. M. Williams) we praise God for the deep interest in Foreign Mission work existing in many circles of His people in Sweden, and for the increase of interest in many others, shown by their returning to the meetings night after night. We praise Him, too, for many tokens of blessing graciously given, definite spiritual blessing in many cases, and for laying it on the hearts of quite a number to go themselves to the heathen whenever God may open their path.

We heard of whole families of children dedicated for the mission field, and being trained with that end in view; we met with little ones who have been praying for different provinces in China for some years; and with many others, in all grades of society, who are seeking to send the knowledge of Jesus to the heathen.

We owe much gratitude to the many friends who received us into their homes, planned all the details of the meetings, interpreted for us, and showed us so much love and kindness; and we praise God for the great privilege He has given in allowing us to be His messengers to many thousands of people in Sweden during the past four weeks, and delivering His messages at thirty-five different gatherings in four towns. 'To Him be all the glory! Pray that there may be a rich harvest from all the seed sown in His name, which shall result in glory to Him, and blessing to China and other heathen lands.

"Give, and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom."

The Missionary Birthday Book. (Religious Tract Society.) The missionary circle of the present day is an increasingly wide one, both at home and abroad, and a Missionary Birthday Text Book is peculiarly appropriate. We are sure this one will be heartily welcomed. We understand that the compiler is a lady presently in India in connection with the C.M.S. The short Scripture passages for each day form a helpful and unique collection of missionary texts, and many of the leading events connected with all parts of the mission field are noted. With a large number of blank spaces, affording opportunity for recording others. Many well-selected quotations from well-known authors and missionaries, both in prose and poetry, enhance the value of this book, which is altogether one we can heartily recommend.

Israel My Glory. By the Rev. John Wilkinson. (Published at 79, Mildmay Road, London, N.) We have received from the author a new edition of this well-known and most instructive book on Israel. God has given purposes of blessing for the nations which shall yet be unfolded and fulfilled through the Jews, and work amongst the still scattered remnant of Israel has done much to make these purposes known.

New Wall Map of Thibet and the Neighbouring Countries. Price 6d. Size 29 in. by 10 in. Coloured outlines, with all mission stations printed in red. Mounted on cloth with eyelets for fixing. Specially prepared by Mr. Cecil Polhill-Turner, for the second edition of "The Great Closed Land," this valuable map of Thibet—which upon the adjoining districts of Kashmir, Almora, Darjiling and the Chinese border are separately delineated—contains, we understand, not only all the places marked in the map recently issued by the Royal Geographical Society, but also the names of all places referred to in Miss Marston's book and the publications of most of the Missionary Societies at work on the border. It is thus the most complete missionary map of Thibet extant.

News from Afar is a new missionary monthly for young people, issued by the L.M.S., in order to provide a link of connection between the Foreign Mission Field and the elder scholars of Sunday Schools, members of Guilds, Societies of Christian Endeavour, etc. In the minds and hearts of the rising generation the work of Missions occupies a place undreamed of in former days, and the interest is spreading rapidly. We trust this new magazine, the first number of which contains papers both interesting and instructive, may be owned and blessed of God.

Mr. Folke and Mr. Björkbaum, both now in China in connection with our Mission, studied at Upsala.

† There are Homes for Deaconesses, Probationers, children, serving in a large hospital. The means for building and carrying on these Homes is given in answer to prayer. Almost everything needed for the Homes is made by the inmates; they weave their clothes, sheets, quilts, towels, carpets, etc.; they wash and bake. There is also a Home of Rest in the country which will accommodate twenty. Some of the Deaconesses hope to go to China. One of the cooks had a collecting box for China, the contents of which (£1 12s. 3d.) were proffered and gladly accepted for the work.
Saturday. THIS past summer has been a particularly trying one in China owing to the great heat, and one and another of our beloved friends have been called home. With the sad news of the death of Mrs. Adam of Kweng-choy, we remembered her sorrowing husband and friends in the presence of the “God of all comfort.”

After prayer for some meetings at Cambridge, a ten days’ Mission at Goudhurst, and the outgoing and returning missionary parties now on the ocean, Mr. Thomas King told about the remarkable conversion of a Japanese lady of high position. There were few dry eyes, he said, in the meeting in which she herself, and Miss Agatha Simpson from Ta-li Fu in Yun-nan.

Mr. H. N. Lachlan’s references to Gan-king and his account of the work in Kiang-si, with description of some of the horrors of Chinese sin and superstition, and the transformations which grace effects, were very interesting and instructive.

The subjects on which we found ourselves exercised in prayer were chiefly two: First, the whole work in Kiang-si; and secondly, Sweden, with its many missionaries and their labours in China, and Miss Williamson’s and Miss Williams’ special series of meetings in Sweden. Mr. Hendrikson’s diary, written from Si-gan Fu (a city long sealed against the Gospel), introduced the Si-gan Plain, in the work of which our Swedish associate friends have now a special share; while a ditty from Han-chung on the other side of the Sinling mountains gave cause for further praise.

Mr. Sloan now spoke from the Parable of the Sower, remarking that the Word of God received daily into an honest heart would of itself, through the Spirit, work out all God’s purposes.

Saturday. WITH news of blessing through the meetings in Sweden, and also on board the last ship which sailed for China, and an intimation as to Mr. Wood’s arrangements for meetings on the South Coast, we went to prayer, listening therefor to the testimonies of the members of the next outgoing party.

Mrs. Woodman came first (Mr. Woodman was unable to be present). “Freely ye have received, freely give” was the burden of her message. Long unwilling to be a missionary, Miss Cormack rejoiced that she had now been accepted of God, that the privilege might for evermore be denied her. Miss Dobson told of the wonderful leading and preparation for the days to come. The little party was then earnestly commended to the Lord.

Our thoughts now turned to the lonely parts of China, where the work is hard and difficult. In the course of the reading of a letter from a then solitary worker in Si-ning, on the border of Thibet, a question often asked came up. “Why do you leave them thus alone?” Why? “Because,” said Mr. Sloan, “those who might go to their help do not go.” Either the place and people must thus be left alone or the missionary must be willing for the time to live alone.” Mr. Mason wrote from Lam-chau in Kan-sun, where at length some interest is beginning to manifest itself, and Miss Agatha Simpson from Ta-li Fu in Yun-nan. “I will pour... floods upon the dry ground,” seemed laid upon our hearts as we prayed for these dry and thirsty places.

Miss Leggetter’s story of She-kie-tien provoking much sympathy, and an occasional smile all round. Mr. Taylor’s name is ever remembered before God and was not forgotten now.

Saturday. THAT we might know the things that God was seeking to lay on our hearts was the burden of our opening prayer, and in the hour which followed we seemed to have more than the usual liberty of access, as the overwhelming needs of China seemed before us. With Zechariah vi. 8, as a starting point, Mr. Cassels first gave a Bible reading on God’s marvels both of promise and performance, in the course of which he remarked that the present war was doubtless far more in answer to prayer than we realised, and then Mrs. Lachlan briefly traced the story of her ten years’ work in Kiang-si, the chief inspiration of which had, from the beginning, been the words “God can.” These words, which were now both the text and the ever-recurring refrain of her message, followed hard upon the word from Zechariah, and together formed a mighty lever which quickened faith made haste to grasp.

After remembering Mildmay and a Mildmay Bible reading at Cambridge, with Mr. Cassels’ approaching visit to Portugal and the meetings in Sweden, we seemed led to spend longer seasons than usual in prayer for China, the petitions covering a wide ground—Gan-king and Yang-chau; the Chefoo Schools and Dr. and Mrs. Douthwaite; the native church and the church at home; men of gift and grace for the evangelisation of that country being asked from the one and missionaries from the other—the business centres; the coming Sabbath; all weary workers. And again, as we held the many needs, our hearts reverted to the promises of “streams in the desert” and “floods upon the dry ground.”

Saturday, December 1st. A FOG hung over the city and penetrated to the lower hall in which we met today, but the spiritual atmosphere was clear, and China lay stretched before our eyes. Mr. Wood opened with prayer, and after a short account of a Shanghai-Saturday prayer-meeting from Mrs. Hudson Taylor, in which Mr. Booth’s words, “Your father feedeth them,” were quoted, Mr. Sloan spoke from Jer. xxxiii. 1-3 “Call unto Me, and I will answer thee and show thee great and mighty things which thou knowest not,” speaking of how God committed Himself to us in His Word.

Mr. Windsor’s letter from Chung-king was used to awaken a prayer for that place, and praise too as we recalled the wonderful outpouring of the Holy Spirit on the Missionaries in 1893. His own province of Kwei-chau was also remembered specially, and again Kan-sun followed. Miss Ardern wrote from Taib-i in Gan-hwa. After prayer that God might reveal His power and glory in the whole province, and also in the case of any who might at the moment be in some special difficulty, Mr. Wood made reference to his forthcoming visit with Mr. Polhill-Turner and Mr. Beauchamp to Bourne-mouth, etc.

While praying now for these meetings and for Mildmay, for the various parties of missionaries presently at sea, for all in positions of responsibility, and for Mr. Taylor, the Holy Spirit seemed to come down afresh upon the meeting, and the uninterrupted stream of prayer flowed forth for China at this critical time, and for all at work within her borders, manifesting something of the longing of God’s own heart, and His desire to draw His people into fuller fellowship with Himself in the “great and mighty things” which He will yet show unto them.
Quarterly Statistics.

The following Statistics, for the Quarters ending June 30th and September 30th, 1894, were reported to the China Council, which met in Shanghai, September 17th to 24th, 1894.

Arrivals in China.


Mr. and Mrs. T. James and four children.
Mr. and Mrs. Laughton and four children.
Mr. and Mrs. H. N. Lachlan.
Mrs. J. J. Coulthard and two children.
The late Mrs. Elliston's two sons.

Departures.

Miss Robertson for England, May 5th, 1894.
Miss Underwood.
Mr. and Mrs. C. H. Judd and son.
Mrs. Strooke.
Mr. and Mrs. Geo. Duff and child.
O. Guldbrandson.
U. Soderstrom.
Miss Robotham.
Master Harold Judd.
Mr. and Mrs. H. Hudson Taylor and 4 Children.
Mr. W. S. Bailer left for Gan-k'ing to resume his work at the training home.
Mr. and Mrs. Bailer, and Mr. David Smith, who arrived here in December, 1893, has been advised by two doctors to return to England on account of his health.
On the 24th Mr. and Mrs. Wm. Cooper, Miss Gibson and Mr. J. A. Cooke. Mr. and Mrs. J. Simpson, who were also of this party, landed at Genoa and are now at Cannes.
On the 24th Mr. and Mrs. Wm. Cooper, with their three children, returned from Chefoo. Mrs. Cooper appears to be in better health. Messrs. Davey and Ritchie left us for Gan-k'ing, the former returning to N. Gan-hwuy, and the latter proceeding to Hung-tung, S. Shan-si. Mr. Middleton from Australia goes to the Si-gan Plain to join Mr. Bland. Messrs. Gemmell and Clinton go to Tai-ho for the present. On the 23rd Mr. Hibbard left for Wun-chau en route for Bing-yay.

No doubt this is a critical time for China; but we are thankful to be able to report that so far as our information goes our missionaries have been kept in peace and that the country is quiet.

Arrivals from China.

On 20th Nov., by H. Minzaph, Mrs. Baller; and on the 21st, by German Mail, Mr. and Mrs. A. H. Huntley, Miss Gibson and Mr. J. A. Cooke. Mr. and Mrs. J. Simpson, who were also of this party, landed at Genoa and are now at Cannes.

On 16th Dec., by H. Coronadal, Mr. and Mrs. Botham, and Mr. David Smith.

Departures from England.

Per P. and O. ss. Ballarat, 22nd November.
Mr. and Mrs. Woodman.
Miss Cormack.
Miss Dobson.

Per P. and O. ss. Valetta, 20th December.
*Mr. and Mrs. H. Hudson Taylor and 4 Children.
*Mr. and Mrs. Frank McCarthy and Child.
Miss L. Smith.

Those marked thus (*) are returning. The others are going out for the first time.
The Bible is a wonderful book of praise; and this is one of the many tokens of its Divine origin. No heathen ever thinks of praising his idol; for praise is the expression of a heart which has experienced blessing or deliverance, and the heathen knows only too well that his God never blesses him, and if at times deliverance is ascribed to a heathen to the interference of the gods it is too indefinite and unreal to awaken the glad response of heart that we signify when we use the word "praise."

The Psalmist gives expression to the Bible conception of praise when he says, "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant; and praise is comely." (Psalm cxlviii. 1.) In the prayer of Hannah (1 Sam. ii. 1-10) we have an instance of praise to God in the consideration of which we may learn many lessons and find much refreshment of spirit. We have here the overflowing, triumphant expression of a heart that had sought the Lord in its deep sorrow, with a cry to which He had given heed; and now in the glad day when she has brought up her God-given son Samuel, and presented him in Shiloh, she gratefully acknowledges how graciously the Lord has dealt with her.

Although the words that Hannah uttered were spoken in the attitude of prayer, they are truly a song of praise, and we may learn from them how essentially praise is a part of the ministry of prayer. Her heart rejoices, or exults in the Lord; her horn is exalted in the Lord; she has been brought by the Lord's dealings with her into a position of great honour. Her mouth is enlarged over her enemies; she is no longer put to silence in their presence, (1 Sam. i. 6); because she rejoices in God's salvation, that is the deliverance that God has wrought for her. Her adversary spoke against her because she had no child; the Lord has granted her a child, and in so doing has closed the lips of her enemy.

Her thoughts pass on from what the Lord has now wrought on her behalf, and she expresses the new sight she has obtained of God Himself through His dealings with her. "There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God." In another sense than in the case of Moses the Lord has taken her up into the mount and caused His glory to pass before her, and she can scarce find words in which to tell us how surpassing He is in His holiness and in His person, and also in His strength, faithfulness, and unchangeableness, for "the Rock" signified all these three. Men sometimes seek to think out what God is, and then they tell us the result of their thoughts, and we feel how poor they are. But here a woman who has learned what God is from her own experience of His dealings with her, sets Him before us, and we realize that her words tell forth His glory.

Once more she looks back at her adversary (verse 3), but only to remember that while with words she had excited herself, God, who judges and who weighs actions, had Himself come in and removed the cause of her boasting. How important for us ever to remember that while we may deceive ourselves by our own words, or be deceived as to our own real position by the words that others utter regarding us, the God of judgment ever lives, and all our actions are still weighed by Him.

In verses 4-10, with the inspiration of a true prophet, she interprets the facts of life around her in the light of her past sorrow, and the deliverance by which the Lord has brought her out of it. The bows of the mighty are broken; they that stumbled are girded with strength; the free hire themselves out for bread, and the hungry cease (to be hungry); the barren hath borne seven, and she that hath many children waxeth feeble. In all these various pictures from ordinary life she sets forth the fact that what is desirable and satisfactory in the eyes of man comes to nothing unless God be in it; and on the other hand that when God comes in to that which seems feeble and useless, then all is well. Thus declaring again the greatness of the Lord, she anticipates the truth that was yet to be made fully manifest in the New Testament, that human weakness is the chosen channel of Divine power while human strength is passed by.

Still further the power of the Lord is set forth. In verse 6 He is said to kill and make alive, to bring down to the grave and to bring up; and in verse 7 she adds: "He maketh poor and maketh rich; He bringeth low and lifteth up..."
up." The hand of God is acknowledged to be beneath and above life and death—the highest earthly interests of man, and to be ordering his lot in bringing about wealth or poverty. What a true sight this gives of God's power and sovereignty in human lives, and when we turn to the New Testament (I Cor. iii. 1-3) we learn that life and death, things present or things to come, all are ours, when we belong to Him who owns them all; for "ye are Christ's and Christ is God's."

But there are still further manifestations of God's power to be declared. In the offering of praise we seem to be ever learning to appreciate more truly how worthy God is to be praised. In order to more fully describe the power of God in exalting those whom He blesses, there must be a further description of their degradation, and so the poor from the dust and the beggar from the dunghill are set among sovereigns and made to inherit the throne of glory. To Hannah, as she uttered these words, they were but figures of speech, but to us how their meaning is enlarged! We behold in them that principle of God's working by which the Lord Jesus Himself endured the cross that He might be seated at the right hand of the throne of God.

The Lord "will keep the feet of his saints" (verse 9). How comforting and helpful to us, amidst all our various paths in life, is such an assurance as this. "By strength shall no man prevail." What a real anticipation we have here again of the truth that the Apostle Paul was to utter so long afterwards in the well known words, "When I am weak then am I strong."

In the closing verse Hannah is led forth in the spirit of praise until the limits of space and time seem to be transcended. With irresistible power God thunders from heaven upon His enemies and His judgments stretch forth to the ends of the earth, and the climax of His glorious works is set forth in His giving of strength to His King, and exalting the horn of His Anointed. Here for the first time in connection with the King occurs the word "anointed," which afterward becomes so familiar as "the Messiah," "the Christ." A King has been promised in the seed of Abraham; kings there shall yet be ruling over Israel as a nation; but the glory of God shall only be manifested in all its fulness when the Lord gives strength to Him who, born of the seed of Abraham, was foreshadowed by all the kings of Israel.

Answered Prayer.

The Province of Yun-nan has during the past year been the subject of very definite prayer. A letter recently received from one of our missionaries in Yun-nan Fu has proved a source of much encouragement, the earnest of the answer therein recorded being directly connected with the prayers of many years at the London Saturday afternoon prayer-meetings. "We have seen several times," the letter runs, referring to the Prayer-Meeting Notes in China's Millions, "that Yun-nan was remembered, and that the fact that few souls had been saved was calling forth special prayer. . . . and we have remarked one to another several times in this station: 'They seem to be specially remembering us at home.' Well, your prayers have been answered." Our friends were led to wait upon God in a very definite way for the space of two weeks. A time of much heart-searching ensued, and was succeeded by "the drops of what we believe will be a mighty shower." Their proud teacher came under conviction of sin, sought and found forgiveness, and publicly burned his idols. One of the servants likewise made public profession, and another teacher avowed his faith in Christ. Several women also appear to be much interested.

Through the Heart of China.

(Continued from page 3)

BY MRS. HOWARD TAYLOR (née GERALDINE GUINNESS).

FRIDAY, MAY 25TH, 1894. 9.30 A.M.

EXCELLENT, hard-working, ingenious people! Passing on from day to day over the green undulating country we are continually surprised at the patient industry and skill that they display.

This HUPEI is a rice growing region, and in the present early stage of cultivation the whole elaborate process may be seen to advantage. And very interesting and beautiful it is. First, the fields have to be prepared and flooded, no easy matter in such a thirsty land. Every here and there large tanks or reservoirs are made into which water is brought, by various clever devices, from the nearest streams. These, again, are connected with the waiting fields, which in their turn are arranged in terraced order with wonderful skill so as to overflow from one to another as each is sufficiently supplied. Low mounds or dykes of reddish earth surround the fields, and lie like a network all over the fertile country with picturesque effect. Along the tops of these run the footpaths that connect hamlet with hamlet and are often the only roads.

When once the fields are flooded the patient oxen come along with primitive ploughs and set to work—all in the muddy water. Then certain small patches are selected for seed sowing, over which the rice is scattered very thickly, so that the delicate green blades grow up as closely packed as threads in velvet pile. These little fields are beautiful beyond description. Here they lie on either side of us, scattered amongst the rest like glorious emeralds gleaming in the sunlight. They are just the most vivid and wonderful green that can be imagined. Fresh cornfields and spring verdure look poor and brown beside them. Their colour seems something too intensely radiant for earth. It is more like one's imagination of the fair fields of heaven.

When the little rice shoots have grown about four inches high, bands of men and lads go out and pull them all up by the roots. They are tied in bundles and thrown together in heaps in some corner of the field. But this is not the end of the story; their best life only then begins. All around them spread the wide fields, flooded with water, ploughed and puddled, but brown and lifeless. The little rice bundles are carried off and every blade is planted out by itself two or three inches from every other, until all over the far spreading country verdure and beauty extend. Anything more lovely than these freshly-planted rice-fields it would be difficult to imagine. The changing sky above is reflected in the still water below, which lies like a burnished mirror terrace by terrace in every direction, while over its polished surface wave the delicate shoots of exquisite green, each one doubled by its fair reflection, and all together mingling in the softest sheen of green and silver, green and crimson, green and gold, according to the drifting clouds or sunset light, far, far above. Here and there, also, adding a characteristic touch to the finished beauty of the scene, stand the white storks, gleaming and graceful, with long tapering necks and slender legs, watching for tiny fish among the rice, and seeming the calm possessors of all that they survey.

Later, 4 p.m.

Now we are getting up amongst the mountains. Oh marvellous land! What roads—what means of progress! Down these sheer steeps of rock—over these iron-hard footpaths, like ploughed fields baked in the sun—up the steep banks of mud—and across ditches and hedgerows of all sorts and sizes, persistently, relentlessly we travel on, from
four o'clock in the morning until the sun goes down, our springless barrows creaking and squeaking like perpetual bagpipes. One never knew before how much the human frame could stand.

Saturday, May 26th, 5 a.m.

In the cool morning twilight we are making ready for a new day's journey. I have just been outside the great doors of the inn, and a few steps down the quiet street. No women seem to be about as yet, though the shops are opening and the coolies stirring. How dirty and deplorable everything looks on a Chinese street in the early morning light—with mud and filth everywhere, refuse unswept up, smoke-begrimed walls, forlorn, unwashed figures, wrapping their few rags of wadding about them, and a generally limp and miserable appearance that the Chinese and their surroundings seem inevitably to possess apart from warmth and sunshine.

Last night we slept very quietly and comfortably here at Siao-bo-st. Our barrows and men occupied this particular inn, and we went over to another just opposite. Both are constructed on much the same principle. A wide entrance from the street leads right through into the back premises, and ends in a large barnlike room, into which the barrows are wheeled, and where the men lie about on the ground and sleep. There may or may not be a corner of this space somewhat separated from the rest that can be appropriated to the requirements of travellers. In the present instance we found a sort of recess that we were able to curtain off into a fairly private apartment. Here a few boards were laid across two trestles to form a bed for mother and me, while the gentlemen slept outside.

Iang-kia-k'iao, l p.m.

We have just passed through a little wayside temple, which is quite a famous place in its way. Perched on a rocky height above the river, it stands right across the pathway, shaded by overhanging trees. The reigning divinity is the popular "Goddess of Mercy," and all round the deep recess in which the idol stands, the wall is crowded with little banners and tablets recording her responses to many a prayer. When we came up our barrows were wheeled right through and put down just beyond the entrance on the further side. Then the men all went back to the door, bowed thrice, knocked their foreheads three times on the ground, bowed thrice again and rose; incense burning and the gong resounding all the while. They then came out in quite a merry mood, laughing and saying, "Ih kii kong-hsi!"—"All are congratulated!"

And taking up their barrows without delay, they ran on down the rocky path. Cheerful, pleasant, kindly creatures, but oh, how dark!

And now we are winding along this pretty mountain road—quite a miniature Rhine in its way. The hills are not high, but very picturesque, fairly wooded, and crowned with the ruins of many a temple and deserted fort. The river-bed is almost dry at present.

We have just passed a little field by the wayside, where in a shady corner a dear old woman was sitting all alone. Just a poor old woman quietly looking about her—nothing surely to attract special attention. But my heart was straitened when I caught the look on her wrinkled face, and thought that she had never heard of a Father in heaven. There she sat quietly, all alone; no hope in her heart of a life brighter than this; nearing the brink over which she so soon must slip into the dim Unknown, and no one had ever told her of the love of Jesus.

A little further on we passed some cottages close by the pathway. Outside the door of one, an old, white-headed man is stooping over some work, so busily engaged that he does not even look up as we go by. Worn and feeble, tottering on the verge of the grave, more than seventy years have blanched that bended head and traced those deep furrows in the sunburnt brow. But never has any thought of the love of God dawned on his soul. Just one more amongst China's dark millions! My heart goes out to him. There is something very pathetic in the old, bent figure and kindly, quiet face. I long to sit down beside him and tell him of the hope that is for all the world. He does not even look up. We pass on and cannot stay.

Half an hour later we descend the steep slope to the river bed, leaving the green lanes and trees for the sand expanse.
While the oxen were being unyoked on the far side of the river a little group gathered about our barrows. A nice old man came up and Howard asked his honourable name.

"My unworthy name is Tai," he pleasantly responded.

"Ah, the very same as ours!"

"Is the teacher also named Tai? Why we are of one family!"

And an interesting conversation ensued. Howard told him briefly but clearly about the love of Con and Jesus the Saviour. He understood well and listened earnestly. But presently, with a little laugh, half sadly, half incredulously, he said:

"That cannot be, that cannot be."

Howard had only time to assure him that the words were true, however strange they seemed, when the barrowmen were ready to go on, and we had to say good-bye to the friendly little group. To the last the old man was still incredulous. I see him now—standing in the middle of the roadway, his intelligent face full of interest, looking after us—and still I seem to hear him say:

"No, no, that cannot be!"

As we moved away we prayed together earnestly that someone else might come to tell him more. But he is old, his hair is grey, his figure bent and stooping. Who, who will come to him before he goes away? Oh, will he ever hear!

Up the bank a little farther on we stopped again beside some cottage dwellings. The people gathered round at once, and we began to tell them of Jesus and the Saviour. One young woman understood quite remarkably. She took my hand and held it all the time, and eagerly asked how it could be that sins could be forgiven. We had so few minutes! I tried to tell her clearly.

"When are you coming back? when shall I see your face again?" she questioned.

"I cannot tell," was the reluctant answer; "perhaps never."

She held my hand so tightly, and with her bright, intelligent eyes looked eagerly into mine.

"How shall I thank Him; shall I burn paper and incense to the gods?"

"No, no; not that. Only tell Him you are glad He died for you, and ask Him to wash all your sins away."

"Come, come!" cry the barrowmen. "We must go on."

"Oh will you remember? Tell Him every day that you thank Him for such grace."

"Thank Him," she echoed, "for ..." But her apprehension of the truth was very dim. With a warm grasp of the hand she said:

"Good-bye, come soon again!"

And we were parted.

(To be continued.)
CHINA’S MILLIONS.

The governor-general or viceroy of the two provinces of Fun-kien and Cheh-kiang, resides in the city of Fu-chau, the provincial capital of Fun-kien, and not in this city as has been stated. In Hang-chau city the Fu-t’ai or Provincial governor resides, with his court and troops. Also a Fan-t’ai or Provincial Treasurer, a Provincial Judge called An-ta-hsze, an important official called Yen-yung-sze, the Salt Commissioner of the province, the Liang-tao or Grain Intendant, and the Hsioh-t’ai or Provincial Director of Education. These are the chief officers of the province. But there is another officer in Hang-chau—as also in the great cities of Nan-king and Su-chau—“specially appointed from the Imperial Household to superintend the manufacture and despatch of silk, textile fabrics, and other requisites for the use of the Imperial Court.” This officer is called “Chih-tao.” Besides all the above, there are lower grades of officials—Prefects, Sub-prefects, Chu-hiens or District Magistrates, within its walls; an evil which, alas! does not confine itself to them, but is a stream whose putrifying and poisoning waters flow to all the other cities and towns in the province.

The climate of Cheh-kiang is said to be very salubrious, and on the whole I presume it is so, although there is a certain humidity which makes those who visit these parts dread to come again! It is most healthy, I think, up the Ts’ien-t’ang River. The scenery between Hang-chau, Kin-hwa, Ch’u-chau and Wu-chau is most delightful. Passing over the “Peach-Blossom Pass,” an elevation of three thousand feet above the sea, the atmosphere is quite exhilarating; good for gloomy minds and depression of spirits.

Rivers and canals are many in Cheh-kiang. The former all rise within the province, and flow rapidly down from the hills. The province is one of the most fertile and commercially important parts of the empire. Forest and fruit trees, of almost every species known on the eastern coast, grains, vegetables, animals, and fish abound, and the country people on the large plains everywhere seem to have enough and to spare. Amongst the hills this is not so, however.

The poverty-stricken hillmen subsist on maize, sweet potatoes, millet, and ground-nuts; neither meat, milk nor fish are ever seen upon their tables save at wedding, funeral, and new year feasts.

We have no railways, nor do any large steam vessels run upon the great inland waters of this province. A few small steam launches, however, ply between Shanghai and Hang-chau. Originally these were only used to tow the house-boats of important officials, but now house-boats for passengers along this route are included. There are only two treaty ports in this province, Ning-po and Wu-chau. Some idea of the slowness of trade development in China may be obtained by calling to mind the fact that although Ning-po has, with other ports in the south, been opened for foreign commerce “many tens of years,” as the Chinese put it, yet Shanghai is almost the only port in China to which steamers from Europe and America run direct, that is, regularly. Yet we have twenty treaty ports now open for

and a host of others too numerous to mention. Now, when one considers that all these have their respective retinues, made up very largely of near and distant relatives, besides a crowd of native or local satellites, one has some idea of the chief elements of a provincial capital. I must not omit to mention further the expectant mandarins of the province, great and small, who all congregate here in order to pay periodic visits to the Governor and others in authority, in accordance with prescribed rules of official procedure. The claims of each for the first vacancy that presents itself are thus supposed to be kept duly in evidence.

The corrupting influences of all these officials and their subordinates, concentrated, so to speak, in this provincial city, tell terribly for evil on the natives and other residents however, that the Manchus have strong points of observation and of control arranged throughout the Empire. Every provincial capital has a Tartar garrison in addition to the local troops, and these bannermen, as they are called, are lodged in an inner city enclosed by its own walls and gates, within the circuit of the larger city.”—Moults New China and Old.
trade. A few tea steamers, it is true, run direct from home to Hankow, but only in the tea season. A telegraph line runs through the province by way of Shao-hing city, but its charges for transmission are so high that ordinary people cannot afford to use it. It is almost exclusively used by the Chinese Government, and they do not seem to understand that they are missing a splendid revenue every year by not encouraging the use of the line for business and private purposes. The Chinese are very conservative, and are not in a hurry to take up any new thing—unless indeed you can show them directly its practical use and cheapness. This last is a great factor in their acceptance or refusal of anything whatever from the outside world.

The people of Hang-chau are said to be refined in comparison with those of the northern parts of China, and they are certainly not wanting in wealth and Chinese learning. As evidence of the latter look at the recent lists of successful graduates; Cheh-kiang shines brightly there. This literary reputation possibly tends somewhat—nay, much—to keep their hearts closed against the Gospel. Yet even amongst the literati the Lord has mercifully saved not a few. We do not, however, find that these men make the best class of converts; they fear their fellows too much to witness very openly for the Lord. When I came to China in 1862 the Port of Ning-po was the only place in the province occupied by foreign missionaries. The C.M.S., the American Presbyterians, and the American Baptists all had a few out-stations, but not one foreigner was residing away from the Port of Ning-po. The Taiping rebels had just been expelled from that city, and the whole neighbourhood was in a very excited state. Dr. Nevius and Mr. Green, of the American Presbyterians, had previously lived for a short time in Hang-chau, and at a still earlier date Mr. Burdon—now Bishop Burdon, of T'ung-chau—had spent eight months in this city of Shao-hing. But neither in Hang-chau nor Shao-hing had anything been done in the way of organising any church or churches. Bishop Moule was the first of the C.M.S., I think, to occupy Hang-chau after the expulsion of the rebels.

Most of the missionaries were as desirous of extension as we were, but at that time committees at home and consular officials here were over-cautious. Home committees were reluctant to devote money to extension work, involving, as it did, the removal of the missionary from an existing to a new sphere of labour. The consuls—some of them in real sympathy with us and our work—were afraid of trouble with the Chinese officials and people. Hence we all clung to the Treaty Port, and moved away from it but slowly. Mr. Taylor's earnest wish was for extension. Soon we had four good brethren—three Scotchmen and a German—added to our mission. The latter eventually joined the American Baptist Mission, and has since been a blessing to thousands of our Chinese brethren. Pray for us.

A SUDDEN CONVERSION.—Mr. Gilmer wrote from Ch'hu-chau some time ago (see October Number, p. 142) about a very interesting case of a young man who on hearing the Gospel from a brother and another man had observed the Lord's Day, and that all his family were interested in the Gospel. His eldest son, a bright lad, told me that he believed on Jesus and meant to follow Him. We spent a few days with these people, and many others heard the story of redeeming love during our stay. We cannot but feel that God is working in that place. One man professed his faith in the Lord Jesus, and three others are interested.
MR. J. W. STEVENSON, our Deputy Director in China, writes again with reference to the war in the following reassuring terms:— "It is satisfactory to be able to report that notwithstanding the exaggerated and alarming telegrams that are constantly being sent to England regarding the war, our brethren in the Interior are still preserved in peace. As far as our information goes, there never was a time when the missionary was safer in the Interior than at present. The Chinese officials seem to be doing their utmost to protect the missionaries—indeed, the change that has come over the ruling classes towards missionaries is something to be profoundly thankful for, and is sure to have a good effect upon the people long after the war has ceased. We are praying earnestly—as we are sure you are at home—that the Lord will soon close this war."

We are glad to say that our friends in Shanghai have received a telegram from Si-gan, stating that the disturbance which recently occurred at Kien-chow (about fifty miles to the north-west of that city) has been satisfactorily settled, and that through the intervention of the local officials.

Mr. Hudson Taylor has returned to Shanghai, and we are glad to learn that he is well, and has not suffered from the extreme cold of winter in these northern provinces through which he travelled. On the previous journey to Shensi the abnormal heat of the past hot summer was the chief difficulty.

The last day of the year has, from the beginning of the Mission, been set apart for waiting upon God in humiliation and prayer. Meetings were held in our own Prayer-meeting room both in the afternoon and evening at which Mr. Broomhall, Mr. Sloan and Mr. Wood, delivered addresses. Much of the Lord's presence and blessing was experienced, and we felt that fresh openings of prayer for China in the year upon which we have entered had been granted by the Lord Himself.

Continual prayer goes up to God for all who may be travelling in China, or to or from that land, and it is matter of deep thanksgiving that not one life has yet been lost in the Mission on any such occasion, although, frequently, the peril has been imminent. We are moved to special thanksgiving by tidings of several recent cases of merciful deliverance. Each of the last two vessels which arrived in England with members of our Mission returning from China on board were, for a time, in great jeopardy during the recent gales. In the one case, "when the storm was at its height, a heavy sea broke over the vessel (the ss. Chusan), smashing in the fore bridge and carrying away part of the chart house, while a large volume of water found its way below." Several of the crew were injured more or less seriously and one fatally. In the case of Mr. and Mrs. Williamson's ship (ss. Ulysses), the propeller shaft broke, and for hours the vessel drifted helpless, dangerously near the French coast, but was at length rescued and towed into Falmouth. The health of Mrs. Williamson, we are glad to say, has not suffered from the voyage. Our friends are remaining for the present in Falmouth.

From China, again, we learn by last mail that Mr. E. J. Cooper narrowly escaped with his life while disembarking from the ss. Kiangfoo, in the middle of the river at Shanghai. As the result of a slight collision he was precipitated into the water, along with a Chinaman and some goods. Being a good swimmer he was, however, enabled to save both himself and the Chinaman.

From the North American edition of China's Millions, December number, we observe that during the past year the friends in Canada have sent out to China sixteen new workers—a larger number than in any previous year. Several others were expected to follow in the beginning of the new year. From England, during the same period, 44
new workers have gone forth, and we ask that much earnest prayer may follow them into their new and difficult spheres.

The work, however, increases upon our hands on every side. We are unable to supply sufficient workers for the clamant needs immediately around our stations, and what shall we say of the millions in China still untouched by our own or any other mission!

By the time this number is in circulation the Missionary Meetings arranged for Leicester, Leamington, and Rugby will have become matters of the past, except, we trust, in their results. Special prayers, however, asked for the succeeding tour in the West of England, when meetings will, God willing, be held in Gloucester, Cheltenham, Taunton, Wellington, etc. Friends in the neighbourhood of any of these places, who may desire to avail themselves of the opportunity for drawing-room or other meetings in their own district, are requested to communicate at once with Mr. Wood at 10, Pyrland Road, Mildmay, London, N. The Rev. W. W. Caisels, Mr. Beauchamp, and Mr. Wood will be the speakers.

The first of the monthly "Keswick" meetings for the year, in connection with our Ladies' Training Home, was held at 414, Pyrland Road, on Monday, 7th January, when Mrs. K. Brodie, of Higghgate, delivered a deeply searching address based on the words, "Our God is a consuming fire." These meetings are held on the first Monday of each month, at 6.30 (tea 5.30 for those from a distance) and all Christian friends are heartily welcomed.

On the occasion of her sixtieth birthday, over ten thousand of the Chinese women of China recently presented the Empress-Dowager with an elaborate silver casket containing a copy of the New Testament. That same day a eunuch from the palace called at the store of the American Bible Society. Producing a slip of paper, on which was written, in Chinese characters and in the Emperor's handwriting, the words, "One Old Testament, one New Testament," he ordered copies. Reference being made to the presentation copy that morning sent in, the eunuch remarked, "Yes, the Emperor has seen it, and now wishes to mark, 'Yes, the Emperor has seen it, and now wishes to show many of us the error in which we had been living; in Him I am happy to be able to say that I was one of those; and I trust, God helping me, that I shall continue in the narrow way." Some eight months after her arrival in China, she was called on to bear the great sorrow of her life. A year before, she had accepted an offer of marriage from Mr. J. H. Sturman, labouring at that time in Shan-si, whom she had intimately known while a member of her father's church. In December of 1887, after a most painful illness, he died at Chefoo. She was then at T'ai-yuen, and out of her grief she wrote: "Jesus does help this poor, bleeding heart to realize it is all well. . . . Yes, the dear SAINT who 'daily beareth our burden' does not mean us to say, 'all thy waves and thy billows have gone over me.' No, in all these things He wishes us to have implicit trust in Him, to mount the billows instead of sinking underneath them, and thus they will become simply another path by which to go to Jesus. 'LORD, bid me that I come to Thee,' yes, though on the billows. Me in the willing offering of means to carry themselves to God. It has been suggested that a reference to this quiet work might open the hearts of others to "go and do likewise." We insert the paragraph trusting that its perusal may bring forth much fruit.

"Will You take My Place?" By "E. S." (6d. S. W. Partridge and Co. May also be had from our own offices). The frontispiece of this little book is a portrait of the late E. N. Roberson, B.A. (Cantab.), who died at Hankow in February, 1894, after two brief years spent in China in connection with our Mission. With all the insight of an appreciative regard, the writer—who nursed Mr. Roberson during his last illness—has, in the ninety-five pages which follow, cast upon the gentle yet firm countenance a clear light drawn from the threefold source of his letters, his journals, and the testimony of many friends at home and in China. The words of the title, "Will you take my place?" were amongst his last, and this short sketch of an exceptionally devoted—almost ascetic—life is now published with the prayer that some may respond to their pathetic query.

In Memoriam.—L. Mildred Forth.

It was with great sorrow that we had to record in our last issue the death of Miss Forth, which occurred on December 8th, scarcely six weeks after her arrival in England. Her visit home had been eagerly anticipated by a large circle of friends, and her sudden removal has plunged them into deep distress. Miss Forth was converted at the age of twelve, and very early began that service of love which she has just laid down. She witnessed for Christ before her class-mates, wrote letters to her friends, and gathered round her classes of boys and girls, whose welfare she untringly sought.

She could have been little more than fourteen, when she prayerfully decided to devote her life to the foreign field—a decision carried into effect when, on May 7th, 1887, at the age of eighteen she sailed for China. On the voyage much blessing was realized, and conversions occurred. A sailor, writing on his return to England, said: "Doubtless you have heard from her that on the voyage out to China she, by God's grace, was permitted to show many of us the error in which we had been living; and I am happy to be able to say that I was one of those; and I trust, God helping me, that I shall continue in the narrow way."

Some eight months after her arrival in China, she was called on to bear the great sorrow of her life. A year before, she had accepted an offer of marriage from Mr. J. H. Sturman, labouring at that time in Shan-si, whom she had intimately known while a member of her father's church. In December of 1887, after a most painful illness, he died at Chefoo. She was then at T'ai-yuen, and out of her grief she wrote: "Jesus does help this poor, bleeding heart to realize it is all well. . . . Yes, the dear SAINT who 'daily beareth our burden' does not mean us to say, 'all thy waves and thy billows have gone over me.' No, in all these things He wishes us to have implicit trust in Him, to mount the billows instead of sinking underneath them, and thus they will become simply another path by which to go to Jesus. 'LORD, bid me that I come to Thee,' yes, though on the billows. And He says, 'Come.' So I have come to Jesus, as never before, and given myself to Him, to be His, only, always." It was no girlish romance which led one so young to consecrate her life to this work. Throughout her seven years of service she found it her joy to spend and to be spent. She visited the villages, going with her story of peace and love from house to house, sleeping with the women on their k'angs (the brick beds of China), lodg-
And now I am nearing home to be ‘Millie’ once again. I long just to slip into the old home circle, to be a daughter and a sister as of old, and much shrink from any thought of publicity. I want to be a child again, and, like an unfledged bird, to nestle in the home nest. My wings are tired with flying, and the old nest is so tempting. Praise God! it is still there waiting for me. Oh, it is grand to think of meeting you, seeing you, hearing your long-silenced voices, once again!"

"And," says her father, "like a dream it seems to us, she has been, an angel-presence in the home that so long had yearned for her with intense desire; and gone to wait our home-going, and lavish on us there the love that dwelt in her so richly. Very, very gentle was the spirit manifested in these few brief weeks; generous, self-forgetful, affectionate, and deeply concerned for her old boys and girls. But they were weeks of fading health and growing weakness. Two years ago she suffered from typhoid, and this probably had left behind the heart affection from which she died. She was too prostrate for much conversation. And yet she never knew how ill she really was. She was ‘run down,’ and thought that a rest would set her up. Two days before the end I asked her, ‘Millie, don’t you think the Lord may be coming to take you home?’ ‘It would be lovely if it were so,’ was her reply, ‘but many have been as bad, and have recovered.’ Thursday night was a time of great anguish, in which she seemed to be dying. But relief was obtained, and the distress did not return. The next day and night she was increasingly restless, though free from pain. And soon after seven in the morning, like a tired child, she nestled down amid the pillows, and from the presence of her dearest on earth she passed to the yet more precious in heaven.”

She was buried on the 13th, the Rev. C. G. Moore, who had been present at her valedictory service, giving the address. The chapel (Carley Street, Leicester) was filled, and the utmost grief manifested. The congregation, by whom she had been so service to her, will miss her, for they have so few friends member her saying one day, when we were talking together of her old boys and girls. But they were weeks of fading health and growing weakness. Two years ago she suffered from typhoid, and this probably had left behind the heart affection from which she died. She was too prostrate for much conversation. And yet she never knew how ill she really was. She was ‘run down,’ and thought that a rest would set her up. Two days before the end I asked her, ‘Millie, don’t you think the Lord may be coming to take you home?’ ‘It would be lovely if it were so,’ was her reply, ‘but many have been as bad, and have recovered.’ Thursday night was a time of great anguish, in which she seemed to be dying. But relief was obtained, and the distress did not return. The next day and night she was increasingly restless, though free from pain. And soon after seven in the morning, like a tired child, she nestled down amid the pillows, and from the presence of her dearest on earth she passed to the yet more precious in heaven.”

She was buried on the 13th, the Rev. C. G. Moore, who had been present at her valedictory service, giving the address. The chapel (Carley Street, Leicester) was filled, and the utmost grief manifested. The congregation, by whom she had been so warmly loved, felt the bereavement as indeed their own.

Mrs. Judd, now home on furlough, writes: “We were shocked and deeply grieved to hear of the death of our much-loved young friend, Miss Forth. I had no idea that she was so ill. Our hearts had been knit together very closely during the time that she was drinking so deeply the cup of sorrow, soon after her arrival in China, and from that time we were mutually interested in each other. She stayed a short time with us in Ning-hai, and I seem to see her now, surrounded by a of the OX who has gone through it all before.” Three years ago, alluding to an expression in a letter from home, she says: ‘Oh, how my heart goes out in longing to help you! and yet I know that our Gethsemanes and Calvareys must be passed through alone, save for the presence of ONE who has gone through it all before.”

I am in such splendid health, and so at home and settled down in the work, that the thought of a change is quite foreign to my heart. I know you will understand me, and will rejoice to know that now here I am happy and content. I have, as far as I know my own heart, given my life to China, and I belong to her, a gift—a little gift of God to China. If I felt myself breaking down in any way, for her sake, and for His sake who loves her, and gave Himself for her, I would gladly seek a change that I might be able the better to live for her.”

And how she loved her yoke-fellows in the Gospel! How perfect was the understanding between her and her colleagues at Hoh-chau, Anna Jacobsen and Alma Strand.

"Her home-coming, when indeed it was close at hand, moved her deeply. Writing on the 17th October, and posting at Naples, she says: ‘I often think of the times, lovely times of interchange of thought and confidence, we will have when we meet heart to heart, with nothing between, and the joy it will be to rest in each other’s presence. . . . It is so wonderful to think of the long, long journey now so nearly at an end. It began on August
A Work of Grace.

BY THOS. E. BOTHAM, FENG-TSANG FU.

WHERE have you been working?" was the question asked by a dozen friends on our arrival from China. "On the Si-gan Plain," we answered. "And where is that?" was the next enquiry. "In the province of Shen-si, north of the Sin-ling mountains. If you find Si-gan city on the map you will see that it is about the centre of the Plain, on the western half of which we have been working." "Oh, well!" said one friend, "we could hardly be expected to know much about a part of a Plain which is itself only a part of the northern part of the province of Shen-si—not by any means a large part of the Chinese Empire—could we?" "Perhaps not," we answered. One individual cannot know every part of this world, but it is very sad that the Church of Christ, as a whole, should so long have found it possible to overlook a part of this world, twelve thousand square miles in size, and containing a population of two-and-half or three millions of people, when the command is "Preach the Gospel to every creature."

"What kind of work have you been doing?" is generally the next question. "A WORK OF FAITH"

we answer; for until the last year or two we had very little to show for it. Even yet it would puzzle a stranger to know the real state of things could he see our periodical statistical forms as sent to Shanghai, which show literally nothing; and at the same time hear the workers on the Si-gan Plain singing with all their hearts,

"To God do the glory,
Great things He hath done."

Truly great things He hath done, greater often than we had faith to expect.

Si-gan was once the capital of China, and has always been one of the great political and religious centres of the Empire. Much of the history of the past is associated with its name. Almost every city and village of the district, every hill and stream, has some wonderful story attached to it. Si-gan was the place where first, in China, the Mohammedans propagated their faith. It was here too that Buddhism first gained a foothold; and, from the far-famed but very disappointing Nestorian tablet we gather that Si-gan was one of the first cities in which Christianity was preached to the Chinese.

The C.I.M. work on the Si-gan Plain was first begun by Mr. George King and Mr. Easton, and although they never gained a permanent settlement,

THE HARD PIONEERING WORK

was so well done, that years afterwards when we arrived it was not to begin a new work, but to "enter into their labours." We found many who remembered not only them, but their message.

My own first acquaintance with the Plain was formed in 1888, when I took a journey through the district of about two months' duration. The chief things impressed upon my memory by that journey are the great heat of the weather, and my own sickness of body, and anything but hopeful state of mind. In my weakness I prayed God to send the Gospel to the district, and laid myself on God's altar for that work. When telling Mr. Easton about it, I added: "It is hard, monotonous work with no apparent prospect of success, but I am willing to walk in the dark with God." "In the dark with God?" he said. "Why, my dear brother, in Him is no darkness at all!" From that moment this text became a bright star in my spiritual firmament, and, though we have met with much darkness in the work and in our surroundings, there has always been light in our dwellings, for we have dwelt in God.

Later in 1888 Mr. Redfern joined me, and, near the end of that year, Mr. Bland also.

Our preconceived ideas of how things ought to be done led us to make many mistakes in those early days. One thing was an especial hindrance. We thought that of course we must get a house and begin work by starting

AN ORTHODOX MISSION STATION.

But the house was not to be had, and our attempts to secure it only aroused intense feeling against us, and threw hindrances in the way of the Gospel. At the same time we all felt that God was pressing home upon us as never before the simple command, "Preach the Gospel." So much was this one thought in all our minds that at last we said to each other, "The command is 'Preach the Gospel.' Let us go and do that anywhere and everywhere, and leave the rest to God. He has given us no command to rent houses, but, if He sees we need these, He will give them, and give them in such a way that the Gospel will be furthered and not hindered by it." From that time we began to "go everywhere" in the district preaching Christ.

In 1889, Mrs. Botham joined me and began work among the women. There were now four of us on the Plain itinerating over twelve thousand square miles of country, with twenty-one cities, sixty market towns, and innumerable villages. We did once discuss the advisability of confining ourselves to a smaller district, but the discussion only led us more strongly to decide to work over the whole. We were impressed with the fact that our work was a work of faith; and "according to your faith be it unto you," whether you attack a country, a district, or only the corner of a city.

In those days we never felt it quite safe for more than two to be in a city at one time, and even two found it advisable to "FLEE TO ANOTHER CITY" rather frequently. We obeyed our Lord's command and "fled," but we were careful to flee in a circle, and, coming to the same places occasionally, the people soon grew accustomed to see us, and the opposition gradually died away. The city of Feng-tsiang was perhaps the hardest soil in the district. For months we were treated like lepers as we moved through its streets. The city gates were covered with placards abusing us, and accusing us of most atrocious crimes. We were not callous about these things, but felt that very keenly. The psalmist, speaking of the Lord in the spirit of prophecy, says: "Reproach hath broken mine heart;" and this text was a great help to some of us who had thought we ought not to feel the scorn and reproach that was daily cast upon us. I shall not soon forget dear Mr. Bland coming home from a city where we knew there had been much opposition to the Gospel, and when we asked him what he had been able to do, he answered: "I was able to praise the Lord." We all rejoiced together over the triumph of faith.

In 1890 we were joined by Mr. Lagerquist. How anxiously we looked at him when he arrived, wondering how he would take to our pilgrim mode of life! Our fears were soon silenced; for almost the first words he said were, "You are better off than your Master was. When He came to earth there was no room even in the inn." Soon after his arrival Mr. Redfern was asked to take up the work in Lan-chau. Shortly before he left I was with him on a journey (of, I think, about three weeks) in the southern part of the Plain. On that journey we saw

THE FIRST DAWNING of the new day that is breaking slowly but surely over the Si-gan Plain. We met with more attention and sympathy
from the people than ever before. In nearly every city and village visited we had attentive crowds of listeners. Often when preaching in their streets they showed their friendliness by giving us tea to drink and chairs to sit on. On our return we met as usual for praise and prayer, and the keynote was struck by Mr. Redfern reading: "The darkness is passing away" (1 John ii. 8, R.V.)

It was about this time that we were able to rent a house in Feng-tsiang. Our work henceforth took a different form. Instead of long journeys over a large extent of country we chose centres for work in six districts. We made our temporary abode in the centre, and worked the district round, inviting the people to meet us in the evenings or on Sundays in our rooms or inn as the case might be. By-and-by our hearts were gladdened by the arrival of dear Swedish brethren, whose whole hearts were full of love to God and perishing souls.

Since then the work has gone forward so fast that we are filled with praise to God. During the last two years He has exceeded our faith, though perhaps not our prayers. Three years ago we were unable to gain a footing of any kind for settled work, but now from seven mission stations the Gospel is daily preached without let or hindrance. The fruits of the Gospel too are seen in the numbers of earnest enquirers that have gathered round the workers in some of these stations. When I left the Plain there were from fifty to sixty people attending worship in Lung-chan. Of these nearly thirty came every night for instruction and united prayer. In Feng-tsiang there were signs of awakening. Sometimes from fifteen to twenty came to worship, and of these we have good hopes that some are the Lord's children. In Mei-hien, which has from the first been such a remarkably friendly place, there are not a few enquirers and several people who give evidence of a new life. When Mrs. Botham and I left for home a deputation was sent from this city with presents and banners for us. In Cheo-chih the Gospel Hall overflowed and filled half the street, while Mrs. Botham in the guest hall had to dispense with chairs and benches, and ask her 200 women guests to sit on the floor! At Hsing-ping, where Mr. Renius has been working, the evangelist told me with great glee that there were three solid enquirers and five he had some hope for.

How Si-gan Fu was Opened.

Two years ago our brother Holman (recently called home) rented a house in Si-gan. There was, of course, opposition, as usual, but when a few days after his arrival a vast crowd, bent on mischief, collected, Mr. Holman standing in the doorway played on his guitar and sang hymns in Swedish (his native language), English and Chinese till (at the end of about three hours), the crowd grew tired and dispersed. On several subsequent occasions he resorted to the same tactics and was finally allowed to settle down. The Gospel is now preached in that great city without hindrance, and there are several men who have declared themselves on the Lord's side.

In the north and west of Si-gan a large number of Christian emigrants from the Province of Shan-tung have settled. The Rev. Moir Duncan, M.A., and Mrs. Duncan were living there when we left. They have a most cheering and blessed work, and the influence of these Christian colonists is felt far and wide. There is of course still great opposition to the Gospel in many places and in many hearts. The offence of the cross has not, and never will, cease, but this does not prevent God from calling out His own. The demoniacs of whom we read in Mark v. cried out against Jesus: "What have I to do with Thee?" but even while he cried he was by a greater power than that of the devil drawn to the feet of Jesus for healing.

Interview with a Mandarin.

By Rev. A. T. Polhill-Turner, M.A.

The Mandarin of Wan-hien happened to be resting at the very inn at which we were going to stop. He was returning from escorting the Chen-tu Fan-t'ai, or Lord of the Treasury, of Si-ch'uen. He invited me to come in. His servant greets me with the words, "The great man wishes to see you." Entering the central or guest-room, I find, the "great man" seated alone, dressed in unofficial dress of dark silk, with purple silk ma-kwa, or toga; hat trimmed with fur; complexion sallow; deep, penetrating eyes, and tall stature. We bow:

"Be seated," he says, as he seats himself on the upper seat.
"Have you just arrived?" I reply in the affirmative.
"Are you English or French?"
"English. I have just returned from England."
"Did you dress differently in England?"
"Yes. As we say, 'At Rome do as the Romans do.' My pigtail, as you can see, is attached to my cap at present."
"Let me see. So it is (greatly amused). How many years have you been in China?"
"Nine."
"Are your father and mother alive?"
"My mother is still living."
"What is her venerable age?"
"Between sixty and seventy."
"Have you brothers?"
"Yes."
"Do you belong to the 'Jesus-religion'?"
"Yes; have you read our books?"
"I have."
"Do you have one to read on your way home?"
"Thank you; I have this one." (producing a book).
"Do you find the people bad in these parts?" he then asked.
"Oh no!" I replied, "not more so than in other places. We exert all equally to repent. Some listen, others do not."
"Oh! if they will not listen, I shall have them beaten."
"That is not our way," I said; and added, "I am pleased to hear of your reforms at Wan-hien."

"Yes, I have closed all the opium dens and evil houses."
"That is a very good thing. Have you been long in office at Wan-hien?"
"No. Only ten months."
"Have you a mission at Liang-shan-hien?" queried the great man next. "No," I replied, "we pass none until we reach Pao-ning."
"You have no escort; allow me to send you one."
"Do you need anything, write me a letter. Have you plenty of road-money?"
"Thank you; I have sufficient."
"Are your expenses paid by Government?"
"No."
"Who are the ladies with you?"
"One is my wife, and there are two young ladies with her."
"Have you children?"
"Yes; three sons."

"Very good. Do you stay here to-night? Will you take these rooms?"

"I would not dare to turn your Excellency out."

"Oh, I'm just going. Bid the ladies go to their rooms."

The sedan chairs are brought in; the ladies alight, and proceed to side rooms, and I bring my eldest boy to bow to the great man.

"I must be off," he said; "I wish you a pleasant journey" (lit. peace on your way).

Turning to my servant, "What is your name?" he asked.

"My unworthy name is Tung."

"Mind you serve your master well."

Turning to head coolie, "Be sure and take good care of your master, and keep the crowds from troubling."

To innkeeper, "Pay every attention to your guests."

To the crowd, "You see we are alike in dress and everything, so don't come crowding round."

"Good-bye!"

**News from the Far North-West.**

The REV. G. F. EASTON, superintendent of the provinces of SHEN-SI and KAN-SUH, reviewing the work of the quarter ending September 30th, writes:—We have much cause to praise our God for the grace and strength given to so many of our workers to continue patiently enduring, often amidst discouragement and difficulty; for lives spared and health restored, for new stations and for new workers, and that the blessed Gospel is being heralded to an increasingly large number of the people of these provinces. We have to praise God for simple, earnest Christians working for the Lord without expectation or chance of pecuniary gain from very love to Him.

Speaking of Mr. Taylor's recent visit to SHEN-SI, he says:—The Conference held in Si-gan for the adjustment of some details of organization deserves to be mentioned as a remarkable event in connection with the Lord's work in this province. The fact that so many workers could be brought together there, and that we met in a Mission house in the city, together with the evident friendly spirit of the officials, indicates progress. The goodness of the Lord, too, in permitting Mr. Taylor to come among us is worthy of a note of praise.

After mentioning a number of details in the work in the two provinces, he concludes with the following hopeful words:—We have little to report from KAN-SUH, but God is working, and we believe these provinces will yet be greatly blessed as the result of faith in God, and earnest and whole-hearted service.

**Some New Books.**

The New Acts of the Apostles, by Dr. A. T. Pierson (James Nisbet and Co.), is a book of which we can speak in the warmest terms as being one of the most instructive, interesting, and stimulating works of simple, earnest Christians working for the Lord with a wholehearted sincerity of purpose. The book should be looked upon as a completed story, but rather as the first volume of a series of histories, of which the final one will not be closed until it can be said, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ.

By treating the subject on these lines the work of the evangelisation of the world receives a dignity and sacredness which it could gain in no other way, for it is thus lifted off the plane of human efforts and man's estimate and placed on the same exalted platform on which the Master worked. By the works of Him that sent Him, followed by His chosen disciples with the "greater works," achieved by them in His name. In the narrative of these "greater works" we have what might be truly called the secrets of success in world-wide witness.

In Part I, styled "The New Apostolic Succession," we have a series of short, striking sketches of the "New Pioneers" who have been called witnesses to the faith, and who wrought among the heathen in the various provinces of the world. Their labours of love, and of faith, and of hope, in the face of the storms and difficulties and hostility which they encountered, are thrilling instances of the "greater works," achieved by them in the name of the Lord Jesus Christ, as narrated in the Acts of the Apostles. For such it will be a new inspiration, impressing them with the dignity and honour of their high calling, and bringing new hope and courage to any who may have found their work too hard for them, or their harvest reap the seemingly most barren soil, in triumphs over the most unequal odds, of transformed lives and changed lands, may well furnish an answer to the question, "Is anything too hard for the Lord?" as well as to the question, "Are there any exceptions in the category of Divine possibilities?"

Joseph Sidney Hill, First Bishop in Western Equatorial Africa. (H. R. Allenson)—The readers of this volume will have a rare treat, for it is the story of a noble life well told. As we peruse its pages we feel that we are being brought into contact, not only with an earnest, enthusiastic missionary, but with a whole-hearted servant of Christ. The life of one who lived with God and for God will, we feel sure, be a heart-stirring reminder to whom it may become. We understand the profits arising from the sale of the book are to be devoted to the Niger Mission.

In the volume entitled Foreign Missions after a Century, (Oliphant, Anderson, and Ferrier) Dr. Dennis gives us a clear, impartial survey of the present aspect of Foreign Missions all over the world. Many important points are dealt with, and the reader will find himself correctly informed on many subjects concerning which he may have been in doubt. Dr. Dennis writes as one who has seen and known, and as we read we feel that we are in the regions of plain facts, free from any of the romance which want of knowledge sometimes creates.

The City of the Iron Hill. By Rev. James Webster. (Parlange, Paisley.)—In this neat little volume (64 pp.) will be found the brief but fascinating story of the introduction of the Gospel to the Manchurian city of Tieling. Dr. Pierson tells us that when the first fresh of Old Chiao the devotedness and whole-hearted consecration of a convert from the lowest depths of heathenism stand out in bold contrast to current western ideas of Christian service.
The Weekly Prayer Meetings.

Saturday. Shortly before the hour of meeting a telegram had been received intimating the death of Miss L. M. Forth, and her sorrowing relatives and friends were borne up in earnest prayer. (See p. 22.)

A long diary from Mr. Strong suggested many subjects of prayer in connection with the work and friends at Han-ch'ung, Cheng-ki and the Si-gan Plain. Our attention was then directed Northwards to Ta-t'ung, with reference to which the several diaries read contained much cause for praise.

The Young Men's Training Home at Gan-Kung with all its needs, and also the needs of the city, were brought to us with the quiet words of Mrs. Baller, who has "mothered" so many in past years. Mrs. Baller (now at home on furlough) first sailed for China with the "Lammermuir" party, in 1866 and has thus seen God's faithfulness to the Mission from its earliest days. Miss Williamson told us of Sweden, tracing the strong missionary interest which prevails amongst all ranks and classes to the wonderful blessing vouchsafed some years ago when very many were converted through Lord Radstock.

Gan-Kung, Sweden. Mr. Wood's deputation work, Mr. Cassels in Portugal, and Mr. Cecil Turner's approaching visit to Darjiling were all spread out before God in prayer. A short address followed on Mary, who, in a love that transcended all selfish considerations, lavished her all on Christ (Luke xvii. 10).

Friday, Dec. 18th. The truth that God always gives enabling grace to the willing heart was the spiritual lesson drawn from the Lord's conversation with the sons of Zedehoe (Mat. xx. 19, etc.) and their subsequent history.

Mr. Herbert Hudson Taylor represented the next party of missionaries returning to China after furlough. His farewell message was contained in the 121st Psalm. Notwithstanding the present condition of affairs in China, with joy he went forth with his wife and little family, trusting in God, who "keepeth Israel." Referring to the need of prayer, he pictured on the one hand the difficulties loneliness, and trial of the missionary's life, and on the other the faithfulness of God. Miss L. Smith (going out for the first time) also addressed the meeting, and then the party (which included Mr. and Mrs. Frank McCarthy, recently arrived from Canada, and now returning to China) was committed to God.

Mr. Wood reported more than usual blessing during the South Coast deputation tour. Door after door had been wonderfully opened before them.

Much was asked for in the succeeding season of united prayer. Amongst other things we sought that the Holy Spirit's work of preparation and of loosing might be quickened in the hearts of the many young men throughout England and Scotland willing to go to the heathen and yet bound meanwhile. With the work of the coming Sunday, all younger workers in trying spheres, the solitary, and the sick in China were then borne up before God.

M R. BOTHAM'S safe arrival from China again recalled the many journeys mercies of past years and stirred our hearts to fresh praise. (See also page 24.)

Mr. Badenoch presided, and from Acts iv. 23 read Luke's account of that early prayer-meeting held while "the heathen praised." And later on we prayed that the experiences there recorded might be reproduced in the lives of the native Christians. The diaries of Miss Roberts and Messrs. Shindlei and Gracie provided food for both praise and prayer, and the thought of Christmas and all the home-gatherings awakened a deep feeling of sympathy for all who, constrained by the love of Christ, have severed earthly ties and gone to a distant land. Mr. and Mrs. Hudson Taylor and all at sea were likewise the subjects of special prayer; and also, once more, the business centres in China with the Home Councils and offices, and the schools at Chefoo.
Gleanings

FROM THE LETTERS OF
MR. STEVENSON AND MR. COOPER.

November 16th.—A party of sisters for the West, with Mr. and Mrs. Squires, have gone on to Hankow. We hope it may be possible for them to go forward without delay.

On the 14th Mr. and Mrs. Felgate arrived from Kiu-chau. On the 15th they left for Gan-k'ing, and their two children left for Hung-t'ung. On the following day Mr. D. B. Hoste reached Hung-t'ung.

On the 17th Mr. and Mrs. Southey with their three children and Mr. W. Hope Gill arrived from Shek'tien. On the 19th Mr. and Mrs. Gracie and their two children arrived from Ho-nan. On the following day Miss Hanbury arrived from Yang-chau.

December 7th.—You will be pleased to hear that Mr. Marshall Broomhall arrived here this afternoon, having seen the party off from I-chang.

The Provinces.

KAN-SUH.

Ta-lin-chau.—Mr. Hunt and his co-workers in Ta-lin-chau have twenty-one neighbouring cities under their care. The Kan-suh people are naturally very dull and heavy, but Miss Holmes’ last letter shows that the Holy Spirit is working in the hearts of the people.

SI-NING.—At the time of the great Butter Festival Mr. Hall visited Kun-bun on the Tibetan border. “It was well worth seeing,” he writes, “but quite indescribable. The crowd was immense. . . . On my return our evening meetings for singing and repeating were recommenced, and they were getting on nicely, when some talk on the street led all but two to discontinue coming. I long to see the people enquiring the way of life.’

Lan-chau.—Things are changing for the better in Lan-chau and prayer is already being answered. Mr. Mason writes of deep interest in some of the meetings, and, later, says: — “Yesterday (Sunday) enormous crowds heard the Gospel both morning and afternoon, and none of that open cursing there was when I first came to Lan-chau seven months ago.” Of Ning-hsin, his old station, he remarks, “There is every prospect of a good harvest speedily.”

Liang-chau.—The people here are “hard and unbelieving.” The work is specially difficult. Referring to an afternoon service held not many months ago, Mr. Belcher wrote as follows: — “We had an audience of about fifteen men, but every time we have a service they are mostly fresh people who come—passers-by attracted by the singing or the notice-board. . . . There is as yet no reliish for the truth in Liang-chau, but we believe the time is coming soon when the Lord our God will work.” Later and more encouraging accounts from another source tell of crowds and the people listening well. There are only two enquirers and no communicants. Many women call to see Mrs. Belcher.

CHEH-KIANG.

Bing-yae.—The cultivation of the opium poppy is deeply rooted in this neighbourhood. Four men once engaged in this business, but now brightly converted, were baptised in September. “It may mean less money in their pockets,” says Mr. Grierson, who writes, “but, praise the Lord, it does mean more joy in their hearts.”

Kiu-chau.—Mr. D. B. Thomson wrote to Mr. Taylor on 31st August last: — “You will be glad to hear we are getting on very well here, though slowly. The other Lord’s day we had two baptisms—two women who have been about us now a long time. I hope to receive in the out-stations ten or twelve on my next visit.”

Kiu-hwa.—“The Lord has been giving us more and more to praise Him for,” writes Mr. F. Dickie. “Yesterday we had the great joy of receiving six persons into the Church, one woman and five men.” A preliminary week of special prayer was much blessed to all.

YUN-NAN.

Ta-li Fu.—Miss Simpson, writing soon after her arrival, says: — “There are only three Christians here at all. One is a Min-kia man (aboriginal) first fruits of his tribe (see Mr. Smith’s account in September issue, p. 110). He seems so bright and has borne faithful witness in his village. One other has been brought under the influence of the Gospel through him, and, we believe, is truly saved. Most of the villages round here are inhabited by different aboriginal tribes, and it seems so sad that we can do nothing for them. . . . I take a children’s class on Sunday afternoons. . . . Miss Box has also begun a class, and by going out to fetch an audience we get a room full, but they do seem so dense.” The missionary is sometimes called to three cases of opium poisoning in one day—the majority being women.

HO-NAN.

Chau-kia-k’eo.—A most interesting account of the reception at this station will be found in a subsequent chapter of Mrs. Howard Taylor’s graphic sketches of the journey through the interior of China.

Hsiang-hien.—A threatening notice was recently found pasted up on the door of the Mission-house. The mandarin, however, on being applied to, issued a proclamation, and nothing came of the threats. Miss J. Lloyd writes of a visit to a village in the neighbourhood; before entered by a foreigner. The people listened attentively, and besought her to remain.

[We regret that in our December number Lao-ho-keo was, by an oversight, placed under Ho-nan instead of Hsiang-hien in “Tidings from the Provinces.”]

Arrivals from China.

On 1st January, 1895, by ss. Chusan, Miss Kentfield; on 9th January, by ss. Ulysses (served under Ho-nan instead of Hsiang-hien), Mr. and Mrs. Williamson and family; and on 12th January, by the ss. Saxton, Miss McQuillan and Miss Sanderson.
Yet a little while, and the world seeth Me no more; but ye see Me: because I live ye shall live also.

John xiv. 19.

"Yet a little while, and the world seeth Me no more" (John xiv. 19). That knowledge of the Lord Jesus which the world has shared along with His disciples must soon cease. In death He must shortly pass from this earthly scene, where men of worldly mind and carnal heart have been able to look upon Him, to listen to His words, and to touch Him with their hands. For a little season He has been manifest in the flesh, in order that men might have the opportunity of beholding Him and believing in Him; now He must go His way to Him that sent Him, never again to be seen by worldly eyes in that "form of a servant" which for a few years He had "taken upon Him." The Lord makes known this fact to His disciples in order to show them by contrast the depth and abiding certainty of their relationship with Himself—a relationship which shall remain unchanged even when the present manner of knowing Him shall have passed away for ever. "But ye see Me: because I live, ye shall live also."

In these words the Lord seems to lose all sight of death, and by the anticipation of faith He stands forth already the Conqueror on resurrection ground; it is not the future "ye shall see Me," but the present, "ye see Me," and "because I live," not "because I shall live." Here we are listening to the words of Him who was conscious that He was indeed "the Resurrection and the Life," and looking forth from the standpoint of His ascended position at the right hand of God, He declares to His disciples, with reference to all the boundless future "ye shall live also." We say from the standpoint of His ascended position at the right hand of God, for these words can never be limited merely to the time when the disciples occasionally saw Him between the resurrection and the ascension. His death has for ever set us beyond the reach of condemnation and judgment, and through that life by which He came forth in resurrection endless treasures of grace and glory are secured for us.

(See Rom. v. 10.)

These treasures are to become ours in possession as we "see" Him; the benefits that are contained for us in His life will become our own experimentally in the measure in which He is revealed to our hearts. Although familiar with the fact "that Christ died for our sins according to the Scriptures," we needed the enlightening of the Holy Spirit before we could personally appropriate the great deliverance that His death had accomplished; even so it is just as the Holy Spirit manifests unto us the power and glory, the majesty and beauty of the Person of the Son of God that we come to understand the deep meaning of being "saved by His life."

There are four aspects under which the life secured for us by the risen, ascended, living Lord may be viewed, and with His own words still before us—"because I live, ye shall live also"—let us consider each of them.

First, we shall dwell upon His presence before the throne of God as the seal of our redemption and the assurance of our entrance into "the glory that should follow." We read in Rom. iv. 25, "who was delivered for our offences, and was raised again for ( أجل, because of) our justification." In dying for us our gracious Lord really took our place; so that when He was raised again it was God's great declaration that there was nothing now against us; it was God's seal that our redemption and justification were really complete. Again, we read in Heb. ix. 24 that Christ has entered "into heaven itself, now to appear in the presence of God for us." Having made our cause His own when He died for our sins, He never could appear in heaven for us unless He had opened the way for us also to be there, and His presence before God is a testimony that we also are welcome there.

Secondly, let us consider that the coming of the Holy Spirit in the fulness of Pentecost is inseparably connected with the person of the Lord in His ascended glory. We learn from John vii. 39 that the coming of the fulness of the Spirit was postponed until Christ should have been glorified; and again, from Acts ii. 33, 34, that it is "this Jesus," risen, exalted, who has received of the Father the promise of the Holy Ghost in order that He may shed Him forth upon His people. What need there is for us to-day to ask ourselves again and again the question how far we have trusted God to fulfill in us, through our living, ascended Lord, this gracious purpose of His toward us. And does not meditation upon such a theme help us to discern how infinite are the possibilities of life and godliness that open before us through Him, Who though He was dead is now alive for ever more?

In the third place, we see from Scripture that our Lord's ministry of intercession is spoken of as being intimately connected with His risen life. In Rom. viii. 31-34, the apostle recounts in a brief summary God's wonderful dealings with us through His Son, He speaking of His death, resurrection, and ascension, and then he reaches his climax with the words, "who also maketh intercession for us," as if to say that over and above all that He has accomplished for us, there is this ministry of making intercession in which
the risen Christ is ever engaged. Passing on to the Epistle to the Hebrews, we see that the great High Priest is "made, not after the law of a carnal commandment, but after the power of an endless life" (chap. vii. 16); and again, in verse 25, we read, "Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." The word translated "uttermost" carries with it the sense of duration of time, and so here the Lord's intercession is set forth as co-extensive with His life. We may not know our needs or our dangers; we certainly do not apprehend the fulness of God's purposes in reference to our lives, but our High Priest takes these all into account, and in the constancy of His endless life presents our needs before the throne of God, laying hold upon the infinite resources of our Father's love and grace on our behalf. Again, we may become unwatchful, but He can never cease to watch: His life and His intercession are so bound together that He could only cease to intercede if He could cease to be.

We come now, in the fourth place, to yet another sense in which our life Godward depends on Him; and perhaps this is the most practical of all the others we are considering. If we are wholly and truly His, our life is the result of what the Apostle Paul describes by the words, "Christ liveth in me." We may find help towards an experimental knowledge of this blessed mystery, this gracious "open secret" of the Christian life by looking again at our Lord's words concerning Himself and His relationship with His Father in heaven. In John vi. 56 we read, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself"—that is, the Father has committed to the Son His own prerogative of communicating life to others. If we ask how He will communicate this life, the Lord will only refer us, as in John vi. 57 (R.V.), to His own experience on earth as an illustration: "As the living Father sent me, and I live because of the Father, so he that eateth me he also shall live because of me." On earth the Son lived in the midst of our human circumstances and surroundings, but ever trusting His Father, and forth from the very Person of that Father there came, through the Holy Ghost, life in response to His faith. Even so we are called to live here present things, trusting ever in the Son of God who has "life in Himself," and to us also by the indwelling Spirit life will be communicated from the very Person of the Son of God. Philosophers have been baffled in their attempts to define what life is, and when Nicodemus said to the Lord Jesus, "How can these things be?" he got no answer that would satisfy his curiosity; but it is, nevertheless, a simple thing to live. Even so when our hearts are occupied with the person of the Lord Himself, when His power and glory are present to our spiritual vision, His life streams into us; we live because He lives, without needing to ask ourselves the question, How does this life become mine?

The apostles had experience of the fulfilment of the Lord's words. We have already recalled the expression of Paul, "Christ liveth in me," and again we find in Col. iii. 4, "Christ our life." Similar expressions occur frequently throughout the Epistles, and always in close connection with the truth of our death with Christ. We can only walk in "newness of life" as we are prepared to look upon our former manner of life as a thing that we have definitely parted from. This making of all things new must go on into every region of our being, and it will go on only as we on our part yield to the working of the Holy Spirit as He comes nearer and nearer, delivering us from our former manner of living by opening up to us new possibilities in the Person of our Lord Jesus Christ.
The Protestant Collegiate School, Chefoo.

By Fred. H. Judd, B.A. (Cantab.).

The Protestant Collegiate School is pleasantly situated at Chefoo, about a mile from the English Settlement, and a couple of hundred yards from the seashore. Behind it, a little way up the hill, is the rest of the C.I.M. compound, consisting of Dr. Douthwaite’s house, the dispensary and chapel, the Sanitarium and the girls’ school. Although now occupying the building nearest the sea (see the accompanying photograph), the teachers and scholars have successively occupied all the houses in the compound.

The school was started by Mr. W. L. Elliston with three pupils, in December, 1880, in what is now Dr. Douthwaite’s house. As the number of boys increased and boarders as well as day scholars were admitted, it was transferred first to the Sanitarium, and later to what is now the girls’ school. In 1883 the increasing size of the school necessitated a further change.

The building now occupied was erected, and into it the teachers and boys moved, leaving the girls in the old house under the care of Miss Downing. The head-mastership was held by Mr. Elliston till 1886, when he was obliged to return home on furlough, leaving the work to the care of Mr. H. L. Norris, assisted by Mr. Douglas, and later by Mr. F. McCarthy.

The death of Mr. Norris, in 1888, was a sad loss to the school, but his place was taken by Mr. Alexander Armstrong, who ably and successfully carried on the work for several years, till he too was forced to return on furlough, leaving the work to the care of Dr. Douthwaite, Mr. Hibberd, Mrs. Armstrong, Mrs. Bailer, and others, who have from time to time assisted in the work. The free and systematic indulgence in bathing, boating, and other sports has also contributed not a little to their physical welfare.

Meanwhile the number of boys has increased to about fifty or sixty—most of them boarders. A large number are the sons of European merchants, custom-house officers and residents, who are glad to have such a place to which their boys can go, and have shown their appreciation in many various and substantial ways. The rest are the sons of missionaries.

The need for such a school is obvious. Without it missionaries’ children must either be sent at great expense to England for their education—away from their parents’ influence and love for many a long year—or be kept in some more or less isolated station, deprived of a good education and social intercourse with others of their own age and nationality. This school has supplied that need as much as the circumstances would allow, providing as it does a thorough English training under Christian teachers.

The aims of the school have been to give the boys a good, all-round education, and above all to lead them to the Saviour. In the teaching department a useful rather than ornamental education has been aimed at—preparing the boys for a business rather than a professional life.

That the teachers have not worked in vain has been shown by the success of the scholars in the College of Preceptors’ examinations held out there, the percentage of passes having been half as high again as the average for all England. Besides this, several have acquitted themselves well in the Universities and Medical Schools of Great Britain and America, and many are now holding good and responsible positions in the Customs and mercantile firms on the China coast.

The lives and teachings of the staff have been the means of leading not a few to accept and confess our Lord Jesus Christ as their Saviour, and several have gone out, or are preparing to go out, as missionaries to the dark country in which they themselves were brought up.

The health of the boys has been remarkably good, which may largely be attributed to the thoughtful care and care of the various ladies in charge of the domestic arrangements. Amongst them will ever be remembered the names of Mrs. Elliston, Miss Hibberd, Mrs. Armstrong, Mrs. Bailer, and others, who have from time to time assisted in the work. The free and systematic indulgence in bathing, boating, and other sports has also contributed not a little to their physical welfare.

With the exception of three or four who volunteered for the school, all those engaged in it went out for direct mission work among the natives, but were drafted into teaching because of the urgent need in this respect. It would, therefore, be a great help to the school if two or three thoroughly qualified men, with the desire to use their talents in the Master’s service, were to give themselves up to this important branch of mission work.

A large number of boys have now passed through this school, and we feel sure that many of us will always look back upon the years spent there as amongst the happiest of our lives. God has blessed the school in the past; we believe that He will continue to do so in the future, and pray that it may turn out many who will do much for the benefit of their fellow-men and for the extension of His kingdom.
A Healthy Church.

BY STANLEY P. SMITH, B.A.

My wife and I arrived at Lu-gan, in Shan-si, on June 8th, receiving a warm welcome from Mr. and Mrs. Studd. We found a nice little church of seventeen members, twelve men and five women, all of whom had been baptised here by Mr. Studd. Of these seventeen, sixteen were baptised on December 9th, 1893, and the remaining one in the autumn of 1891. This man, by name Liu, was after leaving Hung-tung in the end of 1887. Mr. Studd's first convert here in 1889, He was brought to the Lord when I was at Hung-tung in 1886 (or the early part of 1887), and came over with me when I first came to Lu-gan after leaving Hung-tung in the end of 1887. Mr. Studd joined me at Lu-gan in the May of 1888, and this man remained with him after I went to Lu-ch'eng in 1889. Of the rest, three of the men and the women were Church members of Shan-tung, and the remaining man was baptised in Manchurian. These outsiders seem to have been let into the respective churches on somewhat easy terms.

The church here is a healthy one, and has had much labour bestowed on it. Speaking generally of the members, they seem to have a real knowledge of what sin is, and, though zealous for the Lord and His cause, have learnt a good deal of His humility.

On September 17th Mr. Studd baptised four men and three women, making twenty-four baptised at Lu-gan, and, with the six baptised elsewhere, thirty in all. It was very nice that in the last part of their stay here, ere going home on furlough, they should see more fruit of their labour. The members all take new names on receiving baptism, and the three women on this occasion had chosen for theirs Lois, Milcah (one of Zelophehad's daughters— Numbers xxvii. 1), and Dorcas.

Milcah is the wife of the Christian who was baptised in Manchuria. She is an old lady is Milcah, and her husband's name is Mr. Li. She had the tiniest of feet. The rule of this church is that no woman shall be a church member who is not a native woman who was a fit candidate for baptism, except that she be the first woman of this profession (excepting Lu-ch'eng) to be baptised. The others had all been Shan-tung women, and the native women maintained it was no trial for them, because they were looked upon as "outsiders"; but to be the first native woman of the district to take a stand against this abominable custom—that was no easy matter. She was willing, however, and her tiny feet of three inches became about five inches long when unbond.

The immediate consequence of this was that another native woman who was a fit candidate for baptism, except that she held back on this point, also followed Milcah's example, and on her baptism took the name of Dorcas.

On Sunday, October 7th, Mr. Studd and I set apart four men as officers in the church—two elders and two deacons. The elders were Mr. Fan and Mr. Liu, both mentioned above, and the deacons Mr. Hu and Mr. Liu, both Shan-tung men.

Mr. Hu, however, has been in the "yamen" of T'un-lin, a district (hien) twenty miles west of this city, for many years. He was first brought to a knowledge of the truth by two converts sent out from Hung-tung when I was there in 1887, and came on with me to this city when I passed by T'un-lin on my way here from Hung-tung, in the winter of that year. From the first he was a diligent reader of the Bible, and when Mr. Studd came here became his teacher for a time. After a while he became unsatisfactory, but in the course of years repented, and was baptised by Mr. Studd in the autumn of this year; he has got considerable gift and is an able preacher. Just before being made a deacon he sold his small property of over forty dollars, and gave two-thirds of it to the church, or rather to the Lord for the use of the church. The other deacon is a B.A., and steadily growing in grace.

On October 15th Deacon Hu and a very spiritually-minded lad, a church member named Feng-Pu-Sheng, started for T'un-lin-hien, where I had got premises to open up church work and break people of the opium habit. There are many interested in the Gospel about that district, and we hope Deacon Hu will soon have a flourishing work. I spent last Sunday there. About seventy persons, young and old, came to worship or to listen, and of these a number are catechumens.

This mimeograph I am finding very useful in the work. Just recently I have written out on it all the music of the hymn tunes for my little Chinese hymn-book, published at the Presbyterian Press, Shanghai, under the name of "Simple Hymns." I am now using it for writing out in Chinese the substance of a series of lectures on the Jews, which I have given to the Christians. An intelligent outline of the dealings of God with His ancient people Israel, I believe to be immensely strengthening to all Christians, and it seems to me to be much appreciated by Chinese Christians.

In these winter months we have morning prayers at nine, our own English prayers directly after breakfast, and Chinese prayers again at five every day. I have lately been preaching daily on the streets in the afternoon, leaving either Deacon Liu or Elder Liu to take prayers, and alternately taking one with me to preach, telling them that for us who know the Gospel it is better to tell it out than to hear it for ourselves. My wife and Miss Bewes are working amongst the women seeing the sick and holding classes, Miss Bewes also visiting the villages. In the morning I attend the patients who come, and the Lord gives encouragement in this direction. We should be very thankful if the Lord were to send some reinforcements, as there is a chance of our losing Miss Bewes next spring or even this winter.

On October 24th to 26th we had the joyous privilege of having Mr. Hudson Taylor with us, also dear Mr. Russell. We had been expecting them a month ago, but had given up all hope of seeing them, owing to Mrs. Taylor's illness. I need hardly tell you how immensely all of us and the natives appreciated the visit. We want to open up more towns. Please pray for us.

A Preaching Tour.

BY DR. HERBERT PARRY.

The preaching tour about which we have prayed for some months is now an experience which causes us thankfulness, and gives us good hope for further effort on the same lines. The party consisted of Mr. Vale, Mr. Cormack, Mr. Ririe, Mr. Chang, and Mr. Tu. I was only able to join them during the latter part of their journey.

Notwithstanding rainy weather and very bad roads we feel that prayer has been answered. We had grand times of prolonged preaching with singing, and very good congregations morning and afternoon at Ch'in-shen, Tan-lin and K'ung-cheo. Our native fellow-workers bore the fatigue of bad roads cheerfully, and were thoroughly one with us as evangelists.

On the closing Sabbath we had a good full day at Tan-lin, followed by the baptism of four men.
Through the Heart of China.

(Continued from page 18.)

BY MRS. HOWARD TAYLOR (née GERALDINE GUINNESS).

HOW beautiful the rest of the journey was that evening (May 26th) as the sun went down! The mountains on either side of the stream grew more and more picturesque, until one might almost have thought one's self in some lovely part of Scotland or of Wales. The road was very bad: up and down steep, rocky places, and over narrow, winding ways; and the jolting was at times almost unbearable. The beauty of the surroundings, however, made up for a great deal. At last, as the sun began to set, we came to one hill so steep that we could not let the men take us over. The others were some way behind, and Howard and I got out to walk together. It was almost the first time we had done such a thing, and many eyes were upon us. But we put a brave face on the matter and greatly enjoyed our climb. Above us rose the summit of the hill, like a beautiful piece of moorland or wild common at home, covered with some fragrant shrub, almost like bracken fern that filled the air with sweetness. It was too tempting. We could not resist the pleasure of a scramble. And over the mountain grass and sweet green things we made our way to the top with great delight. And then, oh, the lovely view that opened before us!

All around on every hand stretched a perfect sea of hill-tops, away to the dim mountains of Ho-sa-n. And near us in the undulating plain lay the rich corn-fields and vivid rice plantations, interspersed with many a village and hamlet, shaded by lovely trees, amongst which the silvery river wended its way out of sight. Just to stand there was an inspiration. Oh, dear, much-loved, beautiful land! When the Kink comes to His own good and perfect it will be!

Down below us our barrow-men were slowly making their way round the hill. Quite a train of others were resting on the high road close at hand. And we were the observed of all observers! Oh, China, China! We could not stand near together, or take one another's hands. We could not sit down side by side and enjoy the beauty and stillness. So we walked stiffly and properly we had to make our way down the hill again, at a little distance apart, and rejoin our waiting men. Was there ever such a country for a wedding-tour? But never mind, we say, "it is for Jesus' sake."

Another half-hour in the barrow brought us to our stopping-place for the night, where we found Mr. Coulthard, who had gone on before to engage the accommodation of his favourite hostelry. How quaint and characteristic looked the little street—just a halting place for wayside travellers. Eight or ten inns and a few little shops lined each side of the way, and the narrow road between was covered over with closely-plaited straw-matting, making a cool shade. Tables and benches were standing all down the middle of the street, and the ordinary avocations of life seemed to be carried on quite as naturally out there as within the open houses. The inns, with wide, stable-like entrances, stood opposite to one another; and without ceremony our barrows were wheeled straight into the back part of Mr. Wang's capacious establishment.

And here it is that we are sitting now. I look around and see it all with very mingled, very vivid feelings. But to convey any impression of what it really is almost impossible.

Strange! Different from the great American hotels in which we have so lately sojourned, this primitive inn consists of only two main apartments in addition to the private rooms of mine host at the back. From the street one enters by a wide doorway, a large barn-like enclosure, containing tables, benches, cooking apparatus, and all the appurtenances of a "tea-shop." Behind this lies a little narrow courtyard, with a good-sized kitchen on one side and a place for storing grain on the other, both opening into the front room without doors or divisions of any kind. Across this small, filthy yard, which is practically an open sink for the whole establishment, and has to be traversed on stepping stones, lies another barn-like chamber of the same size and shape as the first. This is entirely empty, and is reserved for the accommodation of guests. Behind, again, are two tiny rooms, opening one out of the other, the first of which is the good landlady's store-room and pantry, and the second the sleeping room of the family.

Our barrows were wheeled right through into the second empty chamber, where we were left to dismount. This enclosure, thirty feet long by twenty-five deep, had been engaged for our sole occupation, so we were indeed well off. Our five selves, our five barrows and ten men, were here to abide from Saturday night to Monday morning— the barrows, of course, requiring most of the space. Think of it how one would it seemed a little difficult to arrange; especially as dear father wanted Howard and me to have to rooms to ourselves, a luxury we had not enjoyed since starting out upon our journey. The problem appearing impossible of solution, the good landlord came to our aid. If the venerable old gentleman and his lady would not mind occupying one of his inner apartments, he would be honoured by placing it at their disposal. The inner apartment was inspected. It proved to be little more than a passage to the family bedroom, and at the same time the store-chamber and larder of the establishment. But the good man said that some of the baskets and other mysterious belongings could be removed, and room made for a bed—which kind offer was accepted.

Then a small corner of the general apartment was screened off with native curtains for our use. Another corner was arranged as a dining room, with a dirty old table, and a couple of trestles for benches. The wheelbarrows were next drawn up in the middle of the room, having a broad
passage between them which the men appropriated as a dormitory. And behind the barrows on the far side Mr. Coulthard rigged up a bed in a narrow space next to the wall. With these unusually comfortable arrangements we were more than content, and having the inn all to ourselves were doubly grateful.

After supper the men were very merry, and singing and talking went on to a late hour. It seemed so strange behind that slight screen of curtains to be quite at home and comfortable. But one can get used to many strange things in China.

Sunday Morning, May 27th, 1894.

And now, by morning light, we see it all more clearly. We had just had prayer together—a very happy season—and are sitting quietly around the shaky old table, in our parlour-corner of the common room of the inn. This large, gloomy chamber, lighted only from the open doorway, looks more than usually dim, a faint blue smoke pervading it from the neighbouring kitchen. Through the semi-opaque atmosphere I see the disused barrows with their promiscuous loads, and between them the outstretched figures of the men sleeping on straw mats upon the ground. The unusual leisure of this day of rest they have turned to account for purposes of ablution; not themselves only, but their well-worn clothing having come in for a share of attention, and they are now lying about in slight attire, their partially cleansed upper garments hanging from bamboo rods or lying across the barrows, imparting to our surroundings somewhat the appearance of an extensive rag-shop.

Upon enquiring at breakfast this morning how father and mother had fared during the night, we were distressed to find that they had been sadly disturbed, and went again to inspect their inner apartment leading to the family bedroom. Oh what a place it was! Howard and I had swept it out the night before with our own hands, and had done our best to make it comfortable, but not to much purpose I fear. It really was beyond improvement. Just inside the door stood a disreputable sort of a sideboard, old and worm-eaten, and upon it incense pots, candle-stands, and other objects used in worship. On the wall above hung some tattered scrolls, the grimy characters of which still eulogised heaven, earth, and former generations, and expressed the filial piety of "unworthy descendants." The rest of the tiny space, about ten feet by twelve, was crowded with all sorts of old oddments, a portion of which had been dislodged to make room for the bed, which consisted of a few ancient boards of varying lengths and sizes placed across a couple of rickety trestles. The low wall that divided this apartment from the landlady's room was scarcely more than a screen some eight feet high, and the top of it was crowded with an extraordinary variety of objects, coated with the dust and filth of years. Elsewhere about the room were disposed a number of great earthenware jars, containing rice, pickled vegetables, and other comestibles, several ancient pails, sieves, and pots, a broken-down spinning wheel, a basket of live chickens, and some ponderous stones; while supported by bamboo rods stuck into the mud wall, or hanging from the roof, were such objects as a mouldy ham, a piece of pork, a dried fish, an old pair of clouted shoes, a number of straw baskets of unknown contents, etc. Window there was none, to admit the light or to afford possibility of escape to the various questionable and overpowering odours that spread through the murky air, and seemed to pour over the partition wall from that still more unattractive inner apartment over which it were discreet to draw a veil.

Scurrely the place one would have chosen in which to spend a hot summer night! Yet we were thankful for it, as there was nothing better to be obtained. Dear father and mother would not hear of our occupying it instead of them, as it was practically the only passage to the family bedroom. They had their mosquito netting put up, and hoped for a measure of privacy. Delusive hopes! Before they could retire for the night several members of the family had passed through. This went on till a late hour, beginning again at four o'clock in the morning, quite a variety of persons popping in for various reasons.

"Certainly," as dear father has just feelingly remarked, "we do not find much difficulty in getting near to the Chinese." And, oh, we would not have it otherwise! We love the people. We love to be amongst them. And that they will let us come into such friendly relations with them is a great and constant joy.

A Glance at Ta-t'ung.

[In the North of Shansi the great wall of China is double for a considerable distance—Ta-t'ung lies in the plain between the two walls.]

The slight riot reported last summer did good rather than harm, Mr. McKee thinks, and the prospects of the work are still very hopeful. Two years ago only one soul (now with the Lord) had professed conversion. There are now many enquirers, and in September last nine were baptised. Two of these were the old teacher and his wife. The latter "seems to have lost herself in the desire to tell of Jesus," while another is "sure she is a favourite with God," as He gives her every desire of her heart." A marked feature of these native Christians is their successful zeal for the salvation of others.

In answer to prayer a room has been provided by a new convert in another quarter of the city. This woman was first influenced by the teacher's wife, and after staying for a few days with Mr. and Mrs. McKee came very brightly out on the Lord's side. The teacher's wife accompanied Miss Aspden one day to this house, "preaching nearly every step of the way," and in response to the salutations of the people declaring what God had done for her, and many heard the Gospel at Mrs. Lu's house that day. It was a time of much joy. Mrs. Lu herself now and again clapped her hands, saying, "My heart is happy! My heart is happy!"

There are some 700,000 inhabitants in Ta-t'ung, and opium-smoking, with all its terrible results, is fearfully common, being found in some members of nearly every family. There are many cases of opium suicide.

The very useful preaching shop on the street was lost during the summer. The landlord was an opium-smoker and had mortgaged it. Then the evangelist had to leave on account of his father's illness. But the Lord knew and provided for the needs. Another shop was provided, another evangelist turned up, and money was sent for the work—all at the same time. "We have been reminded," writes Miss Barracough, "that the work here is the Lord's and that in His own time and way He provides all that is necessary to carry it on." Both the evangelists mentioned were formerly members of the Ping-yang Church, and both were dismissed from the Chinese army for their devotion to Christ.

The work has extended itself to the neighbouring villages, and in some cases whole families have burned their idols and turned to the Lord. These villagers are very poor, their principal food being chaff mixed with a little grain.

With two chau cities, seven hien cities, and some 80 villages in their district, Mr. and Mrs. McKee and their fellow-workers have their hands full. They unite in asking for prayer.

Mr. Thomas King (now returning with his wife to China), both opened Ta-t'ung, and worked amongst these villages in 1887, when many copies of the Scriptures and tracts were scattered amongst the people.
WITH the landing of troops on the soil of China proper, the capture of the fortress of Wei-hai-wei, and the annihilation of the Chinese fleet, the Japanese have suddenly brought the war very nearly to its final issue. Although great masses of troops are said to be available for the defence of the capital, the fall of Pekin seems to be almost a foregone conclusion, and further resistance on the part of China will probably entail only a humiliation more signal and overwhelming. Li Hung Chang, who has been restored to the Imperial favour, is however (it is stated) on the eve of setting out himself to sue for peace.

While Chefoo is at present almost the very centre of the conflict, there is little likelihood that the safety of the European residents will be imperilled. At all events, our friends are in the hands of God, and under His protection they are safe.

On another page we publish a recent photograph of Chefoo, showing our own compound, with schools and sanitarium, etc., in the foreground, the Consular buildings on the headland to the right, and the town in the bay beyond. The accompanying article, descriptive of the boys' school, will be interesting to many. Next month we hope to give a short paper dealing with the girls' school, along with photographic groups of the pupils and teachers in both schools. In passing, we desire to call special attention to Mr. Judd's statement of the need which exists for further additions of thoroughly qualified men to the teaching staff. From any such, willing to serve the Lord in China in this capacity, we shall be glad to hear.

The twelve brethren whose photographs appear above are now engrossed with the study of Chinese. Ten are at the Gan-king Training Home, while the other two went direct to their future stations. One of the party writes from Gan-king: "The Lord has blessed me much since coming to this land. His presence has been very real, and truly He has abundantly rewarded me for coming out here already. The power of the Enemy is also very real, but, praise God, we can be more than conquerors through Him that loved us." After about six months' study with native teachers, under the experienced direction of Mr. Bailer, our brethren will be drafted off to their several stations. May the path.
A Mandarin Primer.

Mr. Bailer’s Primer has reached its third edition. Elsewhere will be found a short notice of the new edition, to which some new and important features have been added. We believe the volume will be of great value to every student of Chinese.

Many letters have reached us from China telling of blessing received through the visit of Pastor and Mrs. Stockmayer, and Mrs. Baxter and Miss Murray. At one of our recent London prayer-meetings, Mrs. Baxter gave a most interesting account of her impressions of China and the Lord’s work amongst the people. She and Miss Murray had travelled inland as far as Han-kow, and had also gone to Yang-chau—spending on the way a somewhat exciting night in a small native boat on the Grand Canal. Travelling in native dress, and in the company of missionaries, they had come into pretty close contact with the natives and the work, and had thus had good opportunities of realising some of the hardships as well as the joys of missionary labour in China. She was greatly struck with the strong hold which the Gospel had upon the Chinese character. Everything in China seemed to her to speak of death, from the countless graves and the wailing of the mourners to the universal and overmastering fear and worship of the spirits of the dead. But all was changed with a Chinaman when converted to God; his face henceforth beamed with a new light and purpose, and—more than those of other eastern nations—his spirit was stirred within him for the conversion of his fellows. Various opinions dens, representing both the hovels of the interior and the palatial buildings of Shanghai, had been visited, and, with the help of Mrs. Hudson Broomhall, at Han-kow, some direct information about footbinding had been obtained. But, above all, she had been impressed with the lives of the missionaries—their joy, and the manner in which, for Christ’s sake, they identified themselves with the people and lived amongst them.

Mr. Cecil Polhill-Turner arrived at Calcutta on January 23rd, after a safe and pleasant voyage. At Colombo he had the pleasure of meeting Mr. Burrows, of our Mission, who has meanwhile gone there to recruit. From Calcutta he went on direct to Kalkimpore, where he found the little party in good health, and busily engaged in the study of Tibetan. A day of prayer was arranged, and daily Bible readings are being held. From the Government officials, and also from various missionaries, he has experienced the greatest kindness. We trust that our brother may be enabled to render effectual help to Miss Taylor and the brethren. We would again ask for continued and earnest prayer on behalf of all our friends.

CHANGE OF ADDRESS.

The new premises for the Mission, consisting of offices and a home for the Missionaries on furlough, being nearly ready for occupation, it is our intention to enter them on April 1st, and we desire to call the attention of all our friends to the change in our address.

On and after April 1st, kindly address all letters to

THE CHINA INLAND MISSION,

NEWINGTON GREEN,

LONDON, N.

"Shall not the eternal interests of one-fifth of our race stir up the deafness and stupor of our blood-bought powers? Shall not the low wall of helpless misery, arising from one-half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China’s salvation?"
within the first of these divisions, while the eastern half is composed of two distinct parts, namely, the hilly country in the north below Hang-chau, and the Great Plain to the south below Hang-chau, and the Great Plain to the north. The accompanying sketch map shows the area of this plain.

It is very interesting to note that if the whole of the provinces on the west, Shan-si, Ho-nan, and Ho-pei were included, the area represented would form one quarter of the whole of China with nearly half the total population. The work amongst the teeming millions of this district has for the most part been slow and difficult, and there is deep need for much and continued prayer on their behalf.

FEELING in need of a change, my wife and I, with Mr. Mills, have been spending a few days on the Grand Canal, going as far south as Yang-chau, where we remained one day, another day (Sunday) being spent at Kao-yiu. Happy, profitable times these were.

During the early days of May I spent some time itinera-
ting in the Gan-tung district, where I am very glad to say the work generally wears a very encouraging aspect. Visitors are still coming in a constant stream to Misses Cundall and Oakeshott in the city, often as many as fifty and sixty a day. The Towns Chins seem to give great wisdom to Christianity, the evangelist, and many of the men are learning a great deal, while at least in one case there seems evidence of definite repentance toward God and faith toward our Lord Jesus Christ.

The effect of the medical work carried on so diligently is being seen in a general friendliness all around. In one place, eighty li from Gan-tung, a man was badly burnt about the face by an explosion of gunpowder. Being advised to go to our sisters by one who had himself received treatment, he went, taking up his quarters in an inn. Miss Cundall dressed his wounds, which were serious, every day. In about a fortnight he was quite well, and returned home full of thankfulness, and with some knowledge of the Truth. This, and one or two other cases from the same neighbourhood, have made a profound impression, and I hear that a general wish is expressed that we should begin work there; but, alas! where are the workers or the means?

So good is our reputation that a cunning swindler has been going about the villages representing himself as from our hall, and professing to heal diseases, and "a fan fang-shui!" He goes through a form of worship in any house to which he can effect an entrance, and we hear many have been defrauded by him, for he is not above making a bargain for his services. Providentially, the evangelist and I, when on our tour, met him and had the satisfaction of exposing him before a large group of villagers. I do not think there are many districts in China where anyone would think that it added to his fame or gains to represent himself as connected with us. Surely these villagers are worth looking after.

MAKING THE MOST OF THE OPPORTUNITY.

At Tsah-miao, thirty li from Gan-tung, I spent three days. The lately-opened school, carried on in a room lent by an outsider, is going on very well. The old Christian teacher is a fine specimen of an honest, earnest Christian villager. He and the others utilised my stay to ply me with all manner of hard questions, and I trust, if not as wise as Solomon, I was able to help them a little. We had the Lord's Supper together on Sunday, and three other meetings, and, though we were only four with two or three enquirers in addition, we had a very happy time, realising the blessing and presence of the Lord.
HOW THE WORK SPREADS.

One dear fellow, whom I saw last year and hoped soon to have seen baptised, died about a month before my visit. He had left a clear testimony behind that he had lost all faith in idols, and that his only hope was in the Saviour. His parents deferred to his wish three times, and there was nothing idolatrous at his funeral; instead, two of the Christians sang and prayed amid the curses of some onlookers. There are many now with the Lord who have never been enrolled in the ranks of His Church on earth. This spring, while itinerating, I met several who had either heard the Gospel in some one or other of our missionary halls, or had read our books, and who, if not actual believers, had the requisite knowledge, and seemed to believe. Our brother has fallen asleep, but there is another to succeed him, and within the last few weeks another who has known the Truth for a long time has taken his stand among the few who are openly the Lord's. One of the Christians, too, who has long suffered much from the opposition of his wife, is now rejoicing in her conversion.

In one large place of about 20,000 inhabitants I was, immediately upon my arrival, surrounded by rather a rowdy mob, who threatened and half attempted rough treatment. I found that I was the first foreigner who had ever been there, and apparently the reports they had heard had not impressed them favourably. However, by God's help, I soon obtained a hearing, and spoke for about three hours, selling also a good number of books. To return there will be easy. I was told of many large places on the seaboard, and of one large island, said to have a population of 300,000, which have never been visited by the messengers of salvation, native or foreign.

TS'ING-KIANG-P'U.

Now a few words about the work in which I am especially engaged in Ts'ing-kiang-p'u. We have been sadly disappointed here in some whom we had hoped were sincere among the few who are openly engaged in Ts'ing-kiang-p'u. We have been sadly disappointed, and apparently the reports in which we have been disappointed was a drunken opium smoker of thirty years' standing, and one of the cruellest of the Yamen underlings.

Our life here is not without a spice of danger at times. The other day a boy who was a scholar in our day-school was missing. About ten o'clock at night we were alarmed by a violent knocking at the door. On opening it, the mother and about thirty men rushed in, demanding the boy of whose disappearance we then learned for the first time! Of course we knew nothing, and could only suggest that the boy might have gone home with some other boy. All night at intervals the disturbance continued, and we had to send for help to the Mandarin, who sent two soldiers. Next morning the lad was found in a village near, having gone there with a companion. The people apologised in Chinese style by letting off crackers and making a public retraction before our door. So, by God's blessing, the affair has gained us the confidence of those around, instead of causing a riot, as we feared it might.

Hung-t'ung and its Autumn Conference.

BY MRS. D. E. HOSTE.

Mr. and Mrs. Hoste arrived at Hung-t'ung in time for the Annual Autumn Conference, which began on Saturday, 13th October. It was Mrs. Hoste's first introduction to her new home. The following extracts from a recent letter, descriptive of Hung-t'ung and the conference, at which sixty-eight persons were this year baptized, will be of interest to very many of our readers. We begin with the description of the preparations which had been made.

A large awning had been extended over the courtyard, and plank-made benches arranged for the men of the congregation, the chapel which opens on the courtyard being reserved for the women. By the evening some four hundred persons had gathered. Seventy of these were women. I shall not soon forget the first meeting of our conference that Saturday. I had never been at such a large gathering of Chinese, and when they struck up a hymn, well-known to most, you will not wonder that it brought tears to my eyes. Sunday was a day of services, and on Monday morning the examination of candidates began. There were more than ninety applicants for baptism, thirty being women. It was so interesting to spend part of the morning with these women. Miss Strand had been teaching them a new hymn, and Mrs. Hsi had also been with them. One old lady of sixty-seven years asked me if I would examine her, as she feared her deafness would be a hindrance at the more public examination; later on in the chapel she gave a very bright testimony. The examination began about 7 a.m., and went on till 2 p.m., without a break; then the accepted ones were baptized—sixty-eight in all, twenty-one of them women. My husband immersed thirty men, and Pastor Hsi the rest. The rain was pouring down all the time. Pastor Hsi thought that this was the Lord's grace so as to lessen the crowd of outsiders. The awning over our court was a great protection, but the surroundings were rather cheerless. No one seemed to be any the worse, however. The next morning, I asked the old
A strong unmusical voice a very monotonous hymn tune. Said "Great peace."

About two-thirds of the way up the court, we turn to the north is occupied by the chapel. The chapel is a long, broad, and with most of the rooms running down one side. Two more days of meetings and entertainment. These large gatherings having now been held for so many years, the arrangements about food were satisfactorily settled. Pastor Hsi, in his unconverted days, had a good deal of experience in managing large gatherings for marriages, funerals, etc., and it is surprising how nearly he can calculate the quantities required for large numbers of people. He chooses certain persons to act as cooks, etc., during the meetings, and everything goes on wonderfully smoothly. Fortunately the requirements out here are much simpler than at home. No tables are necessary. Large baskets of basins and chopsticks are provided, and then great iron vessels full of steaming food. With a piled-up basin and a pair of chopsticks, any corner of a room or courtyard will do in which to squat down and eat.

I must not forget to tell you that during the gatherings the friends fastened up in our sitting-room a huge banner, or scroll of navy blue cloth, with four large gilt characters—

"WITH ONE HEART SERVE THE LORD."

It is very handsome, and is supposed to convey the congratulations of the church members of the whole surrounding district. It is too large for the room, making it appear darker and narrower than it is, and driving our pretty cupboards into corners, but of course we must leave it as it is.

I wonder if I can in any way give you a description that will convey some idea to you of my new home and surroundings. A large door on the "Grain Market Street," surrounded with heavy handsomely carved woodwork, leads first into the opium refuge court, the keeper of which is a nice man named Chang, a scholar. He and my husband are good friends. There are nearly always men standing and sitting about this yard, and very often someone singing in the meetings, and everything goes on wonderfully smoothly. The meetings, and everything goes on wonderfully smoothly. The requirements out here are much simpler than at home. No tables are necessary. Large baskets of basins and chopsticks are provided, and great iron vessels full of steaming food. With a piled-up basin and a pair of chopsticks, any corner of a room or courtyard will do in which to squat down and eat.

We have to pass through this yard on our way in and out. About two-thirds of the way up the court, we turn to the right, past the kitchens with their large stoves, and through a small passage into our court-yard. The end facing the north is occupied by the chapel. The chapel is a long, rather imposing building, with a high pointed roof crossed by large painted beams, some rather handsome woodwork, and two large faded Chinese paintings with wooden frames. It has evidently been a fine ancestral hall in some bygone day. Opposite the chapel are the porch and doorway leading to the landlord's premises. The remaining rooms east and west make up our home.

So, you see, while the premises here are large, the part for which we are directly responsible is small.

But I must take you through our courtyard the Women's Opium Refuge. The women's court is much the same as the men's court, only smaller, longer than it is broad, and with most of the rooms running down one side. Mrs. Si, a sister of Mrs. Hsi, is in charge. Formerly Mrs. Hsi's mother was at the head, but now she is at the Pastor's house, where there is a large establishment. Mrs. Hsi has thus been set free to leave home and open a winter's work among opium-smoking women at Hsi-koe, a day's journey from Tai-yuen.

Pastor Hsi is a small man, slightly built, with sharp eyes. One eye is particularly piercing; there is a slight cast in the other. His manner is quick and imperious at times (my husband thinks him a born leader), otherwise it is quiet and kindly, and he has a pleasant laugh. Mrs. Hsi is a plump gentle little lady, with a quiet way of managing people and things.

**A Wonderfull Awakening.**

BY THOMAS E. BOTHAM, FENG-TSIANG FU.

We had been living in inns for over a year without a break, and feeling somewhat run down by the summer (of 1890), my wife and I thought we would go to Ts'in-chau to rest and see our friends, Mr. and Mrs. Hunt. We hired coolies for the journey, and intended leaving the next day. Later in the evening, according to our usual custom, we joined in prayer for the Lord's work on the Plain. Taking the districts in the order we had been working we noticed that our next evangelistic journey would lie through the well-populated district lying between the Yü (or Wei) river, and the Sin-ling mountains. We were led to pray much for this district, and became so impressed with the feeling that we ought to go there at once, that we gave up the idea of going to Ts'in-chau for rest, and asked the Lord to give us rest in our work, not from it.

On the following morning when the coolies came we accordingly directed them east instead of west, and two days later found ourselves in Mei-hien. Our first impressions were not very favourable; the city seemed very small and quiet. We saw only a few children as we went through the street, but they soon spread our fame abroad. One little fellow was intensely excited. "We are in our father's home."

We took possession of the only rooms in the only inn in the place. While we had dinner a few people gathered round, but they seemed very shy and scarcely spoke to us. We asked all the men to tell their wives to come and see Mrs. Botham, telling them at the same time that I should preach to them in the street morning and afternoon while we stayed.

On going outside I found a number of people collected together, choosing a wide part of the street in front of an empty shop I preached to them in the simplest possible way. They listened very quietly, so quietly that I was wondering in my own mind if they had decided not to speak at all. At last one old man said, "He says nothing but good words;" and going into his shop he brought out a stool for me to sit on. Another man brought a pot of hot tea, and the people became generally friendly. Returning to the inn I found Mrs. Botham had also found friends, the little room being filled with women.

Late that night a man came to see me and said that several gentlemen were waiting in a room near to talk with me about this doctrine. I followed him to a temple where I found several men dressed in their best. Supper over, we formed a circle, and they proceeded to ask me to tell them very carefully about what we had come to teach. I did so, inwardly praying that God would carry home to their hearts the message of His love. "Now we are friends," said they as I took my leave at the end of about two hours. "We did not understand at first why you came to our country, but now we know, and we must look on you as our teacher and friend."
The next few days were very busy ones. The men who had asked me to meet them were amongst the most respected in the city, and they gave us a good name. There were, of course, some who still reviled both us and the doctrine, but a great many seemed suddenly to become our friends. Preaching on the grain market the farmers would come and talk with me introducing me to one another as the foreign teacher that Mr. Li and Mr. Feng say is a good man. In the evenings the shopkeepers would gather round and quietly listen to the "old, old story" until dark. The women too were as friendly as the men, and Mrs. Botham was kept busy all day long receiving them in the inn, and visiting their houses. We had to pray much during those days that God would help us faithfully to use our splendid opportunities only for His glory.

We found there were many willing to be our friends who were not friends of the LORD JESUS. A Mr. Li asked us to go to his house, but others objected to his having us all to himself. They afterwards came to an arrangement, which amused us not a little. Several families had evidently agreed that they should in turn have the honour of supplying us with a meal. They seemed, however, to forget the proper order, and consequently we often got two or three meals at one time! One little boy would run in saying, "Li-ming-huei has sent your breakfast." "Fan-er," has sent you this," another would remark, as he opened a basket and disclosed provisions enough for a dozen hungry people. At the same moment a third boy would arrive saying his mother had sent some meat pies, which we must be sure to eat while hot! We had thus food for a week at one meal.

And how each of those boys strove to get us to take the food he brought! Sometimes when two were arriving at the same time there would be a race, and as they ran each would shout to the other, "Go back, it is not your turn." One boy who seemed often to get in late gave up trying to bring food, but his mother gave my wife some clothes she had woven herself. One day a tall, elderly gentleman called. Seeing we were so well supplied with food, he looked at me silently from head to foot, settled his eyes for some time on my feet, and then walked away without a word. A few days later he appeared with a new pair of shoes under his coat, which he gave me hoping they would fit.

At the end of a week, as we were preparing to leave, Mrs. Li and many of the other women pressed my wife to stay, saying the rivers were high, and it would be better for me to visit the other cities alone first. After prayer, we felt led to agree, and I went on alone. On returning, after being delayed for eighteen days, I found Mrs. Botham had not worn out her welcome by any means, and the first excitement over, it was encouraging to find that many seemed to love to hear the Gospel for its own sake. We had thus food for a week at one meal.

In the spring of 1891 we again visited Mei-hien, we took rooms in the inn, and I went on the street to preach. Returning in about two hours I found my wife, horse, and baggage had all disappeared. The innkeeper directed me to Mr. Li's house, and there I found my wife installed in two nice rooms which Mr. Li had "done up for us if we did not object to his poor abode." We went on this second visit with many forebodings. It so often happens in China that a good reception once does not at all guarantee the same a second time; but often the devil stirs up much opposition. We were pleased, however, to find that although there was not the same general enthusiasm as at our first visit, yet there were some who had not only remembered what we told them of the Gospel, but had been diligently reading the Scriptures, and trying to understand their meaning. My wife was exceedingly pleased in one village to find an old woman lying on her deathbed praying to the LORD JESUS. Asking how she had heard of Him, she was informed that Si-ming-Huei (a temple keeper and doctor) had told her to pray, and also to send for Mrs. Botham. This man has since given up the temple, and now supports himself by market gardening.

At the beginning of 1893 a deputation came from Mei-hien asking us to rent a house there, and spend a few months occasionally. We did so, and have often visited it since. Mr. Bland wrote me just before I left the plain, saying how pleased he was with his stay in Mei-hien. A number of both men and women came to Sunday worship, and seemed really in earnest. The most encouraging feature of the work in Mei-hien, is that the general interest has from the first steadily increased. How much this means those who have worked in China can best judge.

To the above we must add, in a very few words, one other striking incident related by Mr. Botham at a recent meeting. How to maintain their own spiritual life in the midst of all the distractions of almost overwhelming work was a very pressing problem to the little band of workers in the earlier days. Many plans were tried, but all seemed to fail to meet the need, and they were much discouraged. A day was set apart for solitary and special prayer. "I have found it now," said one, as they met together in the afternoon. "So have I," said another. "And the text that has been given me," continued the first, "is: 'YOUR FATHER feedeth them.' To each one the same text had been separately given. We can understand how near God's presence must have seemed that day. The problem was solved for ever.

Missionary Literature.

The Buddhism of Tibet, or Lamasim. By L. Austine Waddell, M.B. (London: W. H. Allen and Co. 31s. 6d.) It is remarkable that a book like the present should have been published just at this time when, more than ever before, the Church of Christ has begun to feel its responsibility towards the inhabitants of the Great Closed Land. As we read of Lamasim, with its strange mixture of lofty morality (lofty at least in theory), elaborate ritual, silly superstition, and undisguised devil-worship, we realise the terrible power which the "prince of this world" has in a country so directly under his sway, and are reminded of the words of the ten spies, "The cities are great and walled up to heaven." Every one interested in Tibetan missions should read this book; and to the missionary himself it should be invaluable, for it is a complete description of the enemy's forces. Scholarly, lucid, and dealing with facts rather than with theories about them, as this book does, we cannot but feel deeply grateful to the author for the clear view he has given us of what before was only misty outline, and for the thorough, painstaking research which has made him an authority on every part of his subject. To say that the book completely meets a long-felt want is to say little. — E. Polhill-Turner.

Letters and Sketches from the New Hebrides. (Hodder and Stoughton. 6s.) The author of this book is the wife of the Rev. Dr. J. G. Paton. It throws much additional light upon his labours in the New Hebrides and will not fail to deeply impress those who read it. The volume contains a series of well-drawn pictures, in which the lights and shades of missionary life are vividly brought before us. We learn through what dark places some of the servants of Christ are called to pass in following the footsteps of their Master; and also how true it is that those who leave all for His sake receive a hundredfold. Mrs. Paton has evidently endured much "hardness," but like a true soldier she makes little of it. An exceedingly well executed engraving of Dr. Paton and his family forms the frontispiece.

Chronicles of Uganda. By the Rev. R. P. Ashe. (Hodder and Stoughton. 7s. 6d.) To those who have gained their knowledge of this interesting country from newspapers and missionary magazines, and therefore, necessarily, in a fragmentary way, this volume will prove a great acquisition, as it gives a complete history of a clear and interesting form, of what has transpired since the name of Uganda first became familiar to us. The story is more political than missionary, but it is easy to see that the two questions were so involved that it would have been difficult and hardly advisable to separate them.
Mr. Gracie and Mr. Russell, who had arrived from China, addressed the meeting. Mr. Gracie told of the opening of the three solitary stations of Ho-pan, and his stories of the grace of God as manifested in the lives of a vegetarian, a gambler, and a particularly evil man, representatives of the twenty-one members of the Hung-hien church, stirred our hearts to praise for what had been done in this hard Province and quickened them to new prayer. Mr. Russell had a number of different places to speak of, having accompanied Mr. Taylor on his last journey into Shan-si. He gave us a graphic account of various methods of work. Mr. Stanley Smith's diary (see p. 32) came in very appropriately at this point. In the liberty of the prayer which now flowed forth, we sought "through faith" to "obtain promises" for the places and people before our minds, and China generally. Mr. Wood's deputation work was spread out before God.

Saturday, TIDINGS having arrived of the illness of Mr. Brounston at Shanghai, prayer was specially offered on his behalf. The subject in Ezra was continued. God's blessing it was pointed out came only when His conditions were embraced.

"From this day will I bless you," was the message of the prophet on the day the temple foundations were laid (Haggai ii. 19.). Mrs. Hosten's letter gave an interesting view of Hung-tung (see p. 38), and stirred to prayer for the Missionaries, Pastor Hsi, and the sixty-eight persons baptised. Mildmay and the work of the coming Sunday throughout China found their accustomed place, while Mr. Cecil Polhill-Turner and the war were also the subjects of prayer.

From day to day and week to week there flows silently on a deep undercurrent of prayer for China and the many-sided work of the Mission, for all the Missionaries, and in a special and continual way for Mr. Taylor, with all the responsibility the business centre of Tien-tsin, were remembered in prayer. Mr. Stooke represented Chefoo and the Sanitarium—the means of refreshment to so many—of which he and his wife have had charge (see engraving on page 31), and also referred to the native Y.M.C.A. work carried on in Chefoo. Mr. and Mrs. Woodward are now in charge of the Sanitarium, and in view of the war, etc., many burdens of prayer were laid upon our hearts for the schools and workers there generally. Short diaries followed from Miss Anderson (Kiang-si), Mrs. Ridley and Mr. Belcher (Kan-hun), and Dr. Parry and Mr. Grainger (St-elwen).

Saturday, PRAYER was renewed for Mr. Brounston, as his many services for the brethren were recorded. Four were on the eve of their return to China after furlough, and we now listened to the farewell words of testimony and of hope and aspiration which fell from each. Mr. Thomas King's account of the prospect of the work in S. Shian-si was a bright one. He asked for prayer for all the young converts, and mentioned the urgent need which exists for the training of native evangelists from amongst the most promising of the hundreds who have been saved in the district. Mrs. King spoke of her early experiences in Ho-pan. Miss Webb and Miss Gates followed with helpful words, and then Miss Vaughan, of the C.M.S., gave some reminiscences of Shanghai and the C.I.M. Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home. A deep spirit of prayer rested upon the meeting. The little party was commended to God both on the voyage and in Home.
KIANG-SI.  
At Kwang-feng the sisters have had so many people coming of late that, "like the disciples they could hardly find time to eat." There is much cause for praise. All the towns and villages on the way to Pu-sheng (sixty miles distant) were visited by Miss M. Anderson on a recent journey, and very encouraging reports were found for the proclamation of the Gospel.

In-yang.—Miss Withy wrote some time ago of the remarkable conversion and baptism of a man named Liu, the first-fruits of a newly-opened work in a neighbouring village, and that persecution he had to endure from his family. On returning to his home he was only rescued from his furious relatives by the crowd that had gathered round. "They might hurt his body," he said, "but they could not hurt his soul." Miss R. MacKenzie gives some further particulars of this most interesting case. She says: "He showed such a Christ-like spirit under persecution that his elder brother and his son are now earnest enquirers, and have, in their turn, been subjected to similar treatment. The other day the elder brother was struck on the head by one of the relatives, and was only saved from further injury by the villagers." At the annual meeting Liu, with beaming face, laid a dollar on the table as his first offering to the Lord. "That man Liu can do more for his strength," said the evangelist afterwards, meaning that he had given to the utmost of his ability.

The work in In-yang itself is prospering most encouragingly. Some twenty persons profess to be interested in the new work in a district twenty-five li to the north. Some twenty persons profess to be interested in the new work in a district twenty-five li to the north.

Kweil-k'ii.—The outstation of Shangtsing, where "Tao-ism has its head-quarters," gave especial joy, Miss M. Anderson wrote some time ago, for, after much prayer, said she prayed four or five times every day—in the morning, at night, and at meals; "but," she added, "it's always the Lord's prayer, because I don't know any other.

CWEI-CHAU.  
Wun-chau.—Miss Christabel Williams writes—"They are such dear girls in Christ, so well behaved, and more refined in many ways than any other Chinese girls whom I have seen. I long to be able to speak to them intelligently. We have had to change our dialect entirely since coming here, and begin right at the beginning again. The Lord is helping us much; I create the fruit of the lips."

On Communion Sunday (the first in every month), the Christians walk in from all the neighbouring villages; and there are between 300 and 400. It brought tears to my eyes to see so many of these people really born again, the oil of the Holy Ghost causing their faces to shine. "Pray specially for these girls, many of whom are Christians, but fond of dress."

SHAN-SI.  
Ping-yao.—Mr. A. R. Saunders writes of many visits to villages and market-towns in the neighbourhood, preaching and selling Scriptures and tracts. Feeling that the Western form of service is not, on the whole, that most suited to the Chinese, a more elementary plan of catechising has been adopted. A school for the sons of enquirers has been opened. The outlook for the coming winter, Mr. Saunders adds, is bright.

KAN-SHU.  
Mr. Hendriksen writes of a visit with Mr. Tornvall to a city in Kan-suh, where they unexpectedly found a bright and earnest Christian. The teacher of the missionaries at Ning-hsia, he had been converted there, but, filled with longing for his native place, he had returned in the hope of being able to do something for it, and was most anxious that work should be begun. So the work spreads.

Liang-chau.—At last the first-fruits have been reaped in this far-off station. Two men were baptised on October 7th, and have been a great help in preaching, and two women are anxious to take the same step. Ning-hsia is the link again, for one of the men is a shoemaker from that city, presumably one of the three shoemakers of whom Mr. Ridley wrote many months ago.

SI-CH'UEN.  
Kwan-hien.—A young scholar (teacher of the C.M.S. friends), who has attended the meetings regularly for the last eight or nine months, rose one night and asked that his name might be recorded with the other enquirers. Mr. Graniger has been much encouraged by the act to pray more definitely for individuals, for he had asked specially on the two preceding days that young Shin might be led to decision. His father is an ex-official, and he has a brother in office in Hun-nan.

KWEI-CHAU.  
Gan-shun.—Mr. Adam describes a journey of 300 miles through a district scarcely ever visited by foreigners, and anti-foreign in its sympathies. The people, however, listened pretty well, and many books, etc., were purchased. Part of his route lay over high mountains inhabited by various aboriginal tribes, whose chieftains pay tribute to the Chinese. The aboriginal tribes of China are almost all wholly without the Gospel.

Arrivals and Departures.  
On January 21st, Mr. and Mrs. A. Gracie arrived home on furlough, per ss. Karlsruhe; and on January 25th, Mr. Wm. Russell, per ss. Australia. Mr. and Mrs. Simpson have also now come on to England from Cannes.

On February 15th, Mr. and Mrs. Thomas King, Miss J. Webb, and Miss C. Gates sailed for China, per ss. Australia.
To the friends of the China Inland Mission.

Dear friends,—In the present uncertainty as to what may be the issues of the war now pending, you will not be surprised that I have thought it best to remain in China instead of returning to England, as I anticipated.

Most of our work is far from the seat of war, and is not likely to be affected, unless rebellion were to ensue. We do well to pray for the stability of the Government, for in its peace we enjoy peace. It is under its protection that we have been able to develop missionary work in fourteen of the provinces, and to itinerate beyond them, and never was that protection more carefully given than at the present time.

The invasion of Shan-tung, however, brings the war nearer to us. We have telegraphic tidings of 2,000 Japanese troops landing at Ning-hai, a station formerly occupied by Mr. Judd, but latterly superintended by Mr. Tomalin, who at the present time is with us in Shanghai, to confer with me on some matters of business. When I sent for him there was no thought of the war taking this direction. We shall be glad of prayer for the dear native Christians, who are very poor. How far this landing may affect our plans for Chefoo remains to be seen.

You will be glad to know that our intelligence from other stations speaks not only of peace, but of progress; and we rejoice to believe that the many special prayers for China which the war has called forth will bring answers of much blessing in the new year which dawns for this land to-day.

It will perhaps surprise some of you to know that our most reliable information about the war comes to us from London. Steamer traffic with the North is almost entirely suspended, owing to the winter; letters sent overland by courier take a long time; so there is little we can do but watch and wait and pray!

One thing, perhaps, should be said, that when peace is restored there will be not less need for prayer, but probably much more. The usual Chinese policy has been to disband their army without pay, or travelling expenses to enable the soldiers to return to their own homes, thus almost compelling them to live lawlessly. We must therefore pray for peace, and that after peace is secured the disbanded soldiery may be fairly dealt with and properly restrained.

The Lord is with us, and under His protecting care His children need fear no evil. He has been giving us special cause for thankfulness in some signal answers to prayer of late.

Thanking all our kind friends for the gifts which have sustained the work, and the prayers which have caused it to prosper,

I remain, yours very truly,

Shanghai, 26th January, 1895.
Through the Heart of China.

BY MRS. HOWARD TAYLOR (nee GERIALDINE GUINNESS).

(Continued from page 34.)

Teo-kiao-yo, Monday morning, May 28th, 1904.

It is just six o'clock, and we have turned into this little village inn for breakfast. While still resting in our barrows several people gathered round us. I am so tired that I cannot speak, but my husband comes to the rescue. An old man standing near remarks in an undertone that he (Howard) does not smoke opium. Then turning to us enquires politely:

"Do you, sir, use the foreign drug?"

"Look at me," is the pleasant reply; "do I appear to be an opium smoker?"

"No, no!" answers the old man emphatically.

"But you smoke," Howard responds. "You smoke not a little."

"That certainly is true, sir. I have destroyed myself with smoking."

"And is the result satisfactory?"

"No, no, very bad indeed." And the old man moved mournfully away.

A little later he returned, and listened earnestly as I was talking to some women. He understood every word, and seemed to grasp the main truth of the gospel. Afterwards, as he was an old man, I addressed myself to him, and asked more about his opium. He again reiterated his sad words, "Chi hsiu-liao," and when I urged him to break it off, said it was impossible. I tried to tell him of the power of Jesus to save from all sin. But the time was short; I could not tell if the thought laid hold of him.

Out on the road again. The day is cloudy, so that we are spared intense heat; but, oh, the dust! We are covered from head to foot, and it seems to get into one's throat, and eyes, and nostrils, and into the pores of the skin in the most penetrating way. The clean handkerchief I brought out this morning is already quite brown and soiled. And our garments look as though we had wandered years in the wilderness.

Some days ago, 4.30 a.m.

We have just passed outside a little town with a half-ruined wall. A small stream flows in the court around it, and it was quite pretty to see the groups of women washing—the old mothers with their spinning-wheels looking on from above, while the children played about in the sand below.

Outside the North Gate a theatre was in full swing, and a large crowd was gathered watching. As soon as we appeared the people with one consent forsaking the actors and made a move toward us. Our men hastened on, but the crowd was gaining upon us, when suddenly one powerful-looking young fellow sprang forward and faced the people, gesticulating violently, and commanding them with great authority to retire. To our surprise they faltered and fell back, and as he continued upbraiding them, began shamefacedly to retire. Soon we were at a safe distance.

It appears that he is an old acquaintance of Mr. Coulthard's, a head policeman in the place, and friendly with foreigners. He is very favourable to the Gospel, and Mr. Coulthard hopes that he may be a Christian, although he is not one openly, as he is so far from any other believers. Certainly he has rendered us a very kind and welcome service. It is sad to think of there being no mission centre within a week's journey of this place.

Later.

We have just passed two men wheeling a coffin with its silent occupant southward upon a barrow. Probably he was some Hu-peh man who had died away from home. Strange people! On the top of the coffin they are carrying a white cock in a bamboo cage. It is supposed to have some happy effect upon the condition of the dead man's soul. The way of it is this: one of the three spirits of the departed passes into the ancestral tablet, one into the new body, and one is buried in the grave. The white cock on the coffin is to secure the attendance of the proper spirit to the grave for burial. But whether the presence of the doomed bird is really for the benefit of the deceased, or for that of the men who fast upon it at the end of the journey, must remain an open question.

And now we have passed through our last little town in Hu-peh, and are coming to the upper waters of the river that divides this province from our own Ho-nan. Over the gate of the town is the inscription:

"The god of Riches will bestow wealth.
If you do not now worship Him you will have to return and do so."

By degrees we are making some headway with our long journey. Already seven days lie between us and Hankow, and we are in the borderland where Hu-peh rice and Ho-nan wheat grow side by side. Our way here lies through narrow valleys, shut in by lofty, wild, and barren hills. This tiny stream forms the boundary-line, they say, and we have to ford it before climbing yonder steep hill-side. Down we go, bumping over sunken insufficient stepping-stones, and delighting in the beauty and coolness of the sparkling water.

Now we are waiting for a moment while our barrow-men drink hot-water-bewitched at the first little tea-house in Ho-nan. Howard and Mr. Coulthard are sitting at one of the small tables outside the door, eating rice turnovers with

*According to the Buddhist theory of Transmigration.
coarse, brown sugar. Dear father and mother are resting in their barrow just in front of mine, and I am writing here upon my lap, holding a basin of cooling tea the while.

Thus, after long sojournings in many changeful scenes, God brings one back to the loved home of earlier years. I feel as Jacob must have felt when he went up to Bethel to build an altar there to God— the God that had answered him in the day of his distress, and had been with him in the way that he went. So much has happened since I left this province for the coast four years and four months ago. My journeys since then have taken me all round the world; the story of the China Inland Mission has been written, and I come back now, blessed beyond words— married, and side by side with my husband.

He comes for me! we leave the barrows far behind; and together, thus, re-enter our loved Ho-nan.

I am sitting on a tiny stool in front of father's barrow, having come to congratulate him upon his first entrance into this province. Mother is standing just beside us, and behind her a nice, kind-looking man, leaning over my barrow, is taking us all in.

"Can he be less than eighty?" he says in an undertone, wondering at the extravagance of foreigners who would eat it now? "Oh, Howard," I said, "what dirty fingers! How can I eat them?" was the cheerful response.

"Don't tell him they are dirty," was the cheerful response. "No doubt he thinks they are cleaner than most people's, and quite fit for use as sugar tongs."

Up-on this we both looked up to see what his fingers really were like, and found him busily engaged in—licking them!

(To be continued.)

In Somerset and Hebron.

By the kindness of local friends we are able to give some account of one or two recent Deputation meetings in the South-west of England.

EXETER.

"The arrow of the Lord's deliverance."—2 Kings xiii. 17.

The first meeting was held on the evening of Friday, February 15th, in the Gospel Hall, when Miss Williams and Mr. Cassels gave some account of the work of the C.I.M., principally in their province of Si-ch'uen. The sore need and darkness of China as by them depicted, also the open doors, and with the crisis now reached in its affairs, the opportunity presented to the Church of God, must have appealed to many of those who listened so intently.

On Saturday we had a drawing-room meeting, at which Christians from various denominations gathered, including clergymen of the Church of England, elders of the Open Brethren, and a Baptist minister. The presence of the Master and the power of the Holy Spirit were manifestly and blessedly realised, as united in happy fellowship, we listened to stirring words from Miss Williams and Mr. Cassels. The former gave a touching account of the way in which the Lord had led her forth to China, and Mr. Cassels followed with a heart-searching address and appeal from 2 Kings xiii. 15-19, exhorting to open the window eastward, to obey the Lord's command to lift up the eyes and look upon the fields white unto harvest, and then not to stay the arrows of the Lord's deliverance, or the going forth to reap.

On Saturday evening Mr. Cassels spoke at a service held in the parish rooms connected with St. Leonard's Church from the words in Is. xiii. 18, 19, which words, he said, were very specially given by God to him and his co-workers in Si-ch'uen at the beginning of one year and blessedly realised during its course. Now, at this crisis in China's history, their hearts were lifted up to God that the whole Church of Christ might be stirred to "remember not the former things," but expect and be ready for "a new thing" from God in mission work. The future of China rested not so much with Japan or America as with the Church of God at this time.

On Sunday morning Mr. Cassels preached in Holy Trinity Church at the kind invitation of the Rector, and in the evening to a crowded meeting at the Gospel Hall, which is capable of seating 500 persons.

We can indeed thank God for sending Miss Williams and Mr. Cassels into our midst. Mr. Cassels' ministry of the Word, and heart-stirring words for China, no less than his gracious and practical demonstration of the undenominational character of the C.I.M. and of the oneness of those who love their Lord in sincerity and truth, will not be forgotten by, or lost upon, those who heard him.

Our prayers will follow him and Miss Williams.

E. M. A. MILLER.

WESTON-SUPER-MARE.

"Great is Thy faithfulness."—Lam. iii. 23.

WESTON-SUPER-MARE was favoured, on February 14th, with a visit from the Rev. W. W. Cassels and Miss Williams—the latter having come to take the place of Mr. Wood, whose absence through illness was regretted.

Our friends had a largely-attended drawing-room meeting in the afternoon; and in the evening Christ Church Mission Room, kindly lent by the Rev. Colin Campbell, the Vicar, who presided at both meetings, was filled, notwithstanding the severity of the weather.

Many here are deeply interested in the Lord's work in China. With very special interest, at this crisis of her history, did those gathered, on both occasions referred to, listen to the addresses of the missionaries—for years in the thick of the battle with heathenism and now at home on furlough.

I am sure I voice the feelings of many other friends when I say that it is long since such a deep impression was made by the recital of God's faithfulness and love and power in a heathen land. May the Lord prosper His work in the hands of every true servant of Christ seeking to spread abroad the knowledge of His name among China's teeming millions—"dying without God!"
The Protestant Collegiate Schools, Chefoo.

II.—THE GIRLS' SCHOOL.

"Behold! how great a matter a little fire kindleth!"—I. i. 4.

This school, equally with the Boys' School, was commenced in 1880—the girls and boys having been at first taught under the same roof, although residing in separate houses. Three years later the number of pupils had increased sufficiently to indicate the expediency of establishing a separate school for girls only. The latter were accordingly placed under the care of Miss Seed (afterwards the late Mrs. W. Russell), who with Miss Whitechurch and other helpers had the honour of beginning the Girls' School proper. In the autumn of 1887, after a period of strenuous labour for the Lord, Miss Seed and Miss Whitechurch (obeying what they felt to be the leading of the Holy Spirit) decided to go to the heathens in Shan-si. Their work in the school was taken up by Miss A. Knight, efficiently seconded by Miss L. E. Ellis. During their three years of labour there they succeeded in developing the work, and had the joy of knowing that their service was owned of the Lord in making them channels of spiritual blessing as well as by success in the scholastic sphere. Failing health compelled them to relinquish work in China in the summer of 1890.

From that time and until the end of last year the writer had the privilege of discharging the duties of principal in charge. This responsibility has now, for a time, devolved upon Miss E. Hanbury, who, having been asked to undertake it, generously deferred her own furlough in order to relieve a sister who was considered to be in more urgent need of rest and change.

In the case of the boys, the education given is such as may help them to take places among the fittest when the time arrives for them to enter the ranks of mission workers, business men, or such other calling as they may in the providence of God be led to follow. Similarly, in the education and training of the girls, care is taken to so arrange their studies, cultivate their habits, tastes, and affections, that, when school-days are over, they may develop into women of character and Christian spirit. With a view to worthily engaging in their life-work, these are held to be the best equipment with which they can be furnished, supplemented by all the aids that a good school education and careful domestic training can supply. The object steadily aimed at is that these dear girls should not—from an educational point of view—be at any disadvantage as compared with others brought up in the home country.

To this end careful attention is given, not only to the more solid subjects of study, but also to the cultivation of womanly accomplishments, by means of which so much enjoyment and charm may be contributed to their home circle and surroundings, wherever their lot may be cast. Music, singing, drawing, painting, cooking, and needlework, all receive a due share of time and attention.

Physical exercise also, in the form of calisthenics, and outdoor recreation of a varied character are not merely encouraged, they are regarded as part of the regular course of training. The location of the school happily makes it possible for the children to enjoy a great deal of freedom in their playtime, and a great many pleasant recreations can be pursued in Chefoo. In the environs of very few towns in China, or even in England, could these be obtained either so easily or with so little expense. As in every school the world over, the season of greatest pleasure and excitement for our girls is when the time arrives for the delightful change of "going home." Children who go home regularly at the end of each term, and parents who have the joy of welcoming them at these times, can perhaps scarcely realize what "going home for the holidays" means in Chefoo, and also to the parents whose scattered and distant homes are brightened by the presence of their darlings only once in the year—during the Christmas vacation.
We have to record with much thankfulness, and to the glory of God, that marked prosperity has accompanied the educational work of the school. This is a source of much satisfaction and encouragement to those engaged in it, but their greater rejoicing is in the fact that the Lord has from the beginning signally blessed the school as the spiritual birthplace and nursery of many. Not a few girls have gone from us in possession and enjoyment of a saving knowledge of the Lord Jesus Christ. Many of them have given practical proof in daily life that our Lord is to them “a living, bright reality.” And we who have been engaged in the care and teaching of these dear girls have often asked the Lord of the Harvest that at a fitting time He would send many of them forth into His Harvest. Several, who have left the school are already in the preparatory stages of work amongst the heathen in different parts of China.

It is our earnest request that the many kind friends who manifest so warm and practical an interest in the Chefoo schools will unceasingly offer before the Lord the petition that above everything else they may be noted for the training of the pupils in the fear, nurture, and admonition of the Lord. Coupled with this may there be also the fervent prayer that our Redeemer’s last injunction, “Go ye into all the world and preach the Gospel to every creature,” may find its way into very many loyal young hearts, whose ready response will be, “Here am I. Send me!”

Dr. Gordon, of Boston.

It has pleased God to take to Himself one much-honoured and beloved by very many, the Rev. A. J. Gordon, D.D., of Boston, who died there on 2nd February. Not only in the United States will sorrow have been deeply felt at his death; many in this country to whom he had become known, either personally or through his writings and reported addresses, will hear the tidings with equal grief.

While his pastoral labours in his own church have borne much fruit in the devoted lives of those who had the great privilege of attending his ministry, it is with especial thankfulness to God that we think of the wide-reaching influence exerted by him in furtherance of the interests of the kingdom of God amongst the heathen. Keenly alive to the fact that hundreds of millions are perishing for lack of the Bread of Life which has been put into the hands of Christ’s servants to distribute to the hungry multitude, he availed himself of every opportunity of reiterating the Master’s command, “Give ye them to eat,” and we rejoice to know that many a faithful labourer has, through his instrumentality, been led to go forth to gather from among the heathen “fruit unto life eternal.”

The memory of such a servant of Christ as Dr. Gordon “is blessed,” and his works do follow him.” The record of his life, which, we understand, is shortly to be published, will be widely read.

A Heart “Full of Light.”—During one of our Women’s meetings when several of the Christians gave their testimony, old Mrs. Song (whose touching history appeared in the Christian two or three years ago) said: “I tried for many years what trusting in idols would do for me, and I have trusted Jesus now, and though I should be blind, and deaf, and lame, living, or dying, I am going on trusting Him.” Another time she said, “There are many who say it is of no use praying, but I know it is. I have proved that it is a good thing to pray to God. I believe if I had not done so, I should have been quite blind before now. I have not much sight, but all I have is in answer to prayer. One thing I know, my heart is full of light.”

Saturday Prayer Meetings.

Saturday, Feb. 16th. PRAYER was offered for the restoration to health of Mrs. Gordon-Oswood (well known to many of our friends), and we joined in asking that all who gave of their substance might also be blessed in their prayers for China. And then, as usual, we prayed that our waiting upon God that afternoon might yield result in the deliverance and blessing of many in China. Our English deputation meetings and Mr. Cecil Polhill-Turner’s visit to India also found their accustomed place. After further consideration of the blessing and safety which followed Ezra because of “the hand of the Lord his God upon him,” we turned to a particularly interesting set of diaries. Mr. Saunderson’s communication from Ping-yao reminded us of Dr. and Mrs. Thos. King’s various requests for prayer. Mr. W. L. Thomson’s description of a long circular journey stirred up very definite prayer for the opening of the tract of country described—a large and little known district south of Wan-hien. Mr. Hope Gill and Mr. Davies were also remembered. Miss Mackenzie wrote of much blessing at She-yang. Friends at sea were committed to God, and Mildmay, and all the work of the approaching Sunday, were also remembered in prayer.

Saturday, Feb. 23rd. CONTINUING the subject in Ezra, it was pointed out that the hand of God in human affairs was equally real to-day. We must rise above the prevailing atmosphere of doubt and limitation of God’s power. For days afterwards words from the hymn which followed rang in our ears: “And glory in the Lord.”

“Forget the trials by the way, Press toward the great reward; Exalt the cross of Christ to-day, And glory in the Lord.”

Two brethren, accepted for China in Canada—Mr. Bolton from Dublin, and Mr. Miller from Rothesay—spoke shortly, and were commended to God both during the voyage and in the future. Mrs. George Miller had written from Scotland asking special prayer for Gan-hwov, and praise for baptisms at Gan-king (of which Mr. Hunt wrote) was joined with earnest and definite prayer for the province and its missionaries. Tidings of continued blessing in Ta-t’ung, Shan-si, followed. The meeting concluded with prayer for all workers at Chefoo at this time of war, for work amongst the native children, and for Mildmay.

Saturday, Mar. 1st. AFTER Mr. Hutton had led in prayer reference was made to the death of Miss Mudic, and the links of blessing forged through certain of the labours of her earlier life. A letter from Mrs. Douthwaite, in which the Chinese soldiery at Chefoo were graphically depicted, was read, and prayer followed for their Emperor and others. Miss Guez’s description of a Chinese school holiday greatly interested us, and called forth prayer for all the schools for Chinese boys and girls. With the hymn which we now sang, “My Jesus I love Thee,” we were reminded of the glorified state of its author, the late Dr. Gordon, of Boston. Our hearts rejoiced in the news of further blessing from Yun-nan (See Mrs. Thoms’s letter, p. 48). Kwei-chau and all the darker and harder Provinces then seemed to be laid upon our hearts, and finally, in a special way, Ho-nan. In closing we returned thanks to God for all His gracious dealings of late in temporal things with Mildmay.

Saturday, Mar. 9th. THERE are many Mohammedans in China. Mr. Glenny, of the North Africa Mission, who was present, gave a most interesting outline of their difficult work amongst those in North Africa. His remarks were prefaced with reminiscences of Mr. Taylor and Wang Lai-djun in the earliest days of our Mission. The many matters of interest, the
dangers and the opportunities for quiet testimony, incident to the long journey Westwards, through the rapids of the Upper Yang-tze, were sketched in a diary from Miss Ardern. In the long season of prayer which succeeded the presence of God's Holy Spirit, and His gracious leading, were recognised, and petition was made for many things in much simplicity. Mr. Glenny's words had opened the way to special prayer for the Mohammedan homes and women of China, and a fresh anointing was asked upon him and all in his mission. Mr. and Mrs. Taylor, and the others at Shanghai, Mr. and Mrs. Hudson Broomhall at Hankow, all the missionaries on the ocean or at home on furlough, and our English deputation meetings, with Mildmay, were likewise remembered.

One New Testament.
BY T. G. WILLETT, CH'UNG-KING.

"This is the Lord's doing, and it is marvellous in our eyes."

JUST a little less than twelve months ago, a certain Mr. Uang moved to the city of T'ai-ho-chen, to practise as a doctor. Early in 1892, while living at the native place of one of our members, he received from him a copy of the New Testament—or, rather, part of one, for it was minus the four Gospels. At intervals, he picked up the book and read it, but only to throw it down again in disgust, till one day the second chapter of Romans caught his eye, and the first light dawned upon him.

He came here in June, 1893, saw Mr. Beau champ, and got a whole New Testament; and when I saw him again in October and December, I gave him several passages, such as John xiv. 26 and Romans xii., noting them on a card for his special study.

During this year there have been several applications from Mr. Uang asking for a visit to T'ai-ho-chen, many enquirers being reported. I was able to leave last month, and arrived on November 30th last. Altogether, there are some thirty men who seem interested—some in the country and some in the city. Two of them are Hsiang-fok (district elders) of the city; several are scholars in fair circumstances; others are farmers, tradespeople, and artisans. Two or three women (wives of enquirers) are also believers. It is blessed to see how faithfully Mr. Uang has made known the Truth, and has given of his time and scanty means to push forward the Master's work. Of course they all need teaching much, as hitherto they have been joint possessors of one New Testament! It is refreshing to see the fruit the above-named passages have borne.

"A Cloud like a Man's Hand."
BY MRS. THORNE, CHAU-T'UNG.

In our February number we recorded with much thankfulness tokens of answered prayer with reference to the province of Yun-nan. The following extracts from a letter of Mrs. Thorne's dated Chau-t'ung, 14th December, are full of significance.

"We have much to praise Him for. The Lord is working with us, and there is a change coming over some of the people. Some dear women who used to be opposed to our message are now seeking the Lord, and one, a Mrs. Chang, sixty years of age, who was an opium smoker for fifteen years and bitterly opposed, is now a sincere follower of Jesus, and will (D.V.) be baptized next Sunday with two others, a Mrs. Jang and her daughter. The youngest son of the former, one of our first day scholars in 1889, is now a sort of evangelist. He is the most earnest young fellow I have ever met. His brother, a man of forty years of age, is at present under probation for baptism, and so far most satisfactory. Besides those I have mentioned, two men named Yen and Yu (brought in chiefly through the influence of a dear native brother) are hopeful cases, and last Sunday they both passed the following Resolution:--

"Referring to the resignation of Mr. Broomhall, the Council wish to record by special minute the high estimation in which they have ever held him, and their sense of the great loss that the Mission must suffer by his retirement. Few probably are aware of the immense amount of labour accomplished by Mr. Broomhall in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was, almost single-handed, doing the work now divided amongst several; and they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours. And they cannot but recall how for years it was the privilege of candidates for China to be welcomed into the happy home circle at No. 2, Pyrland Road, where, in Mr. and Mrs. Broomhall, a great many of our members now labouring in China found a second father and mother. The Council also takes pleasure in recording the unfailing courtesy and kind consideration which Mr. Broomhall has ever shown, and most gladly takes this opportunity of acknowledging the great help and assistance he has at all times rendered to the Council collectively. They trust that, whilst looking first and chiefly to God for His approval and His "well done," Mr. and Mrs. Broomhall may in their retirement have the happiness of remembering that there are many in China and at home in whose hearts they will always occupy a warm place."

We may add that Mr. Broomhall has assured the Council that they may always count on his assistance and advice in any case where his long experience in the work may enable him to be of special use.

He would like all friends to know that he will still continue to reside at No. 2, Pyrland Road as hitherto. The offices of the Mission have now been removed to the new buildings, Newington Green, as more fully stated on page 50.
The New Mission Premises at Newington Green—consisting of Missionary Homes to the left and Offices to the right.

Editorial Notes.

Mr. Hudson Taylor's letter, which forms the opening article of our present number, will be read with much interest, reviewing as it does the present situation in China.

Wednesday, May 1st, has been set apart as the day of thanksgiving and prayer. The meetings will again be held in the Great Assembly Hall, Mile End Road, E. The spirit of praise and thanksgiving is not only the sign of a quickened life amongst the children of God, but the sure harbinger of approaching triumph. Meanwhile, the spiritual conflict grows more intense. But it is always darkest just before the dawn; and the holy joy which found such wonderful expression in the great gatherings of last year while full of present meaning, yet found its deepest springs in the more or less conscious anticipation, begotten of the Holy Ghost, that "the Lord is at hand." These gatherings and others like them are amongst the most striking of the signs of the times.

Several of our missionaries have in one way and another had the opportunity of addressing, within the last nine months, quite a number of meetings on the Continent. In addition to earlier reports of German and other meetings, our readers will remember Miss Williamson's account of her Swedish tour with Miss F. M. Williams during the month of November last. At the renewed invitation of the friends in Sweden Mr. Montagu Beauchamp has now set out on a similar tour, visiting Copenhagen on the way. As formerly stated, a most intense interest in the work of Foreign Missions is manifested in Sweden, and we ask for earnest and sustained prayer on his behalf.

Miss Mudie, who had for many years taken a very practical interest in the work of our Mission, passed to her rest upon Thursday, February 28th, the anniversary of her birthday. She had been staying with Mrs. Broomhall, and on her way home from a meeting had caught a chill, which developed into influenza and bronchitis, to which, a week later, she succumbed. She will be missed amongst us, and many both in China and at home will feel that they have lost an old friend.

The following incident, connected with the work of her earlier days, is particularly interesting. A considerable portion of her time was at one period spent at the
CHINA'S MILLIONS.

"Strangers' Rest," Ratcliffe Highway, where she was in the habit of filling bags with magazines and other literature for distribution amongst the sailors. Most interesting results followed the insertion one day of a certain number of CHINA'S MILLIONS; for, through its instrumentality, two Norwegian ladies were led to offer themselves for China in connection with the CHINA INLAND MISSION—Miss Reuter, who afterwards became Mrs. Stanley Smith (now with the Lord), and Miss Jacobsen, who is still at work in SHAN-SI. For some time these two ladies had been desirous of serving the Lord amongst the heathen, but the way had seemed barred until God opened it up through this number of CHINA'S MILLIONS, which had been handed to Miss Jacobsen by a sister of the sailor who received it.

As we have more than once remarked already, not a few of those who are in the field to-day were led out through perusal of CHINA'S MILLIONS. The one purpose for which it exists is to declare in "the great congregation" "His faithfulness and His salvation" as manifested amongst the heathen, and our deep prayer is that it may ever be an instrument in God's hand whereby to reveal His holy will and purpose to the hearts and consciences of His people in the homelands. We earnestly invite the aid of our many readers in making it still more widely known. Some may be able to secure us fresh subscribers, and many might arrange to pass on their own copies to others when finished with them. We shall also be glad to send specimen copies to friends specified on any lists with which we may be furnished. Greater issues than we are apt to think may spring from service rendered in this way.

The spiritual needs of China are of the greatest magnitude. Millions are still utterly unreached in China Proper, to say nothing of Chinese Tartary and Tibet. The two great provinces of HUAN and KWANG-SI, with their twenty-one millions of people have still no resident missionary, so far as we are aware. The hand of God has however been markedly put forth on behalf of China in more recent years, and the present war will doubtless result in the opening of a great door and effectual for the preaching of the Gospel. If the Lord is thus preparing her for a greatly extended witness to the truth as it is in Jesus, He is doubtless also preparing numbers to enter as soon as the way is opened. Let each one who reads these words revise his covenant with God, and come to a new one if need be. These are not days in which to dream of doing the will of God. We live in a time of marvellous opportunity and unequaled responsibility.

The accounts of the Deputation Meetings in the South-west, on page 45, will be read with interest. Mr. Cassels and Mr. Wood are now (as we go to press) engaged in similar meetings in Nottingham, Leeds, etc. Continuing his deputation work in the North of Scotland, Mr. Islay Drysdale visited Nairn, Forres, Banff, Aberdeen, and a number of other places. Proceeding southwards, many meetings were then arranged for in Dundee and the neighbourhood. In the various churches, Y.M.C.A.'s, etc., of Perth he is now finding opportunities, not a few, for setting forth the needs of China. Prayer is earnestly asked for all this deputation work.

In acknowledgment of the New Testament recently presented to her by the Christian women of China, the Empress-Dowager has sent return presents to twenty-two missionary ladies. "These presents are valuable," says Mr. Stevenson, who writes, "as showing the appreciation and kindly feeling of the Empress-Dowager. This is the first time that the native Christians have come into contact with the throne, and much prayer is being offered by them that the reading of God's holy Word may be blessed to those in the palace."

We desire to call attention to our approaching ANNIVERSARY MEETINGS. Through the kindness of our friends at Mildmay the meetings will be held as usual in the MILDW AY CONFERENCE HALL, on Tuesday, 28th May, at 3 and 7 o'clock p.m. Full particulars will be given next month.

CHANGE OF ADDRESS.
On and after April 1st, kindly address all letters to—

THE SECRETARY,
CHINA INLAND MISSION,
NEWINGTON GREEN, LONDON, N.

We would again specially direct the attention of our friends to the change in our address. From the 1st of April onwards, all correspondence for the Mission is to be addressed to the Secretary (Mr. Walter B. Sloan), "China Inland Mission," Newington Green, London, N. Our new premises, consisting of offices and a home for missionaries on furlough, are situated within about three minutes' walk of Pyrland Road, and Mildmay Park will be our nearest railway station.

THE WEEKLY PRAYER-MEETING.
The Saturday Afternoon Prayer Meeting which was held for many years at No. 2, Pyrland Road, and latterly in No. 6 room at the Mildmay Conference Hall, will be transferred on Saturday, April 6th, to the Prayer Meeting Room in the new buildings at Newington Green. We gladly avail ourselves of this opportunity for recognising the great kindness and courtesy which we have received from our friends at Mildmay, and while our prayer meeting will no longer be held under their roof, we trust that our sympathy with, and interest in, their work may not in any way be diminished, and we pray that God's blessing in ever increasing fulness may rest upon those who have received us so kindly from week to week for some years past.

"The Shadow of Thy Wings."

"How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings."—Psalm xxxvi. 7.

His sheltering wing is over me;
Though fiercer grows the blast,
And billows roll around me,
The haven's sure at last.

Deliverance is certain.
For He has pledged His word:
"No evil shall befall thee,
Whose trust is in the Lord." (Psalm xvii. 8; ivi. 1.)

His covering wing is over me,
No noontide's scorching heat
Can pierce through that pavilion—
That sure and safe retreat.
The pestilence that walketh
When darkness spreads its veil,
The archer's swift wing'd arrow,
Nought, nought can me assail. (Psalm xci. 4; xxxvi. 8.; lvii. 4.)

His wing of power sustains me,
And bears me up on high,
Above earth's clouds and shadows,
Which round my pathway lie.
He shows me His salvation;
In grief, is at my side;
With the "long life" that awaits me,
I shall be satisfied. (Ex. xix. 4; Deut. xxxii. 11.)

E. J. Judd.
### I. Province of Han-suh. 1876.

**Estimated Population** of Province, 3 to 5 Millions; Area, 36,608 square miles.

<table>
<thead>
<tr>
<th>Station</th>
<th>Person(s)</th>
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<tbody>
<tr>
<td>NING-HSIA, 1883</td>
<td>H. F. Ridley, Mrs. Ridley (née Querty), Miss A. Watkins, Miss R. Galway</td>
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<tr>
<td></td>
<td>Mrs. Horobin (née Sutherland), Mrs. Nelson (née Karlson)</td>
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<tr>
<td>LIANG-CHAU, 1888</td>
<td>G. Graham Brown (absent), Mrs. Redfern (née Ellis), Miss F. R. S.auzé</td>
</tr>
<tr>
<td></td>
<td>Mrs. Belcher, Mrs. Nelson (née Karlson)</td>
</tr>
<tr>
<td></td>
<td>Miss C. Petterson, Miss S. Peterson</td>
</tr>
<tr>
<td>SI-K'ING, 1885</td>
<td>J. C. Hall, Miss G. Muir, Miss R. F. Basnett, Miss A. Slater, Miss J. A. Hornsby</td>
</tr>
<tr>
<td></td>
<td>Miss A. Samuelson, Miss O. Olsen, Miss E. Petterson</td>
</tr>
<tr>
<td></td>
<td>Mrs. Botham (née Karlson), A. W. Gustafson, Mrs. Gustafson</td>
</tr>
<tr>
<td></td>
<td>Mrs. Botham (née Karlson) (absent)</td>
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</table>

**II. Province of Shen-si. 1876.**

**Population** of Province exceeding 7 Millions; Area, 67,400 square miles.

<table>
<thead>
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<th>Station</th>
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<tr>
<td>LUNG-CHAU, 1893</td>
<td>Miss R. F. Barnett, Miss A. Slater, Miss J. A. Hornsby</td>
</tr>
<tr>
<td></td>
<td>Mrs. Nelson (née Karlson), A. W. Gustafson, Mrs. Gustafson</td>
</tr>
<tr>
<td></td>
<td>Mrs. Nelson (née Karlson) (absent)</td>
</tr>
<tr>
<td></td>
<td>G. Ahlstrand, Miss C. Petterson, Miss S. Peterson</td>
</tr>
<tr>
<td></td>
<td>Mrs. Botham (née Karlson) (absent)</td>
</tr>
<tr>
<td></td>
<td>Mrs. Botham (née Karlson)</td>
</tr>
</tbody>
</table>

*The estimates of population are those given in the last edition of "China's Spiritual Need and Claims."

† For comparison, the following particulars are given—

- Population of England, 24,616,926; Scotland, 8,738,578; Wales, 3,860,613; Ireland, 6,174,636.
- Area: England, 50,923 sq. miles; Scotland, 29,280 sq. miles; Wales, 7,353 sq. miles; Ireland, 22,631 sq. miles.
CHINA’S MILLIONS.

III.—Province of Shan-si. 1876.

Population of Province exceeding 9 Millions; Area, $55,588 square miles.

KWEI-HWA-CH’ENG, 1886.

J. C. Stewart, M.D. (U.S.A.). … 1886

N. Carlson. 1888.

C. T. King. … 1890

A. Carlsson. … 1890

TA-TUNG, 1886.

S. McKee … 1884

Mrs. McKee (née McWatters). … 1887

Miss Barrclough … 1891

Miss Aspden … 1892

Miss M. Holland … 1894

Miss E. Peterson … 1894

HIAO-I, 1887.

C. S. L’Anson … 1887

Mrs. L’Anson (née Doggett). … 1889

Miss Whitchurch … 1884

SHE-CHAU, 1885.

W. G. Peat … 1885

Mrs. Peat (née McKenzie). … 1889

Miss A. Seger … 1891

Miss A. Olson … 1892

HING-P’ING, 1893.

V. Renius … 1891

Mrs. Renius (née Parson). … 1891

P. Nilson … 1891

SI-GAN, 1893.

City Station.

P. E. Henriksen … 1891

D. Tornwall … 1891

Mrs. Tornwall (née Petersoti). … 1891

C. J. Anderson … 1891

W. Hagqvist … 1891

C. Madson … 1891

Y. L. Nordlund … 1891

F. A. Gustafson … 1892

G. A. Carlson … 1893

TAI-YUEH, 1877.

E. H. Edwards, M.B., C.M. … 1882

Mrs. Edwards (née Kemp). … 1885

D. M. Robertson (absent). … 1884

T. W. Goodall … 1885

Mrs. Goodall (née E. M. Johnson). … 1887

Miss J. Stevens … 1885

Miss Whitaker … 1892

Miss M. E. Clarke … 1893

Miss Hodgson … 1893

L. H. E. Linder … 1894

TA-NING, 1885.

Miss E. Broomhall … 1888

Miss B. Roberts … 1893

KIH-CHAU, 1891.

A. Luiley … 1887

F. E. Shindler … 1891

HO-T’SHIN, 1893.

G. McConnell … 1890

Mrs. McConnell (née Gray). … 1893

P’ING-YAO, 1888.

A. R. Saunders … 1887

Mrs. Saunders (née Smith). … 1890

Miss M. E. Riggs … 1891

Miss Elsa Nilson … 1891

Miss N. Newquist … 1892

KAI-HSIU, 1891.

A. P. Lundgren … 1892

Miss Jakobsen … 1886

Miss A. Strand … 1892

HUNG-T’SHIN, 1886.

D. E. Hoste … 1885

Mrs. Hoste (née A. G. Broomhall). … 1884

G. Ritchie … 1894

PING-YANG, 1879.

W. Key … 1884

W. Millar Wilson, M.B., C.M. … 1891

Mrs. Millar Wilson … 1891

MISS HOUSKY … 1888.

Miss A. H. M. Beschnidt … 1893

K’EH-WU, 1887.

Duncan Kay … 1884

Mrs. Kay (née Mathewson). … 1884

Miss L. Martin … 1892

I-SHI, 1891.

Miss F. Prytz … 1891

Miss Eriksson … 1892

YUEN-CHENG, 1888.

Miss S. V. (née Folke). … 1887

Mrs. Folke (née Grannu). … 1888

C. H. Tjader … 1889

Mrs. Tjader (née Blomberg). … 1892

A. Hahne … 1890

A. R. Bergling … 1892

C. Blom … 1892

A. Hofstrand … 1892

Miss Hallin … 1889

Miss Janson … 1890

Miss Storhagen … 1891

Miss Wahl … 1893

LU-CH’ENG, 1889.

D. Lawson … 1887

Mrs. Lawson (née Arthur). … 1888

Miss H. J. Rice … 1893

Miss Simonson … … 1893

LU-GAN, 1889.

Mrs. Smith (née Lang). … 1890

Miss E. Beves … 1891

IV.—Province of Chih-lì. 1887.

Population exceeding 20 Millions; Area, $5,949 square miles.

TIEN-T’SHIN, 1888.

G. W. Clarke … 1875

Mrs. Clarke (née Gardiner). … 1891

Pao-t’ing Fu, 1891.

B. Bagnall … 1873

Miss A. Seger … 1891

Miss A. Olson … 1892

West Suburb.

Miss M. Nilson … 1891

Miss Hoglund … 1892

Miss Norden … 1892

Miss H. Lundwall … 1894

Miss C. Wallenberg … 1894

Miss L. M. Hedman … 1894

TUNG-CHAU, 1891.

A. Berg … 1890

Mrs. Berg (née Halander). … 1892

J. F. Sandberg … 1892

J. E. Bjorkenheim … 1892

HAN-CHUNG, 1879.

G. F. Easton … 1875

Mrs. Easton (née Gardiner). … 1881

Wm. Wilson, M.B., C.M. … 1882

MISS HOSKY … 1888.

Mrs. Wilson (née Goodman). … 1883

W. S. Stroop … 1892

Miss M. L. Iane … 1889

Miss M. E. Booth … 1890

Miss E. Steel … 1890

Miss Sorenson … 1890

Miss A. H. M. Beschnidt … 1893

CH’EN-KU, 1887.

A. H. Huntley (absent). … 1887

Mrs. Huntley (née Rogers). (absent) … 1888

G. A. Huntley (absent). … 1889

E. E. Giffen … 1894

Mrs. Giffen … 1894

Miss Coleman … 1891

Miss Harrison … 1891

(Iterinating from Hing-Gan.)
V.—Province of Shan-tung, 1879.

Population* exceeding 9 millions; Area, 65,104 square miles.

CHEFOO, 1879.
A. W. Southwaiite, M.D. (U.S.A.) . . . 1874
Mrs. Southwaiite (née Groves) . . . . . 1887
J. A. Stooke (absent) . . . . . . . . . . 1887
Mrs. Stooke (absent) . . . . . . . . . . 1887
G. S. Woodward . . . . . . . . . . . . . 1891
Mrs. Woodward (née Brown) . . . . . 1891
Miss G. Brown . . . . . . . . . . . . . 1893

Boys’ School, 1880.

George Hunter, M.A. . . . . . . . . . . 1890
Mrs. Hunter . . . . . . . . . . . . . . . . 1890

Girls’ School, 1884.

Miss Sanderson (absent) . . . . . . . . 1888

VI.—Province of Ho-nan, 1875.

Population* exceeding 15 millions; Area, 65,104 square miles.

SIANG-CH’ENG, 1892.
A. Gracie (absent) . . . . . . . . . . . . 1887
Mrs. Gracie (née Waldie) (absent) . . . 1887

CHAU-XIA-KEO, 1884.
J. J. Coulthard (absent) (née M. H. Taylor) . 1881
W. E. Shearer . . . . . . . . . . . . . . . 1888

NING-HAI-CHAU, 1886.
C. H. Judd (absent) . . . . . . . . . . . . 1889
Mrs. Judd (absent) . . . . . . . . . . . . . 1889
E. Tomalin . . . . . . . . . . . . . . . . . . 1890
Mrs. Tomalin (née Desgray) . . . . . . 1890

VII.—Province of Si-chuen, 1877.

Population* 20 to 30 millions; Area, 166,800 square miles.

(1) Western Si-chuen.

SUN-FAN.
C. H. Polhill-Turner (absent) . . . . . . 1885
Mrs. C. H. Polhill-Turner (née Marston) (absent) . . . . . . . . 1884

KUAN-HIEN, 1889.
A. Grainger . . . . . . . . . . . . . . . . 1889
Mrs. Grainger . . . . . . . . . . . . . . . 1890
Miss Fosbery . . . . . . . . . . . . . . . . 1884
Miss Niss . . . . . . . . . . . . . . . . . . 1890

CH’EN-TU, 1881.
H. Parry, L.R.C.P., M.R.C.S. . . . . . . . 1884
Mrs. Parry (née Broman) . . . . . . . . . 1884
J. G. Cormack . . . . . . . . . . . . . . . 1890
Mrs. Cormack (née Anderson) . . . . . 1891
Miss M. Nilson . . . . . . . . . . . . . . . 1891
Miss J. Hol . . . . . . . . . . . . . . . . . 1890

KIA-TING, 1888.
R. Riee . . . . . . . . . . . . . . . . . . . 1887
Mrs. Riee (née Bae) . . . . . . . . . . . . 1891
Jos. Vale . . . . . . . . . . . . . . . . . . 1887
H. J. Squire . . . . . . . . . . . . . . . . 1894
Mrs. Squire . . . . . . . . . . . . . . . . . 1894

SAI-FU (SU-CHAU), 1888.
A. H. Faers . . . . . . . . . . . . . . . . . 1887
Mrs. Faers (née Hook) . . . . . . . . . . 1887

(2) Eastern Si-chuen.

KWANG-YUEN, 1889.
J. Southey . . . . . . . . . . . . . . . . . . 1891
Mrs. Southey . . . . . . . . . . . . . . . . 1891
Miss F. H. Culverwell . . . . . . . . . . . 1889
Miss F. Loyd . . . . . . . . . . . . . . . . 1892

SH-TIENTSI, 1892.
Miss E. Culverwell . . . . . . . . . . . . 1887
Miss F. M. Williams (absent) . . . . . . 1888
Miss Kolkenbeck . . . . . . . . . . . . . . 1889

PAO-NING, 1886, AND OUT-STATIONS.
W. W. Cassels, B.A. (absent) . . . . . . 1888
Miss Cassels (née Legg), (absent) . . . . 1885

VIII.—Province of Fu-pei, 1874.

Population* exceeding 20 millions; Area, 70,460 square miles.

LAO-HO-KEO, 1887.
George King (absent) . . . . . . . . . . 1875
Mrs. King (née Black) (absent) . . . . . 1883
Miss M. Black . . . . . . . . . . . . . . . . 1884

HAN-KOW, 1889.
A. H. Broomhall (née Miles) . . . . . . 1887
Mrs. Broomhall (née Miles) . . . . . . 1887
T. J. Holland . . . . . . . . . . . . . . . . 1892
Miss M. L. Aim . . . . . . . . . . . . . . . 1894

(SU-CHAU), 1888.
Miss J. Black . . . . . . . . . . . . . . . . 1883
Miss E. Black . . . . . . . . . . . . . . . . 1884
H. A. Sibley . . . . . . . . . . . . . . . . 1891
Miss Sibley . . . . . . . . . . . . . . . . . . 1891
IX.—Province of Gan-hwuy. 1869.

Population* estimated 9 to 15 millions; Area,† 88,461 square miles.

T'ai-ho, 1892.
A. Ewing ....... 1887
Mrs. Ewing (née Lucas) ....... 1888
H. C. Burrows (absent) ....... 1892
W. Gemmell ....... 1894
T. A. P. Clinton ....... 1894
Cheng-yang-kwan, 1887.
John Brock ....... 1887
W. E. Entwistle ....... 1891
Mrs. Entwistle (née Burman) ....... 1889
W. J. Davey ....... 1892
Ku-ch'eng (Lai-gan).
Alex. Duff... 1888
Mrs. Duff (née Stedman) ....... 1890
C. Best ....... 1892
W. C. Hooker ....... 1892
Liu-gan, 1892.
J. Darroch ....... 1887
Mrs. Darroch (née Young) ....... 1889
Miss Wilkins ....... 1893
Gan-king, 1899.
Edward Hunt ....... 1889
Mrs. Hunt (née Whitford) ....... 1890
W. Westwood ....... 1892
C. T. Blyford ....... 1894
Training Home.
F. W. Baller ....... 1893
Mrs. Baller (née Bowyer) (absent) ....... 1860
M. Broomhall, B.A. ....... 1890
W. P. Knight ....... 1892
Mrs. Knight (née Fairbank) ....... 1890
Wu-hu, 1894.
T. D. Beg.... 1888
Mrs. Beg. (née Stewart) ....... 1888
Kien-p'ing, 1894.
Miss T. Miller ....... 1890
Miss Holli... 1893
Miss Angeli... 1893
Ning-kwo fu, 1874.
Ed. Perse ....... 1876
Mrs. Perse (née Goodman) ....... 1876
Geo. Miller (absent) ....... 1884
Mrs. Miller (née Mitchell) (absent) ....... 1887
W. W. G. Bobby ....... 1892
G. T. Howell ....... 1892
E. J. Brewer ....... 1894
Miss K. Murray ....... 1884
Miss R. A. F. Box ....... 1890
Miss E. Pook ....... 1890
Miss A. Henry ....... 1891
Training Home.
Miss M. Murray ....... 1884
Miss A. Ferriman ....... 1887
Miss R. Brook ....... 1894
Chin-kiang, 1889.
G. A. Cox, L.R.C.P. & S. ....... 1888
Mrs. Cox (née Thomas) ....... 1888
Miss Bradfield ....... 1888
Miss Pearson ....... 1891
Miss Flemmaren ....... 1893
Miss Arpsion ....... 1893
Shanghai, 1852.
J. Hudson Taylor, M.R.C.S. ....... 1854
Mrs. Taylor (née Faulding) ....... 1866
J. W. Stevenson ....... 1866
C. T. Fishe ....... 1869
Mrs. Fishe (née Faulding) ....... 1875
W. Cooper ....... 1888
Mrs. W. Cooper ....... 1889
James Stark ....... 1889
Financial Department.
J. F. Brounpton ....... 1875
Mrs. Brounpton (Mrs. William McCarthy) ....... 1879
J. N. Hayward ....... 1889
Mrs. Hayward (née Martin) ....... 1889
Business Department.
E. J. Cooper ....... 1888
Mrs. E. J. Cooper (nee Palmer) ....... 1887
M. Hardman ....... 1889
Mrs. Hardman (née Webber) ....... 1887
Mission House.
Miss L. J. Kay ....... 1890
Miss C. Hoff ....... 1893
Evangelistic Work.
Miss H. Anderson ....... 1894

X.—Province of Kiang-su. 1854.

Population* exceeding 15 millions; Area,† 44,500 square miles.

Gan-tung, 1893.
Miss J. Cundall ....... 1890
Miss H. Marchbank ....... 1892
Ts'ing-kiang-fu, 1869.
D. J. Mills ....... 1887
Mrs. Mills (née Clare) ....... 1889
Miss J. Webb (absent) ....... 1885
Miss A. Hunt ....... 1893
Kao-yü, 1889.
Miss E. Keithley (absent) ....... 1888
Miss R. G. Oakeley ....... 1889
Miss A. Sam ....... 1889
Miss French ....... 1893
Ling-tseh, 1893.
Miss Hatton ....... 1890
Miss Hogstad ....... 1891
Yang-chau, 1868.
Geo. Andrew ....... 1881
Mrs. Andrew (née Findlay) ....... 1882
J. E. Duff ....... 1888
Mrs. Duff (née Williams) ....... 1888

XI.—Province of Yunnan. 1877.

Population* 5 to 7 millions; Area,† 107,899 square miles.

Bhamo (Upper Burma), 1875.
Thomas Selkirk (absent) ....... 1889
Mrs. Selkirk (absent) ....... 1891
Ta-li, 1881.
John Smith ....... 1883
Mrs. Smith (née Catt) ....... 1887
J. A. Anderson (absent) ....... 1889
Miss M. Box ....... 1891
Miss A. M. Simpson ....... 1893
Yun-nan Fu, 1882.
Ed. Tomkinson ....... 1887
F. Dymond ....... 1887
Mrs. Tomkinson ....... 1887
J. Graham ....... 1890
Miss McMillan ....... 1891
Miss S. M. E. Reid ....... 1893
Miss G. Ardern ....... 1893
K'ueh-tsing, 1889.
O. Stevenson (absent) ....... 1883
H. A. C. Allen ....... 1889
Mrs. Allen (née Aspinall) ....... 1890
Chang-tung, 1887.
S. Pollard ....... 1887
Mrs. Pollard (née Haining) ....... 1890
W. Tremberth ....... 1890
Mrs. Tremberth (née Bailey) ....... 1892
### XII.—Province of Kwei-chau. 1877.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss L. Hastings</td>
<td>1894</td>
</tr>
<tr>
<td>F. Burden</td>
<td>1890</td>
</tr>
<tr>
<td>Miss E. Bavin</td>
<td>1891</td>
</tr>
<tr>
<td>Miss F. Young</td>
<td>1891</td>
</tr>
<tr>
<td>Miss K. Fleming</td>
<td>1891</td>
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<tr>
<td>Miss H. B. Fleming</td>
<td>1891</td>
</tr>
<tr>
<td>Miss McCulloch</td>
<td>1891</td>
</tr>
<tr>
<td>T. W.</td>
<td></td>
</tr>
<tr>
<td>Miss Van-Lear</td>
<td>1894</td>
</tr>
<tr>
<td>A. C. Rogers</td>
<td>1890</td>
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### XIII.—Province of Kiang-si. 1869.

<table>
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<tbody>
<tr>
<td>Miss E. Bavin</td>
<td>1891</td>
</tr>
<tr>
<td>Miss F. Young</td>
<td>1891</td>
</tr>
<tr>
<td>Miss K. Fleming</td>
<td>1891</td>
</tr>
<tr>
<td>Miss H. B. Fleming</td>
<td>1891</td>
</tr>
<tr>
<td>Miss McCulloch</td>
<td>1891</td>
</tr>
<tr>
<td>Mrs. Lachlan</td>
<td>1891</td>
</tr>
<tr>
<td>Miss A. Anderson</td>
<td>1891</td>
</tr>
<tr>
<td>Miss L. Cowley</td>
<td>1889</td>
</tr>
<tr>
<td>Miss C. Watson</td>
<td>1891</td>
</tr>
<tr>
<td>Miss E. Marchbank</td>
<td>1887</td>
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### XIV.—Province of Cheh-kiang. 1857.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss F. Baumr</td>
<td>1890</td>
</tr>
<tr>
<td>Miss L. Müller</td>
<td>1892</td>
</tr>
<tr>
<td>Miss L. O. Amundsen</td>
<td>1891</td>
</tr>
<tr>
<td>Miss D. Lindwall</td>
<td>1891</td>
</tr>
<tr>
<td>N. K. Robinson</td>
<td>1891</td>
</tr>
<tr>
<td>Miss G. Irvin</td>
<td>1888</td>
</tr>
<tr>
<td>Miss C. Anderson</td>
<td>1891</td>
</tr>
<tr>
<td>Miss L. Colly</td>
<td>1889</td>
</tr>
<tr>
<td>Miss F. L. Collins</td>
<td>1894</td>
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<tr>
<td>Miss E. Marchbank</td>
<td>1887</td>
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### CHU-chau, 1875.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
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</thead>
<tbody>
<tr>
<td>A. Langman</td>
<td>1884</td>
</tr>
<tr>
<td>Mrs. Langman</td>
<td>1887</td>
</tr>
<tr>
<td>W. T. Gilmer</td>
<td>1891</td>
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### LUNG-chuen, 1894.

<table>
<thead>
<tr>
<th>Name</th>
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<tbody>
<tr>
<td>J. Benner</td>
<td>1890</td>
</tr>
<tr>
<td>Mrs. Benner (née Schaufers)</td>
<td>1890</td>
</tr>
<tr>
<td>O. Schmidt</td>
<td>1892</td>
</tr>
<tr>
<td>E. Manz</td>
<td>1892</td>
</tr>
<tr>
<td>H. Klein</td>
<td>1893</td>
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### Fung-Hwa, 1866.

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. Williamson</td>
<td>1866</td>
</tr>
<tr>
<td>Mrs. Williamson</td>
<td>1875</td>
</tr>
<tr>
<td>Miss F. M. Britton</td>
<td>1887</td>
</tr>
<tr>
<td>Miss G. Graves</td>
<td>1894</td>
</tr>
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</table>
## CHINA'S MILLIONS.

<table>
<thead>
<tr>
<th>Place</th>
<th>Date</th>
<th>Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ning-hai, 1868</td>
<td></td>
<td>Thomas Urry</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A. Hammond</td>
</tr>
<tr>
<td></td>
<td></td>
<td>W. Richardson</td>
</tr>
<tr>
<td>Tai-chau, 1867</td>
<td></td>
<td>Mrs. Felgate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miss S. E. Jones</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miss E. Drake</td>
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<tr>
<td></td>
<td></td>
<td>Miss E. Elliott</td>
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<tr>
<td></td>
<td></td>
<td>Miss M. M. Lawson</td>
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<tr>
<td></td>
<td></td>
<td>Miss F. E. Nathan</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Miss C. Josephine Smith</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs. Donald</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs. Donald (née Barker)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs. Stevenson</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs. McCarthy</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mrs. H. Schofield</td>
</tr>
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</table>

### Students at Gan-k'ing.

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1894</td>
<td>A. G. Nicholls</td>
</tr>
<tr>
<td></td>
<td>J. R. F. Pledger</td>
</tr>
<tr>
<td></td>
<td>F. H. Rhodes</td>
</tr>
<tr>
<td></td>
<td>T. A. S. Robinson</td>
</tr>
<tr>
<td></td>
<td>R. Williams</td>
</tr>
<tr>
<td></td>
<td>J. Wrigley</td>
</tr>
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### Students at Yang-chau.

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1894</td>
<td>Miss F. E. T. Thomas</td>
</tr>
<tr>
<td></td>
<td>Miss D. W. Wallace</td>
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<tr>
<td></td>
<td>Miss J. T. Webster</td>
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### Undesignated Missionaries.

<table>
<thead>
<tr>
<th>Date</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1893</td>
<td>W. Richardson</td>
</tr>
<tr>
<td>1894</td>
<td>Mrs. Stevens (née Tapscott)</td>
</tr>
<tr>
<td></td>
<td>Mrs. Stevens</td>
</tr>
<tr>
<td></td>
<td>Mrs. Stevens (née Howland)</td>
</tr>
<tr>
<td></td>
<td>Miss Chapman</td>
</tr>
</tbody>
</table>

### Gleanings from the Letters of Mr. Stevenson and Mr. Cooper.

#### December 21st, 1894.
On the 14th Inst. Mr. and Mrs. Langman, with their two children, left for Wun-chau, en route for Ch'un-chau, to resume work in their old station.

#### January 4th, 1895.
On the 31st December Misses Blakeley and Roberts arrived from Australia in good health. On the same day Mr. and Mrs. Rudland, with their two daughters, left for Ning-po en route for Tai-chau.

#### January 11th.
On the 3rd Inst. Miss Webster left for Bing-yae. We are thankful to say that our friends are continuing in peace and safety through God's goodness.

#### January 15th.
We were deeply grieved to hear of the home-going of our dear sister, Miss Forth. We have lost a truly devoted worker. May the Lord raise up many like her. We earnestly pray that God will graciously comfort her dear parents and friends.

#### January 25th.
On the 14th inst. we had the pleasure of welcoming from our North American Council three ladies, namely, Misses Batty, Fuller, and Hancock. On the 15th Mr. and Mrs. Woodman started for Wun-chau.

### Eating the Doctrine.

**By Francis Dickie, Kin-hwa.**

We are still plodding on here, and get much daily to praise the Lord for as we seek to spread the knowledge of the Gospel in the city and in the country. We have good audiences in the chapel in the afternoons, and those who come listen attentively to our message. The people generally are very friendly, which is a cause for thankfulness.

Three weeks ago I spent a night in Siao-ki, where we had a magic lantern exhibition in the evening, and in the morning we held a short service in the house of one of the Christians. Ten days ago I was afraid there would be some trouble in this village, where we have now three Christians. One of these Christians having refused to take part in ancestral worship was opposed by 30 or 40 men, who threatened to kill him and pull down his house because he had eaten the foreign doctrine! On the following Sunday, while he was in Kin-hwa attending the service, his mother, who was sitting at the door of his house mending a garment, was knocked down by one of these men. Taking the garment from her by force, he declared that it was his, and had been stolen by her. On my going to the village twice and remonstrating with him and his friends, the article was returned with 600 cash. We had prayed much about this matter, so we were very thankful to God when it was settled.

We are praying that the New Year, upon which we have just entered, may be a better and brighter one than the last. "God is able"; so we are to go forward in His name, knowing that "He will withhold no good thing from them that walk uprightly."

### Arrivals from China.

On 12th March, by ss. Ballarat, Mr. and Mrs. S. Pollard and child, Mr. and Mrs. J. S. Donald and child.
CHINA'S MILLIONS.

The Vision of God.

BY WALTER B. SLOAN.

Read 1 Kings iii. 4-15.

Every true spiritual life there comes times when the Lord draws specially near, making His presence known and His power felt in a manner above the level of our ordinary experience, and then, again, the spiritual vision grows less clear. Sometimes we have wondered why the Lord deals thus with us, and we have asked what unfaithfulness on our part has led to this comparative hiding of His face from us. In the natural world the night with its darkness is but the time of preparation for the coming day, and the summer with its sunshine must be followed by the winter with its frost. So in our walk with God: there must be the night and the day, the summer and the winter, until we enter upon that fulness of life in the City of God which no night can ever darken and from which all that we associate with winter shall for ever have passed away.

It is of vital importance in our life on earth so to use the opportunities, when God draws near, that we may walk on steadfastly with Him when His presence becomes again less consciously felt.

In Solomon's life we find that the Lord appeared to him twice. In both cases the vision followed upon great events, and was evidently intended to have a large influence upon the future. The succession to the throne and the dedication of the Temple were the chief incidents in Solomon's career, and on each occasion God met him, granting him fresh promises to lean upon, and giving him warnings for his guidance in the days to come. It is our present purpose to consider the first of these events, and to note the lessons which are contained in it for ourselves.

We read in 1 Kings iii. 3, "Solomon loved the Lord." From these brief words we learn that, however unfaithful the later years of his life may have been, he was, nevertheless, a real child of God. In this he is a marked contrast to Saul, of whom it is never said that he loved the Lord, although the Spirit of God came upon him, and in some aspects changed his natural character so as to fit him to occupy the position of a king.

It was to Gibeon that Solomon went with representatives of all Israel to offer sacrifice on his accession to the throne. (2 Chron. i. 13.) David had brought the "Ark" to Jerusalem, but the Tabernacle with the brazen altar still remained at Gibeon, which was the great place of sacrifice, and there the king, in the presence of all the elders of Israel, offered a thousand burnt offerings. We see, then, that the place of sacrifice is the place of the Lord's appearance, and this is significant for us, not only in reminding us that it is on the blood-sprinkled ground that we must stand if He is to draw near, but also that it is to those whose lives are offered up to God as living sacrifices that He is pleased to reveal His presence. And it was in the night that the Lord came. In the daytime Solomon had been so occupied with his service to God that it was difficult for him to think of anything else. In the quiet night God could have him for Himself. He appreciates the love of Solomon's heart, He has found a man whom He can trust, and to Solomon He throws open the doors of His treasure-house in the words, "Ask what I shall give thee." We are reminded here how, at a later time, when Elijah the prophet stood on the very threshold of heaven, he said to Elisha, "Ask what I shall do for thee"; but now another man, of like passions with ourselves, is having these words addressed to him by the very God of heaven. When the Lord finds a heart that loves Him, a heart that seeks His kingdom first, then to that heart He rejoices to open out the fulness of His promises.

From Solomon's prayer we see that he is filled with a sense of God's goodness in the past, and of the greatness of his own calling to be the king of God's people, and lately with a consciousness of his youth and his inexperience in the view of so great a work. It was to a man in this attitude of heart that God had given the opportunity of asking what he pleased. And God's confidence in His servant was not misplaced—"Give therefore thy servant an understanding heart to judge Thy people." Not a heart that in its own power of discernment would be independent of God, but a heart in the attitude of constantly listening for and apprehending the teaching of God. He used his opportunity rightly. In the night of the Lord's appearance he was not occupied with the brightness or joy of the passing hour; he desired to obtain from God that which would be for God's glory in his own life, when, the night of vision gone, he should find himself again surrounded by the perplexities of his kingdom in every-day life.

We read further of the Lord's pleasure in the fact that Solomon had asked this thing. There were three things that a heart, filled with self-interest and placed in such circumstances, would certainly have requested—long life, riches, and the life of its enemies. And God specially mentions them all, and says that because Solomon had passed these by, and had asked for that in which God could take pleasure. He not only gave him a direct answer to his own request in surpassing measure, but declared that He would add to him the unsought riches, and honour, and length of days. And so, in the transaction that took place in the stillness of the night between God and His servant, the way was opened up for the manifestation before men in future days of wisdom.

MAY, 1895.
CHINA'S MILLIONS.

which was to excel that of any other man, and of a splendour of honour and riches which would fully set forth in type the glory of the kingdom of God itself.

So long as Solomon fulfilled the conditions upon which the blessing of God was promised, so long his kingdom remained in undiminished splendour; but from the time that his heart began to depart from faithfully serving the LORD the enemies were permitted to exact upon him.

To all of us who love the LORD, and who take up our cross and follow Him, there will come seasons when He will by His HOLY SPIRIT reveal to us something of the greatness and the glory of His purposes in our lives. We must learn at such times that all is not according to what we have had a right to expect, but rather that such a sight has been granted to us in order that we may trust God more fully and obey Him more implicitly. What has passed before us in spiritual vision will thus become wrought out in details of our life and character. Just as Solomon had to come forth from the place where God appeared to him and prove that he had received a heart to discern judgment by solving the perplexing question of which of the two women that came before him was the mother of the living child, so must we go forth amidst the world's sin and sorrow and unrest and prove there the power of Christ to save us—power of which we have had a fresh sight granted to us by the SPIRIT OF GOD.

Many years after the glory of CHRIST had been revealed to Saul on the way to Damascus he stood before King Agrippa and said, "I was not disobedient to the heavenly vision." Let us not, then, live seeking to maintain the brightness of vision which it pleases God to grant us at certain points in our life, but let us seek to walk with God trustfully and obediently according to all that He has shown us of His power and grace. We may be sure then that when He sees fit He will manifest His glory to us again and again as we may be able to bear it.

Ling-ah-Ch'ang.

BY ROBERT GRIERSON, BING-YAE.

LING-AH-CH'ANG is a bright and intelligent young man of thirty-four years of age. He is quite gifted in putting the Gospel clearly and plainly before his fellow-countrymen. A great student of the Word, more especially of his Mandarin New Testament, nothing delights him more than following up cases of interest. He took charge of the out-station in another house, and is a source of blessing to that district.

FIRST FRUITS IN KWAN-HIEN.—Last night (says Mr. Grainger, writing on Nov. 2nd) we baptised three candidates. The first was Mr. Sang, a tailor, living in Kwan-hien, who had been revealed to God as her representative here. I doubt not that in her the LORD has given him a mother who will specially bear him up before God. This remarkable answer to prayer has been a source of much comfort and blessing to dear Pastor Ling and his helpers. I hope to be able soon to send you news of his work for God and also of other Chinese workers here.
Through the Heart of China.

(Continued from page 45.)

BY MRS. HOWARD TAYLOR (see GERALDINE GUINNESS.)

Saturday, June 2, 1894.
17 miles from Chau-kia-k'eo.

T is a bright, breezy day, and we are nearing the close of this first stage of our journey. How much we have to praise God for! We have been wonderfully prospered since this day two weeks ago, when Howard and I began to prepare for accompanying dear father and mother. Before sunset to-day, please God, we shall reach Chau-kia-k'eo. Mr. Coulthard has preceded us on foot to prepare the friends for our arrival.

Only two hundred and eighty miles due north from Hankow, we might have accomplished this journey in a five hours' easy run by an express train at home. But here we have been eleven days on the road, including one Sunday. And they have been days of hard, laborious travelling from before sunrise in the morning until dusk at night—twelve to fifteen hours a day. On all this journey we have passed no mission station, seen no Christian, found no one witnessing of the love of Jesus. And this eight hundred years since He said, “He that every creature. Brother, sister, why are you not there?

Chau-kia-k'eo, 8 p.m.

We have just reached the city. In the cool of evening we are passing through the busy streets. What a great one, larger, they say, than Liverpool! Now the crowded thoroughfares give place to the private houses of a quieter district. In the large pools the women are washing. Numbers of men sit in their shop doors and in the open tea-houses; for to them evening brings rest in China as elsewhere.

So this is the very street in which Mr. Coulthard's house is found. We are at home at last.

Sunday morning.

Last night upon our arrival we found the warmest welcome awaiting us from dear Mr. and Mrs. Shearer, whose guests we are. Every kind preparation had been made for our comfort. The rooms, though very simple, looked beautiful to our eyes; they were so refreshingly clean! The house, an ordinary native one, is both pretty and comfortable. The long, narrow courtyards are shaded by several fine trees, and the buildings around them seem well suited to the work. There is no upper story.

Sunday was a busy, happy day in Chau-kia-k'eo. Before breakfast, quite early in the morning, the Christians began to gather to welcome dear father to Ho-man. How glad they were to see him! Many of them had prayed long and hoped for his coming, and it was beautiful to see the delight with which they listened to his words of love. Cards and letters of greeting poured in, some of them very characteristic as well as heartfelt.

Before leaving my room in the morning I witnessed from the window one pleasant and touching little scene. Among the brightest Christians in the province is a dear old gentleman named Ch'en, a man of culture and refinement, as well as of considerable wealth and position. His whole family is a strength to the church. For genial kindness and warm-hearted hospitality Mr. Ch'en scarcely has an equal, and certainly no welcome exceeded his in genuine delight. Early on Sunday morning he appeared at the Mission house, and as father left his room to go to breakfast Mr. Ch'en stood in the courtyard to greet him. It was very pretty to see the bowings and interchange of courtesies, and the unaffected love and reverence with which the dear old gentleman repeated several times most earnestly—

“But for you, venerable sir, we should never have known the love of Jesus.”

A letter carefully penned upon a large sheet of red paper still further expressed the feeling of his heart—

I bathe my hands and reverently greet—

The Venerable Mr. Taylor, who from the beginning raised up the C.I.M. with its worthy leaders, elders, and pastors.

You, sir, constantly travelling between China and the foreign lands, have suffered much weariness and many labours. And in all your life you have shown forth the seals of your apostleship (2 Cor. xii, 11), first and second clauses). It is the glorious redeeming grace of the Saviour that has blessed us; but it has been, sir, through your coming amongst us and leading us in the true way. Otherwise we had not been able to find the gate whereby we might enter the right path.

God grant you, our aged Teacher, to be spared to await the coming of our Lord, when Jesus Christ shall become King of Kings and Lord of Lords (Rev. xvii. 14). We are assured, sir, that you will certainly hold high office in the Millennium Kingdom, and reign with Jesus Christ a thousand years; also that at the close of the Millennium you will closely follow Jesus when He ascends up to heaven.

Among our own household, and indeed throughout the little church in and around Chau-kia-k'eo, there is no one who does not esteem you highly.

Respectfully wishing peace,

The very unworthy member,

CH'EN.

named PEARL-WAVE.

I bow my head, and respectfully salute you.

Amongst the other notes received was one from the teacher Lee, a bright Christian and a thorough scholar. As a specimen of Chinese penmanship it is quite a work of art; and its composition is in a high style of literary excellence. As my husband took it up just now to give me an English rendering, he exclaimed with the keenest apprecia-
tion, "Oh, it is beautiful! I can't attempt to do justice to its style".—

Head and leader of the Inland Mission—honoured and venerable Mr. Taylor, after whose virtue we are proud to model ourselves,

Lee Kan, the elect,
bows his head in greeting.

We people of China have been privileged to hear the glad tidings, and though it is all by the Grace of the Most High God, yet it has reached us through the heaven-directed efforts of you, sir, for our salvation. Now by a happy providence, you have condescended to come amongst us from afar, so that we brethren have been permitted to gaze with our own eyes upon you. May the Triune God bestow upon you grace and peace at all times."

Equally valued was the following warm-hearted, though comparatively illiterate note from dear "Old Lee," the coolie, a most earnest and consistent Christian, and my husband's right-hand man on his evangelistic journeys:—

Most honoured and respected Mr. Taylor, I have long desired the privilege of beholding your honourable and virtuous presence, but it has been impossible. Now the Lord has graciously allowed me to meet with your exalted example. Truly it has been the happiest of happy events. May our Heavenly Father and the Lord Jesus Christ protect and preserve you on your long journey, giving grace all the way and peace in every place.

I, Lee, named Inborn-Ability,
And my son, Perfect Benevolence,
beseech of you, before the gracious presence of our Lord Jesus Christ to pray a blessing upon us, father and son.

Amen.

After the morning service, dear father spoke a little to the Christians. It was very sweet to hear him tell of the most handsome native style, and with it the following note Ch'en sent round a feast for the whole household, in the largest size containing prepared meats such as are used in ancestral worship.

I honour you, sir, as I love the Lord Jesus. I pray that you may be preserved in good health to a very great age, and for ever enjoy perfect peace and wide opportunity of proclaiming the truth, so that many may be saved. All thanks be ascribed to the Triune One, who preserves us in everlasting peace. Amen.

With the sincere respect of
Ch'en, of the Pearly-Wave.

And before our departure he still further insisted upon our accepting quite a liberal supply of provisions for the road, that arrived with the following characteristic letter:

Honoured and most venerable Mr. Taylor,—Ch'en, of the Pearly-Wave, bows his head. I write this respectfully to present to you some travellers' provisions—minced meat boiled in oil, spiced apricot kernels, and pickled water melon. Be pleased graciously to receive these at my hands. Of the spiced meats, one kind, without cayenne pepper, is for the special use of the aged Teacher; the other, with capiscum, is for the consumption of Mr. Coulthard and your second princely son. I write this note on purpose to wish you peace.

1st day of the Midsummer moon.

Other good things were lavished upon us by the church members, who made a little collection to buy all sorts of sweetmeats and delicacies, to stock our food-baskets for the journey. Most of these, if the truth must be told, were ultimately left behind for the benefit of the little community, our own digestive powers being unequal to the occasion. It was with much regret that we had to part from these dear native Christians after so short a stay in their midst.

Eight of our own missionary workers were at Chau-kia-k'eo at the time of our visit, occupying three houses in different parts of the city. But what are eight to a population so overwhelming! For our three C.I.M. stations among the fifteen millions of Ho-nan, we have a total staff of nineteen workers, including missionary-wives and unmarried ladies. And south of the Yellow River, in a region larger than the whole of England, we are the only Protestant missionaries.* The Christians in these three little churches now number about a hundred and twenty—a very hopeful number for future development. But the needs are great, urgent, overwhelming; only the mighty power of God can meet them. And for this we must have much prayer.

FRESH CONVERSIONS IN YUN-NAN.—Mr. F. J. Dymond, writing from Chau-tung Fu Yun-nan, on 17th January, says:

We are still experiencing much of God's favour and power in our midst. An old Moslem with white hair and long beard has solemnly owned that Jesus Christ is God, and he looks to Him only to save his soul from death. The humble way in which he expressed his faith in the despised Nazarene was most touching. I have known him ever since I have been in this city, and am hoping he may come right out on the Lord's side. The old man is a very respectable furrier. He used often to withstand me when preaching. We have also an encouraging case in a village fifteen miles distant from Chau-tung. A Mr. Tu went to Kwei-yang, heard the truth and believed. Coming back to his native village he often preached to his fellow-villagers, with the result that not a few have been impressed. Two years ago Tu accidentally met his death by drowning. But the seed was sown, and only recently a young man named Su came in very quietly and in a most cautious way whispered that not a few would join us if they could go somewhere else, but that here it was very difficult. He has come very often since, and was here to-day. Every time he comes the truth seems to be taking more and more hold on him. Soon we hope to baptise the brother of Mr. Chang, our evangelist. He will be the third from that family we have baptised. How changed they are from what they were when I first knew them!

* The district north of the Yellow River is being opened up by our friends of the Canadian Presbyterian Mission.
The Power of Prayer.

BY F. C. H. DREYER,
(“Kingdom Tidings” Missionary No. 1.)

OD often uses very weak instruments in bringing about mighty results (1 Cor. i. 27-29). The following instance is one of many illustrations of this fact, and is given not for the glory of God, and as a stimulus and encouragement to His children. Consider it prayerfully, dear reader, and see what precious lessons you may learn from it.

The Rev. D. M. Stearns, of Germantown, Phila., publishes a little monthly, “The Kingdom Tidings,” which yielded a surplus over expenses in 1894 of $12. In an article in the November issue Mr. Stearns announced that if in 1895 there should be a profit sufficiently large, he would consider it to be the Lord’s will to have a “Kingdom Tidings” missionary, having in mind the support of a native Chinese woman for $35, or a corresponding list for $50 a year.

A few days after publication of this issue he received a letter from a Mrs. S——, of Scranton, Pa., enclosing $2, designated for the “Kingdom Tidings” missionary. Mr. Stearns had not expected anything of this kind, and asked, somewhat surprised, “Lord, what does this mean?” But soon it was made clear, for the next mail brought a letter asking for some “stock” in the “Kingdom Tidings” missionary, the next another with $71 for the same purpose. God delights to do exceedingly abundantly above all we ask or think (Eph. iii. 20); and so here He not only made it clear that there would be a “Kingdom Tidings” missionary, but also that the missionary should not be a native, but an American or a European, and while Mr. Stearns was praying for a suitable man, the writer—who had been brought into light, liberty, and an interest in foreign missions through him, and who formerly had been a printer on the “Kingdom Tidings”), being at this time an accepted missionary of the China Inland Mission, was brought to his mind.

Mr. Stearns has fourteen union Bible-classes in the larger cities of the middle States, and in writing of the Lord’s leading to the point of wanting to accept his missionary, he very kindly wrote to me to accompany him to these classes, and bear testimony before them in order that they might know that there should be a “Kingdom Tidings” missionary No. 5. Mr. H. S. Ferguson, of Toronto, Ont., a widow and an invalid. Since her husband died five years ago, she has been dependent on the support of all her needs, particularly during the last three years, during which she has been lying on a sick bed. Who is able to measure the blessing she may be the means of bearing to hundreds and thousands of poor lost heathen?

Dear Christian reader, how much are you interested in this great work which lies so near our Master’s heart, whose last desire and command was that the Gospel should be preached to every creature (Mark xvi. 15; Acts i. 8, 9)? Every believer can have some part in this great work: can pray, can give, or go, if only he will allow the Lord to accomplish in him “the good pleasure of His will.” I fear friend, will you?

WHAT YOU CAN DO.

(1) Jesus asks you to pray (Matt. x. 37).

By way of the throne of grace you can bring rich blessing to the missionaries in all parts of the world, and share their glorious work. “Prayer moves the arm that moves the world.”

Are you willing?

(2) Jesus asks you to give (Acts xx. 35).

If it is only a widow’s mite (Mark xii. 41-44), in His sight it is of great value; if it is only five loaves and two fishes (John vi. 9), He can multiply them to feed a multitude (2 Cor. viii. 12). Are you willing?

(3) Jesus asks you to go (Isaiah vi. 8; Mark xvi. 15).

He needs messengers to carry the glad tidings to the 800 millions who as yet have not heard. What purpose so sublime, what privilege so great, as to preach the Gospel in the regions beyond? Are you willing?

YIELD YOURSELVES UNTO GOD.
TEN years have passed since Dr. Parry left these shores for China. The following is a brief outline of the deeply interesting march of events in the far west of China during the past seven years, as it has been his lot to witness it since first, in the year 1887, he set out on the long journey to Chen-tu, the capital of the beautiful and fertile Province of Si-ch'uen.

After hospital work for one year at Chefoo, undertaken along with the study of the language, Dr. Parry was, upon his marriage, stationed at Gan-k'ing, from whence, fifteen months later, he and Mrs. Parry travelled to Chen-tu, the sphere of their future labours. The journey occupied the space of about three and a half months, and after passing I-chang they came across but one mission station and one missionary. That station was Ch'ung-k'ing, and the missionary Mr. Cecil Polhill-Turner, who was holding on there all alone after the riot. Pao-ning, in E. Si-ch'uen, was opened during that year, and Chen-tu itself in 1888; but until the year 1887 the stations of Ch'ung-k'ing and Chen-tu were the only centres of light in this, the largest of all the eighteen Provinces.

How different things were now, and how much they had progressed since 1887, was made manifest by the sketch which Dr. Parry now gave of the various stations in Si-ch'uen, at which he and Mrs. Parry stopped on their way down to Chen-tu.

Two days' journey brought them to the outstation of Mei-cheo. Here their boat was packed with a company of some thirty native Christians, who came on board for a communion service. In 1887 no one in the city of Mei-cheo knew the way of peace.

In Ch'ung-k'ing there are now four Societies at work; of the work in the neighbourhood of Chen-tu Dr. Parry had likewise a story of hope and progress to tell. While in 1887 there was but one centre of work in the district, there were now several.

The city of Kwan-hien, which lay to the north-west, had been opened some years ago by Miss Fosbery, and Mr. Grainger had recently the joy of reporting some baptisms, the first fruits of their labours. (For some account of these, see page 58.)

The story of the opening of the Mei-cheo outstation by the native evangelist—who had first come to them as their teacher, and was later on converted to God—with the light which it threw upon the hopeful material found in the strong character of the devout Buddhist women who for long were the only converts, was peculiarly interesting, while the account of the beginning of the work in Tan-lin and the subsequent work of another evangelist, Uang, a Ch'ung-k'ing convert and originally a water carrier, was most inspiring. The Tan-lin work originated with a woman, once a devout Buddhist, whose family connection with Tan-lin led to the visiting of that place. A very early convert in Chen-tu, she was the first person baptised in Protestant mission work there. For years she served faithfully as a Bible-woman until her recent triumphant death.

Around the evangelist Uang much of the development of the later work has centred. He is a man for whom they do indeed thank God; one to whom any work may be entrusted with confidence, however hard or difficult. Having acquired some knowledge of the use of the simpler remedies in cases of sickness, and looking to God for blessing, he has been much used on this line. He is also a man of firmness and tact. Soon after the opening up of work in Tan-lin city a very evil book denouncing the “foreigners” was reprinted and circulated by the literati. The minds of the people were poisoned, and further advance was daily rendered more difficult. But God stood by Mr. Uang. Seeing that decisive measures were necessary he went to the proper official and procured not only the suppression of the book but the silencing of the enemies. The teachers of the Gospel are now regarded with widespread favour as those whose reputation for well-doing—and not evil-doing—is established.

While at Sin-tien-tsi with Mr. Cassels, Dr. Parry had been led to pray in a special way for the opening of Ts'iong-cheo, a large and busy city ninety miles distant from Chen-tu. He wrote asking Uang to see what he could do in the matter. Uang set out, praying all the way. The Chinese believe in the power of prayer, and when Uang came upon this very house, and was welcomed by the lady whom he had also seen in the vision! The house was duly rented, and has since proved the best of all the houses rented in the outstations.

Uang soon after removed to this city from Tan-lin. Self-support on the part of the little church at Tan-lin became necessary, and it had accordingly been launched upon a new experience, and is rising to the occasion but needs much prayerful sympathy.

In concluding his extremely interesting address Dr. Parry asked us to unite with him in thanksgiving for all God’s faithfulness during these ten years, and also in prayer for his fellow-workers and the more than one hundred native Christians left behind, the parting from whom now had almost seemed more difficult than the first parting from friends in England.
A CHINESE WHEELBARROW.

Editorial Notes.

THE meetings in connection with our TWENTY-NINTH ANNIVERSARY will be held in the Conference Hall, Mildmay Park, on Tuesday, 28th May, at three o'clock in the afternoon, and at seven in the evening.

At the afternoon meeting Sir George Williams will preside, and in addition to a number of our brethren and sisters from China, the Rev. C. A. Fox hopes to be present and to address us. In the evening our Home Director, Mr. Theodore Howard, will take the chair, and the meeting will again be addressed by a number of our missionaries now on furlough.

In view of the Rev. Andrew Murray's visit to this country, we have written asking him to speak in the evening, and we hope that he may see his way to do so. On the receipt of his reply our usual cards giving full particulars will be issued.

Meantime we would ask that all our friends will join with us in prayer that God our Father will grant us much blessing at these our annual gatherings.

A preliminary meeting for prayer will also be held on Monday, May 27th, at 7 p.m., in our own Prayer Meeting Room, at Newington Green, at which Mr. Sloan will preside.

Our first prayer meeting in the new Prayer Meeting Room was held on Saturday, the 6th of April last. The room, which is capable of seating about 170 people, was well filled, and looked very beautiful in the sunshine which streamed through the large windows with which it is well provided.

Mr. Theodore Howard, our Home Director, occupied the chair. The one thought and desire which above others found expression throughout the meeting was that which formed the burden both of the Chairman's opening prayer and also of his address, namely, that with the completion of this house the glory of God might now fill it even as it filled the tabernacle and the temple, and this in such a way that all who entered might be conscious of it. From the laying of the foundations this had been the longing uppermost in the hearts of many, and in the hours now spent in the realized presence of the living God it was felt that prayer was answered, and fresh grace was also given to ask in faith and through the Holy Spirit for the manifestation of "a new thing," both in the Mission and in China.

In asking thus for China in these days of providential upheaval and awakening, specific direction and inspiration were at the same time given to prayer through the parting words of our brother, Mr. J. A. Heal—who was on the eve of returning to China with his wife and family—and also through journals read from the provinces of Honan, Yunnan, and Kansu, in each of which, after long continued trial and difficulty, there are now signs of approaching blessing. A deep spirit of praise and thanksgiving unto God prevailed for all that had been wrought by His right hand in China during past years, and with the prayer that every one present that afternoon might receive definite and conscious blessing there came the assurance that this prayer too was heard.

In the course of a rapid survey of the various departments of the work, and the many needs which called for prayer, Mr. Howard asked for renewed prayer for Mr. Hudson Taylor, Mr. Stevenson, and others in China, and for Mr. Sloan here, in all the new surroundings and in view of
the retirement of Mr. Broomhall. An affectionate tribute was also paid to Mr. and Mrs. Broomhall, association with whom for so many years had been to him a joy and privilege. And then, while intimating that tea would be provided after the meeting in the hall, Mr. Sloan referred to the very warm feelings with which all looked back to the unwavering kindness of Mr. and Mrs. Broomhall during all the years in which this opportunity for social intercourse had been found in their house at Pyrland Road. The kindness shown by Col. Morton and those associated with him at Mildmay was also again acknowledged.

CHINA'S MILLIONS

China has accepted, it is stated, the terms of peace dictated by Japan, and the war is at an end. The Japanese terms are said to include not only the independence of Corea and the payment of a very large indemnity, but the opening up of China to commerce and machinery, and the cession of considerable portions of her territory. Japan would doubtless extort much heavier terms were it not for the control exercised by England and other European powers whose interests in the East are at stake.

A fresh crisis has thus been reached in the history of this great hermit nation, the issues of which will affect not only the three hundred millions of China Proper, but also, indirectly, the inhabitants of her wide dependencies, Manchuria, Mongolia, Zungaria, Eastern Turkistan, and Tibet. The most potent influence in the sealing of Tibet against the intrusion of foreigners has of course been Chinese in its origin, and already this shows signs of relaxing. We seem unquestionably to be on the eve of spiritual as well as material changes of a far-reaching character. The Gospel must be preached to every creature. The developments of recent years in missionary work have been very great; those of the near future promise to be greater still. In view of the greatness of the opportunity thus created by the hand of God shall we not each one ask ourselves afresh, “LORD, what wilt Thou have me to do?”

With sorrow we announce the death from small-pox on 7th January of Mr. A. W. Gustafson, one of our Swedish brethren. Mr. Gustafson was one of the Swedish fifty who arrived in China from America in 1891 in connection with the Scandinavian China Alliance. Only recently married, he had been settled but a short time in Kien-chau on the Si-gan Plain, when the call came to higher service. For his wife thus early bereaved we ask the sympathy and prayers of our readers.

"I Must."

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice."—John x. 16.

O THER sheep I have, which are not of this fold; them also I must bring," said our LORD, and I feel persuaded that, until each member of CHRIST'S visible Church on earth realises, as our Divine MASTER did, the pressing need of these “other sheep,” the progress of mission work must be much slower than it otherwise would be. While so many the bringing in of the heathen is such a "take it or leave it" matter, if not, indeed, a matter of total indifference; while so many lips, which daily say (I do not say "pray"), "Thy kingdom come," openly say they do not believe in Missions, the time must be prolonged ere “the kingdoms of this world become the kingdoms of our LORD and of His CHRIST.”

FULLY realising the need of the souls around Him, CHRIST could not work in a half-hearted manner. His heart burning with love, He realised the necessity for present action and a whole-hearted consecration to the work to which He had devoted Himself. He did not ask one day to be shortened of heavy toil, He did not ask one pang in the "travail of His soul," until He could say, “I have finished the work which Thou gavest me to do.” He did not say, “I hope to bring in these sheep," or "I shall some day bring them in." No; with what a calm determination does He say, "Them... I must bring." Oh, dear friends, that is what you and I and all CHRIST'S redeemed ones must seek to realise and to lay before us as the fixed purpose of our lives. Too many of us rest satisfied with saying, “I will try to do something for these poor heathen, who I hope some day may know better,” and so on. Nothing short of the "I must" of JESUS CHRIST will accomplish anything.

To those of us who realise the awful needs of the heathen world that little word “I must” seems to burn in our hearts as a live coal—to sound in our ears as a bugle-call. As of old the "Fiery Cross" was passed from hand to hand, as a signal calling men to do battle against their enemies, so, if the foes of CHRIST are to be met and conquered, should the "I must" of JESUS be passed down the ranks of His believing servants—as a very Cross of Fire, to be received by outstretched hands; to be received as a message from the KING (“for the KING'S business requireth haste”), a message brooking no delay, to which every heart will respond.

God grant that we may all seek to realise the "must be" as our Divine MASTER did, when He said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work."

J. C. McL. C.

“BY THIS SHALL ALL MEN KNOW that ye are My disciples, if ye have love one to another.” One day a dear old Christian woman came to see me, after an absence from Ning-hai of two or three years, having been in service with a dear friend at a mission station two days' journey away from us. While she was talking to me a young woman, the wife of our native helper, came into the room. Old Mrs. Song had not seen her before, and asked who she was; and when she found that she was also a Christian, at once took her hands in hers, and gave her a warm greeting. Old Mrs. Song had not seen her before, and asked who she was; and when she found that she was also a Christian, at once took her hands in hers, and gave her a warm greeting. Straightway they began to talk of how they were brought to CHRIST, and what He had been to them since they knew Him. Had they been heathen still, their first remarks would have been about each others shoes or headdress, or something of the kind, and there would have been lots of questions to ask about relatives, parents, children, occupation, income, and numerous other things. They had been "found a friend in Jesus,” and they liked to talk of the One they loved.—E. J. J.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM SHANGHAI.

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Total 27
The Horrors of War.

BY THE REV. F. W. BALLER.

The place is full of war rumours. The Japanese have landed a strong force at Wei-hai-wei, and were preparing to attack it both by land and sea when we last heard. By this time it may have fallen, as the Chinese are generally outnumbered. In anticipation of the retreat of the Chinese in this direction, the foreigners have taken precautions against any attack on the Settlement, and have raised sand barricades, and landed men from the gunboats. . . . We are still staying on here,* and the friends at Tong-san are holding on there. The Lord can and will care for us if I feel sure. To show the white feather now would be to dishonour Him. We must put His promises to the test, and we shall find that they are quite equal to all the weight we can throw upon them.

Feb. 1st, 1895.

The Lord is still keeping us in peace. I mention this first as I suppose that the news of the Japanese attack on Wei-hai-wei has been telegraphed home ere this. . . . It seems certain that the Japanese will succeed, and the question that is now agitating the foreign community is, Which way will the Chinese soldiers flee? Some suppose that they will come along here; others that they will retire to the south. As you may suppose, there is a good deal of excitement. The natives are in a great state, and many of them have fled. . . . We continue as we are, although most people in the Settlement consider the height of folly to do so. A captain of one of the gunboats—the Undaunted—is a relative of Woodward's, and is quite prepared to land a force to protect all at Tong-san in the event of danger. But we all feel that it would be greatly to the Lord's dishonour, either to call in any armed force, or to seem in any way to rely upon an arm of flesh. And so we stay as we are, looking to the Lord for His protection and blessing. He is worthy to be trusted, and has never failed us up till now.

Saturday, Feb. 2nd.

To-day we have had some details of the fighting at Wei-hai-wei. I met a soldier in the barber's shop, and he told me that he had been in the action when some of the outer fortifications were taken. The Japanese opened fire on the fort, and were supported by the land force, which had been landed previously. The Chinese soldiers had been suffering a good deal from the cold, and were half starved. A good number have retreated on this place, but the governor, who is here, has treated them wisely and well, giving them food and clothing and paying up all their arrears of pay. The consequences is that all has been quiet, and no disturbances have occurred.

Sunday, Feb. 3rd.

More than twenty wounded soldiers have come in to-day, and are being treated by Dr. Douthwaite. I have suggested to him that as he will most likely have a very large number of patients wounded and injured, he had better send those who are not severely hurt over here, and we will convert the place into a Red Cross Hospital for the time being. Miss Dobson is a trained nurse, and will be able to do a good deal, while my daughters and I will be able to give any assistance needed. With God's blessing, it will be not only a means of blessing to these poor soldiers, healing them in body, but also a means of bringing them under the power of the Gospel.

The question of food supply will soon be a serious one. The Japanese atrocities at Port Arthur have scared everybody here, and but little food is coming in, while what does come in is very dear. Then the large fleet is like a swarm of locusts, eating everything up and needing anything it can lay hands upon. But the Lord is able to make all grace abound and to meet all our need. "In the time of fasting they shall be satisfied." . . .

The weather is very severe indeed. The bay is frozen out for more than a mile, and there is no communication between the men-of-war and the shore. We have had no steamers from Shanghai for more than a fortnight, and are quite at a loss as to what is happening in the outside world.

Feb. 4th.

Yesterday was a remarkable day. We all went over to Tong-san, and after service (native, which I conducted) I conducted a batch of wounded soldiers was brought in. They were followed by another batch and yet another, till we had fifty-six in all. We spent the day up till 10.30 p.m. in attending to them—Miss Dobson, Mr. McOwan, Mr. Alty, Ferdinand Schmidt, and myself all helping. It was something fearful to see them. Almost all had been wounded at the storming of the forts lying outside Wei-hai-wei. Their wounds were very various, though all were caused by bullets. . . . The poor wretches must have suffered agonies, and yet the cases we attended were the slighter ones—the severe ones have had to suffer unattended on the field of battle.

5th Feb.

The doctor has asked us to stay over at Tong-san and help with the wounded, so we are all staying at the sanitarium again for a few days. Several more wounded came in yesterday, making seventy-one cases in all. Some have been sent over to the Red Cross Hospital and others will most likely go to-day. A steamer has come in from Shanghai, but so far no mail letters have come ashore owing to the ice.

One poor fellow came in to-day with a smashed elbow joint. A shot had shattered the bone some seven days ago, and during that time it had not been attended to. Another came in having his two feet frost-bitten, and his arm broken. Poor fellows, one's heart bleeds for them. They are indeed as sheep without a shepherd. Admiral Freemantle and Mr. Allen, the consul, came up to see them during the day, as also did several officers from the fleet, and some of the residents here. Two of the lieutenants gave fifteen dollars towards the expenses, and promised to raise some more on board. The ladies of the Settlement are making bandages. Dr. Corbett has sent some straw mattresses and bandages. Dr. Corbett has sent some straw mattresses and bandages. The poor wretches must have suffered agonies, and yet the cases we attended were the slighter ones—the severe ones have had to suffer unattended on the field of battle.

Everything here is going up in price. Eggs are twenty cash apiece; meat is difficult to get, and if the scare continues we shall have difficulty in getting anything at all. People are flying in all directions, and those who can are removing all their valuables into the country. However, one has a soft pillow to lie on in the promises of God. They hold good and will continue to do so. Amid blood and fire.
and pillars of smoke it still remains true that “He that calleth on the Name of the Lord shall be saved.”

FROM MR. G. S. WOODWARD.

Mr. Woodward also writes with details of great interest:

Chefoo, Jan. 30th, 1895.

We are all very conscious that loved ones are praying. Were it otherwise, we might be far more troubled. The poor servants are very upset and are bringing their belongings and relations to stay for a few days in our old buildings.

Demoralized as we have been through fear of the drift of events, I am thankful that there is such a calmness and steadiness in our little hospital. When the first man was brought up to Dr. Douthwaite, and as he was reading it in the hospital the 500 men who were to have done so much damage actually passed by the dispensary. Poor Dr. Douthwaite! He was brought up to his operation. Mr. Bailer, Miss Dobson (trained nurse), Mr. Bailer and I held the man and the instruments, etc. It is a queer sight defending ourselves.

We have only had four cases of amputation, and they have all been with rude instruments. We are naturally rather more on the look out.

All yesterday (Sunday) Dr. Douthwaite and a body of helpers were hard at it tending the wounded. I have now had some opportunity of seeing the horrors of war—just terrible; and yet we have only had the feeblest cases to help; the dying are cared for by no one and left on the battlefield.

The wounds have as yet been nearly all bullet wounds. One man was shot in the back and the bullet came out at his ear, another from ear to ear, breaking jaw and teeth, and by so doing we are in many hearts, showing the vanity of man’s help and the need of an Almighty Friend.

The wounds have as yet been nearly all bullet wounds. One man was shot in the back and the bullet came out at his ear, another from ear to ear, breaking jaw and teeth, and by so doing we are in that title used leads one to expect, and whoever peruses it will become conscious that loved ones are praying. Were it otherwise, we might be far more troubled.

Demoralized as we have been through fear of the drift of events, I am thankful that there is such a calmness and steadiness in our little hospital. When the first man was brought up to Dr. Douthwaite, and as he was reading it in the hospital the 500 men who were to have done so much damage actually passed by the dispensary. Poor Dr. Douthwaite! He was brought up to his operation. Mr. Bailer, Miss Dobson (trained nurse), Mr. Bailer and I held the man and the instruments, etc. It is a queer sight defending ourselves.

We have only had four cases of amputation, and they have all been with rude instruments. We are naturally rather more on the look out.

All yesterday (Sunday) Dr. Douthwaite and a body of helpers were hard at it tending the wounded. I have now had some opportunity of seeing the horrors of war—just terrible; and yet we have only had the feeblest cases to help; the dying are cared for by no one and left on the battlefield.

The wounds have as yet been nearly all bullet wounds. One man was shot in the back and the bullet came out at his ear, another from ear to ear, breaking jaw and teeth, and by so doing we are in many hearts, showing the vanity of man’s help and the need of an Almighty Friend.

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Our Little Celestials,
The Story of a Holiday.

BY MISS MARIE GUEX, YUH-SHAN.

[As our readers are aware the work of the numerous stations on the Kwung-si river, in the province of Kiao-ssai, is mainly carried on by lady missionaries. Their work has been very successful, and many souls have been won for Christ. On the tour referred to in this letter, we visited the stations and the vicinity.]

To the editor of the Missionary Review, Yuh-shan.

A PRIEST.

Mr. Stevenson, Deputy-Director of our Mission, and Mr. Orr-Ewing, Superintendent of the Mission stations in Kiao-ssai, had announced a visit. We were expecting them at the end of June, but they only arrived at the end of July, so that we had to postpone the summer holidays for a month. Our scholars, especially, were anxious that they should come quickly, as a prolongation of the term for study did not exactly suit their taste; they were more than once disappointed in their hope, and their patience was sorely tried!

The heat became every day more unbearable and study more difficult. To amuse the children, and, at the same time, to show them the beautiful scenery, and also to enjoy the pure air, we decided to take them all to the top of "Teh-shan," or the "Virtuous Mountain," which is situated some distance from our mission house. On the summit, there is a Buddhist temple, at which at certain seasons of the year a number of devotees worship not only Buddhist but also other pagod divinities.

You know that according to Chinese etiquette it is not proper for unmarried girls to go out of the house. I have never seen in China, what one often sees at home, a happy band of boys and girls enjoying their holiday in the country, gathering the pretty wild flowers, capturing the bright-coloured butterflies, frolicking to their heart's content and admiring the varied works of God.

Little girls of the lower classes, however, and those living in the country, enjoy a certain amount of freedom till they are of an age to be married. Those belonging to the upper classes live a life of seclusion. As a great treat, they are allowed to go once or twice a year, carried on the backs of trustworthy servants, or in barrows, to the play. Their feet are so tightly bandaged, so compressed, that walking is rendered almost impossible; the best they can do is to hop, bird-fashion, and that not without much pain. The play is given in honour of the idols, and is a way of expiating them.

The little Celestials of whom I am speaking are likewise beautifully dressed, their hair prettily arranged in the form of bows, etc., and decked with rice paper, flowers, gold and silver hairpins, ornaments with precious stones, according to the rank of the family. Their faces are powdered and their lips bright. The play is given in honour of the idols, and is a way of expiating them.

Their occupations are to light the pipe of their mistress, to fan her, and to act as live leaning-sticks every time the lady ventures to see everything at once; they are out of breath with rapture.

Below they can see Yuh-shan, with its six massive gates, all shut at night; for many miles the sparkling river unfolds itself like a long serpent; there are villages farther than one can see, also high mountains far, far away; of a truth, everywhere the prospect pleases. Fah-kiao, the most curious amongst our scholars, gives vent to her feelings and exclaims, satisfied, "Ah! how happy they are; it does us good to see them climbing, with a will, the steep sides of the mountain, which has never, during the long years of its existence, seen a like joyous band.

All the little tongues are busy remarking on this, remarking on what a number of things there are to be seen on every side. And all the time they ascend, and so does the sun. It is a little difficult for us towards the end, as it is very warm, but the children are very thoughtful; they take it in turn to walk by our side, and they fan us with palm-tree leaves, which is delightful. A little more exertion, and we are up the mountain—how glad we are, for we are nearly exhausted. Not so the children, who want to see everything at once; they are out of breath with rapture.

They receive. But they are not tired of them. They often ask for them, as I compared their colourless lives with the bright ones of most of their sisters beyond the seas.

The scholars of our missionary schools form a separate class; their happy faces, healthy appearance, subdued and gentle behaviour, are the best proofs of the superiority of the education they receive.

But I was going to tell you about our school treat. At dawn, we anxiously looked towards the East. Mr. and Mrs. Horne (now at the head of the station), Wang Siuen Seung (the native teacher), eighteen children and myself, also a man-servant, we start for "Teh-shan," before it is too hot. The sky is beautifully lighted up; a few minutes more and we see the sun, like a ball of fire, rising above the horizon; surely, the day is going to be all that one could desire. Our little girls are almost beside themselves with joy and excitement. They are not tired of treats, the darlings. Excepting the pastor's daughters, I do not think any had ever before had a similar pleasure.

According to Chinese rule, the gentlemen must be first, so Mr. Horne and the native teacher head the procession, the scholars come after, three and three, then Mrs. Horne and I, and, finally, the servant, carrying our books, etc. The scholars have been told to walk slowly, and not to speak loudly till they are outside the city walls.

Though it is yet early, many people are on their doorsteps, and as we pass they look at us inquiringly. We catch some of their remarks:

"What a number of girls!"

"Why I and all with large feet!"

"Have the foreign devils as many slaves as that?" etc., etc.

Here, in rich families, ladies buy one, sometimes two, little girls as slaves. These are saved the woe of having bound feet. Their occupations are to light the pipe of their mistress, to fan her, and to act as live leaning-sticks every time the lady ventures to see what we refuse to call her feet.

We are outside the city wall; in a few minutes, we shall be at the foot of "Teh-shan." We have to cross the river, and do so by means of a bridge of boats. It is quiet, but oh! so rickety. Well, we are all on the other side now, and safe. The mountain is before us, the children have leave to break the ranks. Oh! how happy they are; it does us good to see them climbing, with a will, the steep sides of the mountain, which has never, during the long years of its existence, seen a like joyous band.

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Below they can see Yuh-shan, with its six massive gates, all shut at night; for many miles the sparkling river unfolds itself like a long serpent; there are villages farther than one can see, also high mountains far, far away; of a truth, everywhere the prospect pleases. Fuh-shan, the most curious amongst our scholars, gives vent to her feelings and exclaims, satisfied, "Ah! the whole universe I see, is it not?"—meaning that she sees the whole of China. The discovery is almost too much for the little thing.

We approach the house, the door is half opened: so, without announcing ourselves, we go in. The priests always glad to see us politely ask if we have "eaten our rice," and on our answering yes, they invite us to sit down and rest. We thankfully accept, and, looking around, we see that the building is both a temple and a dwelling-place. It is delightfully cool, and
we enjoy the traditional cup of tea very much. Facing an enormous yard, in which sit the "Three Perfect Buddhas," is a covered yard; in the centre, a gaudy construction stands with another niche, in which a colossal idol entirely gilded has been placed. It is "Lo-hsen" or the God of Happiness; it is seated Turkish fashion, and laughs with all its might. Other niches with other idols are seen in different parts of the yard. We ascend a staircase, and soon find ourselves in a spacious apartment containing ugly, threatening-looking idols, some of them measuring between seven and eight feet in height. The children, who, probably, for the first time see the idols so near, are rather afraid, and instinctively group themselves closer around us. To dispel their fears, and show them how utterly helpless gods of wood and stone are, we boldly stroke down the lifeless things one after another. The spot is cool, and, if the false gods were absent, we would call it pleasant. We sit down on massive chairs, and, after resting for a few moments, Mr. Horse suggests morning worship. We invite those who have followed us in to remain and listen to the Heavenly Doctrine, and see how we worship the true God, Creator of heaven and earth.

Our subject is Matt. vi. 28. Some bright hymns are also sung, and earnest prayer is offered at the close. The proceedings have been closely watched by the bystanders, who seem to be interested. Oh! that they may be brought to see their lost condition, and to take refuge in Jesus, before it is too late.

Worship over, we refresh ourselves with water-melons, and, our little girls being ready for it, we begin to play blindman's buff, hide and seek, cat and mouse, etc., etc. We enjoy the games as much as the children, and, if our mirth leaves the idols indifferent, it is not so with the priests and other visitors, who look on with evident satisfaction, and like to have the games explained.

But one gets tired, even in playing, so we leave off to take breath; our little folks begin to be hungry, and some slip out of the door to go and see if K'iu-jong, our cook, is not coming with the dinner. After straining their eyes for about a quarter of an hour, they perceive him in the distance, loaded with two big round baskets, filled, no doubt, with many good things. They run into the house and announce the good news with a shout.

The meal over, we all go outside, in search of a shady nook, it being too warm to walk about. Singing follows, and then we set off to explore the environs. In our ramblings, we discover the ruins of an old temple. Near by, are tombs belonging to unhappy priests who lived and died victims to the most cruel deception. During their lifetime, none came to carry the gospel to them, they never once heard the only Name whereby they may be saved, so they died in their sins, and without hope. Who is to blame? Eighteen centuries ago and more, did not the Master give the command, "Go . . . and preach the Gospel to every creature"? Oh! why are His servants so slow to obey it?

But time has no mercy, and the rapid setting of the sun in the west reminds us that it would be wiser to leave these delightful heights, which seem to have brought us nearer, Him "that witteth upon the circle of the earth" (Isa. xi. 22). We go down faster than we went up—too fast, say the little ones, who are sorry the pleasure cannot last always. On our return, everyone is glad to see us again. We take our evening meal, and, then, all together, we thank our Heavenly Father, who preserved us from all harm, and gave us such a happy, enjoyable day. The little ones are sleepy, so they bid us good night and retire.

The next day, to our great surprise, and between five and six o'clock, Mr. Stevenson arrived from Kwang-feng, very tired; he had travelled all night in a sedan chair, to avoid the heat. Mr. Orr-Ewing arrived a little later on, having walked twenty-four miles before breakfast. We gave them a hearty welcome, and told them how long we had waited for them. They remained with us five days, during which we were all kept very busy, receiving and entertaining guests, who had come from far and near to meet Mr. Stevenson, and to be present at the baptisms. I have always thought the examination of candidates a very interesting proceeding, and I doubt not you would have been most pleased to hear the clear answers of our six scholars, as they were asked for "a reason of the hope that is in them." Their names are (1) An-Ing, (2) An-iouh (our pastor's two daughters), (3) Ta-phen-kia, (4) Hua-lan, (5) Yuh-mei, and (6) Chu-lan. We had a private talk in the morning during which God helped so much. Ten expressed the wish to become Jesus' disciples; but we thought it best to keep back four of them. Meanwhile, let us go on praying, asking the Lord to help these little lambs to walk in His ways; also let us persecute till all have entered the fold.

We have three new scholars this term, one from Ch'ang-shan, thirty miles away, one from Shen-k'eng, our out-station, and one from Kwang-feng station, twenty-three miles off.
been erected. Miss Harrison and Miss Coleman are carrying on to diaries from the Western Provinces of those ministering to the wounded.

Seven years ago there were no Christians, there are now about have heard the Gospel for the first time, and also for the All others sick, suffering, or discouraged, were also remembered. And, as the great needs of China rose before our minds, our hearts went out in earnest longing for those who might that day have heard the Gospel for the first time, and also for the millions who had never yet heard its joyful tidings. While thanking God for all who were now at work in city, town, and village, our thoughts reverted to the home circles represented by each, and then expanded in still wider sympathy to all missionaries in every heathen land.

The provinces of St-chiuen and Cheh-kiang were introduced by interesting journals and letters from several friends in Ch'ung-k'ing, Kwan-hien, and Kin-hwa.

Mr. J. S. Donald (home on furlough), now told us something of his work during the past six years. Mrs. Donald followed with various incidents illustrative of her missionary experiences. While commending Mr. and Mrs. Donald to the Lord, and asking renewal of strength, we also, in response to a request, prayed for Miss B. Roberts, who has been suffering from late from overstrain. All others sick, suffering, or discouraged, were also remembered. And, as the great needs of China rose before our minds, our hearts went out in earnest longing for those who might that day have heard the Gospel for the first time, and also for the millions who had never yet heard its joyful tidings. While thanking God for all who were now at work in city, town, and village, our thoughts reverted to the home circles represented by each, and then expanded in still wider sympathy to all missionaries in every heathen land.

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Miss Black's diary contained interesting evidences of God's working in the Lao-ho-k'eo district, while Mr. Tomkinson wrote from Yun-nan Fu of the blessing granted there (see February 19th). Journals from Miss Simondaen and Mr. Broomhall and the whole work, were all remembered at the throne of grace, while much blessing was also asked for Mildmay and for Col. Morton.

With intimation of the change of place of meeting, a very hearty tribute of thanks was rendered to our friends at Mildmay for all their courtesy and kindness in granting the use of the hall during the past several years. [For meeting of April 6th, see p. 65.]

Miss Mack's diary contained interesting evidences of God's working in the Lao-ho-k'eo district, while Mr. Tomkinson wrote from Yun-nan Fu of the blessing granted there (see February number, p. 16), and mentioned visits to many different places in the neighbourhood. That many souls might soon be found turning to God throughout both these Provinces was now the burden of our prayer.

Dr. Parry, who had that week arrived from China after the labour of ten years, followed with a deeply interesting survey of the progress of the Gospel in W. Si-chiuen (see p. 62), and as he finished our hearts went out to God in thankfulness for all that He had wrought through His servants. The friends now at work in the Provinces were remembered afresh, and Wau-hien, with its circumstances of more than usual difficulty, was cast over upon us. The meeting closed with further praise, and the prayer that all missionaries now at home on furlough might be much blessed and greatly used of God here, and then taken back to China in the fulness of the blessing of the gospel of Christ.
The Provinces.

CHEN-KIANG.

Wun-chau.—Mrs. Stott writes of the baptism of four individuals—four out of ten who have lately applied. Four of them show the necessity of allowing candidates time to make full proof of their genuineness. She says: "I had reason to be one of the number expected to be employed as a preacher, and when I made it quite plain to him that there was no hope of such a thing, he said he would prefer to wait awhile. His son, eight or ten more. There are signs of blessing all around us." Kien-teh.—Equally with the Missionaries the native Christians are refreshed by the visits of their countrymen from neighbouring stations. Miss Gambell wrote: "I cannot tell you what a refreshment it was to us all seeing this little party. Feng-sien-seng (their native preacher) was so delighted to see the native preacher Miss Wilkins brought with her. They knew one another and also the old Christian woman who came. She was a great treasure to our (unconverted) woman here, Kuang-nai-nai, because she asked her so many questions about the Christian religion. We used to hear them talking so much at night—old Shu-nai-nai talking to the women about prayer, and Kuang-nai-nai telling about her son and grandson who are Christians. She was so fond of singing, and Kuang-nai-nai and her little girls really treated her like a queen—because she was a Christian, I suppose." HONAN.

Hiang-hien is no longer worked as a station, but there are a number of Christians in the neighbourhood. Mr. Stott visited these friends at the Chinese New Year in company with some of the native Christians from Chau-kia-keo. In a neighbouring village quite a church has been gathered together through the faithful testimony of one man, who was at first the only servant of God in the village. Mr. Joyce's report of some other villages is also very hopeful. He found many enquirers, a number of whom seemed ready to be received into fellowship.

SHEN-SI.

Mei-hien.—Mr. Bland writes hopefully of the work on the Si-gan plain. "Si-gan people," he says, "were never so friendly as at present, in spite of the war. No doubt the Kien-chau affair (the disturbance recently referred to) has had a salutary effect. It is blessed to see how these things fall out for the furtherance of the gospel. . . . Lao-kia, my servant, is coming out boldly for the Lord. The people in the street call him "ieng-ua" (foreigner), but whatever they say he laughs, and says, "female" (certainly), making them laugh too. Li-to-kau is quite struck with the difference in him, and has himself associated with us here more closely in consequence. Rather than rent another house I am repairing the present one. A change would be disastrous to the work, I feel sure, for all the interested people are at this end of the city, and a fine house would be a miserable exchange for warm, earnest hearts. I have been here now for four Sundays, and have had good times. Men, women, and children all come freely. I felt queer on Sunday last. I was admiring the children, most of them young Kias, when Lao-kia said: "If only the gospel had come earlier I should have been kept from doing what I have done, and then feel so much. He confessed to having drowned one of his baby girls. Her brother had done the same. 'In fact,' he said, 'most people do it and think nothing about it.'"

YUN-NAN.

Yun-nan Fu.—Mr. Tomkinson's journal is full of interest. 'A few enquirers still give us much encouragement,' he writes. And again, a fortnight later: "At yesterday morning's service I took Luke ix. 57-62, setting forth what Christ expects of His disciples, and dwelling especially upon what may be called the hard side of Christianity, and at the close asked those who were determined to follow Jesus to give in their names as enquirers. Four men and one woman did so.' When visiting in the villages the best audiences were got in the tea-shops, but some 200 of these have recently been closed by order of the governor, on account of the breaking and opium smoking carried on in them. Mr. Graham tells of a visit received from an old woman, living at some distance, who declared that her son and grandson were believers in Jesus, and had once visited her and brought with them a song-book. Each Sunday they gathered the household together to read to them out of a book. He had set out in search of the family, but had meanwhile failed to find them. The Holy Spirit is manifesting itself in the people, and there are many evidences throughout China of a mighty but hidden work of preparation for things that shall yet be revealed.

Gleanings

FROM THE LETTERS OF MR. STEVENSON AND MR. COOPER.

FEBRUARY 8th.—We have further tidings from Chefoo, and, on account of the war operations on the Shan-tung promontory, we have postponed the re-opening of our schools until 5th March. We trust that things will soon settle down, and that we may be able to resume work again.

A letter to hand from Mr. Baller, yester-

day, tells a sad tale regarding the wounded soldiers coming into Chefoo. Dr. Douthwaite's hospital and chapel are being used to accommodate them. Our prayers are unceasing that this disastrous war may come to a close.

Miss Muir has gone to Yang-chau to assist in the Training Home, in view of Miss Ferriman's early furlough.

On the 6th inst. Mr. Marshall Broomhall left us for I-chang. He will superintend the erection of much-needed premises there. Our German brother, Mr. Wupperfeld, left on the same evening for Gan-k'ing.

It is a cause for profound thankfulness to God that our friends in the interior are being preserved in quietness in these troublous times. The Lord is graciously protecting them in answer to the many prayers that are going up.

February 16th.—I am sorry to have to report another death—Mr. A.W. Gustafson died of small-pox at Kien-chau, Shen-si, on 7th January. We feel much sympathy for his young wife, and trust the Lord will comfort and sustain her. Last Wednesday we commenced classes in our hall for the Chefoo scholars resident in Shanghai.

February 22nd.—On the 13th inst. Messrs. Beckman and Johnson arrived from Cheh-kiang. These brethren are moving to the Si-gan Plain, also Mr. and Mrs. Witzell and several sisters from Kiang-si.

On the 15th we had the pleasure of welcoming five brethren from the North American Council—viz., Messrs. Sauré, Whitesley, Dreyer, Ferguson and Dooley. These brethren are the first five of 100 men Mr. Frost expects to send to China.

March 1st.—Mr. Orr-Ewing will, God willing, sail for England by German steamer leaving here on March 28th.

Mr. Franzen, who is visiting the stations of Kiang-si, arrived in Shanghai to-day, en route for Tien-sien and the stations of the International Missionary Alliance in N. Shan-si. Mr. Lelacheur is accompanying him.

ARRIVALS AND DEPARTURES.—Dr. and Mrs. Parry and five children, and Mrs. Fruen and one child, arrived in London on April 9th, by the ss. Valetta. Mr. and Mrs. J. A. Heal and four children sailed again for China on April 11th, by the ss. Arcadia.

BIRTH.—At Chefoo, on March 4th, Mrs. George S. Woodward—a son.
NOTES OF AN ADDRESS BY PASTOR OTTO STOCKMAYER, OF HAUPTWEIL.

The Pathway of Life.

Read Rom. iv. ; 1 Cor. i. 27, 29, leading up to Ezek. xxxvii. 1, 14.

The first and immediate meaning of Ezekiel's vision of the dry bones is shown by the Holy Spirit Himself in verses 11 to 14 to be the restoration of Israel from the captivity, and I will say only one word with reference to the further and deeper immediate meaning, that meaning which we find being realised before us in the case of Israel in these present days. In the first part of this vision—for you will notice that there are two parts—we have a prophecy of what is even now happening to the House of Israel. The dry bones are coming together, sinew and flesh are beginning to appear, but there is something in the promise not yet fulfilled; there is no breath. A second time Ezekiel prophesies, this time addressing the Spirit directly, "Come, O Breath . . . and breathe."

There have been earthquakes, and a shaking of the nations; the scattered bones have been brought together from Russia, from Germany, and many countries, but they are still dry, with no divine conscious purpose, not yet truly knowing that they are in the holy will and purpose of God, as revealed in Old and New Testaments. But, through the Christian Tribulation, through the things that are yet to be done in the earth, the spirit of humiliation will come over them, leading them to cry to Him "whom they have pierced" (Zech. xii. 10), and then, through repentance, they shall find the early and the latter rain. And already through those earthly movements by which they are affected, even the second part of the prophecy begins in some quarters to be fulfilled.

But leaving these primary meanings of the prophecy, all the words of the vision have a wonderful secondary, yet direct, meaning for those called to work as evangelists or missionaries. For no one can work among others, according to the mind of God, without some such vision of a valley in which he is set down, to stand helpless and hopeless, looking in vain day after day for any to hear, for any symptom of life; if yesterday there was some thing to awaken hope, to-day it is gone; more than ever the bones are "very dry."

When we have read records of revivals in our own countries, or in heathen lands, grand visions may have arisen in our minds of how God would in like manner use us in years to come, in the home circle or in far distant corners of Africa or China. But as we stand in the valley, the more we look, the more desperate the situation becomes. Yet it was no will of the Devil; it was the hand of the Lord that carried us out and set us down there; it was the Lord's doing.

In Rom. iv. 19, we read, "And being not weak in faith he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." But the weight of the authority of the best MSS. is in favour of the reading of the Revised Version which is as follows: "And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old) and the deadness of Sarah's womb." Abraham gave the fullest consideration to the circumstances by which he was surrounded when the promise met him. Remember this; for the Lord may hide from you the fruit of your service till, like Ezekiel, you have gone through the whole line and seen that all is in such state that no man could expect a revival; for the last traces of life are gone. Abraham had to consider the fact that there was no hope. Before God comes in to work in resurrection power, men must see that there is no hope through faithful service, through human effort, even though carried on through years and tens of years.

This was the character of Abraham's faith, this is the character of Abraham's seed, that they can see, and do see the true state of matters. Others can hope in many things, but true people of God, sons and daughters of Abraham, must see the hopelessness in order that they may come to the other side with Him who causes things that are not to bring to nought things that are, that no flesh may glory in His presence.

One must see not only this before he is able to stand without wavering, he must know also that he stands to minister to man through man—through a humanity which must pass through death, for Christ took not on Him the nature of angels but the seed of Abraham. Now if we must go through this very sad experience, if we must see the natural strength of our life struck, if hope and courage, bright visions of service, enthusiasm of youth pass from us; if there is no
more the joy of the early call to leave all and follow our Master; can you stand it, dear friends? And if beyond all this there comes a conviction, a certainty, that your being in special work is a mistake, have you the courage to go back to ordinary duties of life, still serving God in the inner sanctuary while in outward life doing common, everyday work? It is far better to go back than to follow out a mistaken course.

Do you say, Why can we not continue to have and enjoy the bright side of life that we saw in days of revival? God cannot spare any one of His sons or daughters this sad experience of trying out to the end our own character, our own energy of effort. Souls cannot be conquered by the flesh; the Word of God must go on dividing asunder soul and spirit, discerning the thoughts and intents of the heart, till we see that we cannot serve the risen Saviour but in the conditions of His own risen life. He was lifted to the Cross before He became Prince and Saviour to give repentance. The way of Mount Moriah is not only the way for Abraham but for all his seed. Having given ourselves to God we must go through this experience, we and everything that God has committed to us must go to Zion by the way of Moriah.

And if not? then there comes a drying up of another kind. How many who have not allowed the Holy Spirit to carry out in them this separation, who have gone on serving God in mixture of flesh and spirit are “dried up”; and when they open their heart to you it is to speak of failure in life, of no longer the same fruit in their service. Because they have never yielded themselves to God. When convinced of the sterility of their own efforts they considered not the deadness of their works, and submitted not their conscience to be cleansed from these “dead works.” And what are dead works? All that is done by us, not through us.

Now in the early days of preparation for your work, when you are brought to hear of these things, and have taken your place at the cross, be sure that in the day of His working you stand not in His way hindering Him by your own efforts, but be willing to go down, down to the state of dry bones. The sources of our natural life must be exhausted before we can say: “All my well springs are in Thee”; and not till then can we stand by our brook Cherith, and see its stream run dry. God did not tell Elijah where he was to go till the last drop had disappeared.

This lesson is for all Abraham’s sons and daughters. How often have they sinned in not respecting the two parts of the vision? How often have they been satisfied with much noise and earthquake without the breath of Divine life. In all your studies give this the highest place, to make room in your being for the Spirit of life, and if there is a pause between the two parts of the vision, if things do not go straight on as in this chapter, Wait for God.

The Capital of Si-ch’uen.

BY DR. HERBERT PARRY.

CH’ENTU, the chief city of the province of Si-ch’uen, is a large and busy centre, with a population of possibly about 300,000, lying in the midst of an extensive and very fertile plain everywhere traversed by watercourses.

The city is enclosed by a broad wall, which has a circuit of nearly ten miles, and has very extensive suburbs outside its north, south, and east gates.

It possesses a city within a city, in the shape of the Manchu garrison quarters, enclosed by a separate inner wall; and it has besides, at its south end, a considerable Mahomedan community.

A royal city in past centuries, the remains of its palace are still visible. They cover a large area, and are now appropriated to the halls and cells, used at the triennial provincial examinations for the advanced degree.

The streets are, generally speaking, fairly wide, and the leading ones are large and busy thoroughfares. The chief buildings are, as usual, the temples, besides which we find the provincial guilds, banks, and many fine mansions of the officials, as examples of elegant and substantial structures.

The various trades and crafts occupy their respective quarters, and prominent among these are the silk weavers and silk merchants, the embroiderers, the clothiers, and the Cantonese ware dealers.

The people have the general character of quietness, friendliness, and industry, the least peaceful element being, no doubt, the Mahomedan and Manchu.

Roman missions have held their ground in Ch’en-tu for several generations past, and must now number some thousands of adherents. Their work is carried on from some half dozen centres, in and outside of the city.

We do not know of the city being visited by Protestant preachers earlier than about thirty years ago, when Dr. John and another made a short stay.

The work of the China Inland Mission was commenced in 1881 by Messrs. Clarke and Riley and their wives.

For some years the house at the north-end of the city was the sole evangelical light-centre in this great city, and the whole of the surrounding plain, with its many busy cities, until in 1887 work was begun by Dr. Pruyn at the west-end in close proximity to the Manchu quarter; and then in 1891 at the south-end of the city by the American Methodist Mission, and in 1892 in the east section by the Canadian Methodist Mission, followed by temporary residence of members of C. M. S.

The work of the various missions is still in the preparatory stages, but there is the prospect of largely increasing influence, especially in connection with Medical Mission work.

The progress of the work in our own mission has been slow and uphill. It has comprised public preaching, Mission work, classes for Bible instruction, book selling and day schools, and not least, the quiet work in the guest halls.

The present most apparent result of all the seed sowing, represented by the above methods of work, is in the small Christian company of about forty persons, exclusive of a score or so of others who fall under three headings, viz. (1) “fallen asleep,” (2) removed (and in some cases helping to forward the good work in other cities), and (3) lapsed.

Some of the earliest fruit gathered by the first workers, still appears either as “gathered Home” after faithful service, or still holding on an even way.

Amongst the “gathered Home,” none more deserves a loving tribute than Mrs. Long, once a devotee of Buddha, then the first baptised in Ch’en-tu, and then for years a true fellow minister in the Gospel among the women of both city and country.

The Ch’en-tu Church has a weak point in the scarcity of family life; so many of the members are social units, though, of course, each has some small circle of influence. It has also suffered periodical throes of internal bitterness which tend to spiritual stagnation, but in spite of all, by Grace divine, it has produced a good band of true earnest evangelists, and a fair proportion of men and women who, in private life, have stood the fire of contempt and persecution for Christ’s sake, and have witnessed for Him in their humble way and still do so and we thank God and take courage.
An account of Ch'en-tu work would not be complete without showing briefly how it has contributed to the growth of work elsewhere.

One of the early members is now a much esteemed evangelist at K'iao-p'ing; another is helping at Kiao-t'ing, a third is evangelist and pastor of the Mei-cheo Church, whilst a fourth is valued as a helper in the work at Kwan-hien, and another who has been useful in two cities received his first years of practical training in Ch'en-tu.

The Ch'en-tu Church has now in hand a project which must exercise its spirit of giving for some years to come, namely, the building of a public place of worship outside the Mission house, three-fifths of the sum needed to be of native giving.

There is also the beginning of a movement against foot-binding, which deserves and needs our prayerful sympathy.

In concluding, I wish to call attention to a fact that claims serious thought, namely, that if with Ch'en-tu as a centre, we draw on the map a circle having a radius of seventy miles, it will enclose not fewer than thirty walled cities, in only seven of which mission stations or out stations are to be found.

A flood in Gan-huang.

BY MISS VOAK, KIEN-TEH.

I was teaching my class of women the story of Noah and the flood. They knew nothing about it; so I began by telling of a man who built a big house-boat on a high mountain. They were deeply interested. Then I told them of the sin and the threatened destruction, with the prepared means of salvation. To make the picture real I described the rising floods, the rushing rain, the clinging to roofs and high places, the vain attempt to save something; then the agonised attempt to save life; the rafts going from the low hills to the higher ground; and still the mighty waters rising higher and higher.

The women became much excited and burst out with the words, "Why this is what we ourselves have been through. We too, made rafts, and on them floated to the hills when our homes were under water." Then they told me the following story of a flood that swept over Kien-teh about thirty-five years ago:

"We did not notice at first how quickly the water was rising; we thought it was only the usual flood. Towards morning it had reached the second floor. We took some provision and tied it up, and put some things on the rafters, out of reach of the water, as we thought. But quickly it came higher and higher. We stood on the rafters and thrust our heads out between the tiles. The rain swept down. We got on to the roof outside.

"As the day broke the water was up to our chins. We should have been drowned had not a raft taken us off. Then we climbed the hillside higher and higher, hour after hour, but we feared to pass the night without getting to a higher hill. The rafts bore us thither, and there we tried to make a sort of tent to lie under; but it could not keep out the awful rain. Now and again one would hear the crash of a fallen house, and the floating fragments of household stuff would indicate whose house it was.

"To the tops of the hills we clung in cold and hunger, during those forty days and nights of unceasing rain. During the long nights the men moaned and wept, fearing lest a few more feet of water should sweep over their last retreat.

"Many persons perished, and of the others some never recovered their senses after the terror of that time. When the floods subsided the homes both of rich and poor were sought for in vain; temples had been swept quite away. The mud idols were altogether dissolved; the stone idols, having been knocked about and cast down by the rushing flood, were much broken; but the wooden idols were worse than all. The water tossed them about, and they knocked against each other, with their staring eyes and bald pates bobbing up and down, turning over and over, away and away with the terrible flood; all the while their eyes staring and staring; but they had to go with the rest of the rubbish—straw, trees, cats, dogs, fowls, pigs, and gods away, away to destruction.

"Then we knew that this woe was from Heaven because of our sins; for the idols had not caused it, nor could they prevent it. Then we feared and no hope was left in us, for we saw that Heaven was determined to destroy the gods, together with all those that called upon them. And now we know it was the true God Who sent it, but no one told us then.

"When asked how, after that, they could still worship idols, one who had given birth to her son during that terrible time, replied:

"We who were in that woe do not worship them much; we chiefly worship Heaven lest Heaven should punish us, and we worship earth for the earth was thus visited because of us. But the younger ones will have idols; and one must worship something. We are stupid people, and no one has ever taught us the truth before."
Shao-hing and the Native Churches of China.

BY THE REV. JAMES MEADOWS.

This great city of Shao-hing is the second largest city in the province of Chekiang. It is said to be 40 li round the walls; but I think it is not more than twenty English miles. Its longest line is from north to south, being nearly four English miles direct.

The city is intersected in every direction by canals, with water from three to six feet deep when not visited with times of drought. At present the water is very low and exceedingly filthy; indeed, this water is being pumped in for the contingency of fires only. The people, however, wash their rice and vegetables, etc., in it, on seeing which, a stranger feels almost disgusted; but we are so used to it that we take it as a matter of course, especially under the present straitened circumstances, for we have had our wells and canals dried up for nearly four months. Those who can treat these things philosophically get on best among the people. We are having just now, as I write, such heavy rain as we trust will fill the wells and supply the poor people with drinkable water.

The commercial importance of the city is seen in the number of wholesale establishments and the numerous large and small banks. It has an exchange of its own, and the bankers meet every day to fix the price of the dollar, which is raised and reduced very frequently only a cash at a time! Of course, this has only a local and very limited bearing. Yet when the dollar is reduced twenty, thirty, or forty cash at once, all of us feel the effects of such sudden falls. The authorities here do not interfere with this exchange business; but the bankers have no power to alter the rate of exchange between the tael and the dollar. This latter exchange is regulated by the state of the market at Shanghai. It is only in the market that the number of copper cash to be given for the silver dollar that the bankers have any power, and then it only affects this city and the two hians or districts embraced within its jurisdiction.

Not being a Treaty Port, Shao-hing is not, of course, considered of such commercial importance as Ning-po or Wun-chau. It lies one hundred English miles west from Ning-po, and thirty miles at least from the sea, or Hang-chau Bay. Its shops are like most others in China, and they are legion. Brass goods are considered good, plentiful, and cheap here, but they are nearly all of pretty rough finish. There are tens of thousands of men, women, and children employed in the city in connection with the tin-foil trade, which supplies the whole province (and some adjoining provinces too) with the idolatrous paper money that is burnt for the use of the dead and at the worship of the idols, at feasts, etc.

This trade is largely engaged in at Hang-chau also; and it is felt in both cities to be a great hindrance to the reception of the Gospel; for, although neither foreigners nor native preachers ever attack it in their addresses, yet the workmen themselves are for ever saying, "Your teaching is good, but we and our families must starve if we join you, as we have no other trade to which we can turn!"

Out of seventy or eighty persons forming our daily or nightly audiences, fifty or more will be of this handicraft! Occasionally we get one or two converts from this class, and the C.M.S. have an excellent catechist who was once thus occupied with all his family.

There are two other missionary societies represented in this city of 320,000 inhabitants, namely, the Church Missionary Society, and the American Baptist Union, which latter is the strongest of the three societies in the number of its foreign staff. The character of the converts is about the same in all three missions.

With the exception of one of my daughters, who superintends a Boarding School for Chinese girls, I am the only C.T.M. missionary here at present, Mr. Heath being at home on furlough, but even when he is in China, he is eighty English miles from me.

The work carried on by the three Missions consists of preaching in street chapels to the heathen, itinerating in the villages or the vast plain, selling Scriptures and religious tracts and books, holding Bible-classes and prayer-meetings with the Christians. The American Baptists have also a theological class of young students preparing for the ministry in that Society, and my two younger daughters have formed a "Christian Endeavour Band" from the junior members of our church, which promises well.

When Mr. Stevenson first came to Shao-hing in 1865 there was no foreigner residing in the city, nor a single Christian man or woman that we knew of. Mr. Burdon (now Bishop Burdon, of Hong-kong), once resided here for about eight months, previous to Mr. Stevenson's first visit, but no converts were made that we are aware of.

Mr. Stevenson had much difficulty in renting a house at first. The rebels had not long been driven out, and the people were just beginning to return and settle down in peace, and, although foreigners were respected and looked up to at this time by the natives, yet a conservative and suspicious people like the inhabitants of Shao-hing looked upon the residence of foreigners in their midst with a distrust that became only more increasingly painful. The first house was rented to us in a false name, so timid and suspicious of us were all those concerned in the matter.

Mr. and Mrs. Stevenson lived and laboured long in this wretched house, with its surroundings noisy and dirty enough to unstring the nerves of any European lady, and disturb and upset the delicate brains of the sweet Scotch bairns that were added to their family in due course. Many times were their windows broken, and the children exposed to ugly missiles. But our friends lived down all these small annoyances, made friends with the neighbours, gathered some converts under the blessed Spirit's gracious power, formed a small church, and canvassed the tea shops and corners of the busy streets, sold Scriptures in the houses of rich and poor who would receive them, itinerated among the hundreds of large villages, and scores of large market towns located on the banks of broad canals and charming inland lakes.

Then they extended their borders, and under God's good hand opened up the two hien or district cities of Hsing-hien and Sing-chang, the first seventy, and the second more than eighty English miles away. God blessed these efforts, and believers were added to the Lord from time to time. Country stations were opened at Mo-ko, Yih-ko-lun, Liang-ko-meng, Wing-dzeh, and Dzang-don, These two latter now belong to Mr. Heal's station. Churches were formed in all these places.

All these little churches, together with the Shao-hing city church, contribute about eighty dollars a year to the missionary's salary; in addition ten or twelve dollars and more: at the services of the Lord's Supper, besides responding to calls for the help of poor widows and orphans, and others in distress.

A touching little incident occurred recently at Hsing-hien while we were there holding services for candidates for baptism. News came that one of our very poor brethren in the country had just been burnt out of house and home. One of our earnest preachers broke into prayer for him and his wife and family, but was so affected that he could not proceed, and straightway sixteen dollars
were subscribed, eleven dollars odd of which the poor men and women assembled contributed! The Christian affection existing amongst these country people is often thus manifested in most practical ways.

A widow woman could not get her fields reaped, as all her deceased husband's friends were opposed to her being a Christian. The brethren in a adjoining village heard of this, and meeting together deputed certain of their number at once to reap the harvest for her, while the remainder kept watch!

These are not isolated cases; we could mention many such. And the unbelievers are often astonished at the brotherly attitude exhibited by the Christians in their midst towards one another, and, as of old, though the people look on and praise, yet "of the rest durst no man join himself to them." God's blessed Spirit alone can convert the soul!

Thus the work, under the Holy Spirit's blessing, has effected something, and more than 360 converts have been baptised from the time Mr. Stevenson settled down in Shao-hing. Praise

in building—in inland cities—edifices of foreign structure; indeed, the natives will never be able to keep up such expensive structures when the foreigner is withdrawn. Hence it is best to erect—especially when the native church goes with you in contributions—simple, neat, and inexpensive chapels, which shall meet all the needs of the worshippers, and at the same time conciliate the tastes of outsiders.

We all aim at this in carrying on our work among this people; for the Chinese are conservative to the core. Let them first be converted, and they will erect their own places of worship, and adopt their own form of church government. The Chinese brain is too large, and the intellect too keen, while the well-to-do classes (whom we hope also to see converted) are too independent in attitude ever to submit to our Western forms of ecclesiastical procedure. We should be sorry to see any church in China so child-like as to cling tenaciously to any church organisation from the

God from Whom all blessings flow! Of late years small churches have increased in number, grown in size, and advanced in knowledge and Christian character.

From the first we seek to impress upon the natives the duty and privilege of self-support; but our people are very poor, and must remain so in this generation of Christians. But whenever a church has sufficient numbers, possesses the right spirit, and has the means, we always tell them to look out for a fit man from among themselves, well qualified to instruct and govern, and make him their pastor.

We always endeavour to exclude from our Christian communities—both large or small—all those elements which would impede the freedom of native worship, give distorted views of self-government, and excuse the members from maintaining Gospel ordinances among themselves, and encourage only those elements which are essential to spiritual progress in their own souls, and the carrying out of missionary work among their neighbours. Even in externals we deem it not only desirable, but wise, not to waste money, or offend the prejudices of the natives, West with which they are acquainted. Indeed, the better class of Chinese, when converted, will not do so, I am certain. They will recognise Christ only as their Head, and will shape their formulas in keeping with the freedom of His Word. This will preserve their churches in health, this will keep them from falling. If the native churches trust to externals for preservation, or to their connection with Western societies, as soon as these are withdrawn they will tumble to pieces. May God in His mercy save the Chinese churches from this!

Our churches in China are poor and comparatively weak, exposed to severe persecution, and sometimes heavy loss of property, by professing to accept Jesus as their Lord and Master. Of all classes who need the prayers of the Home churches it is the struggling churches of China. Yet how seldom are the native churches prayed for! Missionaries are remembered earnestly in prayer by our home friends and churches, and are prayed for in such a manner as to leave the impression that missionaries are responsible for the enlightenment of the whole nation, or that the
missionary is the only instrument used in gathering souls to CHRIST.

The missionary doubtless has his part to do in this—and he should do his part well, without grudging—which is, after he has gathered a few souls together, to organise them, teach them their duty to one another and to the world, help them to select the best and most suitable of their number to be elders and deacons, and then to interfere as little as possible with them in carrying on their work for the Master. The great work of enlightening the heathen around, and converting souls, rests upon the NATIVE CHURCHES, not upon the missionary, who is chiefly, at the present stage of mission work in this land, emphatically an overseer.

I ask, then, prayer for the native Christians—urgent, persevering prayer. We want good men from among them raised up in greater numbers for the work of evangelising, the Master.

Remember these poor brethren; call to mind the deplorable state of sin and degradation from which many of them have been saved. Remember that they are exposed to terrible temptations, and are often tried and weak. May our affectionate sympathy be quickened towards them. God honours intercessory prayer; and it largely depends upon the prayerful attitude of the churches at home towards the native churches gathered from the heathen, whether success shall be vouchsafed to their labour; perhaps more so than in the case of missionaries and others whom the different missions send forth to the heathen field.

Let me beg, therefore, once again for urgent prayer, that will wrestle for native Christians as Jacob of old, and will not let God go except He bless them.

And pray for Shao-hing. None of the churches in this city are much cheered with success in winning souls. We get many to listen to our message, but the power of the HOLY GHOST must come upon these dry bones, or they will remain dry bones still. God's hand has been heavy on this city and people during the year. Epidemics in early summer carried off hundreds of families. These were succeeded by terrible drought, and the poor people especially have now been seized with a virulent type of diarrhoea, from the filthy state of the water in the low canals and wells. Then war is raging, and provisions are rising in price every day; and what will the end be?

Because your faith is strong, you have not shrunk from the hardships of travelling, nor feared the blast of the icy winds, in spreading the Heavenly Doctrine in the distant regions; pointing out the way of truth (literally, the missed fording-places) to the poor and simple, for the sake of the LORD JESUS enduring all kinds of hardships, and verily undiscouraged thereby.

The elect people of our Heavenly FATHER, and the honoured brethren of our SAVIOUR.—We have heard of you, esteemed brethren, on the one hand suffering bonds at the hand of your rulers; on the other enduring the shame of mockery and reproach from your fellow-men, and not only so, but your food and clothing are insufficient. We, on hearing this, were greatly pained; and our hearts could not rest; therefore the whole Church, including Christians and enquirers, consulted together, and have collected a little money in order to assist you, esteemed brethren, in procuring fuel and rice.

We earnestly hope that you often read the words of St. Paul in his epistles to the Romans and Corinthians, and that your hearts thereby obtain peace and comfort, and that your sufferings may only tend to purify your faith and love, and make you steadfast.

The LORD JESUS CHRIST will open for each one of you a pathway of peace, while waiting for His second advent, to receive us all to Heaven, where we shall enjoy everlasting happiness. It is only to be expected (literally, a natural law) that afflictions must first come and then bless. Not to trouble you with many words, we hope our brethren will continue to stir each other up to earnest effort. How felicitous will be the results!

Living Epistles.

FROM MISS MARGARETE BESCHNIDT.

FROM Miss Beschmidt's journal we learn that she had been on an itinerating journey to Mi-lo-uen, thirty miles away, where she had spent a very happy and profitable time.

She tells about one of their helpers, a man named Lin, who was convicted of the truth of Christianity by the changed life of another Lin. He said, "When I saw Lin-chang-lao's life at home I knew there was a true God, and that Lin-chang-lao knew Him."

At one time this Lin, when asked to speak a few words for Jesus would say, "My heart is true, but preaching won't come out of it," and he never opened his mouth; but things are changed now, and on this visit to Mi-lo-uen when dinner-time came, Lin, who was supposed to cook their rice, was not forthcoming. "When he is once out preaching," reads the diary, "we must not expect him home till evening. ' The body is quite unimportant,' he says, and treats us on that principle.

"One evening he came home bringing an old man of about eighty for further talk, who, when he understood, called out 'Then can He save me?' and being assured of this he fell on his knees there in the open courtyard: 'Great, true God, I am a great sinner, forgive me, save me.' He could say no more; quite overcome he knelt there weeping at the feet of the great, true God, only just found after more than seventy years! It is marvelous; we stand by and just see God working all round! Oh the joy and blessedness of being His servant in a heathen land."

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not He that判定eth the heart consider it? and He that keepeth thy soul doth not He know it? and shall not He render to every man according to his works?"—Prov. xxiv. 11, 12.

Dr. Baedeker's Chinese Letter

It was a great pleasure to welcome Dr. Baedeker at one of our recent Saturday Afternoon Prayer-Meetings.

After having commented on Psalm cxxxvi. with its wondrous strains of praise to Him whose "lovingkindness endureth for ever," he produced and read the following letter from the Russian Christians to the English Pastor Wei-San-ii (Rev. E. O. Williams) and the lady teachers, Kuh-mei-lan and K'ang-ai-siu (Miss Culverwell and Miss Kolkenbeck), together with the other missionaries and church members of Pao-ning, Pa-chau, Kwang-yuen, and Sin-tien-tsi. To the minister of our Church, including Christians and enquirers, consulted together, and have collected a little money in order to assist you, esteemed brethren, in procuring fuel and rice.

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The letter will be read with deep interest, as we see the love of GOD moving the hearts of Chinese Christians to the manifestation of love and practical sympathy with their brethren labouring and suffering for the same Lord in other lands:—

FROM the English Pastor Wei-San-ii (Rev. E. O. Williams) and the lady teachers, Kuh-mei-lan and K'ang-ai-siu (Miss Culverwell and Miss Kolkenbeck), together with the other missionaries and church members of Pao-ning, Pa-chau, Kwang-yuen, and Sin-tien-tsi. To the minister of our LORD (Dr. Baedeker), and to the Russian Christians, we write this letter as follows:—

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Editorial Notes.

The present number will be in the hands of our readers before the date of the Anniversary meetings, and we would repeat our previous intimations. The meetings will be held as usual in the Conference Hall, Mildmay Park, on May 28th at three and seven o'clock p.m. We are glad to say that the Rev. Andrew Murray has kindly consented to take part in the evening meeting.

We trust that very many of our friends will be present this year, and we earnestly ask that those who cannot be in our midst will join with us in prayer that the blessing of the Lord may be abundantly poured out.

Mr. and Mrs. Hudson Taylor are remaining in China for the present. Will our friends bear them up before God that they may be sustained and strengthened during the trying summer season.

We have heard by wire from Shanghai that Mr. Stevenson, our deputy director in China, expected to leave for home by the French steamer Sal紙ie on 11th May, and we hope to welcome him in London about the 15th of June.

The terms of the peace concluded by Li-hung-chang were duly ratified by the Chinese Government to the Japanese occupation of the Liao-tung Peninsula and Port Arthur. Russia and two other European Powers objected, and Japan has wisely agreed to forego her claim in consideration of certain further sacrifices on the part of China. While the progress of a terrible war has thus been arrested, our friends in China are by no means yet out of danger, for, as pointed out by Mr. Hudson Taylor in the letter published in our April issue, the lawlessness of soldiery disbanded without pay is greatly to be feared. But He who has restrained and protected hitherto will not fail now in time of need. We ask for continued and earnest prayer. We learn with thankfulness that the work in the interior still progresses quietly and without interruption.

We have to record the loss of another of our beloved fellow-labourers, Mr. Geo. S. Woodward. Our last number contained a brief sketch from his pen of work amongst the wounded at Chefoo; and also the intimation that his wife had given birth to a son on 4th March. On the evening of Friday 10th May we received a wire intimating that he had died suddenly, and we await further particulars by letter. When these are received we shall hope to publish a fuller notice of our brother. Meantime we ask our readers to join with us in prayer for his young widow and for all his friends, and in thanksgiving for the comfort which the Lord Himself is ministering to them.

We expect to publish, in time for the Anniversary Meetings, a new pamphlet by Mr. Hudson Taylor, entitled, "After Thirty Years; Three Decades of the China Inland Mission." As indicated by the title, this little book contains, in Part I., a sketch of the plan of the Mission, and also of its development and progress during the past three decades. Corresponding to these there have been three distinct epochs in its history. "Each of the three decades has its own distinctive feature. In the first the Mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied districts of nearer provinces. The second decade was one of widespread itineration and exploration of the more distant Provinces, during which the first stations were opened in all the unoccupied provinces except one—Kwang-si." The third decade, still incomplete, has been marked by development and consolidation. Widespread itineration has been exchanged for methodical visitation of smaller districts around established centres, in many of which churches have been organised, and in others the fruit is beginning to appear.

From its inception the work of the Mission has been carried on in accordance with a definite and comprehensive plan for the evangelization of the whole of China, "the aim of the mission being not to secure in a short time the largest number of converts for the C.I.M. from a limited area, but to bring about in the shortest time the evangelization of the whole Empire, regarding it as of secondary importance by whom the sheaves may be garnered. Thus in occupying a new province, the first station, if practicable, is opened in the capital—though it is well known that this is the most difficult place in the province in which to gather a Church. The next step is, if possible, to open stations in the chief prefectures, then in subordinate ones; leaving, as a rule,

* But each of the two stations opened in Hunan had subsequently to be relinquished.
places of less importance to be occupied later on. If the staff thus needed were concentrated in a country district, a larger number of converts might be expected in a few years; but the influence of these country Christians would not be likely to extend beyond the boundary of their own villages. By the before-mentioned plan centres are opened from which the Gospel may be diffused throughout the whole extent of a province."

While Part I deals thus with the general principles on which the mission has been formed and carried on, Part II,—in which the various provinces are treated in some detail—shows the working plan in operation. There are also chapters on the educational and medical work of the mission. From what has been said it will be seen that this little book discusses matters of very great interest, and we believe it will have a wide circulation. With many illustrations, stiff paper covers, price 6d.

"The Lost Condition of the Heathen,"—a clear exposition of the teaching of Scripture on this subject, by Mr. Walter Sloan,—is another of the new series of reprints from China's Millions which we are now publishing in tract form. The Rev. W. W. Cassels' deeply interesting story of the conversion and subsequent life and testimony of a Chinese Christian named Wang, will, we trust, be ready before the Anniversary meetings. Once a dissolute soldier, and now an exemplary member of the Pao-ning church, Wang's witness has been blessed to not a few others. It was he who accompanied Mr. and Mrs. Cecil Polhill-Turner to Sung-pan, and stood so nobly by them upon the occurrence of the riot. To this series of tracts we desire to call the special attention of our readers. The price of each of the two named above is 6d. per dozen.

Opening a New Station.

NOTES OF A PRAYER-MEETING ADDRESS BY MISS KENTFIELD.

(Told over on account of much pressure upon our space.)

The foundations of the spiritual House of God in Kao-yü were laid under circumstances of trial and difficulty. It is usually so in the opening of a new station in China. After securing larger and more suitable premises than those first rented by the late Miss McKee all seemed to go on well, until, on account of the malaria, it became necessary (in the spring of 1890), to erect a second storey. The house being in close proximity, however, to one temple and in line with another, the fang-shut (or currents of luck), were in difficulty. It is usually so in the opening of a new station.

After securing larger and more suitable premises than those first rented by the late Miss McKee all seemed to go on well, until, on account of the malaria, it became necessary (in the spring of 1890), to erect a second storey. The house being in close proximity, however, to one temple and in line with another, the fang-shut (or currents of luck), were in danger of being interfered with. Both the people and the literati were up in arms, and several times over the outer wall was demolished. Thus built in troublous times the wall remained standing in its original form. Two of the builders were arrested. There was no help but in God, and the overwhelming burden was cast upon Him. On the day of their trial the assurance came that He had heard and undertaken, and it came through a little bird. Miss Kentfield had retired to the silence of a solitary room, often before the meeting-place with God, and as she prayed a sparrow fluttered across the room and lighted close at hand—a simple messenger from Him in whose sight we are of "more value than many sparrows."

It was necessary to proceed with the building operations, and men arrived from Yang-chau to take the place of those arrested. But the people were now thoroughly aroused, and a small riot was the upshot. Various interviews followed with the Mandarin, and finally a long and anxious period, full of dangers and deliverances, was concluded by an agreement to evacuate the premises on condition that the Mandarin should himself provide another suitable house, in a quarter more acceptable to the literati and the populace. Miss Kentfield and Miss Oakeshott were eventually placed in the very house at the North Gate which had been desired at first and refused.

The Mandarin became very friendly, and presented scrolls. His wife called several times, and he and the influential head of the literati visited the premises. Embracing the opportunity thus afforded, a Bible (in Wen-li) was sent to the Mandarin from Shanghai, and the missionary ladies had several conversations with him. For long, however, the people remained sullen and afraid, and from time to time fresh troubles arose. The house was set fire to on several occasions, and once the windows were all broken, but the Mandarin was able to prevent the mob from entering.

A great change has latterly come over the people, and the missionaries are no longer regarded with dislike and superstitious fear. There are now several enquirers who have been coming regularly to the meetings for fully two years, and good hopes are entertained of many others. Various classes for boys and women have been carried on, while a native evangelist works amongst the men. An interesting work is carried on in the neighbouring out-station of Ling-tsch.

In response to a request, Miss Kentfield has since sent us the following:—

"We have been greatly cheered (she says) and encouraged during the past few months by the visits of a young enquirer named Ch'en. He heard something of the Gospel from the carpenter, Tang, who had been attending the meetings for about two years, and who lent Ch'en a catechism to read. He seems to have been interested at once, and came in the evening to see T'ang-sien-seng, the evangelist. The next evening, and the next again, found him there asking questions about the texts and hymns on the walls, and many other things connected with the Gospel. He seemed to take no interest in anything else, and it was a joy to us from our little room to hear him, sometimes as late as 10 p.m., in the evangelist's house, still talking about this wonderful story of Jesus and His love. He continued to come every evening that week, and also on the following Sabbath. Noting his simple earnestness, we felt he was one chosen of God.

One morning we were led to have some personal conversation with him, and spoke of that part of the 'Pilgrim's Progress' (read on the previous Monday with the Christians) where Christian saw the man boldly giving in his name to the one with the ink-horn, at the door of the palace, menaced all the time by those armed men, and then how he bravely fought his way through them all right into the king's presence. Young Ch'en listened with great interest. Then, quietly rising from his seat, he took pen and ink and slowly and deliberately wrote his name and handed it to me without speaking a word. There was no mistaking the meaning of the action. We had some prayer about it, he simply asking God to strengthen him to go forward, and to open up his way, and thanking Him for what He had done for him.

Our hearts rejoiced in this step, but before leaving the station, began. His employer threatened to dismiss him if he did not work on Sundays. He was tempted to tell an untruth once, saying that it was his birthday in order to get to the services, and was unconscious of having done wrong. When, however, the sin was pointed out to him, he at once asked God's forgiveness. He continues to come, and gives signs of simple, child-like faith, although the Sabbath question is a great difficulty. He has lately experienced much
opposition from his friends, but as far as we can judge he seems only more determined to press on, and prays earnestly for his parents. He has bought a New Testament and hymn-book, and he also has the Psalms and a catechism, and these he reads constantly.

Pray earnestly for this young man, that he may be truly converted and become a witness for Jesus in the darkness around him. Will not guilt lie upon us, if we neglect to do our part for these precious souls? Yes, for this soul. Pray for him now, and you will indeed rejoice when you meet him in the Glory.

**Gideon’s Three Hundred.**

**EXTRACT FROM A LETTER FROM MISS ARPIAINEN.**

**Chin-kiang, Feb. 4th, 1895.**

The Lord has been showing me some things in reading Judges vii. The men who followed Gideon were men chosen by God Himself. God said of them, “By the three hundred men I will save you.” They were men who obeyed their leader, the man whom God had made their captain. He said to them, “Look on me, as I do so shall ye do: when I blow with a trumpet then blow ye the trumpets also on every side.” Then Gideon arranged them round about the camp, and “they stood every man in his place round about the camp, and blew the trumpets—as their captain did—and the host ran, and cried, and fled.”

Dear Mrs. Taylor, you say, “We are now a band of over 350 women, more than Gideon’s band.” What a mighty army! chosen and called by God Himself. He has appointed the captain of our salvation to be our Gideon; and Jesus says to us, “I have chosen you, and ordained you, that ye should go and bring forth fruit.” He has done it: the King of glory has brought us to China to fight against His enemies, and He has appointed to each one of us a place in this vast country. Some of us are on the East side, some on the West; we are like Gideon’s men; don’t you think so?

What have we to do? Shall we look on the enemy? Shall we look at each other? No, our captain says to us, “Look on Me.” If the soldiers of Gideon had not obeyed him, if they had been looking at each other, occupied with what was not their duty, that which was their duty would not have been done.

Our heart’s desire is to be a blessing, and the way, the only way to this is to follow Jesus, to shut our eyes to everything, and then He will cause us to see all in His light, and will use us. He has given us an example that we should follow His footsteps. For our sakes He gave all that He had—His home, His glory, and came down to this poor, dark, sinful world to give His life for His enemies; and then He will cause us to see all in His light, and will use us.

“The Gambler’s Testimony.”—Sometimes a kind act, sometimes God’s own Scriptures, sometimes the simplest word spoken in the power of the Holy Spirit has led a dark heathen Chinaman into marvellous light. An old man of sixty or more used to go to that gambling place; he was a Christian, he is despised in his village, and he has never wanted to go to that gambling place since; Jesus saves me.

One of our Christians is in deep affliction just now.

Returning from his last bookselling journey, he heard that his father had sold his two little girls, aged five and seven. They are the only children the old man has, and the grandfather had arranged to send the eldest girl to her new home in a few weeks’ time. This is quite contrary to Chinese law, for the children are the father’s absolute property. After much prayer, Kiang set out for his home. 180 & were passed, and every one urged me to give it up when they saw me gambling I might follow them out at the time, but would make an excuse to go another way, and when they were gone, back I went to the gambling-house. But when I came to the Jesus Hall they neither beat me nor threatened, nor scolded me, they only told me that if I would believe in Jesus He would save me. I believed in Him, and have never wanted to go to that gambling place since; Jesus saves me.

A Christian, he is despised in his village, and the people are very unruly; even the Mandarin fears them. At last, after waiting two days, he was able to carry the children off secretly, joining the other two, who had been hiding 5 Li away.

Early next morning they were, however, overtaken by the old grandfather and nine others, armed with guns, etc. Our cook defended himself with a long iron bar. Guns were fired, and crowds gathered. The old man declared that they were robbers stoned the children to death. The former must have been a Christian, for they walked on, fearing that any moment might be their last. But it was useless; and at last, putting down the girls, Kiang and the other Christian fled for their lives. The cook was surrounded, and almost lost his life, but finally escaped while the people were helping out four men whom, one after another, he had pushed into the river.

We were continually in prayer during the day, and pleading that no lives might be taken, and our God heard and hid the three until it was safe to set out for home. We are pleading with them to wait the Lord’s time, and with us to continue in prayer. He says, “My children must learn to know Jesus; how can I go to heaven without them?” He has been the means of leading several to the Lord, and the thought of his children being brought up in heathenism makes him very anxious about them; he cries bitterly even when praying. Pray that his faith may not fail.—G. A.
A Combined Effort.
BY JOSHUA VALE, KIA-TING FU.

Mr. Vale has furnished an interesting and instructive account of the preaching tour recently reported on by Dr. Parry, in which the missionaries of Ch'en-tu and Kia-ting, combining their forces, sought to bring the Gospel in a special way before the minds of the people. According to the original plan the intention was to visit four cities, spending a week in each. Circumstances, however, interfered with this, and Mr. Vale had at first to go alone accompanied by one of the Kia-ting evangelists. Later on he was joined by Dr. Parry, Mr. Cormack, Mr. Ririe, and another native evangelist. Mr. Vale first describes some of his experiences while alone. The incidents narrated set forth very graphically the attitude of mind in which the people stood.

Setting out with the evangelist from Kia-ting, about 10 o'clock on Tuesday morning, October 9th, he began operations by pasting some tracts up in a village through which they passed. With a few who gathered in a tea shop further on, they had the opportunity of conversation.

A Charm Against Sickness.

"An old woman with a basket on her back called out as they passed, 'I want to buy a tract. I have two sons very ill at home, and perhaps they will get better if I have a tract in the house. This was not at all strange from a Chinese point of view," he continues, "because many believe that if they have moral books, etc., in their house, it is a safeguard against many ills. Understanding the contents or acting them out are matters of little moment. The speech, of course, gave the evangelist a good opportunity to tell her of the Divine Healer and Saviour, which he did in plain terms. She in turn asked him many questions as to how, when, and where this new opportunity to tell her of the Divine came. After a talk of ten minutes, he seemed still very misty about it, and would confuse God with heaven and earth. Still he seemed willing to listen."

A Singing Class.

"At night we had a singing class of four children aged respectively 5, 6, 10, and 11. They knew 'Jesus loves me, Miss Nams having taught them when she was staying here. The eldest is a girl, quite a smart one too. One is from Ch'en-tu, and another from Kia-ting. It was quite amusing to hear the differences of pronunciation. After some vain attempts to make the six-years'-old say a word correctly, the little girl said, 'Oh, he is a Kia-ting child,' implying that the Kia-ting people did not know how to speak properly. This amused the evangelist very much. It is strange that while Ch'en-tu and Sui-fu are practically the same, yet Kia-ting, coming in between the two, has quite a way of its own, really turning one tone upside down. The children learned to repeat the first two lines of 'Lett us with a gladsome mind,' and are coming again to-morrow night to learn more. It has often pained me to see these same children bowing down before the idols morning and night, not knowing anything else better. May the Lord bless them, and lead them early to follow Him!"

CHIN-SHEN—THE FIRST UNITED MEETINGS.

Mr. Cormack having arrived from Mei-cheo, in the afternoon we went forth for our first united meeting, and a gladdening time it was. We commenced by playing a few hymns on the melodeon, and then Mr. Tu, the Ch'en-tu evangelist, preached. After that we sang a few choruses, which greatly pleased the crowd, which from that time forward listened with great attention. Mr. Cormack spoke; then we had more singing, and afterwards Mr. Chang, the Kia-ting evangelist, also addressed the people, and I finished with a few words, and gave them tracts, etc. Our hearts were much refreshed by this first meeting, and we trust many will be blessed during our stay here. At night we had our usual prayer-meeting.

Next day the little party was further reinforced by the arrival of Mr. Ririe. The city had probably never before seen so many missionaries at one time with the same object. Sailing forth after morning prayers, they hired four banches for 15 cash, and sat down in the street. It was market-day, and a crowd gathered immediately, and quickly increased in numbers as the singing proceeded. For two hours they listened very attentively to the preaching of the glad news of the Gospel. Many of them had heard it before. What a sight it was to look down into that sea of faces, and Mr. Vale had at first to go alone accompanied by one of the Kia-ting evangelists. Later on he was joined by Dr. Parry, Mr. Cormack, Mr. Ririe, and another native evangelist. Mr. Vale first describes some of his experiences while alone. The incidents narrated set forth very graphically the attitude of mind in which the people stood.

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of faces! How one longed to see them accept the Saviour and follow Him. We gave away a few tracts, but the crowd was too great to do much of that. After a rest and dinner we went out again to another part of the city, where we had a similar time. We praise the Lord that at least 700 people must have heard the Gospel on that day.

And so, forenoon and afternoon for several days the open-air meetings proceeded, about two hours being usually spent at each. But the weather was very wet, and interfered to some extent with their work. To the people the whole thing seemed very strange. "It was an unusual thing to see such a crowd collected and not to hear some quack doctor talking away at a great rate, or a fortune-teller satisfying the enquiries of some poor woman or man. Some would push right to the front with the enquiries, ‘What are they selling? Are they selling medicines or books?’ ‘No, they are exhorting people,’ replied another. Remarks such as ‘Oh! they don’t worship gods’ (idols), were quite common. In the afternoon we went to the north part of the city, but the rain coming on again, we did not get many to stay. Thus will end our visit to Ch’in-shen, a visit of great interest and go doubt one of blessing, for many have listened with apparent interest, and wherever we went to preach they were most willing to provide us with seats, etc."

To many friends at home work like this may seem very charming. On the contrary it is full of toil and hardship, and, after all, the physical discomforts are small compared with the inward burden of souls. ‘Beside those things that are without, that which cometh upon me daily, the care of all the churches.’ ‘Of all the roads I have ever seen I think the road from Ch’in-shen could be called the worst; it was simply walking in mud ankle deep nearly all the way, and notwithstanding our having put on iron clamps (which the coolies use), we had to be most careful. These clamps are only intended to cut one way, but before the day was finished we found that they cut two ways. On arrival at Mei-cheo, cold and hungry, I got a turn of ague. The cold stage did not last long, but the hot stage was longer, so that although I was very tired, I did not get much sleep that night. I have not had a turn of ague for nearly twelve months, but I fear it was because I went too long without food, so I take warning to get food at proper intervals."

A WEEK WITH THE TAN-LIN CHRISTIANS.

On 22nd October the little party reached Tan-lin, and were not a little gladdened by the appearance of the sun—the second time in forty days. Being market day quite a number of the country Christians connected with the Tan-lin Church were in the city, and one by one they came with greeting. The native Christians helped in preaching to the very large crowds which collected at the open-air meetings, and fellowship meetings were also held with them. A week was thus spent in Tan-lin.

The closing Sunday was a special day. It was arranged that the Christians should remain all day for the services. Mr. Ririe had returned home a few days previously, but Dr. Parry had arrived a little later the same day. ‘Dr. Parry took the first meeting. In the afternoon four men were baptised, one of whom is a special character, and I must tell you a little about him."

He was a lay Taoist for many years, reading prayers, etc., for the dead. He was also a confirmed opium smoker. About twelve months ago he came to the hall for opium medicine, and the evangelist who is ever ready to win souls had a long talk with him, and of course urged him to give up his opium. After getting the opium medicine he went away, but after three days he returned, looking worn and thin, and said, ‘The medicine you gave me has not cured me of my opium, and I can’t endure it any longer.’ The evangelist laughed, and said, ‘I gave you opium medicine, not opium medicine.’ (The quinine of course was some help but not sufficient.) From that time he decided to give up his opium, and burned all his books. He came regularly to worship, and gave a good deal of time to his New Testament. So after several months’ testing, during which he had some persecution, he now confessed Christ.

‘The afternoon subjects for conference were, ‘Giving,’ ‘The Sabbath,’ and ‘Foot-binding.’ All were agreed that all subjects should have more attention. It was suggested that a cash a day should be set apart for the Lord’s work. Some hoped that they might be able to follow this plan. In the evening the subject was ‘Indicators of God.’ This closed our meetings for Tan-lin, which have been times of refreshing."

Another week was then spent at Kiu-ch’o, one of the Ch’en-tu outstations, Mr. Cormack having meanwhile returned home. The journey there was again an exceedingly toilsome one, the roads being in a still worse condition.

The Evangelist’s Sermon.

Speaking of their first open-air gathering in Kiu-ch’o, which lasted for three hours, Mr. Vale says:—

‘It was a time of power as each of us spoke to the large and attentive crowd. One of the evangelists gave us a sermon on characters. It was somewhat as follows. Taking the two characters for ‘good’ and ‘evil,’ hsin, good, oh, evil, he explained them thus: ‘Evil is made up of the characters mao and shan. Hsin stands for t’sung, i.e., the Chinese name for “Adam,” and hsin for “heart.” Thus to be evil is to have the “heart of Adam.” Now, he said, “was that character made thus by chance? Was it a foreign-made character? Was it not a recognized Chinese character? Then look closely at the character in, and don’t you see there a white space shaped like a cross? How did that come about? If it was not to teach us that only by the cross could we get this evil or Adam heart changed? Look now at the character for “good,” shen. On the top, we find shan a “sheep,” with the long stroke making a + on either side. Was not that a foretelling of the death of Christ on the tree with the two thieves, thus showing that the Lamb must suffer in order that we might be come good?” etc., etc.

He held the crowd by a kind of spell while thus proclaiming the necessity of Christ’s death. This fact in regard to the construction of the Chinese characters is most interesting.

Next day Dr. Parry left for Ch’en-tu, whither Mr. Vale followed him a few days later, and thus ended a special effort to reach the people, which we trust will be owned and blessed of God.
The Will of God.*

*W* as the object of Christ's Life (Heb. x. 7; John iv. 34; v. 30; vi. 38). "Thy Holy One." A holy life is a life given up to the will of God: the doing of that will the business of life.

His delight (Ps. xi. 8). Is the object of the Holy Ghost (Rom. viii. 27).

Should we be our object (1 Pet. iv. 2). This one effect of conversion — "the will of the Gentiles" (ver. 3) exchanged for the will of God (e.g., Acts ix. 2, 6). See Paul's description of that will after twenty-five-years' experience (Rom. xii. 2).

We may:

Understand it. Eph. v. 27.

Prove it. Rom. xi. 2.

Pray according to it. 1 John v. 14.

Suffer according to it. Rom. viii. 35, 37.

Be perfect in every good work to do it. 1 Pet. iv. 12.

His perfect and complete in all of it. Col. iv. 12.

God's will may be known and done in all the details of daily life (Rom. i. 10; xv. 32; Acts xvii. 21; James iv. 15), as well as in the appointment of our special life-work (1 Cor. i. 1), etc., etc.

Delivered.

As the mountains are round about Jerusalem, so THE LORD is round about His people from henceforth even for ever."—Psalm cxxxv. 2.

A SHORT while ago there was a big fire at Tsing-kiang-p'u; twenty-eight houses were destroyed, and three persons burnt to death. One little thatched cottage in the very midst remained untouched. On three sides the destruction was complete. The people wondered. Soon a notice was posted up saying that thanks were rendered to the Living God, for it was in answer to prayer that this house had been saved. It was the home of one of our Church members. Was he wrong?

Such is Mr. D. J. Mills' account of a striking incident. The wife of the church member referred to (formerly a genuine convert, is alleged to have produced far more harm than good. It clearly sets forth the cause of Christian feebleness and the pernicious effect of now living in "the power of an endless life.

Notes on Books.

The Far East. By Henry Norman, author of "The Real Japan." With sixty illustrations and four maps. (T. Fisher Unwin, 21s.) This painstaking and graphic author has here given us an instant the position and prospects in the Far East of the British, French, Russians, Spanish, and Portuguese, and those of China, Corea, Japan, Siam, and Malay. As regards the Chinese, special prominence is given to the corruptions of their administration, and to those characteristics which go to prove them undesirable allies to a nation like our own, e.g., their antipathy to foreigners, dirt, cruelty, and duplicity. Foreign missionary effort, although credited with some genuine converts, is alleged to have produced far more harm than good, and to be a permanent root of bitterness in the Chinese mind.

The Holiest of All. By the Rev. Andrew Murray. (J. Nisbet and Co., 7s. 6d.) Of all the Murray's books this seems to be the most mature. It is a deeply spiritual exposition of the Epistle to the Hebrews. No one can read it without receiving great spiritual good. It clearly sets forth the cause of Christian feebleness and the pernicious effect of now living in "the power of an endless life." The Analytical Concordance to the Bible. By Robert Young, LL.D. (Edinburgh: George Adam Young and Co.) We heartily commend to our readers this most helpful and comprehensive concordance, of the sixth edition of which a further very large impression has just been thrown off. For those who do not understand Hebrew or Greek it is invaluable, as it gives under the English word the different shades of the meaning in the original.

Are Foreign Missions Doing any Good? By the author of "Foreign Missions and Home Calls." (Elliott Stock.) This little book is calculated to do much good if it falls into the hands of those who question it, as it is intended. The question asked is fully answered, and its truth confirmed by many witnesses. It should be read by all mission sceptics.

In the volume entitled By Fire and Cloud, or Life Experiences in India and S. Africa, by Mrs. Osborn-Howe (Hodder and Stoughton, 2s. 6d.), we are told the story of the inception and progress of the Cape General Mission. It will prove interesting and stimulating to those who do not know how this work first began, and also affords an inspiring proof of how much use God can make of His willing and obedient servants.

From Darkness to Light in Polynesia, by the Rev. W. W. Goodwin, R. T. S., is the title of a new volume in which the conditions of the Hervey Islands, before and after the introduction of Christianity, are contrasted. We cannot help thinking that this book would have been more interesting, as well as profitable, if less had been said about the darkness of the past, and more of the light of the present.

Light and Shade in Zenana Missionary Life. (J and R. Parlane, Pasley.) In this tasteful little volume, Miss Small, who has been engaged for some years in Zenana work in India, gives us many peeps behind the scenes in the life of a Zelana missionary. While this nearer view may dispel the romantic ideas of those who see from a distance, it will also show what is truly the happy service of those who have found their life-work amongst the women of India.

A Short History of China. By D. C. Boulger. (W. H. Allen and Co., 12s. 6d.) This book is not an abridgment of the larger work, but entirely re-written and rearranged with the view of giving prominence to the modern history of the Chinese Empire. It is an able and interesting work with a capital index. In regard to mission allusions, allowance is made to the Nestorians and the Jesuits, and the failure of the latter to make converts is traced to "a melancholy trait in the Chinese people, that Christian truth does but glide over its surface. Those who know something of Protestant mission work in India, Persia, and Ceylon, and China, to say nothing of the Interior, will hesitate to accept this dictum. But we can find no reference in the book to Protestant missions, unless it be an allusion to the sympathy felt by missionaries for the Ta-ehs at the outset of the rebellion, a sympathy explained by facts which are not touched on, namely, that the rebel leader had read Christian tracts and received Christian instruction, and began his movement by denouncing idolatry and ancestral worship, instituting a worship of God and Sabbath observance, and prohibiting the use of opium and spirits.

Footnote 5: From "Gathered Spoil. Notes for Bible Readers." By Annie W. Marsden. Marshall Bros. rs. 6d.
Saturday, Continuing his subject at the various appearances of our Lord after His resurrection, Mr. Cassells dealt to-day with the manifestation to His disciples in the walk to Emmaus. They must learn not only the fact of His resurrection and of His new perpetual presence with them, but also (through the breaking of bread, Luke xxiv. 30) that He was the same Jesus— and yet changed, to Mary He now said, “Touch Me not” (John xx. 17).

Reference having been made to the war and the needs arising in view thereof, prayer was made for the supply of these, for fresh vision of Christ's resurrection power and glory, protection in the midst of danger, and willingness to suffer if need be. The fulfilment of God's purposes with regard to China, and to this end the overruling of the war and the negotiations of European nations were also the subjects of petition.

Journals were read from Mr. Melville on the Kan River, Mr. Foncar, Miss Wilkinson, Miss Fowle, and Miss Lloyd, much prayer following, with prayer and thanksgiving. The friends at sea were specially remembered, also the various business centres, and Mr. and Mrs. Taylor, and all in positions of responsibility throughout the work.

Saturday, Mr. CasseIs occupied the chair. The Rev. A. Beschnidt's journal, of the work in Han-chung, our hearts rose in that needy province.

Our meditation this afternoon was on Acts i. 1-14. Why was so much heard of Peter and Paul and so little of the other apostles? Why was not the conclusion of Paul's ministry recorded? Was it not because the work was initiative? The foundations were being laid, and we had illustrations merely of how the work was to be carried on until He come again. That promise of coming again was the secret of the disciples' joy as they returned to Jerusalem after the Ascension, and of our to-day as we watch and wait.

Our hearts and voices were now lifted in joyful adoration as we sang, "Look ye saints, the sight is glorious," and then followed news from Mr. Pollard of further blessing in Yün-nan, that province for which so much prayer has been offered of late. Now we heard of nineteen enquirers in Tung-ch'uan, and praise to God followed, and much earnest prayer for these natives, that God will lead them on, and graciously guard them in the midst of their heathen surroundings.

An interesting diary from Miss Leggatt, of She-k'i-tien, told of her escape from drowning while on a journey to Chau-kia-k'iao. Also of wonderful sustaining grace, as one after another amongst them has had to lament the loss of dear relatives in the home-land. This called forth prayer for them and the whole of that province.

Our friends had been transferred to the hall in connection with the new building. The time of meeting is still from 4 to 6 o'clock, and all friends are cordially welcomed. To allow of social intercourse tea is provided at the close of the meeting.
CHINA'S MILLIONS.

SI-CHUEN.

Christmas in Pao-ning Fu.—Mr. Walter Taylor gives a short account of Christmas Day. He says, "The children have ever had. The children and everybody delighted with their presents. The work for the day commenced with native Communion at ten o'clock, when forty-six joined us at the Lord's Table. This was followed by the Baptistical Service for adults, when three men and two women were admitted into the visible Church on earth. There were 120 present at this service, and all as far as we could tell, were real worshippers. After this service followed our Christmas dinner, which was purely native. In the afternoon we had a testimony meeting, when friends all round spoke of what the Lord had done for them. In the evening I gave them the magic lantern. To-morrow they scatter for their homes in the country."

SIN-Tien-tai.—Miss H. Külkenbeck, after telling of a month's encouraging work, and a happy visit from the Rev. E. O. Kolkenbeck, also describes their Christmas festivities, including a Christmas tree laden with presents of every kind. Miss F. M. Williams had also sent some gifts from England, and great was the delight of all present. The service was a happy time, when Mr. Sie (a native teacher), spoke simply on the hymn, "Hark the Angel's Singing." Six new enquirers have been enrolled, of whom Miss Kolkenbeck writes: "Lin-ta-i, a young, beautiful and earnest. This morning he brought rice enough for three or four days, and says he wants to stay here so that Mr. Sie can explain the Book to him. We gave him Martin's "Evidences" as a Christmas present, and he is devouring it today. He has read the New Testament through at least once, and parts of the Old Testament as far as Chronicles, so that the Lord healed his leg, and as soon as the weather warm, he is going out to preach the Gospel I never met a clearer case of conversion, and the work has been so rapid. He came early in November with firewood for medicine, and since then has steadily advanced."

PA-CHAU.—Miss F. Fowle writes: "We have now in Pa-chau twenty-two baptized women. Some of these are very bright and really seek earnestly to bring others to hear about Jesus. Will you join us in prayer for these women? They need our prayers very much, for in their homes they have very little sympathy—indeed every sickness and calamity is attributed to their not worshiping the idols, or to their having broken their vegetarian vow. Our enquirers' class is well attended, but we long to see more souls coming into the light. There are now twenty names on the list, some of whom I believe are truly trusting in Jesus, and we are hoping will soon receive Him in baptism."

Arrivals from China.

By the ss. Bayeru at Southampton, on 10th May, Mr. A. Orr-King and three children, Mr. and Mrs. Brounston, and Miss Oakeshott.

The Provinces.

KIANG-SI.

Writing from Yuh-shan on February 14th, Miss Kuam tells of conference here at which Mr. Franson of Sweden had an opportunity of meeting the Swedish missionaries. Several other friends also joined them, and a very refreshing time was spent. Mr. Franson spoke several times by interpretation to the natives. She also tells of several decisions for Christ, and of the Chinese New Year visiting. "Mrs. Horne, Miss Aronson, Miss Maxon, and I, all to visit our women in their various homes, and sweetmeats were offered us everywhere. One dear old widow, Mrs. Ling, who is very poor, and had not even a table to put the things on, had made quite a nice little spread for us on a bamboo bedstead; and you should have seen her face beam with joy as we entered her house." All around us are exceedingly friendly. The Li family, and the Siao family openly showed their friendliness towards us by coming to, and happy arrival at, Gan-ren. His messengers." -- Miss F. Forsberg writes of her journey to, and happy arrival at, Gan-ren, where she is commencing work. She had already paid many interesting visits to the Christians, and some with a Bible-woman. She felt much their lack of Chinese and the difficulties. Do all our friends in England use the language that we already have, as much as possible, for telling of Jesus' love?"

GHIN-ren.—Miss E. Forsberg writes of her visit, and happy arrival at, Gan-ren, where she is commencing work. She had already paid many interesting visits to the Christians, and some with a Bible-woman. She had some good conversations with them. The people are exceedingly friendly, and all had failed to give him peace. We spent about one and a half hours with him, and Mr. Tsu spoke faithfully to him. He also tells of the death of one of the latter, who was a very hopeful enquirer. He also tells of the death of one of the Christians, the latter having tried the Confucian, Buddhist, and Taoist religions, and all had failed to give him peace. We spent about one and a half hours with him, and Mr. Tsu spoke faithfully to him. He also tells of the death of one of the Christians, the latter having tried the Confucian, Buddhist, and Taoist religions, and all had failed to give him peace.

KAN-SUH.

Ts'lin-chau—Miss S. Garland sends an interesting account of her long winter's journey with Miss Holme. They had been absent two months and a few days, and had visited 1,200 li (about 400 miles). Some parts of the way had been extremely difficult, and so had to keep on. They passed through towns and villages, all without the Gospel, and there are eighteen large cities in that district without a single witness for Christ."

SHAN-SI.

Miss Whitchurch sends a very interesting account of her journey to Shan-si. She had many opportunities of telling the old, old story, and she says: "It was thirty li in the rain. She thus describes it. "The road was so steep and slippery, that it was scarcely possible to keep one's footing. I was constrained at last to give upand follow the oft-repeated advice of the coolies and hang on to my horse's tail, till I was splashed from head to foot with mud. This was going up hill; though not so tiring, progress down hill was in some ways more difficult, as the brief and unintentional rests I took by the way; that thirty li seemed interminable, but having started walking we were soon too wet and muddy to ride, and so had to keep on." They passed numbers of towns and villages, all without the Gospel, and there are eighteen large cities in that district without a single witness for Christ."

Gan-ren.—Miss E. Forsberg writes of her journey to, and happy arrival at, Gan-ren, where she is commencing work. She had already paid many interesting visits to the Christians, and some with a Bible-woman. She felt much their lack of Chinese and the difficulties. Do all our friends in England use the language that we already have, as much as possible, for telling of Jesus' love?"

Ih-yang—There is much cause for praise in Ih-yang. We hear from Miss A. Withey, that there are now over fifty enquirers who attend the meetings regularly—many of them walking twenty-five, thirty, and forty li to the Sunday services; twenty of these it is expected will be received into the Church by baptism before long. Our sister asks for earnest prayer—they are realizing that it is a real fight with the enemy of souls.

Feng-kang.—From the south of Kiang-si comes the following: "The village people are very friendly, and all around us are exceedingly friendly. The Li family, and the Siao family openly showed their friendliness towards us by inviting us to feast with them and their relatives and friends who had come to make their New Year's call." Reference is also made to Kan-chau, where there are two hopeful cases, and another village thirty li distant, where large crowds came to hear the Gospel.

GAN-HUWU.

Kien-teh.—Miss Voak writes cheerfully of the work in Kien-teh—open doors on all sides, and great willingness to hear. They have commenced a free school, and several decisions for Christ. There are numerous small enquirers who attend the meetings regularly. Some of these are very bright and earnest. This morning he brought rice enough for three or four days, and says he wants to stay here so that Mr. Sie can explain the Book to him. We gave him Martin's "Evidences" as a Christmas present, and he is devouring it today. He has read the New Testament through at least once, and parts of the Old Testament as far as Chronicles, so that the Lord healed his leg, and as soon as the weather warm, he is going out to preach the Gospel I never met a clearer case of conversion, and the work has been so rapid. He came early in November with firewood for medicine, and since then has steadily advanced."

Kih-chau.—Mr. F. E. Shindler has been visiting Hsiang-nings with one of the Christians. They had some good services with the few enquirers who preached on the street. Several appeared to take an interest in the preaching, and one man whom Mr. Shindler had previously met attended the service on Sunday. The villages round were visited also, and the people did not seem at all suspicious, although it was the first work of the kind they had done there.

Luh-ch'eng.—Miss Simonsen, in describing a visit to a village and the surrounding hamlets lying to the north-west, tells of the wretchedness and sorrow caused by opium-smoking. One poor woman, who had heard the Gospel ten years before, when living in Shan-tung, came forward to hear it again. Her son was a dealer in opium, and the Christians, the latter had already paid many interesting visits to the Christians, and some with a Bible-woman. She felt much their lack of Chinese and the difficulties. Do all our friends in England use the language that we already have, as much as possible, for telling of Jesus' love?"

Arrivals from China.

By the ss. Bayeru at Southampton, on 10th May, Mr. A. Orr-King and three children, Mr. and Mrs. Brounston, and Miss Oakeshott.

For ANNIVERSARY MEETINGS on MAY 28th see page 77.

84
God's Object Lesson in Foreign Missions.

THE REV. ANDREW MURRAY'S ADDRESS.

V DEAR FRIENDS,

we have had voices from out of China speaking to us Christians in England. Have we anything new to say to these men and women who have come from China to meet us? Is there any answer in your hearts to them before they return to China in your name to do your work? I think it is right that there should be a response. Perhaps you say, "Yes, but what can we who have never seen China, with its heathenism and its wretchedness, say?" I was reading a few days ago in the Book of Deuteronomy where Moses prayed God that he might enter the land, and God said he must speak no more about it, and said: "Thou shalt not go over; but charge Joshua, and encourage him, and strengthen him, for he shall go." The thought struck me, "Yes, a man who does not go to the mission field, who is not worthy of it, can still do much to strengthen and encourage the man who does go." And, believers, you do not know how much you could do to encourage God's servants if you were with one heart and with one voice to-night honestly to say, "Brothers and sisters, depend upon it, we pray for you. We love you. We will bear you on our hearts before God." How strong they would feel in that. Your prayers have been their strength, but they still want more.

And if I were to say one word of encouragement to these beloved brothers and sisters, what I would say to them is this—it was suggested this afternoon by more than one kind hand-shake which I got from people who had read my books and wanted to tell me that God had made them a blessing. Dearly beloved brothers and sisters, you do not know how your letters may often be a blessing throughout England, and in South Africa, and to the ends of the earth. You think that the China Inland Mission was intended by God to help the Chinese. I tell you that the China Inland Mission was meant by God to teach the English, not the heathen Chinese only, but English Christians—to teach them what they know all too little. There appears to me to be a terrible danger in this, that we think that a missionary to China must be a man who sacrifices himself, but that with a Christian in England that is not so. I fear that there are many who think that a man who goes to China must be a man of prayer and of faith, and we forget that every one of us is called by God to be a man of prayer and of faith if we are to live out God's will perfectly. Yes, I believe with my whole heart that God, in His infinite wisdom, has raised up this China Inland Mission to be a teacher to the Christian nations. I thank God for what it has taught me. I thank God for many a stimulating thought and many an encouragement to faith and to love, and joy and prayer. And it has been so with you, too, my friends, and it will be so still more as you yield yourselves up more fully to bear the burden of the Lord in China, and in love and, in prayer, and in self-sacrificing devotion to be the supporters of the work that is being done there.

Ah, dear friends, these missionaries tell us about the happiness of making sacrifices for God. They tell us that they feel them to be no sacrifices; they tell us that there is unspeakable blessedness in leaving father and mother and casting aside the last home tie, and going out with God alone. One sister said to me down in yonder room to-day that while she went out to China a child of God, she did not fully know her God; and the first two years God had to teach her what and who He was, and then she could begin to work, and He could bless her. My brothers and sisters, do you need less, and do I need less— to know our God? We need to know Him.

And what I pray God is this, that the spirit of the China Inland Mission, and, for that matter, every mission that is undertaken and carried out in His blessed Name, may react upon our English Christianity. You know that the mission spirit has long ago brought a blessing to this country. A hundred years ago, in the days when Carey began his blessed work, right throughout England and Scotland people scoffed and scorned the idea of going to work among the heathen, and they said continually, "There is work enough in every parish at home. Take care of the heathen in England and in London, and do not attempt to go yonder." But what has been the outcome? The very people who devote themselves to foreign missions have always been those who have their hearts most open for home missions too. The very spirit that began to pray and to work for the heathen was aroused and blessed by God to work for the perishing ones here at home.

I believe that a larger blessing still will yet come back to us from our mission field. I believe that God shows us in that great object-lesson that He wants entire sacrifice of all that we have. Is that only true for a missionary? Or is it true for every Christian? Is there not a universal complaint, alas! that our Christianity is so feeble and so unsteadfast, and often so fruitless, because there is so much self-indulgence—because people are not prepared to sacrifice

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themselves with and in Christ Jesus? You believe in Christ Crucified, do you? You believe that the beauty and the glory of Christ is His sacrifice, in which He gave Himself to God. And to give yourselves to God in any other way than by the sacrifice of all is an impossibility. Oh, I pray you let every message you hear about the China Inland Mission being in trouble and casting itself upon God in prayer, and about those Christians yonder leaving everything for the sake of God and of Christ, rouse you to say, "Oh, God, help me, whether I am in England or in China." This is the faith in which I would walk.

I remember how I was struck with the letters of one of your workers as she left the shores of Europe to pass on in the steamer towards Egypt. She tells how she was standing on the ship and thinking, just as the last ropes were to be cast loose, "My last tie to Europe is being severed; I am going away to a foreign land;" and all at once she heard a voice call, "Stand clear," and the answer came from the ship, "All clear," and the ropes were cast loose, and the boat moved on; and she said that this touched her heart. Oh, it was a blessed thing to say, "Yes, Lord Jesus, all clear. I have given up everything for Thy sake." Oh, Christian, do you think enough of this? You speak about the higher life, about perfect rest, and about deep blessing. Listen to the voice, "Stand clear." Give up, sacrifice everything. Answer Him, "All clear," and then Jesus has liberty to lead you where He will. I remember in one of the letters from two sisters at one time reading this sentence: "We had been working for a long time, and our hearts were full of a longing desire for a blessing; we had been praying and asking, but there was an answer to their prayer in a congregation double in size. Something like that was the story. How often that expression has come back to me, "What more can I sacrifice for Jesus?" Friends, are you asking that in earnest? Have you seen the infinite love of Jesus resting upon a perishing world, and are you really ready to do anything if His salvation can be made known everywhere?

Oh, they teach us the lesson of sacrifice. And there is another lesson that they teach us, and that is the lesson of prayer and faith. But do remember that the missionary in China, the director, or the secretary, or the most responsible people in the China Inland Mission, do not need more prayer and more faith than you or I do. God wants us to be believing Christians, who, with our whole heart trust Him; and if we learn the lesson of self-sacrifice, giving up all for Him wherever we are, the school of faith and prayer will be opened up to us, and we shall learn what boldness we have to trust Him to whom we have said, "We give up all for Thee."

Listen for a moment, again, to the last words of Mr. Hudson Taylor, after that he has just read these: "Do you catch them well? You know in what days we are living just now? Thursday was Ascension. Next Sunday is Whit-Sunday. Those ten days between Ascension and Whit-Sunday are the wonderful ten days during which the Whit-Sunday are the wonderful ten days during which the Christians in England, and every mission that works in the name of Jesus, can bring to us—that it makes us feel that the God who can work wonders yonder is able to work wonders here too.

Listen to the words of Mr. Taylor. With them I will conclude. His very last sentence is, "The one great want for our native brethren and for ourselves—and, may we not add, for you also, our kind helpers in the Homelands—is a spirit, which shall make us all and always on fire for souls." Yes, that is our great want, and if but our great want, our first want is not men, nor money, though these are necessary. No, we do not want men only, and we do not want money only. We want God. We want our God to come in to us. We want our God to reveal Himself in China and in England.

Christian, are you longing for this? Oh, it is a solemn thing to attend a missionary meeting. It is a solemn thing for a company of Christians to say, "We are going to take counsel with Jehovah, the Most High, and to hear what He is doing and what He wants us to do." It is a solemn thing to say, "LORD God, Thou canst use us for Thy service." Friends, brethren, and sisters, are you ready to say that to-night? "Oh, LORD God, here am I, utterly, entirely given up to Thee and to Thy blessed work, in China and throughout the world. Here I am. Fill me with the Holy Ghost, that I may know what I can sacrifice and what I can do, that I may have power to intercede, and power to give, and power to bless. Let us say that to-night.

New C.I.M. Publications.

Any of the undermentioned publications may be had from our offices, Newington Green, London, N., or from the publishers, Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.


The Last Condition of the Heathen. A concise exposition of the teaching of Scripture on this subject. By Walter B. Sloan. Price 6d. per dozen, post free.

Chastening the Heathen. Any of the undermentioned publications may be had from our offices, Newington Green, London, N., or from the publishers, Messrs. Morgan and Scott, 12, Paternoster Buildings, E.C.

The Red Cross Hospital, Chefoo.

Our readers will be interested in the accompanying photograph of Dr. Douthwaite and his patients at Chefoo. The following is a brief resume of what was effected in the merciful work of attending to the wounded, gleaned from a letter addressed by the Rev. F. W. Baker to the Shanghai Mercury, on April 1st. We omit a good deal which has already appeared in our columns.

"In the autumn of last year Dr. Douthwaite, of the China Island Mission, approached the Chinese General Sun on the subject of making some provision for any wounded that might be brought to Chefoo. After some negotiation, the General placed a block of buildings situated at the end of the East Beach at his disposal. It was understood, however, that the hospital and dispensary in which the doctor was then carrying on medical work should also be utilised. Preparations were accordingly made—a staff of coolies was trained to ambulance work, medical stores were purchased, and the necessary steps taken to provide for contingencies.

"At first it was supposed that perhaps some wounded from the Battle of Yalu, or from some of the engagements in Manchuria, might be sent over, but while a few were sent to a dispensary in the Chinese town, most were sent to Wei-hai-wei or Port Arthur. The storming of the land forts at Wei-hai-wei by the Japanese on January 29th, gave us the first batch, who reached Chefoo, on February 3rd, having been six days on the way. More were brought in on the 4th and following days, and they continued to dribble in till March 24th. Some 160 in all were admitted for treatment, thirty-eight of whom were still in the hospital when I left on the 19th inst. Of this number four only succeeded in their wounds, a few died on hearing that the Japanese were advancing on Chefoo, and the remainder made a good recovery.

"The condition of the poor fellows when they arrived was pitiable in the extreme. The weather was bitterly cold, and they had been exposed to its full rigour with wounds undressed for periods varying from six to fourteen days. . . Amputation was necessary in some dozen cases, and all, with one exception (where operative help was refused till too late), made a good recovery.

"The effects of warmth and shelter, medical treatment, good food, and Christian kindness were very marked. The pitched, hunted look seen on many of their faces passed away and was replaced by a look of restfulness and content. Their physical vitality and recuperative power seem little short of marvellous. . . . Amputation was made for these, and several have already offered.

During the ten days devoted to Stockholm, three good meetings were also held in Upsala. The last evening spent in Stockholm was at a drawing-room meeting in the house of the Prince and Princess Bernadotte, who are warm friends of the China Mission. Mr. Beauchamp met many, in various parts of Sweden, who had been brought to Christ through Lord Radstock, sixteen years ago.

Very definite prayer was made for these, and several have already offered.
Proceedings at the 29th Annual Meeting held on Tuesday, May 28th, 1895.

The chair being taken by Sir George Williams.


Missionary addresses were delivered by Messrs. Judd, Huntley, and Simpson, and by Miss Kentfield and Miss Gibson.

Sir George Williams’ Address.

My beloved friends, we have not our good friend Mr. Hudson Taylor and his wife with us, but we have his spirit we are quite sure. We have his prayers and sympathy. We have his love and his esteem. And then we have not his son Howard and his beloved wife, but I am sure that we wish the young people well, do we not, all of us? And we will pray for them that God will verily do mighty things through and by his servants.

We have had, as you know, some changes. My friend Mr. Howard will refer to these. I shall not therefore say more on that subject. The past year must have been one of great anxiety to the missionaries in China near the district affected by the war. But then they know their great Defender and their great Defence, and not one of them has been injured or hurt. God covered their heads in the day of battle, for which I think we must give thanks today. And He has permitted His own work to go on. Precious souls have been gathered in. Many, many have been saved during the past year.

Now, if we and they have had anxiety, do you not think that the Emperor and Empress of China have had anxiety, and all the leading statesmen there, and the men in power, especially those connected with the army and navy? What a time of trial it has been for them. Is it not true that when the Lord loveth He chasteneth? Perhaps this war is a real proof of the love of God to the Chinese. He has said, “All souls are mine.” Yes, the soul of the Chinaman is dear to the Saviour. He has tasted death for every man, and He wants the Chinese to know and realize this, and have the advantage of it in their lives. By and by, when He has prepared their hearts, they, like prodigals, will come back to the Father. When the inhabitants of China shall say, “I will arise and go to my Father,” that will be a day of joy.

Now is the time of preparation for that day. Surely God has been breaking up the fleshy ground. Have we not seen His hand, and heard, as it were, His voice? Has He not, through great feeleens, brought about a wonderful result? Who could have conceived of such a thing as has transpired? And, as God has been working, so has His Church been working, and I think that now the outlook is full of hope. The ploughshare has gone through; the ground has been prepared; and now it is for us to scatter the seed of the Word, the gospel of the kingdom. It is for us to bear into China all the light, and all the loving messages that we possibly can. Surely this is a wonderful time for China, and I should not be at all surprised if large numbers should turn to the Lord. Now that the Emperor and Empress have taken to reading the Word of God, will not others also want to read that wonderful book? Will not the upper classes, instead of disregarding that Word and treating it with disrespect, want to know what it contains? And is not the Holy Ghost present to enlighten, and to cheer, and to gladden, and to take away the thick veil which has so long covered the face of China?

Yes, I think there is a great hope for China. God hear the prayers of His people. God bless His work. God raise up a mighty host to carry forward this work, not only in England, but throughout the whole of the Christian world, so that great and influential nations may become themselves a missionary nation in the years that are coming.

We are met together, as I said, at a great crisis which God has been preparing. And He will certainly continue to raise up men and women, and also the means to carry forward this work. These are all necessary, and I think that the Church of God ought to be prepared for this, for the welfare of the great empire.

I now have the pleasure of calling upon Mr. Howard to say a few words.

[Mr. Howard’s address, as repeated and extended in the evening, will be found on page 97.]

The Secretary’s Address.

Mr. Sloan said: Beloved friends and co-workers with us for the spread of the gospel in China, I cannot stand here this afternoon without referring to Mr. Howard, who has just said. I should like first of all to say in what a very cordial way dear Mr. Broomhall worked with me in those many past months in which I was permitted to help him to some degree in carrying on the work of the Mission here in London, and I should like, just in a word, to acknowledge to-day all the kindness that he has shown to me in the Lord’s name. I feel sure that my own personal loss in Mr. Broomhall’s retirement is by no means the least loss of those who are gathered together in this hall to-day, if it be not, perhaps, the greatest. Knowing the way in which, through the grace of the Lord, Mr. Broomhall has endeared himself to all the friends of the Mission in the past, I dare say that
some of you, and perhaps those who have known the Mission longest, those who have longest known what Mr. Broomhall was doing, will feel that you almost wonder that a young man, comparatively such a young man, can stand here to-day to speak to you. I want just to say one word. If I had not been sincerely and profoundly convinced before God that it was His call, as far as I was concerned, to undertake this work, I dare not for a moment have done it; but being convinced that it was God's call, I dare not for a moment withdraw from going forward in it. And oh, dear friends, there is one thing we all ask to-day. I speak for every brother and sister on the platform, and myself as one amongst them. We ask, we really do ask, your prayers to God, for "if God be for us, who can be against us?" When God is on our side we can go forward in the path of obedience.

We have received

APOLOGIES FOR ABSENCE

to-day from many beloved friends, and I want to mention the absence of two friends whose presence here to-day would have been very welcome. Our beloved brother Mr. Brounston, who for quite a number of years back has been treasurer in China, has recently returned home. The brethren and sisters in China greatly appreciate Mr. Brounston's continual service at Shanghai for those in the interior. You very seldom see any report of the work he does. I am very seldom hear anything said in a public meeting about the work in the offices in Shanghai; but he has served God there, and served his brethren and sisters. He has recently returned home, and he joyfully anticipated being with us to-day, and we joyfully anticipated his presence. But I am sorry to say that he is too poorly to be amongst us. We trust that very soon the Lord will restore him to full health.

One other absence we greatly regret. Our beloved brother, Mr. C. T. Studd, who went out as an agent of the China Inland Mission, and who, although no longer in the same connection with us, is still in very close sympathy, is, I am sorry to say, too unwell to accept our invitation to speak from this platform to-day. But I know that it is with the very greatest regret that he is not here. I shall now read this letter from Mr. Taylor.

[The letter on page 90 was then read to the Meeting.]

We have to thank God for having

SUSTAINED FINANCIALLY

through another year, and we thank you, dear friends, very warmly for all your loving help, both in gifts and by prayer. We have also to be thankful for the very favourable rate of exchange during the year. The increase of the number of workers and the amount of work could not have been adequately sustained by the income had the exchange been less favourable. I may only add, in conclusion, that I often would to the Mission, and that enemies of the Mission, if there be such, could sit with me and read the letters that come back from the missionaries in acknowledgment of these remittances. It has frequently been a greater blessing to me to read these letters that come from our brethren and sisters than the contributions received in the month of April to send us much less money than we had received for many previous months. Sometimes when the close of a month comes, and the money is less in amount, one requires to draw very near to God not to come under a great burden when one sends out the remittances to one's brethren and sisters; and many a time when it has been so, I have felt the deep need of being kept near the Lord, lest one's soul should come under that burden. I mention this to say that I have had to go and say to the Lord again, 'Now, Lord, Thou hast shut us out from making such appeals to men, and, however great our need is, we

ONLY AND SOLELY APPEAL TO THEE.'

Within three or four days of the morning when the Lord led me forth in that way in prayer, there came in one single sum a donation to the Mission several hundred pounds greater than the whole of the contributions received in the month of April. We are here to-night to mention these things in order that those who are workers with us in prayer in this work may realize that not only thirty years ago God was faithful, and not in the past history of the Mission only—although so often there God has come in and manifested His power—but that He is doing it to-day.

"It may be interesting to you to know how widespread the interest is in this work, and, dear friends, although I mention where donations come from, we are thankful rather to think of this—that it means that prayer comes from all these quarters too. In this present month of May—in addition, of course, to contributions from England, Scotland, and Ireland—we have received donations from St. Petersburg, from Constantinople, from Cape Colony, and from Switzerland; and during last year we had remittances from Australia, New Zealand, America, Germany, and Sweden—donations sent to London in addition to all that these various places are now doing for the branches of the work located in their midst.

"I have only one or two words more to add. We feel that our monthly paper,

CHINA'S MILLIONS,

is calculated to be used of God for deepening interest in the work, and I hold in my hand (I have not time to read it) a most loving and kindly postcard sent from our brother, Theodore Monod, of Paris, speaking of the June issue of CHINA'S
Mr. Hudson Taylor's Letter.

TO THE FRIENDS AT THE ANNUAL MEETINGS OF THE C.I.M.

Mr. C. T. Studd is now being carried forward with the addition there been equal in 1894, we should find an increase of ninety-eight instead of the deficiency of seventy-five. The total number baptised during the year was 746, as against 821 in 1893. From the accompanying table it will be seen that in eight of the provinces 140 more were baptised than last year, that in six other provinces there were forty-two fewer baptised, and that in the exceptional station, T'ai-chau, 139 were baptised in 1894, which in itself is a very pleasant fact, though so much smaller than the 512 received there in 1893. I may further add that the total number of communicants in fellowship on December 31st, 1894, was 4,681, and that the total baptised from the commencement was 7,173.

We have further to thank God for the reinforcements received during the year. Sixty-five new missionaries reached China during the year, of whom forty were from England, five from Sweden, fifteen from America (including five associates), and five from Australia. At the end of the year the number of missionaries, including associates, was 630, in addition to whom seventeen new missionaries have arrived in Shanghai during the first three months of 1895, bringing the total at the end of March to 612.

The past year was one of unusual mortality; a large number of native Christians were called home, and eleven of our own workers also, viz.:

Mr. E. Olsson, Mrs. Orr-Ewing, Mr. E. N. Roberson, Mr. Talbot, Miss C. J. H. Scott, Mr. Thomas Eyres, Mrs. Adam, Mr. Holman, Mrs. Thos. Eyres.
Five only were removed the year before. We ask earnest prayer that, if the Lord will, the health of the missionaries may be maintained and their lives spared.

We would also ask much prayer for blessing on the native Christians, that they may be kept in peace and free from persecution, and preserved in health amidst their often insalubrious surroundings. The native helpers need special remembrance in prayer. The number of paid native helpers has increased during the year from 261 to 309, and the number of unpaid from 104 to 108. Who can tell the blessing that might follow were these 417 native helpers all filled with the Spirit and with power!

The number of our stations in 1894 was 122, one less than the year before; but the out-stations (126) showed an increase of twenty-one.

We have to thank God for having sustained us financially through another year, and we thank you, dear Friends, very warmly for all your loving help, both in gifts and by prayer.

We have also to be grateful to God for the very favourable state of the exchange throughout the year. The increasing number of workers and amount of work could not have been adequately sustained by the income had the exchange been less favourable.

I am thankful to add that our native Christians are, notwithstanding their poverty, showing increasing liberality. It was a great joy to me when in Shanghai last autumn, to receive a visit from one of our oldest members, a man whom I baptized, if I mistake not, in 1855, and who, for the last twenty-eight years has been pastor of our church in Hangchau; for many years past he has not needed any support from the church, though his son-in-law, the co-pastor, is supported by the contributions of the native Christians. The old pastor came to bring a contribution of £1,000 to the Mission, asking that it might be invested, and the annual interest used for the support of additional evangelists. He had offered to give the money to his son-in-law, who, however, suggested that it should be given to the Mission. The sum turned into English money seemed small, but for a Chinaman it is as large a gift as £1,000 would be at home.

In my letter about the Hangchau church a year ago, I mentioned that it had become wholly self-supporting; but I find that my information was mistaken, and that a measure of help is still afforded by the Mission to the out-station work.

In conclusion, let us remind ourselves that the Master is soon coming and that our opportunities of earthly service will soon be past. God has made us partners in this blessed work for China. Continue to help us, dear Friends, and specially join us in pleading for a year of unparalleled soul-winning. The outlook is hopeful. Politically there seems prospect of peace, and spiritually there are not a few encouraging signs. Never was there a stronger bond of unity and love in the Mission, while there never before were so many qualified for aggressive service. The one great want for our native brethren and ourselves—and may we not add for you also, our kind helpers in the homelands?—is a fresh filling with the Spirit, which shall make us all and always on fire for souls.

I may not stay to add more, but remain,

Very gratefully yours in Christ,

J. Heddon Taylor.

SHANGHAI,

10th April, 1895.
the leading man who tried to turn us out the first time, and kept the soldiers in his house to hatter our doors. But God turned that man into a disciple of Jesus Christ. If I had gone through the city, in order to select

**THE VILEST AND MOST DISGRACEFUL**

man that could be found, and the greatest ruffian, I should certainly have picked out that man. And now he adorns the doctrines of God our Saviour. I do not know a man in England or Scotland in whom I have seen a greater change. He is not a great speaker, but he is wonderfully changed in character.

As a specimen of many others I shall mention another case. When asked to bear witness to what the Lord had done for her, a poor woman stood up in our meeting in Ning-hai-chau one Sunday, and said, "I will tell you the difference that God's salvation has made in me. For many months before I was a Christian I never went to rest at night without weeping myself to sleep. Now, thank God, though I am almost as poor as before, I never go to sleep weeping. Jesus comforts my heart, and I lie down in peace." Oh, what a change it was; and yet I doubt whether the poor woman had then a scrap of bedding to lie upon, or anything to protect her from the cold. I doubt whether she had a single garment beyond what she stood up in, and I doubt whether she ever tasted a bit of white bread except as a great luxury. Yet she said, "Jesus makes me happy." Does He make you happy?

It was not long before her son came home from a distance. And, oh! if you had seen the joy upon her face as she hurried him up to my wife, saying, "This is my son. Tell him the Gospel; tell him all about Jesus." She wanted her son to be saved. Thank God she got saved; and so did another son, and her husband as well.

The winter before we left China was a very severe one indeed, and this woman was in great poverty. She had no food and no money, and her children were crying with hunger. What did she do? She took them before God, and kneeling down she told Him that her children were hungry, and besought His aid. A few minutes after rising from her knees she put before the pan and fuel on the fire. Before that water had boiled in the pan food had arrived!

"**BEFORE THEY CALL I WILL ANSWER.**"

When she told my wife about it afterwards, she said, "At one time I should have just taken my basket and gone out to beg; but I could not do that now; I do not think that God would be pleased with me if I did." She believed that the Lord was worthy to be trusted.

I could tell you of many more such cases. I think that if I could go back to China for twenty-seven years more, and even if there were no eternity to come, if there were no Heaven and no Hell, I would gladly go, in order to bring to those people simply the present blessing which salvation carries with it. If I care for their souls and not their bodies, I am preaching only a half salvation. Those poor people are not only in darkness, but in misery, ruin, poverty and hardship. Sometimes people have wondered at one part of our work at Ning-hai, because we give a good deal of food to the poor every morning. My answer is simply this, "I am not able to sit down myself to a good dinner and see poor people drop dead upon the streets for want of the bread that perishes." I have seen that again and again. I have seen three or four or five dead on the streets on one winter day in Ning-hai simply because they had not food to keep them alive. When Dr. Douthwaite took up Ning-hai for several weeks he said to me one day, "What is the good of my giving medicine? All these cases (nearly a hundred in a day) are simply cases of anaemia. The people want food, not medicine." So the Doctor stopped his medicine, and I gave them food, and I felt that God would have us to do it.

Who was our most valuable worker in Ning-hai? We have a very good native evangelist, but I do not think that he is our best worker. It is a poor beggar woman.

She goes about the country begging, and telling about the Lord Jesus Christ wherever she goes; and I believe that she is the best evangelist that we have got in the neighbourhood. A man from the Official Yamen called one day, and I said: "Do you want to see the change which the Gospel makes? You know Mrs. Song?" "Yes," she said, "we know her; they know that woman as a Christian for ten miles round." This man was not a Christian himself. Sometimes people have called her in, and said, "Tell us that again, and we will give you something to eat," and she tells them, and they give her food. Thank God, the labourer is worthy of his hire, and God has blessed that poor woman.

"What do you come begging for?" said a rich man to whose door she went. "Do you not belong to the Jesus-religion?"

"Yes," she said, "I do.

"Then what is the good of your being a Christian, if you have to come and beg still?"

"Oh," she replied, "I do not go there to get food. It was not because I wanted money for buying food that I believed the Gospel; it is because I am going to Heaven when I die.

"You go to Heaven!" he said. (The Chinese believe that if the rich cannot get to Heaven, then who can?)

"Yes, I am going to Heaven. God loves me;" and taking up a piece of paper, which I am afraid she could not read herself, she showed it to him. She had got written out on it in Chinese characters, "Jesus loves me; this I know." "If you do not believe that I am going to Heaven, it is there.

She considered that conclusive evidence. And she added, "I will tell you another thing that being a Christian has done for me. Before I was a Christian I had many hungry days, sometimes two days or three days together when there was snow heaped around, and I could not go out to beg. Then I used to lie on my brick bed crying all day long. I still have a few hungry days, but am much better off than I was, and when I do get hungry I pray to God to take my hunger away, and He takes it away; and I pray to Him all day.

"Well," said the man, "that is a religion worth having."

The rich man was not a thousandth part as rich as the poor beggar at his door who was thus telling him about salvation.

Oh, dear friends, we want men and women out there who will take a dirty Chinese baby in their arms and love it, and who will go to the people and sympathise with their sorrows and their poverty, as well as care for their souls. When God has once opened the heart of a Chinese by love, you will be able to pour the Gospel into his heart as you like, and he will receive it.

*(Report continued on page 97)*

**A Correction.**—Mr. Taylor writes us that in preparing the list of names which appeared in the April number of China's Millions he inadvertently placed Mr. E. J. Cooper's name under the business department at Shanghai. For the last two or three years Mr. Cooper has been engaged in architectural work in Hankow, Chinkiang, and Shanghai, for which special funds have been provided by donors as the needs have become pressing. His next work will be (p. 4) in the completion of the plans, and in the erection of the school premises at Chefoo, for which, as already announced, the funds have been contributed.
Editorial Notes.

THE silence which ensued upon the cessation of the war has already been broken by the occurrence of serious disturbances in Western China. From telegrams which have appeared in the newspapers we learn that the premises belonging to the various missionary societies at work in Chen-tu, Kiu-tung, and Ya-chau in Western Szechuen have been destroyed by the mob, the missionaries being forced to take refuge in the official yamens, but we see no reason for believing the rumours as to those having been any loss of life. A later telegram states that a riot has also taken place at Pao-ning in Eastern Szechuen, but we are still doubtful of its authenticity. While it is believed that the missionaries have all been preserved in safety, the news has called forth deep and continuous prayer on their behalf, and has also moved to fresh prayer for the fuller opening up of the Province.

The greatest need of China at the present moment is prayer—widespread prayer—that God would arise and turn the battle to the gate, overthrowing the spiritual powers of darkness which have so long held the land enthralled. “I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them.”

The providence of God and the moving of His Holy Spirit never work independently of each other, and the hand of God is thus manifestly seen. We may consider, on the one hand, the terrible outward chastisement which China has suffered at the hands of her enemy, and, on the other, the many indications of spiritual awakening which have been accumulating during the past two or three years and especially of late.

When in 1875 the members of the Mission were led out in prayer for eighteen new workers—one for each of the nine then unoccupied provinces (4,370 for these provinces having been already given) the prayer was answered, but when the eighteen landed in China the prospects of occupation of new territory seemed almost darker than ever; following upon the murder of Marginy the attitude of the Chinese Government was bitterly hostile. But “prayer had not failed” and at length most unexpectedly the Chefoo Convention was signed and from end to end China was thrown open to the Gospel, not only now to travel but also to residence, by treaty. Having by this time learned something of the language, the eighteen were able to enter upon possession of the land. Here God’s Providence followed hard upon the Holy Spirit’s leading. Conversely, may we not at the present crisis look for a deep spiritual movement in the Church at home. “Many are convinced,” says the Life of Faith, “that a great wave of blessing is about to pass over our land.” We believe that one of the first results of such a movement would be the immediate liberation of very many for service in the world’s dark, heathen fields. “Other sheep I have,” said the Lord Jesus, “them also I must bring, and they shall hear My voice.” But how shall they hear without a preacher?

It has been a very great pleasure to welcome in our midst Pastor Holmgren, of Stockholm, the secretary of the Swedish Mission in China, the most influential of the “Swedish Missions associated with our own. Pastor Holmgren came from this country in order to be present at the Anniversary Meetings. At the preliminary meeting on the Monday evening we had from his lips a deeply interesting account of God’s gracious leading in connection with the formation of that Mission. On account of the pressure upon our space it has been necessary to hold over his address until next month. His visit has afforded many opportunities of arriving at a closer understanding of each other’s work. On another page will be found a brief account of Mr. Beauchamp’s recent visit to Denmark and Sweden during part of the time in Sweden he was accompanied by Pastor Holmgren.

The Anniversary Meetings of another year are now matter of the past, but we pray that they may be very fruitful in their issues. The presence of God was manifested in a very special way through the addresses of our missionary, as one who has been one of the chief centres of interest, and through the closing words of the Rev. Andrew Murray and the Rev. C. A. Fox. Mr. Fox’s address we hope to publish next month along with some others; our present number opens with Mr. Murray’s.

Although we have this month eight additional pages, we regret that it has been necessary to omit a number of interesting articles from the field.

Miss F. M. Williams book, “A New Thing: Incidents of Missionary Life in China,” containing an introduction by the Rev. J. Elder Cumming D.D., will be issued in the beginning of the month. The scene of the book lies in Eastern Szechuen, the province of the riots mentioned above, the city of Pao-ning being one of the chief centres of interest, and the city from which the title is taken, and indeed from which the whole book seems to spring is very significant at the present time: “Behold I will do a new thing; now it shall spring forth.” Although dedicated and addressed to young people the book will be read with even greater interest by those who are older. One rises from its perusal, braced in spirit, with a new insight into the details of missionary labour amongst the inhabitants of the million-peopled empire whose circumstances are so simply yet vividly depicted. We recommend it to the careful perusal of all who can realize the importance of the work and the need of魂.”

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“ Why should we not, under God, do a new thing?” It is a question which we feel to be the true one, not only to the Church at home but to the Church abroad. There is surely much need of the fresh and the new, the new spirit of dedication, the new power of consecration, the new energy and the new effort. May the Lord grant such a thing to all.
may quote the following sentences from Dr. Cumming’s introduction:

‘The following pages tell a missionary story which is sufficiently individual and distinct from others to deserve a permanent record. . . Few who begin will leave it unfinished. . . It tells a very blessed story of how work may be begun in the far interior of China (months away from any sea-port used by Europeans) how difficulties may be met; how Satan may be grappled with day by day; how the faithfulness of God may be proved, and the presence of God experienced; and how the foundation of a great work may be visibly laid by a small hand of ladies and gentlemen who live and work in faith. The names of Cassels, Beauchamp, Pophill-Turner, and Williams, with their wives, and with ladies whom we do not name, perpetually recur in these pages, to the encouragement of all who read . . . I commend it all to the power of His grace, and shall be much mistaken if this does not prove a book fruitful for good. ‘What seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen; for I will hasten my word to perform it.’—(Jer. i. 11-12.)’

A brief sketch of the Inception, Development, and Present Position of the China Inland Mission will be found in the appendix.

In Memoriam.—George S. Woodward.

The “home call” has been heard once more amongst us, and another of our beloved missionaries has gone to be “for ever with the Lord.” We cannot mourn for him; but for our personal loss, the loss to the mission field, and for the aching hearts left desolate we cannot but sorrow—but not for our personal loss, the loss to the mission field, and for the future of the inquirers who have longed to know the way. Failing him, one’s surroundings would be hard to bear or to understand. Praise Him! We both know that He cannot but do all things well. My wife is much better. The Lord is binding us together more and more in Himself, and I bless Him for such a precious treasure.

There is a big shower of blessings in store for us, and a broad place for our feet in His service. We may be well-refined just now, and be made more fit for His use. We cannot look back on much visible fruit in China, but ere long I pray the Master will find more in His garden.

As to myself, matters remain about the same; being of an active temperament the present weakness is a big test. I am packing little by little, and hope to have everything ready before my wife is able to leave. Dr. Douthwaite thinks she may change to a sofa on Sunday. We can only say, God bless the dear doctor; he has been a blessing and a comfort from the first; he is most practical and very tender.

I do pray that our leaving China may not cause much trouble. May the right ones be found for the Sanatorium, and may many come from England to make up for the two going home.

And now, dear Mr. and Mrs. Taylor, a word to say that we shall never be able to praise God enough for the C. I. M. We are leaving some—many—of our dearest and most helpful friends on earth, by leaving China. Never outside my home have I had such heart fellowship as in the C. I. M. It has been royal society. “You may rest assured as to what our testimony will be like it the Lord takes us to England. God helping us, I want to speak of three things in particular:

1) Whose property are we, body, soul, and spirit?
2) The China Inland Mission, and what I know, from practical experience, of it.
3) The business work; are you willing for anything, and do you understand the sacred link between such work and the more direct soul-seeking?

“The Lord be magnified!”

Had the Lord spared our brother to return home, he might have been the means of leading others out to the mission field; but as it never was his privilege as a returned missionary to plead for the millions of China, we would like to quote, in closing, words he once wrote in regard to the kind of young men wanted for the Mission:

“Men who are willing and longing to take God’s word as their soul’s best food; and as the sure and quickest guide to their feet, men who have found Jesus Christ, enough to satisfy their every desire, and know Him as their most real companion, through the Spirit; such as these will not fail from want of friendship and comfort in China.”

E. S.
Our Twenty-ninth Anniversary.

The meetings in connection with the Twenty-ninth Anniversary were the largest ever known. The presence of God was deeply realised. Ushered in by much prayer, not only in England but also in China, the assurance of blessing was early given, and prayer to a large extent gave place to praise and thanksgiving. The burden of our prayer was that God alone might be exalted, and that every eye might behold Him and every heart be made responsive to His will.

The Preliminary Meetings.

In the series of preliminary private meetings of Missionaries and others connected with the Mission, conducted by Mr. Sloan, our spirits came into fresh contact with the living God. His quickening word found its way into the deep places of our being, and in the liberty of His life-giving pre-

On Monday evening there was the usual preliminary meeting for prayer, to which all friends were invited. Pastor Holmgren, Secretary of the “Swedish Mission in China,” first addressed the meeting; Mr. Gracie followed with an address on the providence of God, through which a fresh interest in that Province was awakened in our hearts; Miss Williams gave the latest items of news from Sin-tien-tsi and Eastern Sich’uen.

Tuesday afternoon and evening.

A beautiful May day was Tuesday, the 28th, and three o’clock found us gathered once more in the familiar surroundings of the Conference Hall, Mildmay. Sir George Williams again presided, and in his opening address called attention to the hopefulness of the present outlook in China.

Speaking of changes in China and the Mission, Mr. Theodore Howard, our Home Director, referred to one which he greatly regretted, namely, the retirement of Mr. Broomhall from the Secretarieship. Mr. Broomhall had not, however, with-
In the presence on the platform of two of the members of the “Lammermuir” party, Mr. Williamson and Mrs. Baller, we saw God’s gracious answering of the many prayers offered for those missionaries who were weak in body, which had been one of the marked features of the gatherings of the preceding week. Mrs. Baller’s strength had that morning been suddenly and unexpectedly renewed.

The plan of both the afternoon and evening meetings was the same: first, the opening addresses and the business, then a series of ten-minute missionary addresses, and, finally, deeply spiritual and powerful applications of the underlying principles.

The Missionary programme was a varied one. From Kiang-si, on the Great Plain of China, and Shan-tung, the sphere of the final operations of the recent war, we passed with the different speakers through the more mountainous province of Chih-li, in the distant north, to two districts in Shen-si, far in the interior, and then to beautiful Si-ch’uen on the borders of Thibet, and to the chief city affected by the recent serious disturbances; thereafter returning eastwards until we reached Kiang-si, with its great developments of women’s work, and finally Cheh-Kiang, on the coast, the cradle of the mission. The whole of the remaining Provinces of the Interior were doubtless also represented by the other missionaries on the platform—with two notable exceptions, Hu-nan and Kwang-si, which still remain without a single resident Missionary.

What a body of silent testimony to the unutterable needs of China, and mute appeal, was thus concentrated upon that platform! How deep and terrible the cry from distant millions perishing in their sins which could find but faint expression in the few passing minutes allotted to each speaker! The awful realities of life, too great for many words, ever pass in symbol and in parable before men’s eyes. Happy they who can discern their meaning.

Strangely forcible were the words spoken by these representatives of the band of living witnesses which now compasses the land about, for the shout of a King was also among them—the anticipation of the final victory: “Cry out and shoul be the inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.” “The Lord in the midst of thee is mighty.”

Equally varied were the spheres and methods of work. There were those who had taken part in the deliberations of the Council in China, assisting in the guidance of the operations of the Mission; there were Superintendents of Provinces or portions of Provinces; there were those who had been in the work from the beginning, who had borne the heat and burden of the day; there were representatives of women’s work on the Grand Canal, and in its special developments on the Kwang-sin river; while the early pioneering of new missions, and later of vast districts of these Provinces; the more settled work of forming and extending churches and awakening and directing native energy; the healing of the body in true combination with the healing of the soul; each had its exponent or its representative. There were those who, after years of faithful toil, had so far seen but little of the fruit from their labours; there were others to whom it had remained without a spokesman through the much-work on the Grand Canal, and in its special developments we have not space for more than the most casual reference to these.

On one point, however, there was a remarkable unanimity of testimony, namely, the growing importance of the native Church of China. The fact that much of the work in China was being done by our Chinese brethren and sisters themselves, and that many of them were filled with joy and with the Holy Ghost is a deeply significant one. In Dr. Parry—under whose leadership a number of evangelists and other native workers have been developed and sent forth—the Chinese church found an advocate whose pleading, through the Holy Spirit, sank deep into our souls. Mr. Huntley had also a wonderful story to tell of native work.

As a voice from the dead to her English sisters came the dying words of Mr. Orr-Ewing’s beloved wife—“I should like to stay for the sake of the Chinese women.” Mr. Williamson appealed to young men.

Referring to the wonderful days in which we lived, the Rev. C. A. Fox spoke, in the afternoon, of opened doors on every hand, a marvellously opened Bible in 300 odd languages, and “a strange openness about the heavens”; and as he proceeded the heavens were indeed opened above us; our ears caught something of the ever-nearer music of the approaching triumph and consummation of all things in Christ, and before our eyes there passed some vision of the glory of the Lamb once slain, but now at God’s right hand waiting until His bride shall have made herself ready to share with Him His throne for ever. How sad to think that, while all else was thus opening up before His approaching advent, so many Christian hearts were still practically closed against Him. “Behold I stand at the door and knock: if any man hear My voice and open the door, I will come in to him.”

The great gathering which filled the Conference Hall on Tuesday evening was in a deeply responsive mood, prepared of God for the intensely keen and faithful, and yet loving words which fell, in conclusion, from the lips of the Rev. Andrew Murray. What response was to be made to the missionaries ere they returned in our name to do our work? And what response should we give to God when He asked from each one of us—whether in China or at home—the entire sacrifice of all we possessed? To give ourselves to God in any other way was an impossibility. And as the speaker took up and rang forth in that still hour the words in which one now in China found both light and expression of her inmost soul’s experience as the anchor was weighed and the last ties with Europe severed—“All’s clear, now, sir; all’s clear!”—our own being’s depth was moved, and from many a heart there must have echoed back in that wonderful hour of God’s enabling, perhaps as never before, the unutterably glad response, “All’s clear now—all’s clear! There would be room then for that ‘fresh filling with the Spirit, which should make us all, and always, on fire for souls’” (the speaker quoted the words from Mr. Hudson Taylor’s letter), and for the working out of all God’s holy purposes.

Silently, with prayer, this memorable meeting closed, and with it another Anniversary. Soon Time with its recurring seasons will be no more. Let us work while it is called TO-DAY.

CAST THY BURDEN UPON THE LORD.—Miss Hunt, Tsing-kiang-p’u, relates how wonderfully God has undertaken for one of the inquirers in a case of difficulty. This man, Chao, who, with his mother, burnt his idols a few weeks ago, had a son about sixteen, who was apprenticed to an incense maker; what could he do? They had very much prayer about it, the other Christians joining also, and God has heard and answered! Last week the lad’s master brought him, and said that as trade was so bad he possibly take the boy back and let him be released from his engagement? You may imagine the man’s delight. “Truly,” said he, “it is God’s grace.”

* We hope to publish a full report of this address and also some others next month.
Anniversary Meetings.

(Continued from p. 92.)

THE EVENING MEETING.

Mr. Theodore Howard, Home Director, took the Chair.

Prayer was offered by Lord Radstock.


Missionary Addresses were delivered by Messrs. Williamson, Orr-Ewing, Botham, Dr. Parry, and Miss Oakeshott.

The Home Director's Address.

Beloved friends, I have, for a moment or two, to speak to you to-night about some changes in the work of the China Inland Mission. We do not like change, and yet, in this world of change, changes are always coming over us, and some of us, when we are satisfied and happy, do not think that change can be good; but it is not a question of our will or our thoughts, but God's will for us and God's thoughts concerning us. We want to realize daily and hourly in all things that we are in His hands, and to seek from Him the grace that we hourly need, in order that these changes, whatever they may be, may be for His glory.

Now the great change that I have to speak about to-night is that our beloved brother, Mr. Broomhall, has retired from being Secretary of the Mission, after twenty years, as I said this afternoon, of loving, earnest, true, and faithful service for his Master in connection with the work of the China Inland Mission. And I also want to repeat what I said before, namely, that I have felt it one of the greatest privileges of my life to be for many years connected with him in this work, a work done so ably that I felt a vast burden taken from off my shoulders. Now he retires with our love, and our fellowship, and our prayers, and we know that whatever work he undertakes for his Master, the Master's blessing will rest upon it.

And then I have also to—shall I say—in introduce to some of you our dear friend Mr. Sloan? Mr. Sloan went out to China as a missionary, and he had no thought whatever of anything but remaining in China. But it pleased God in His providence to bring him home to assist in the work of the Mission here, and he is now our loved and honoured Secretary. I ask, both for our beloved Mr. Broomhall and for Mr. Sloan, your prayers, that the need of each may be fully and abundantly supplied according to God's riches in glory by Christ Jesus. And I do want to say with regard to our dear brother, Mr. Sloan, and others who, like him, are engaged in what I may call the business work of the Mission, who are serving tables, as we may consider it, that while they thought that they were going to devote their lives to preaching the Gospel to the heathen, the Master has found some different work for them to do. There is often before my mind that blessed record of the life of Stephen. I think we men of business would get on badly if it were not for that. For the business work of missions in early days those who were wanted were full of the Holy Ghost and of power. Do we sometimes think that it is only the missionaries that need to be filled with the Holy Ghost and power? I believe that everyone connected with any part of God's service anywhere needs that fulness. I believe that no servant of God can get on without it, and that the reason why some of us are so poor and so weak, so feeble and so unfruitful, is because we do not obey the command of our God; we are not filled with the Spirit.

Now, beloved friends, it is not for me to-night to occupy your time. We have those to speak to us who, in the providence and love of our God, have seen work in foreign lands, and can tell us what that work is, and we have a beloved, honoured brother who has come to stir up your pure minds by way of remembrance. May God's Holy Spirit preside at this meeting to-night. May He fill every heart with His own power. May we be brought nearer to our Lord, more into sympathy with Him. Then we shall have more sympathy with His servants and more sympathy with mission work, and the work will prosper.

Oh, dear friends, what we want is that there may be a great outpouring of blessing, and to this end, that we may lie low before our Lord, confessing our sins, our failures, our shortcomings, but looking to Him and expecting great blessing from Him. Do not let us look at the past, and think how great things we have done. We have done nothing. God has "done great things for us, whereof we are glad." God is waiting and ready to do above all that we can ask or think, if we will let Him. It is who hinder. Oh, why do we get in His way, instead of standing out of His way and letting Him do His own blessed work as He will and where He will; and if He pleaseth to use us to Him be the glory.

There are just two texts which I want to read to you—they have been much on my mind, and you will understand why. One is this: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." We have a great High Priest that is passed into the heavens, Jesus the Son of God. And the other: "This Man, because He continueth ever, hath an unchangeable priesthood." Our High Priest before our God is the unchangeable One "the same yesterday, to-day, and for ever." "Let us therefore come boldly, here at home; and let God's beloved missionary servants in foreign lands, let all of us, and all connected with this work, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Dear friends, when is our time of need? My time of need is every moment of my life. And for each moment there is the promise of mercy and help; blessed be His Name. Now we have that mercy and that help to-night, and we believe that we are going to realize it.

I am now going to ask dear Mr. Sloan to read, or rather to refer to, a letter from Mr. Taylor which has been written to us, and which will appear in extenso in "China's Millions," and also he will, as our Secretary, make any statement that he thinks right.

In his afternoon address Mr. Howard also referred, in the following terms, to the new Offices and Missionary Home. "I mention another change of which you are all aware—the change to the new Offices and Home for Missionaries on furlough at Newington Green, behind Ingleby House. Those of you who have not seen the building will no doubt be interested in seeing it. It is a good building, to do, I trust, a good work, and I earnestly ask you, dear friends, to pray that evermore it may be filled with the glory of God. Without Him, without the blessed Master, we can do nothing there or anywhere else; but He is with those who trust Him, and will be with them to the end."

A Retrospect and an Appeal.

THE REV. JAMES WILLIAMSON'S ADDRESS.

It is in great physical weakness that I attempt to address you to-night, and therefore I cast myself on your sympathies and prayers that God may give me a word of testimony to His goodness. It is now twelve years since I was privileged to attend one of the Anniversary Meetings in this hall. It was, I think, the first meeting held in the large hall, and
I am glad to find myself here again, and to find the hall much fuller than it was on that occasion. Twelve years ago in September the last familiar form that faded from my view, as the tender left the steamer, was that of our ex-Secretary, dear Mr. Broomhall, and here I desire to give my testimony to my appreciation of the services which he and Mrs. Broomhall have rendered to me and my family during these long years in which Mr. Broomhall has served the Mission. We all owe him a deep debt of gratitude, and now that he has retired from the Secretaryship those of us at home on furlough look forward to happy fellowship with him in his retirement, perhaps more than at the time when the great pressure of duties prevented us from having that personal fellowship with him which we could have desired.

RETROSPECT.

It is twenty-nine years ago to-day since a party of us set out upon that memorable voyage in the Lammermuir. I need not enter into any particulars with regard to the early years of the mission. I would refer you to that story so ably written by Mrs. Howard Taylor, as contained in the two volumes, which brings the history up to date. I merely wish to say that I cannot tell how much I owe to God for the privilege of intimate fellowship with the honoured founder of the Mission, Mr. Hudson Taylor, during the first seven years of the Mission, before being obliged to return to my native land for a season. During the greater part of those seven years I was intimately associated with him, and knew a great deal of the inner life and of the pressing burdens which were often thrown upon him. It was an education for which I bless God. I bless God, too, for the life and for the example of such an honoured servant. More recently it has been my privilege to meet him, not so intimately in family life, but in council, when the affairs of a large mission extending over all those provinces which you see marked on the map, and many important questions involving the progress of the work, and also the welfare of the workers, had to be discussed. And there I was remarkably struck with the fact that, notwithstanding that our brother's natural eye may be somewhat dimmed and his natural force abated, his mental power and grasp of the situation, his ability to take in all the details of the work in the stations of those distant provinces, and his Christ-like personal sympathy with every worker in all their varied circumstances, even in those remote stations, all these remained as strong as ever.

And now at this time, when we would have rejoiced to have him here with us, let me commend him and his wife to your prayers, as he has resolved, at the call of duty, to remain in China; and also in view of the approaching hot season, let me commend him to your sympathies and prayers, that he may be sustained at this time.

With regard to the work, it is not my purpose to say much, for I have not strength. During the past eleven years I have been in very settled labour among the older stations in the province of Cheki-Kiang, having the oversight of three large districts or counties, and the district cities of Fung-hwa, Ning-hai, and Tien-t'ai. The work there during a long period has been so bountifully supplied our every need, and a debt of love to my dear brethren and sisters who have taken up the work, show that in these stations, which seemed so long barren, God has worked in a wonderful manner, and had I time and strength I could give you wonderful illustrations.

APPEAL.

I feel it laid upon my heart during the months that are left to me to make an appeal. I remember that, when I was a youth in my teens, during the Crimean War, I was very interested in the progress of that war, and in the sufferings of our soldiers in the Crimea. In the northern town on the east coast of Scotland where I lived, there happened to be a fair twice a year, at which the country people used to assemble, and I can well remember how these were attended by numbers of men wearing Her Majesty's uniform, who had come from the seat of war. Some bore the scars of conflict, and they had medals on their breasts. They were looking round for men to take the place of the fallen. They passed me by, however. I was young and strong, and I was growing, but I was beneath the standard; I was not tall enough for Her Majesty's Service. A few years later, while I was yet careless and godless, but still attending the means of grace, a gentleman of the South American Missionary Society gave an address one Sunday afternoon, in the church which I was attending, on the history and condition of the degraded heathen of Patagonia; and he said, "Is there a young man here who will go and tell the story of redeeming love to these poor, degraded heathen?" Careless, indifferent, and sceptical as I was then, that appeal spoke to me in a double way: "You are not the man," it said, and also "You might be the man." Soon after that it pleased God in His mercy to reveal His Son to me, and that address came home to my heart, and I was led to resolve that, if God opened up the way, I would go forth to the contest.

When I appealed to my pastor (a minister of the Free Church of Scotland, who had been used of God to bring many to Himself, and who was the means of my conversion) he looked at me, and said, "Oh, no, you cannot think of going to the mission field. It is difficult for us. It is only the most choice whom we can send out to the mission field. It is far beyond your reach. There is plenty of work at home." Again I was beneath the standard. Seven years had passed away, and there was no opportunity now of growing up to the standard of height required for Her Majesty's Service. But had any of those recruiting sergeants taken a tape-measure, and measured me round the heart, they might have found a pretty good size there. Round the heart there was just about as much girth as in the case of some of their six-feet men. Now, the China Inland Mission lowered the standard as far as college education was concerned; but, thank God, it did not lower the standard so far as grace was concerned, nor so far as the heart was concerned; and I trust that that standard will always be maintained—supreme love to God—love
to the Lord Jesus Christ, and to all who love Him, and love to all those degraded ones for whom Christ died.

And now, dear friends, I appeal to-night. The Lord Jesus Christ appeals to young men and to young women here to go forth. *Rock, when wilt thou open?* was the cry of the dying Jesuit. That rock has been thrice struck in God's providence, and at the present moment the debris is lying all around. How far that rock has been opened by this late war we do not know, but we know that already the country has been opened in a new way. You will hear through others what God is doing, and you can see from that map what He has done; and now I appeal to you to go forward and possess the land.

**Lives Laid Down.**

**Mr. Archibald Orr-Ewing's Address.**

I did not think, dear friends, when I addressed this meeting about three or four years ago that I should so soon again be in your presence, and my mind goes back to the previous occasion on which I was in Midmaya, when, one Sunday evening before leaving for China, I had an opportunity of saying a few words in the gospel-meeting here. Looking back over the way that God has led, one is impressed with the truth of these words: "My thoughts are not as your thoughts, neither are your ways My ways, saith the Lord," and that we ourselves, could we go back those years and take our stand as we were then, would never have anticipated that a few years merely would close and that we should find ourselves again in your presence. But it is very blessed to think that God's thoughts are not as our thoughts, and His ways are not as our ways. His ways are higher than our ways, and I feel that in China what we want is to get into the mind of God.

I have been in the province of Kwang-si. You see it there on the map. It is just above the province of Kwang-tung and south of the province of Hu-peh. A fortnight after my last arrival in Shanghai from England, Mr. Taylor asked me if I would go and visit the various stations of that province, and finally he asked me if I would undertake the work of superintending the labours of the servants of Christ at work there in connection with our Mission. Finding that God very absolutely confirmed the call to this work, I agreed to undertake it, and God has in these three years and a half enabled me to see wonderful things of His working in that province.

I want to tell you something of what I have seen of the Holy Spirit's work in the lives of the Chinese.

While sitting on this platform and turning over one thing after another in my mind, I have been wondering in what direction I could say that God by the power of His Holy Spirit had not been manifesting His presence and His power in the lives and hearts of the Chinese.

If you want to know of a native pastor, I can tell you of one that I have in my mind's eye to-night. I think I should have to search London to find very many who deny themselves more than this man does, or who really lay down their lives for the brethren as this man does. Let me tell you something of his life. If there is no one else to do the work, he takes the broom and sweeps up the chapel himself; then he gets a few men in to hear him tell the Gospel. When he comes to a village where there is a native Christian belonging to the scattered church that he shepherds, he never forgets to go and visit him. I have accompanied him several times on these pastoral visits. He is not a great preacher, but he is really a pastor, and he lays down his life for these friends.

If you want an evangelist, I can tell you of a man who is an unpaid worker. He was a little more than fifty years of age when he gave over his farm to his second son. The eldest son was already an evangelist, though receiving very small wages. And this was the way he used to evangelize. I have had him with me on my journeys. If he saw a man in front he would hurry after him, in order to tell him of the true God, and of Jesus Christ, who died to save sinners. And I used often to notice how if he saw a man behind he would wait for him in order that he might meet him and tell him about worshipping the true God. Crossing with me in the ferry-boats, he would seize the opportunity of offering books for sale, and, though an unpaid man, he sold more books and Testaments than many of the catechisers. He was always coming back for more books, and would sometimes pay for them out of his own pocket. I could tell you of other men, but I am only citing instances to-night, and have not time to give you many. Perhaps you say these are special cases; but these are men whom God by the working of His Holy Spirit, and by His infinite grace, has raised up.

I want to tell you more about this man, for he not only evangelizes, but cares for the native Christians. We have heavy rains sometimes, and I have seen a river rise perhaps forty feet in a very short time. This man happens to be better off than most of the others. In the time of one terrible flood there was a man who had a family of twenty-two mouths (as the Chinese say), his son and daughter-in-law and grandchildren all depending upon him for food. Afraid that in this large home they may have no food, what does this evangelist do? When the water is at a tremendous height, he goes to them in a boat at the risk of his life with a good deal of rice. And not only does he care for the people in that way, but on the Lord's day, when it is still raining and the people cannot come across to the church to worship, he gets his boat again and goes round, pushing the boat up and down the river with a pole, gathering people from this house and that, and bringing a large company of them to worship. Here is an evangelist who spends both his money and his time and does not get any pay. Do you believe in the reality of Chinese Christians? I do; and that is just one sample. I have not time now to tell you of others.

I want to make an appeal to you to-night, dear friends. God has brought me through terrible trial since I was with you last, and it is a voice from my dear wife's deathbed that I want to give you. I had a letter from one of the sisters in China the other day. She said, "Will you not come out to China as soon as you can, because God has given you the confidence of the native Christians, and we do long to see you back again? Will you not bring out a number of workers with you when you come?" And this has thrown my thoughts back to my dear wife's deathbed. When she was lying there very weak and faint, and I asked her whether she would like to go and be with Jesus, one thing she said was, "I should like to stay for the sake of the Chinese women." Oh! sisters, there was one whom Jesus was calling to go and be with Himself, and she wanted to stay for the Chinese women. How is it with you? Will you not go to those Chinese women? Here, again, is a lady worker who says that what we need is sisters for the work. Oh! will not some of those who give up their lives, perhaps to fashion, or to dress, heed this? Is there an ungodly one here who lives for such empty things? Or perhaps there is one who has a little Christianity, but who gives her life to the world, as I used to do. Oh! will you not hear this appeal from one who laid down her life for the Chinese women, and who, when she could no longer serve them, still longed that she might do so. May God implant in you a desire to bring these women to Jesus who shed His precious blood for you, and may God, by His Holy Spirit, lay it upon your heart until he opens your way and leads you forth.
China Inland Mission.

**GENERAL SUMMARY OF CASH ACCOUNT FOR 1894.**

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<td>Stationery, Postages, etc.</td>
<td>16</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Medical Expenses</td>
<td>7</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td><strong>Probation Home, Men's (&quot;Inglesby House&quot;):</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rates, Taxes, and Repairs</td>
<td>45</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Coal, Gas, Water, etc.</td>
<td>80</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>Special Donations towards Housekeeping Expenses</td>
<td>43</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td><strong>Probation Home, Ladies' (41 and 41A, Pyrland Road):</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rent, Rates, and Taxes</td>
<td>121</td>
<td>18</td>
<td>0</td>
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<tr>
<td>Gas and Water</td>
<td>18</td>
<td>13</td>
<td>8</td>
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<tr>
<td>Special Donations towards Housekeeping Expenses</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£638</td>
<td>5</td>
<td>8</td>
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## III. Outfits and Passages Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outfits and Passages to China</td>
<td>2,148</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>Shipment of Baggage, Travelling, etc.</td>
<td>63</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£2,211</td>
<td>7</td>
<td>9</td>
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## IV. Home Department Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rents, Rates, Taxes, Repairs, Caretaking and Insurance of Nos. 2, 4, 6, 8, and 10, Pyrland Road</td>
<td>433</td>
<td>16</td>
<td>8</td>
</tr>
<tr>
<td>Furniture, etc., for No. 10</td>
<td>90</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Gas, Water, and Coal</td>
<td>89</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Payments to Secretaries, Clerks, and Office Helpers</td>
<td>1,015</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>Office Stationery and Sundries</td>
<td>44</td>
<td>10</td>
<td>10</td>
</tr>
<tr>
<td>Postages, Telegrams, and Carriage</td>
<td>66</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Bankers' Charges</td>
<td>6</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td><strong>Expenses of Meetings:</strong></td>
<td>£2,594</td>
<td>14</td>
<td>4</td>
</tr>
<tr>
<td>Travelling, Printing, Stationery, Teas, Postages, etc.</td>
<td>297</td>
<td>15</td>
<td>11</td>
</tr>
<tr>
<td>Paid to Sales Department, and acknowledged in the Books of Mission, for &quot;China's Millions&quot; supplied free to Donors</td>
<td>480</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Missionary Boxes</td>
<td>26</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>Incidental Expenses</td>
<td>38</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£2,594</td>
<td>14</td>
<td>4</td>
</tr>
</tbody>
</table>

## V. Building Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ground Rents of &quot;Woodlands&quot; and &quot;Percy Lodge&quot;</td>
<td>37</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Repairs to &quot;Woodlands&quot; and Newington Green Property and Insurance</td>
<td>57</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Legal Expenses</td>
<td>16</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td><strong>On Account of New Building at Newington Green:</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Builder</td>
<td>6,100</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Heating Apparatus and Plumbers' Charges</td>
<td>262</td>
<td>17</td>
<td>11</td>
</tr>
<tr>
<td>Architect's Charges</td>
<td>472</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Clerk of Works</td>
<td>191</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Interest on Advance for Missionary Home</td>
<td>113</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£7,251</td>
<td>9</td>
<td>3</td>
</tr>
</tbody>
</table>

## VI. Superannuation Account

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Capital, £4,000; Accumulated Interest Invested, £417 8s.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allowances to Retired Missionaries</td>
<td>140</td>
<td>12</td>
<td>0</td>
</tr>
</tbody>
</table>

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

(Signed) Arthur J. Hill, Vellacott & Co., Chartered Accountants.
### CHINA'S MILLIONS.

#### ABSTRACT OF CHINA ACCOUNTS.

Fr. Disposition of Funds Remitted from England, America, and Australia, and Donations received in China during 1894.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>General and Special Accounts:</td>
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<td></td>
<td></td>
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<tr>
<td>Remittances from England—Nov., 1893, to Nov., 1894—</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Funds for General Purposes of the Mission</td>
<td>£11,910 0 0</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Special Donations</td>
<td>5,798 6 11</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>*£18,708 6 11</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>£18,708 6 11, produced at current Rates of Exchange</td>
<td>18,812 35</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donations in China and Receipts from America and Australia, (except 20,10d. £6,402 6s. gd.)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>From Rents, Exchange and Interest Account (= at 2s. 10d.</td>
<td>44,059 10</td>
<td></td>
<td></td>
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<tr>
<td>£135 11s. 6d.)</td>
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<tr>
<td>=</td>
<td>932 98</td>
<td></td>
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<td></td>
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<tr>
<td>Tls. 193,580 28</td>
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</tbody>
</table>

*Note.—This Amount includes the sum of £2,357 11s., remitted to China during November and December, 1894, which was not acknowledged in the 1893 Cash Account. On the other hand, it does not include the sum of £1,678 16s., remitted to China in November and December, 1894.*

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 they are duly accounted for, with the exception of the items referred to in the above note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

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### LIST OF DONATIONS IN CHINA AND RECEIPTS FROM AMERICA AND AUSTRALIA, 1894.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>3</td>
<td>10</td>
<td>28</td>
<td>45</td>
<td>72</td>
<td>99</td>
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<td>4</td>
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<td>29</td>
<td>10</td>
<td>28</td>
<td>45</td>
<td>72</td>
<td>99</td>
</tr>
</tbody>
</table>

*It will be observed that the balance on hand, as shown in the above Abstract of China Accounts, is large, viz., Taels 37,047 41. Lest this should lead to a misunderstanding on the part of our friends, we desire to inform them that, with the exception of Taels 22 30, the whole of this balance is on special account, and can only be used for the particular purposes specified by the donors.*
fully Surrendered.

TIDINGS FROM THE S'I-GAN PLAIN.

BY ALFRED BLAND, MEI-HIEN.

With a recent visit from Mr. Redfern we shall ever associate an event which has caused our hearts to rejoice—an influential family of the name of Li having put away all idolatry, and better still, we are assured that Mrs. Li, the leader of the family, has received Jesus into her heart and home. She is just full of joy, praise, and thanksgiving. These people, with one or two others, have long been interested in the Gospel. They are the friends who so kindly entertained Mr. and Mrs. Botham in their house when visiting this town for the first time some three or four years ago. That the Lord Himself has been working in their hearts ever since is evinced by the fact that the visits of any foreigner to this place have been unusually few and far between, there being, so far as I remember, two visits only since the time the little house we now occupy was rented two years ago.

Last summer I made a short stay, but left with the conviction that the Lord was leading two or three of these people into the light of the Gospel, one man, also named Li, having become so far convinced of the truth of the words he had heard from Mr. Botham as to have severed his connection with a temple in which he had served for some years.

In December last I took up residence here in company with Mr. Stevens, and we rejoiced to find that these friends had made real progress. We also received much kindness at their hands; if anything was required, or any repairs needed about the house, they helped us willingly. The man Li (commonly called Li-ta-ko by the natives—Brother Li) came right over on our side, whilst the Mrs. Li mentioned above was also never ashamed of being identified with us, going so far as to bring regularly a number of women with her to the Sunday services.

THE HOUSEHOLD GODS WERE NEGLECTED, even at Chinese new year; indeed, she expressed her desire to see them done away with altogether.

Mr. Redfern spent a Sunday with us at Mei-hien, and preached to some thirty men and women assembled, whilst Mrs. Li for the first time ventured to pray in public. Later Mr. Stevens and Mr. Middledon accompanied us.

By a happy coincidence it had been arranged for Mrs. tornvall and Miss O. Olsen to come over. They arrived the same week, and are still here, the guests of the Li family. Mrs. Li has been much blessed and helped in consequence, whilst, on the other hand, our sisters are taken over to see her numerous friends both in the town and country; nor is she ever ashamed to speak plainly of her hope and joy in the Gospel.

A FRIENDLY EX-OFFICIAL ON THE S'I-GAN PLAIN AND HIS SON.

No wonder Mr. Redfern left next morning truly grateful. For three years he had laboured with us in the district, leaving just as the first house was given to us. Then another three years, and he is permitted to revisit us, and together we see something of the blade and ear springing up, the result of those six long years of sowing and waiting. To God be the glory.

Every idol that is left is a cause of joy; every idol out of our hearts is a cause of praise, and the precious message of the Gospel is being spread to others. The dear woman was prepared to follow the Lord at all costs. Husband and son were nervous as to what people might say, but eventually, at our suggestion, they agreed to our having a service in the house in the evening. Mr. Stevens and Mr. Middleton acceded to.

First of all, we had a little conversation with the various members of the family, afterwards a meeting together, then a few more minutes of suspense, in which Mrs. Li urged father and son to take the step, and in the end Jesus conquered. Oh, what a victory! Scrolls, idols, ancestral tablets, the wooden frame upon which the kitchen god was posted, and other things—

ALL WERE BURNT TO ASHES.

Mrs. Li was full of blessing, realising that the Lord had now taken possession of both home and heart.

Li-ta-ko also received definite blessing at that time, also my servant (formerly Mr. Botham's). He, too, has put away all idolatry, and seems bright and earnest.

A FRIENDLY EX-OFFICIAL ON THE S'I-GAN PLAIN AND HIS SON.
Recent Baptisms.
REPORTED IN VARIOUS LETTERS FROM SHANGHAI.

Si-ch'uen, Ch'ung-k'ing ... ... Jan. 5 3
" Sin-tien-tsi ... ... Feb. 17 5
CHEH-KIANG, Bing-yae (out-station) ... ... 3 4
" ... ... ... ... Mar. 3 2
" Shao-hing ... ... Feb. 24 6
" (out-station) ... ... ... ... Mar. — 15
" Sin-chang ... ... ... ... ... ... 8
" T'ai-chau (out-station) ... ... ... ... 3 1
" ... ... ... ... ... ... 21 2
" Wun-chau ... ... ... ... ... ... 3 1
" ... ... ... ... ... ... 31 4
KIANG-SI, Kwei-k'i ... ... Feb. 8 5
Total ... ... ... ... ... ... 109

North American Anniversary.

A GOODLY company of friends interested in the progress of the work in China, gathered on the occasion of the Annual Meetings of the C.I.M., at Toronto, Canada, on the 26th April last. Mr. Henry Frost, Home Director, was absent, but now in China for a short time.

The Chairman, HENRY O'BRIEN, Esq., having spoken some words of exhortation and encouragement, the Report was presented, and, well-laden with good things, it furnished abundant reason for praising our God for His faithfulness and goodness. The highest number of workers heretofore sent from North America in any one year, was comprised in the band which went with Mr. Hudson Taylor in 1888, numbering fourteen missionaries. But not only had twenty missionaries gone forth during 1894; with the accession of workers came an increase of gifts for their support. In 1893 the income had been £4,164, while during the past year it amounted to £5,502, or over £1,338 more than the previous twelve months. The circulation of the North American edition of CHINA'S MILLIONS had considerably more than doubled.

After referring to the hopeful outlook indicated in the Report, the Rev. R. P. MACKAY said that we, as disciples of Christ, all had a duty to perform. CHRIST said of us: “Ye are the light of the world,” “the salt of the earth.” Light was the enemy of darkness, and salt the enemy of corruption. When we passed out of life, if people said anything at all about us, perhaps there was nothing that we would like better to have said than “That man was like salt in the earth,” or “like light in the world.” Our sympathies must extend throughout the world. The Rev. J. McCarthy, Miss A. Horsburgh, and Mr. Geo. Duff, of the C.I.M., then addressed the meeting.

The Rev. F. A. STEVEN expressed his thankfulness that there were six on the platform who evening before, in continuing in their home surroundings, had gone forth as messengers to bring the light of the world,” “the salt of the earth.” Light was the message of ransom. Perhaps there was nothing that we would like better to have said than “That man was like salt in the earth,” or “like light in the world.” Our sympathies must extend throughout the world.

The meeting was closed by singing the hymn, “Where are the Reapers,” and fervent prayer, led by the Rev. Dr. Parsons.

SPIRITUAL AWAKENING IN HO-NAN.—Sunday is a very busy and happy day (Mrs. Talbot writes from She-ki-tien). The women and children gather early, and we teach them till the time of morning service. These morning services have been crowded just lately; indeed, we have been obliged to keep some outside, there being no room. We have had a gallery made for the children, which seats about forty to fifty little ones, and it does rejoice our hearts to see how these little ones love to come to the services. The gallery has been packed quite full for two Sundays now. The men and women have been coming in good numbers too. Mr. Coulthard has been specially helped by the SPIRIT'S power, and has reached the hearts of the men and women in a remarkable way. The afternoon services have been regularly attended, too, by all our women and children, and we feel there is an evident spirit of enquiry existing among the people. “We would see JESUS!” seems to be the cry of many just now; and certainly there is no joy so great as that of showing them “CHRIST, and Him crucified.”

Notes on Books.

Medical Missions: Their Place and Power. By the late John Lowe, F.R.C.S.E., Secretary of the Edinburgh Medical Missionary Society. With Introduction by Sir William Gull, K.C.M.G., etc. Fourth edition, with portraits. This Book was written to supply a felt need for a systematic handbook on Medical Missions. It is still the only book in this country which thus fully deals with this important subject. The opening chapter on the Divine Method is of exceptional interest to all students of God's Word from the Missionary standpoint. But though the ethical side of the subject is fully dealt with, there is not wanting practical teaching. Any race of native Missionary Medical Missionaries, some now at rest, but many still in the field, which gives to the book the glow of life which characterises the pages throughout.

The Real Chinaman. By Chester Holcombe, for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Pekin. (Hodder and Stoughton. 7s. 6d.) This is not the caricatured Chinaman with whom alone the average public is familiar, but the genuine son of Han, delineated with a masterhand by one who knows all his faults and foibles, yet who delights in the spirit of his lovable and truthful character. The author, who, while displaying a keen sense of humour, never condescends to ridicule, has made during recent years, to show the forces at work there and advocate certain reforms. The writer's acquaintance with his subject began thirty years ago. He appreciates the Chinese people, and states their arguments fairly. His point of view is that of a man of the world keenly alive to the interests of British trade. His main suggestions are three in number:—First, the opening up to steam navigation of the West River, which rises in YUN-NAN, and joins the Pearl River near Canton; second, an extension of the Imperial Maritime Customs system to other branches of the administration as the best remedy for the corruption and nepotism of the Chinese officials; and thirdly, the placing of restrictions on the residence and movements of missionaries in the interior. In the latter part of the book the writer reviews the anti-missionary—rather than anti-foreign—standpoint. But though the ethical side of the subject is fully dealt with, there is not wanting practical teaching. Again this book, tho' a work of fiction, is well illustrated from photographs, and shows the reasons given by the Chinese for their attitude towards missionaries. These reasons are mainly directed against the emissaries of Rome, and none of them can be truthfully urged against work conducted on lines like those of the C.I.M., for example, except so far as women's work is, in itself, contrary to Chinese notions of propriety, and the gospel cannot compromise with ancestral worship.

Chinose Characteristics. By Arthur H. Smith, for twenty-three years connected with the American Board's Mission in China. This work reproduces the substance of a series of letters to a Shanghai local paper, and contains much interesting matter illustrating the salient peculiarities of the Chinese race. The author has come closely in contact with the people for many years, and analyses their character with much ability, especially as regards those features to which among Western nations it is hard to find any analogy. The book is well indexed, and illustrated from photographs. We recommend it to any one with the terrible mire of all-pervading insincerity, mutual suspicion, and cruelty to the defenceless in which the Chinese wallow with cheerful indifference, and on the other hand with the latent energy of the race and the marvellous vitality of their institutions.
In order to economise our very limited space we shall group the various prayer meetings together as far as possible.

The recent expositions of the first chapters of the Book of Acts, setting forth, chiefly, the Holy Spirit and His work, have been peculiarly helpful. Referring (on May 18th) to the words "The Holy Ghost by the mouth of David spake" (Acts i. 16) our true place is discerned between the special signs which accompanied the first outpourings of the Spirit and the actual filling itself. To be filled with the Holy Ghost was the essential thing; it was a mistake to strive after a repetition of the particular sort of signs given at Pentecost. And once more, with the consideration of Peter's sermon and the terrible contrast there drawn between God's estimate of Christ and that entertained by the Jews, and the results which followed, the simplicity of the following truth seemed fresh to suffuse our whole being with light: That whenever we were at one with God in His estimation of Christ (and therefore of ourselves), that very moment the Holy Ghost would fill our hearts, even as He filled theirs.

To return to May 18th—Never before his last visit round the stations of Kiang-si with Mr. Frensen, said Mr. Orr-Ewing, who was present with us, had he seen the Chinese worship in the meetings about their aims, although very many had turned to the Lord. The work of grace was spreading all around. Mr. Horobin, from Ning-hai, on the furthest confines of the Empire, and Miss Oakeshott, from the Grand Canal (both also in England for the present), added their testimony, the former speaking of the "inexpressible need of workers." Many interests, workers and stations, in the various Provinces thus represented were the subjects of prayer, along with Mr. and Mrs. Taylor, Mr. Wm. Cooper, and also the different friends now on their way home.

The meeting of May 18th possessed a character of its own. Occurring in the midst of the preliminary meetings, there were many missionaries present. Mr. Judd was in the chair. Speaking from Ps. xvi. 5, on the river of God, He made a strong appeal for special and deliberate prayer for stations where little or no fruit had been gathered in. Our thoughts and prayers were specially directed to the Province of Ch'in-ch'uan by the presence and addresses of Mr. Williamson, (one of the "Lambs-out" party, who spoke in considerable physical weakness,) and Mr. Grierson.

June 1st.—The wonderful possibilities of the immediate future, not only in China but in all the world, were again borne in upon our souls by tidings read from Mr. Bland on the Si-jen Plain, and Mrs. Talbot in Ho-nan. The approaching hot season has more and more drawn out prayer for the sustenance of all physically, and it was so to-day. With much praise and the deep consciousness that God would surely glorify His Holy Name in China the meeting closed.

June 18th.—Prayer for the Gan-k'ing and Yang-ch'au Training Homes and their inmates was called forth by Miss Ferriman's few words of testimony to the presence and blessing of God experienced while assisting at Yang-ch'au. The numerous small parties recently scattered over China from each were also very definitely remembered. Extracts from Gan-hwuy communications from Mrs. Davroth and Mr. Westwood were read, the first part of Mr. Vale's journal, describing Chen-tu in St. Clemen being also listened to with particular interest in view of the riots of which telegraphic news had arrived in England a few days previously. Much interest in Chen-tu and prayer for it had already been awakened prior to receiving this news.

* The new premises are divided into three distinct portions, each with a separate doorway of its own: (1) offices; (2) Missionary Home, containing about thirty bedrooms, besides dining and sitting-rooms, etc., etc.; and (3) a large Prayer-meeting Room seating about 200 people. The entrance to the prayer-meeting room, in the eastern gable and directly opposite the Newington Green gateway, is shown in the accompanying illustration. All friends are most cordially invited to the Saturday Afternoon Prayer-meetings from 4 till 6 o'clock.
The Provinces.

SII-CH'UEN.

Our communications from this Province are all, of course, dated prior to the disturbances referred to on page 93. Writing from Chen-tu, in February, Miss Hol describes a visit to Mei-cheo, during which the people had been very rude, especially the students. The mandarin, however, proclaimed in favour of our friends, which had a marked effect immediately. When Mr. Vale passed through the city, a few days after Miss Hol had left, he found the people more friendly than ever they had been before. The names of eight women were added to the enquirers’ list on Miss Hol’s last Sunday.

Kwan-hien.—At Kwan-hien, which lies to the North-West of Chen-tu, a watchnight service has proved a time of blessing, and Mr. Grainger was cheered to find the native Christians pleased to search the Scriptures on any given subject. He mentioned Dr. John’s books as doing a great undermining work. Coming in contact with several B.A.s, they had expressed much pleasure in the reading of one of these pamphlets, and said that all the literary men in the Province had received a copy at a recent examination. “Oh what a quantity of seed is already buried in the soil,” he says; “Is it not well that we patiently wait and pray for the coming of the latter rain?”

Pao-ning-Fu.—Mr. Parsons, writing from Pao-ning-Fu on March 1st, says they were having special prayer that the number of real seekers after the truth might be increased. Three new pupils in the boys’ school cheered them, and the burning of an idol in the courtyard after the idolatrous festivals in the neighbourhood have also had a share of his time. He writes: “The work is very encouraging, and we need to be very prayerful at this time. We are now seeing some fruit from the last few years’ labour.”

HUI-PEH.

Lao-ho-ke’o.—Miss Mary Black has had much joy on a visit by invitation to the home of the inquirer Chang, in a distant village. One night was spent at a market-town on the way, and here excellent opportunities opened up for preaching and selling books. The time spent in the enquirer’s village was most encouraging, so many listening who had never before heard the name of Jesus. Prayer is requested for these two places, Chang-kia-tsii and U-kia-hu. In Lao-ho-ke’o there are eighteen or twenty who desire baptism. Miss Black writes in conclusion: “Cry mightily to God for a great outpouring of the Holy Spirit upon Lao-ho-ke’o and the surrounding neighbourhood.”

Gleanings

From the Letters of Mr. Stevenson and Mr. Cooper.

March 29th.—We continue to hear of peace and quietness and uninterrupted opportunity for work in the interior stations, for which we are devoutly thankful to God.

April 12th.—On the 30th March Dr. Hewett arrived from Gan-king, and left again on April 1st for Tien-tsin on route for Ping-yang, to join Dr. Millar Wilson.

Mr. Folke spent a few days with us last week and we were glad of the opportunity for conference with regard to the work.

On the 3rd inst., Mr. and Mrs. George Parker with their two children, and Mr. and Mrs. Herbert Taylor and their three children, left us for Hankow. Mr. and Mrs. Taylor go to She-ki-tien, and Mr. Parker hopes to open a new station between Lao-ho-ke’o and Si-gan.

Mr. Meadows tells of the opening of a chapel in the Chu-ki district. The building cost nearly 600 dollars, which was wholly subscribed by the natives. The Chu-ki work is attached to Hang-chau, and is superintended by the native pastors Wang and Ning.

Arrivals in London.

On May 18th Mr. and Mrs. Horebin, Mr. Grierson, Mrs. George Duff, and Miss Aim, per ss. Oceana. On May 31st Miss Culverwell and Miss Watt, per ss. Australia. On June 5th, per ss. Preussen, Miss Kay and Miss Ferriman; and on June 16th the Rev. J. W. Stevenson, per ss. Salutis. Miss Stevens has also now arrived in England, having travelled via America.

AFTER THIRTY YEARS:

Three Decades of the China Inland Mission.

By the Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S.

A very striking statement, not only of the great stages of the development of the Mission, but also of the plan of its operations, the latter being illustrated by a rapid survey of the present position of the work in each of the occupied Provinces, and specially in Cheki-nan.
HE second vision in this chapter of Ezekiel speaks of "their own land" (ver. 21), and is so far the same as the vision of dry bones (see ver. 14); but it speaks also of "one nation," and this points further on. May we learn to understand the deep connection between the two portions of the chapter, for the true source of strength in our life lies in the learning of these things. There is always just as much real power in our lives—so much, no more—as there is heavenly light in our hearts. God is light; God is love; and in the poorest human heart the light of the love of God may be shed abroad, and such love is strong to bear, such love can stand every test, for it is God's own love.

The first part of the chapter deals with resurrection, and resurrection even now going on in the house of Israel breathed upon by the Spirit of God. The Breath brought life, and they stood up, an army. This is the way of God; a drawing together bone to his bone, resurrection life; and the first consequence of life is unity. The first-fruit of the Spirit is love, and love is oneness. The household of God, the unity of saints yet to be knit together in love, is infinitely greater than our present horizon.

It was a shameful day, a disastrous hour when, after Solomon's glorious reign, his son Rehoboam gave to the elders of Israel that proud, foolish answer, speaking to them as a tyrant and not as a father. Had not the Holy Ghost lifted the veil we would have laid all the blame on Rehoboam, but the source of the disaster lay deeper. In 1 Kings xi. 33 we have God's own judgment of Israel's corruption during the second part of Solomon's reign. Man apart from Christ cannot be glorious without coming to corruption. The separation of the ten tribes became the cause of idolatry, and to the present day this division has never been healed.

In verse 22 there seems to be a glorious prediction of healing through the Cross, Jew and Gentile becoming through the power of the blood of Jesus Christ one new man. Both are condemned by the same Cross, and baptized into the same Body; and so the wall of partition which God had erected between Jew and Gentile is broken down. So inside the house of Israel will be the healing of that dreadful division between the ten tribes and the two. When the spirit of repentance comes over the nation scattered in other lands, when they lift up their eyes and look on Him whom they have pierced, they will mourn and lament, and then will come the healing. So with us. We are not under the same judgment as they, but we are judged by the Cross of Christ, and true repentance, godly sorrow, separates from the old past, and as it separates there is healing by the blood, and we are brought on to one platform with all others baptized by the same Spirit.

It will be a glorious time when Israel is again one nation in the centre of humanity, spreading abroad the glory of God. There is nothing more glorious except when the sections of the Church of Christ enter so deeply into the fellowship of the sacrifice of the cursed and crucified One that, clinging no more to their own conceptions, they are willing to lay down their own lives, and recognise reverently and with tender love and humility, their oneness with all others who have been brought into the same relationship as themselves with God the Father, with Christ, and with the Holy Spirit.

Can you think of the last verses of this chapter without thinking also of the last prayer of Jesus for His disciples? Having given His farewell messages, He lifted up His eyes to heaven, to the Father who had been always His central object. He had gone into the captivity of a human body, and of human existence; emptying Himself He had gone from city to city, a prophet mighty in word and deed, but, though such deeds and words acted upon the outer circle He could not by them save humanity. He died to "gather into one," those whom the Father had given Him (John xvii. 11). He cannot lose sight of the world completely, but He does not ask direct blessing for it, He asks a higher thing, a greater blessing than could reach it through the preaching of the disciples—"that they all may be one, . . . even as We are one ... that the world may know that Thou hast sent Me." In Ezek. xxxvii. 22, we read of "one nation" and "one king"; and in ver. 28: "And the heathen shall know that I the Lord do sanctify Israel."
He died to gather into one the scattered children of God. 

Remember John xiii; remember the Last Supper. In
the most solemn hour of His life, having loved His own
which were in the world He loved them to the end. He
loved the world to the end, saying on the cross, "Father,
Forgive them." So also, but in a deeper sense, He loved
His own. "Knowing that the Father had given all things
into His hand," in the full assurance of His omnipotence,
and of His Divine life, knowing "that He was come from
God, and went to God, what did He do to manifest such
glory and such power? In His tender and self-emptying
love He laid all aside, and, kneeling down before His
disciples, He washed their feet! What was in His heart
when He came to Judas Iscariot?—Judas who was about to
betray Him. I know not; unspeakable pain, perhaps,
but also love, unbroken love, even towards Judas, to the
end.

This is the lesson of the second part of Ezek. xxxvii.
You must go down, down below the level of pride. You
must give God all the room on your heart, all the secret
corners of your heart, that He may fill with His own light
and His own life, and there, should you do no more work
seen by men, you may bring forth continuously the most
pious, holy fruit of the Spirit, love—love to your fellow-
workers, fellow-disciples, to that very fellow-worker who
does not respect your ability or gifts because his are so
different. The Lord uses our fellow-workers to bring self
to the dust; everything not divine comes to the surface
in service. And then in order that the branch may bring
forth fruit He cleanses it. Not he who shuts himself up
to meditation is blessed and purified; but he who, after
sitting at the feet of Jesus, is called by Him to go out for
the good of others. The nearer you have been to God the
more quick you will be to see evil in others; but you will
see it with Divine eyes, your love will be energised by the
necessity of conquering the evil that God may be glorified
in all His workers.

The C.I.W. Prayer Meeting, Shanghai.

The Saturday evening prayer meeting of April 5th
brought no little encouragement to our hearts. Letters
were read from various parts of the field. Perhaps
the most heartfelt gratitude and joy was in connection with Mr.
Bland's letter from the Si-gan Plain, that dark, unyielding
corner of China, where so much seed-sowing has been done,
with so little apparent result. Bland's letter from the Si-gan Plain, that dark, unyielding

* Mr. Bland's article in our last issue, it will be remembered, gave
full details of this most interesting incident.
Very glad we were on the afternoon of Friday, the 8th of June, to reach our pleasant mission house at Hsiang-hien. The missionary in charge was absent, but we heard good tidings of the work, which is most encouraging, from the native evangelist and several of the Christians, who welcomed us warmly. The little church there now numbers about fourteen baptised believers, and there are many inquirers. It is quite a recently opened station.

Friday of the following week found us prisoners at a little wayside town beside a rushing river. Sudden rains had swollen the stream to an impassable torrent; and for the first time—and the last—our progress was completely barred. For two or three days we were detained in that uninviting spot, days of much rest for dear father, who was still seriously indisposed. The inns were dirty, the accommodation uncomfortable, food hard to procure, and the crowds troublesome; but in spite of all these things the comparative rest was a great relief.

This is indeed a moment of misery, runs the journal on the first day of our detention; we are sitting waiting in our carts in this filthy inn yard, all ready to start, as we have been for an hour, while the rain pours steadily down, and the carter is obdurate.

For several nights the inns have been bad, and we have slept but little. Last night I scarcely slept at all; lively company prevented. Outside in the courtyard half a dozen fierce mules were fighting and neighing all night long, making a weird, distressing noise, and within—oh, the vermin! There being only one room, mother and I occupied it, father, Howard, and Mr. Coulthard sleeping in the carts outside. Fancy dear father sleeping in a cart in the rain.

It is hard to feel that we count it all joy, though indeed in our hearts we do for His dear sake.

The women came to us in large numbers in this inn, and we had some really good times.

When the rain had sufficiently abated for us to proceed, we had a remarkable answer to prayer in being brought safely across the rushing river that had hindered our progress. Our carter, thinking they could ford it, were just about to enter the stream, when another cart containing five men went down before us. Observing this, our carter waited to see how it would fare with them; and we stood still at the brink of the river watching with some anxiety as they got further and further out from the shore. All seemed well for a time, till, suddenly, they were caught in the full rush of the current and swept away before our very eyes. In a moment the mules disappeared from sight, the cart turned over and over, and almost went down; but while we held our breath in terrible suspense, they were caught upon a sandbank, partially recovered themselves, and were painfully dragged ashore. Thankful to God for their escape and for our own, we crossed the river by a ferry some distance further up.

Our experiences in this region were very varied. Sometimes the inns were so bad as to be unendurable, and one night we all slept out in the open courtyard, rather than put up in any of the rooms. Sunday, June 17th, on the other hand, was spent at a beautifully clean Mohammedan inn, in a quiet village, where we had some delightful talks with the crowds of friendly women.

All this time we were passing through the strangest country I have ever seen—incredible—the unique Loess formation that prevails over so large a part of Northern China.

There was so much in these days to see and describe, all interesting and new; the by-roads over the mountains were so atrociously bad, the travelling so laborious, and the physical frame so weary when night came on, that I quite...
lost heart about writing, and the journal languished sadly.

At last, towards the close of our third week out from Chau-kia-keo, we drew near to the border of Ho-nan. On Friday, June 22nd, we emerged from the deep gullies and ravines of Loess mud, and sighted the mighty river that rolls its yellow waters below the heights of Tong-kuan. By 7 a.m. we were passing the lofty, turreted walls of the last city in Ho-nan, bathed in golden sunlight, with the river at its feet. Thence we kept along the southern bank of the redoubtable stream known as "China's Sorrow," the river at its feet. Thence we kept along the southern border of the last city in Ho-nan, bathed in golden sunlight, with the river at its feet. Thence we kept along the southern border of the last city in Ho-nan, bathed in golden sunlight, with the river at its feet.

As the sun set that evening we crossed the boundary line between Ho-nan and Shan-si, rugged and bold beyond the river. To the South, wide fields of opium, stark and weird-looking in the sunshine, stretched away to the level mud hills of the Loess land, while dim and distant before us rose the beautiful heights of the Western mountains bordering the broad plain of Si-gan.

It was with a measure of concern that we entered this great fortified city—centre and stronghold of Chinese military power and official influence in the north and west. Strongly anti-foreign in feeling, we anticipated interference from the officials if their attention were much directed to our presence. But in answer to prayer our way was made remarkably easy, and at dawn the next morning we were able to start again upon our journey.

It was a beautiful June morning, just two months from the beginning of our journey, and before the sun woke from its slumber Howard and I set out on foot, leaving the carts to follow. We walked undisturbed through the quiet streets, passing under ornamental archways, and beneath the ponderous fortifications of the western gate. We climbed a little eminence facing the city wall, and surveyed with interest all the bearings of that strategic vantage ground, made as strong as China's arms can make it.

Before us flowed the mighty river coming down from the north, and rounding the fortified cliff just opposite the city, a broad winding stream, between the banks of the two, to the east of it the mountains of Shan-si rose purple and misty into the morning sky. Westward stretched a broad and seemingly boundless plain to the capital of Shen-si, and beyond it almost to the borders of Kan-suh. While behind us, hidden by the massive wall of the turreted city, lay the far-reaching hills and valleys of our loved Ho-nan.

Soon the carts came up, and we made our way down to the level plain for another three days' journey to Si-gan. Four hours later we reached a little town about thirteen miles within the borders of Ho-nan, and found our carriage waiting to take their turn in carrying His Excellency. A number of other carts with servants and baggage followed, and the great man was gone.

The next day, Sunday, we spent at a little wayside village at the foot of a range of lofty, beautiful mountains that form the southern boundary of the Si-gan plain.

From this point the journal continues:

Tong-lu-ch'oo, Sunday, June 24, 1894.

Such a touching incident has just happened. After our mid-day meal was cleared away I went into a little side room, unoccupied for a moment, to read and pray. Hardly had I opened my Bible when an elderly woman came to the door and peeped in. She looked rather frightened, and seemed unattractive in every way. I spoke to her, and soon she came in and began to talk. She was broken-spirited and poor, had no children, and found life sad and difficult. She and her old husband kept a hot water shop opposite. She had been a native of the place, and had married a native. Two years ago her husband died, and she had saved up a little money to interest her in a place. She was allowed to keep a little shop; and we sent her some money to start her new shoes, and the wonderful stockings that had no seams up the front. She listened as I tried to talk with her of the love of God, but it seemed to make no impression on her, though she understood a good deal.

Presently, our boy Tong-ning came along, and I called him over to help me. We discovered that our old visitor is the only woman in this little settlement of inns, solitary representative of her sex. My heart was much drawn out to her. I felt we must make her understand, knowing that the Spirit of God could use ever so little knowledge to the salvation of the soul. Patiently and gently, slowly and with often repetition, we told her the story of Jesus, and I was praying in my heart all the while. For a long time nothing seemed to get into her mind, until at last she seemed suddenly to grasp the idea that Jesus had done something for her. Then she wakened up and was quite eager in her attention, looking wistfully from one to the other of us to catch the meaning of our words. Easily and gently the truth seemed to slip into her heart. She understood, that was all, when a few minutes earlier all had been dark. Yes, she understood. If ever any had nothing new to interest the Gospel message upon first hearing, this one dark, sad old soul, as far as we could tell, received it to-day. That Jesus...
A Fruitful Work.

REV. A. H. HUNTLEY'S ANNIVERSARY ADDRESS.

"They . . . went everywhere preaching the Word."—Acts viii. 4.

One of our greatest privileges and pleasures in returning from far-off China is to be present at the Annual Meeting of the Mission. When we are in China we are with you in spirit, but there is a longing, when we know that the time of the meeting is coming round, to be here in body, to see you face to face, and to tell you of what God has done for us and for the Chinese. This is our glad privilege this afternoon.

About seven years and a half ago I left this land for China. I was reminded of it as we sang that hymn just now, "Anywhere with Jesus." The words that were impressed upon my mind at that time were, "Lo, I am with you always," and it was only with this thought, and realising the truth of it, that I could go forth and commence such work. I have had the privilege of working in Ch'eng-k'u-hien in the province of Su-tan-si. N.W. China.

The work was commenced about seven years and a half ago by Mr. Pearse, when I was on my way to China. Entering the city, Mr. Pearse dwelt for one month in an inn. It was known to be a very anti-foreign place, but God graciously opened up a house for Mr. Pearse and Mrs. Pearse to live in. After preaching the gospel faithfully every day, his efforts were crowned with success. I was sent to assist Mr. Pearse soon after the commencement of the work, and had the great privilege of being present at the first baptisms. You have heard something about some of these first converts, both from Mr. Pearse and also, I think, from my brother last year. I shall accordingly pass on to a later period.

I am glad to tell you that the work has developed. Now we are not only working in Ch'eng-k'u, but also in four other cities, in one market town, and in two villages. In all, we have one station and six out-stations where the gospel is being preached every Sunday, and where the worship of the Lord Jesus is being led either by our own friends or by our native brethren.

How the Work has Spread.

The work has spread in this way. We have had the privilege of going round to the villages and to the other cities and towns, selling books and preaching the gospel. I cannot say that I have met with a great many in my journeys round who have come and said, "What must I do to be saved?" nor that I have seen a great many broken down under the influence of the gospel when I have been preaching myself. But I can say that a great deal of successful work has been done through unpaid native agency.

Our first out-station was Ts'ao-pa-li, a village about three and a half miles from our city. Now, how did that work begin? A man named Ch'en came to the gospel hall, heard about the gospel, believed, and carried it home to his wife. For a long time she would not believe, until at length he succeeded in bringing her to our place. My wife had the privilege of putting Jesus Christ and the plan of salvation before her. Though a strict Buddhist and a vegetarian, and one who sat before her idol burning incense and chanting every day of her life, she gave up her vegetarian vow, and see and her husband proclaimed themselves to be on the Lord's side. The entrance hall to their house was a little temple, but all the idols were swept away and destroyed. They gave up their entrance hall—the principal room in their house—as a chapel, inviting us to hold services in it every alternate Sunday. Sometimes I was able to go, sometimes my brother went, and at other times we sent the officers of our church. Every other Sunday we were able to hold worship there.

The place soon became too small.

We could only get in perhaps ten or twelve, and then this man Ch'en, acting upon the example which we had set in the city, bought some cloth and made a tent outside his house. He paid all the expense, and invited his friends and neighbours. We had many services in that tent, and some more people were added to our company. Then this man gave a piece of ground on which to build a chapel. I must tell you that giving a piece of ground in China means a great deal to Chinese, for they have very little property. On the produce of the land it is that they depend for support, and in giving up this land he was giving up a portion of his means of subsistence. He himself wrote the deeds, and gave the land over to the church of Christ for ever. It is our freehold. A chapel has been put up mostly by native effort, no money having been asked from this country to help in that work. The friends have helped with their gifts and their work, and morning, noon, and night they have toiled and laboured, and now they are worshipping God there Sunday after Sunday. Mr. Ch'en is the leading elder in that work. He is doing noble work, both by example and by precept.

In another place two or three miles from the city, in another direction, the work was started by a man who was once an opium smoker. God enabled him to give it up, and he is now a staunch disciple of the Lord Jesus Christ. He commenced work in a similar way. Every other Sunday we held a meeting in his place, and then we were able to put up a chapel. And this chapel also was, for the most part, built by the native Christians themselves, and there they are, Sunday by Sunday, up to this day, worshipping God in spirit and in truth. The work of God is going on there, and this man, who was the first to believe in God in that place, is the deacon in charge.

Again two days to the south east there is the city of Si-hiang, which had been long barred against the gospel.

The mandarin had told the gentry, the scholars, and the under officials, how he wished them to deal with us. "Now," he said, "when you see these men who sell books and preach strange doctrines coming into the city, you are on no account to detain them," which meant that they must turn us out. Every time we went were allowed to preach for a certain time in the streets, but on no account to sleep in the city, and no inn-keeper would receive us. But we persevered there, and God at last gave us a house. They tried to turn us out, and they soon succeeded. Then God gave us another house, from which they again sought to eject us, but the Lord maintained us in possession until the storm of opposition had passed, and then we were able to leave of our own accord and rent a place which had been offered to us in the busiest part of the city, where we remain until to-day. And who is in charge of that place? Our first convert in Ch'eng-k'u, who had previously belonged to Si-hiang—a Mr. Chang. Perhaps you have heard of him. He was for twenty odd years, with his wife, an inveterate opium smoker. He gave himself to God, and God saved him with a rich and full salvation. He is the first missionary.
from the Cheng-k'u church, and to-day he is holding the fort and preaching the gospel, either in the city gospel hall or in the villages round, and he is doing a very great work.

I should say that Miss Harrison, from Australia, is also at work in that place. Being drawn to that work, she made up her mind that she would go and live there. For a month or two months at a time she did so, working along with Mr. and Mrs. Chang. The result was that in a very short time many began to believe on the Lord Jesus Christ, and last June, some little time before we left the station to come home, we had the great joy and privilege of baptising the first fruits, and

NOT ONLY THE FIRST FRUITS OF THAT CITY,

but the first-fruits also of a market town about fifteen miles away (San-uen-pu). In all, twenty-five went down into the water for baptism. There was great joy that day. Early on the Sunday morning, about half-past four, in the dim light, we went from our early morning prayer meeting out of the city down to the water side. I should have liked you to see the company. I have seen many men and women going away to their temples to worship the false gods, very much like men and women going away to our English races. There is filthy language, jesting, and many things that I could not tell you about this afternoon. But here were our converts going down reverently towards the riverside, where we baptised them in the name of the Father and of the Son and of the Holy Ghost. I say "we baptised them," but most of them were baptised by our brother Mr. Chang. They were most of them the fruit of Mr. Chang's labours. God had blessed him in his work, and he baptised them.

Two churches were established that day, one in that city, and one in the town of San-uen-pu.

In that place, San-uen-pu, there was one man whom God had saved, and the class to which he belonged is looked upon as about the most difficult to bring to Christ. I refer to the scholars of China. Here was a man who was a good scholar; he could read and write very well, and was versed in Confucian literature. God had wrought in his heart. He heard the Gospel first in the street, through our going upon the street preaching and selling books. We went away after the first visit to the place; thinking that God had not used us, and feeling very much discouraged. We went back there about six months afterwards (we are unable to visit these places very often, because the district is so vast). This man called at the inn to see us, and said, "I heard the Gospel about six months ago. I want to know more about it." In a very short time he was on his knees asking God for peace and pardon. He received it, and is now in charge of that church and the leader there.

We have another place, Hua-lang, a city to the north, three days' journey from Cheng-k'u, where the work was commenced by an old woman who had come with her husband many years previously to Cheng-k'u and heard the word of God and believed. Sometimes she walked three days' journey to the services and back again. Her husband died, and she was too feeble to come alone. She thought then that she would go to work herself. She did work herself, and the result was that when we went up to see what God had done through her, we found seven or eight women believing in Jesus Christ, and meeting together Sunday after Sunday to worship God in a little room which this old woman had hired herself.

And yet again work has commenced in Lung-hsien, the next city towards the east. An old lady who had heard the word of God asked our native helpers to go there and preach. They went, with the result that nearly the whole of a large family consisting of three generations believed in Jesus Christ. That place has been about the hardest to work. Many times we tried to rent a house and only once succeeding were turned out again. The heart of that place is that there is no outsider within their city. Many times the natives have said to me, "We have no Roman Catholics here, we have no Mohammedans, and we have no Christians."

Miss Coleman has taken a special interest in this place (Mr. Huntley adds), and also in Hua-lang. She has lately succeeded in renting a small house where she may stay during her visits. In neither of these two places is there a church formed at present, but God is surely gathering to Himself a people.
Editorial Notes.

THE SAD TIDINGS of serious rioting and disturbance in Western China have, we regret to say, been abundantly confirmed so far as destruction of property is concerned. That the lives of our missionary brethren and sisters in each of the cities affected have been spared is cause for deep thankfulness to God. Our friends in Shanghai have at length received telegrams from Ch'ung-king, with special reference to Chen-er and Kia-tung, to the effect that while all the Mission property has been destroyed the missionaries themselves are safe in the official yamens. Of the reported riots in other cities in Western Szech-\'uen we have not yet received confirmation from any of our own missionaries. From Shanghai Mr. William Cooper writes: "We are deeply exercised about our dear friends who are passing through these fiery trials. . . . God is giving us the spirit of prayer, and we are quite sure that He is proving a very present help in trouble. What but His almighty power could have restrained those angry mobs from taking the lives of our friends during such wholesale riot?" Will our readers continue to join with us in prayer that the missionaries and native Christians may be made "more than conquerors" through all, and that everything may be overruled to the furtherance of the Gospel?

Mr. H. W. Frost, our Home-Director in Canada, has been very seriously ill. It was felt that a prolonged rest and sea voyage were necessary, and in April last he set out on another visit to China. Ere arriving at Shanghai (on May 11th), we are glad to be able to say that he had greatly benefited by the voyage. From a very interesting letter in the North American edition of China's Millions, posted at Yokohama, we take the following extracts—"I do ask you to magnify the Lord with me, both for the sickness and for returning strength, and, above all, for the revelation of Himself which He has made to me. During the journey, great physical weakness has often prevailed, but the trials have been blessings, for the sickness drew me nearer to the Lord, and was worth everything for that reason, and finally, the Lord has delivered me out of them all. It has been a privilege to journey on land and sea year, so far as they have reached us, also give much hope for the future. Our last issue contained a list of 109 baptisms in three months from three provinces; our present number contains a list of 241 additional from five provinces, practically, during the one month of April; in all 350 to the 1st of May. When it is remembered that the converts are only baptised after an extended period of probation, the true import of such figures is at once apparent. Need we say again how much these young converts require our prayers, and how much the evangelisation of their heathen friends depends upon the freshness and vigour of their new life in Christ.

The approach of the hot season in China has of late awakened much prayer for the strengthening and support of all our friends. In prayer, too, for the restoration to health of those now on furlough, and unable meanwhile to return to China as they long to do, the Holy Spirit has seemed to lead in a very definite way. During the anniversary meetings some very marked answers to these prayers for physical strengthening were almost immediately vouchsafed.

While the war with Japan affected the mass of the people far less than might have been expected, the country has, of course, passed through a very critical period. The work of God has, however, progressed in a most encouraging degree. As stated in the letter from Mr. Hudson Taylor, which was read at the anniversary meetings, no fewer than 746 souls were baptized during the first four months of the present
with so many of God's great and beautiful works on every
hand. 'O Lord, how manifold are Thy works; in wisdom hast Thou made them all!' We expect to land at
Yokohama to-morrow morning, then we proceed to Kobe,
in the inland sea, where I expect to change steamers, and
take the French mail boat for Shanghai. May I thank you,
in closing, for your prayers, which I am sure have been
for me? They have been bles.sfully answered, and will be.

Mr. J. A. Anderson, having completed his medical studies
in New York, has come over to this country on a short visit
before returning to China to resume his missionary labours
there. At a recent Saturday afternoon prayer meeting Dr.
Anderson made special reference to the aboriginal tribes of
Western China, in which he is specially interested. Scarcely
anything has as yet been done for these aborigines, of whom
there are many different varieties. Our readers may re-
member a paper from his pen which appeared in China's
Millions some years ago, entitled "Souls for whom no
man cares," in which an earnest appeal on behalf of these
millions was made. Owing to much pressure upon our space,
we have been obliged to hold over till next month the Rev. C. A. Fox's
address at our afternoon Anniversary Meeting.

We understand that the telegraph wires of Burma and
Western China have now been connected. The Imperial
telegraph system of India is thus united with the British
Imperial system of India, and an overland route provided
from Pekin to Calais.

We are desirous of having as full a collection as possible
of Chinese photographs and sketch maps of districts for
illustration of our publications, and shall be glad if our
friends in China can help us in this respect. If desired,
photographs will be carefully returned or forwarded to what-
ever address may be given. As, however, their artistic value
may be greatly increased by retouching, etc., we should
much prefer not to be under obligation to return them intact.

Autumn Sailings.
The following are expected to sail in September.

<table>
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<td>Miss F. M. Williams.† Miss J. Gregg.</td>
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<td>I. W. Ramsey. † N. Fishe.</td>
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<td>Anderson. † A. Grim.</td>
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<td>A. Tranter. † L. Wakefield.</td>
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<td>A. Tabboth. † E. Fleming.</td>
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<th>September 26th, per ss. Volturn.</th>
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<td>Mr. and Mrs. Lechlan.† Mr. W. Grundy.</td>
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<td>Mr. D. M. Robertson.† E. C. Searie.</td>
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<td>H. J. Hewitt. † D. J. Harding.</td>
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<td>R. M. Brown. † Edward Tynne.</td>
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<td>Jno. Cooper. † Edw. H. Jeffery.</td>
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<td>M. Peddie. †</td>
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* Mr. Rudland went out to China in the year 1867.
stand what they were reading. There seemed to be no alternative but to provide them with books in their own dialect. A beginning was made with the Ningpo Primer. Mr. Taylor kindly handed over the Mission Press to us, but men had to be taught how to use it, and the book was printed here by men who had never done printing work before.

The Translation of the New Testament

was begun with much fear and trembling, but by the help of the Lord it was completed and printed by the close of 1881. Not a few are now reading God's Word for themselves, who, for this book, never would have done so, and the number is continually on the increase. It is now undergoing revision for a new edition.

I shall never forget the delight which the first sheet produced, when my wife took it to her women's class. She began to read Matthew ii., but was immediately interrupted.

"These are our words," they said, "we can understand them," and they wanted copies. "Peep of Day," "Daniel," "Jonah," "The Psalms," and other books followed, which are now in constant use. "List up the present in the press."

While this work was going on, other work was not neglected. New stations were opened, natives were trained as evangelists and colporteurs, my wife being also occupied in training some female converts as Bible women.

At the close of the year 1890, after twenty years' work, we had 6 outstations, 206 native Christians, 6 evangelists, 2 chapel keepers, 2 colporteurs, and 3 Bible women. Not a great number for so long a time; but much seed had been sown, a spirit of enquiry was spreading, and we hoped for better days. But a severe trial was to be experienced first: we had to dismiss some of our native helpers who had been with us for years, and whom we had hoped would be the mainstay of our little churches. The love of money had ruined them, and they seemed now to be living for little else. These are the heaviest trials of missionaries. But no sooner was this trial over than the work began to revive. Up to that date the number of baptisms had been about fourteen per annum. In 1891, forty-eight were baptized, two new outstations were opened, and the number of inquirers was continually increasing. Thus we looked forward with bright hopes for 1892, and were not disappointed. In that year 141 were baptized, and the work was spreading around most of our stations. We had to begin to organize our little churches so that the work might then be carried on "decently, and in order," while we looked forward to a still larger increase.

1893 was a year never to be forgotten. Enquirers were so numerous, that at Lu-gyiao, one of our outstations, I sat from 11 a.m. to 5 p.m. examining candidates for baptism. The result was that, a few days after, forty-seven of them were baptized. This was in April. In the autumn we had to dismiss some of our native helpers who had been with us for years, and whom we had hoped would be the mainstay of our little churches. The love of money had ruined them, and they seemed now to be living for little else. These are the heaviest trials of missionaries.

But no sooner was this trial over than the work began to revive. Up to that date the number of baptisms had been about fourteen per annum. In 1891, forty-eight were baptized, two new outstations were opened, and the number of inquirers was continually increasing. Thus we looked forward with bright hopes for 1892, and were not disappointed. In that year 141 were baptized, and the work was spreading around most of our stations. We had to begin to organize our little churches so that the work might then be carried on "decently, and in order," while we looked forward to a still larger increase.

1894 was a year of sore trial and bitter persecution. The war with Japan gave rise to the usual false reports which caused not a few enquirers to cease attending our chapels, while the enemies of Christianity thought it too good an opportunity to let pass. But, as usual, this did not really hinder the work, though it seemed to do so for a time. Three new outstations were opened, also without any increase of Mission expenditure. Shong-meng, one of these new outstations, is a large market town by the sea, where we have for years wished to see Gospel work going on. This was opened by our native Christians at Din-tsi, being the third branch from that station; they provide the house rent. Our native Conference chose a Din-tsi member as an evangelist to occupy it, and our native Missionary Society paid his salary. The devil seemed determined that no foothold should be gained in that place; every device he could resort to was used, but only resulted in more people enquiring about the Gospel than otherwise would have done so. Now the Gospel has got a firm hold, and ten persons have been baptized, while there are quite a number of enquirers in the villages round.

In most of our outstations (seventeen in number), the native Christians and enquirers have had to suffer more or less persecution; in fact, I do not remember any year in which there has been so much. In spite of it all 139 were baptized.

Owing to the long continued strain of the work my own health, as well as that of Mrs. Rudland, quite broke down; so that we were obliged to leave the work for six months in the care of our two young brothers, Urry and Thomson. It was a pretty trying ordeal for them, having been here only about a year; but by the good hand of our Lord upon them, and the assistance of our native helpers, they were able to carry on the work, and probably learned a good deal that they would not have done had we been here. But they were glad to see us back, so were the native Christians, and we were just as glad to be back home again.

The work of the present year will have its own history, and that not an uninteresting one, should we be spared to see its close. To Him be all the glory!

Perhaps some will be ready to ask why there has been such success during the past few years. I think there are several reasons. We know that "the wind bloweth where He listeth," and that the Lord does pour out His Spirit upon some places more than others. At the same time, God generally works by means. Much seed had been sown all over the district by our native helpers and colporteurs, and not a little time had been spent in teaching and training these for the work, so that now the evangelizing is, to a very large extent, being done by them, and without them the work could not have grown to its present proportions. It is a great mistake to think that the work of the foreign missionary is to do nothing but travel over the country and preach the Gospel. This is needful at first; but no sooner has he a few converts than he must begin to teach them, as well as preach the Gospel. By this means he will be multiplying himself instead of remaining a unit, and as the work spreads, and out-stations are opened, he will then have native Christians of some standing to put in charge of them. At the present time

The Number of Out-stations

here is only limited by the number of native workers we can supply.

We have now eleven evangelists, two chapel-keepers, three colporteurs, and four Bible women, giving their whole time
to the work. We have also eleven deacons who frequently conduct services in outlying districts, and sometimes take the evangelist's place when he is visiting elsewhere.

There is, I think, another reason, namely, the extent to which the Romanized Colloquial has been used. Very few of our native Christians can read the Chinese character so as to understand it; they have been glad to learn some more simple system, and so read God's word, as well as other books. Thus they store their minds with the truth, and are not slow to tell it out to others. Many of our native Christians are to-day preaching and teaching round their own homes, in out-of-the-way places, never visited by either col­

porter or evangelist, and are bringing in converts continually. Some people speak slightly of the Romanized system; but, as far as I can learn, it is only those who have never given it a fair trial. Our experience here has taught us that it is simply invaluable, and that the work could not have been what it is to-day without its aid.

No new plans have been adopted. From the first the "Old, old Story" has been told out continually, watered by prayer, believing that the Holy Spirit would convince of sin, and convert, and He has done it. In some places we have had to wait a long time for the showers; but in due season they have come, and now we rejoice in the steady rain. "He hath done all things well."

T'AI-CHAU, April 30th, 1895.

Jubilee and Semi-Jubilee.

BY J. F. WOODMAN, WUN-CHAU.

JUST now when so many eyes are turned towards this far off land in the East you will be glad to hear a little of the Lord's doings among His own people. I should like to describe, if possible, to you the events of one day—March 12th, in this city of Wun-chau, with its population of 80,000 or more, the event being the fiftieth anniversary of Mrs. Grace Stott's birthday, and the completion of her twenty-fifth year of work here.

Invitations had been issued to the Christians to gather together for a day of thanksgiving and praise to God; and, as many of them lived thirty and forty miles away and arrived two days and even three days before, so as to be in time, the large church and native quarters in the compound were taxed to their utmost powers of accommodation.

It was most touching as one walked about the compound to see the Christians gathered about in little groups, studying the Word, or praying for a mighty outpouring of the Holy Spirit upon themselves and all who should be gathered together.

All through the previous day the chapel, with its bare white-washed walls, had been in the hands of the native Christians, and at night, when all was finished, Mrs. Stott was sent for—"to find awaiting her surprises of their love," for on entering the place there hung a most beautiful and costly scarlet satin banner, with ornaments of silk tassels and fine polished jade stone, the gift of the Church, speaking by its very beauty of the depth of their gratitude and love to her who had led them to Christ, out of darkness into His marvellous light. In gold characters there was inscribed upon it a very suitable inscription referring to Mr. and Mrs. Stott having been the first to bring them the good news of the Gospel, with the quotation from Dan. xii. 3 linked to their names. Besides this, on all sides hung other scrolls and banners to the number of fifteen, tokens of individual love, chief among them being one from the girls' school, on which was written 1 Kings iii. 9-13 in Chinese characters.

One of the most touching gifts received was some very large Chinese red candles from her old blind men's house, which to them meant much out of their poverty. And last, but not least, there were four pairs of scrolls from the heathen tradesmen of the city, which, perhaps, spoke louder than any other thing of the value and result of a Christ-like life, lived in the midst of heathen darkness and idolatry, especially when one remembers the terrible persecution and narrow escapes of life which Mr. and Mrs. Stott passed through in the early years of the work.

The morning of the 12th commenced with a service in the Church at 10 a.m., and the sight that met one on entering was one that never could be forgotten by those who were privileged to see it; the place was crowded to its utmost extent by nearly 400 Chinese Christians, whose bright and happy faces shone with the love of God in their hearts. "This is the Lord's doing and it is marvellous in our eyes," were the words that rose to our lips, and one's thoughts went back to the time, a little more than twenty-five years ago, when among all the teeming thousands of Wun-chau, there was not a single soul who knew of the true God, until one solitary man, Mr. Stott, filled with love for souls, came and settled in their midst, and was joined two years later by his wife. One thought of those terrible first years when the very people they came to befriend sought their lives, and in every way tried to drive them out, by bitter persecution and opposition. Especially did one long that he, who had spent and been spent for the salvation of these people, were there to join in the thanksgiving.

Truly the hearts and voices of all present united in the singing of the opening hymn, "O bless the Lord my soul." The first word came from Mr. Toothill, of the Methodist Free Church, who reminded us that there were now 1,950 persons in the Wun-chau Prefecture in the full fellowship of the Church of Christ, while there were in addition 2,000 men meeting regularly every Sabbath for worship, and sixty districts in which regular Sabbath services were conducted.

Then followed a deeply touching address from Mr. Tsie, the native pastor, whom Mr. Stott had taught and trained; and as we listened to words which told of a man taught of God and filled with the Holy Ghost, again we felt "What hath God wrought!" It was now the writer's privilege to say a few words, and then Mr. Grierson, from the Bing-yae Church (an outcome of the Wun-chau work), spoke, and the meeting closed with a few remarks of heartfelt thanks, etc., from Mrs. Stott, the rapt attention of the whole Church proving how deep a hold she had on their hearts' affections.

After kneeling in praise and prayer, we rose and sang the grand praise note of the Doxology with an earnestness and fervour that even in our own dear Homeland is seldom heard, and then we broke up to gather again in happy fellowship over a real Chinese feast, and the much-to-be-remembered day was brought to a close by an evening meeting, at which the speakers included two of Mr. Stott's old schoolboys, who are now preachers of the Gospel, and who made touching reference to their old teacher. Indeed the thought of him was as a gold thread running through every memory of the past.

May we ask the prayers of all who read this simple testimony of the Lord's goodness, that in the days to come our God may do still more wonderful things for us.

The Swedish Mission in China.

PASTOR HOLMGREN, Secretary of the Swedish Mission in China, who had come over from Sweden to be present at our Anniversary Meetings, was with us at the usual preliminary Monday evening meeting for prayer, when he gave a deeply interesting account of his first introduction to Mr. Hudson Taylor and the C.I.M.
How he came to be walking in Pyrland Road one day twelve years ago he had no recollection. He was then living for a season in London in quite a different part of the city. Encountering another Swedish pastor of his acquaintance who was on his way to the Saturday prayer meeting he accompanied him there. The meeting was being conducted by Mr. Broomhall. One of the hymns sung and the method of pointing out on the large map the various stations in China referred to greatly impressed him. Soon after he was introduced to Mr. Taylor.

Full of new thoughts and longings he returned to Sweden in 1884. Finding that no one knew anything about the C.I.M., he wrote articles and delivered missionary addresses, by means of which a knowledge of the Lord's work in China was widely diffused. In the story of the calling and sending forth of the "Other Seventy Also," which had just been accomplished by the hand of God, he had a fresh and evident token to show of God's faithfulness. A sum of money having been collected, it was forwarded to London for the work.

About two years later the needs of China were laid upon the heart of our brother, Mr. Folke, who was then studying at the University of Upsala. There was, however, no Missionary Society in Sweden at that time at work on behalf of China, and Mr. Folke came to England in order to study English, while waiting on the Lord to make His will known and open the way. At the close of six months his course was made clear, and he returned to Sweden to say good-bye to his friends. Three weeks now spent with Pastor Holmgren were described as a "three weeks prayer meeting." Many things were talked over. The outcome was that after agreed prayer for six months a Missionary Committee was formed for work in China, Mr. Folke being their first Missionary. This Committee was soon after directly associated with our own.

The publication of Mr. Folke's letters awakened much interest in Sweden. In 1889 Mr. Taylor visited that country. It was "a never-to-be-forgotten time; hundreds learned to know and love him, and continually remember him in prayer." Several offered for China. About 100 had since applied, twenty-one in all having been accepted. Mr. Taylor thought that Sweden might spare sixty of her people, Norway twenty, and Denmark twenty; but there were now about 150 Swedes alone in China in one connection and another, including those who had gone out from America. About eighty of these are in connection with the C. I. M.

The Swedish Mission in China was on the same lines as the C. I. M. Not one penny had ever been solicited; both men and money had been supplied, and there had always been something over. The faithfulness of God was more than tongue could tell.

Referring to the recent visits of Miss Williamson and Miss F. M. Williams, and subsequently of Mr. Beauchamp, and to the many warm friends they had now in Sweden, he mentioned the case of a young man studying at present for the navy who had since expressed his desire to offer for China: "I think it is better for me," he said, "to go out to China to save souls rather than to study the best methods of destroying them."

Speaking of the very hearty spirit of love and co-operation which existed between his own Mission and the C. I. M., and the prayer continually offered in Sweden for all the work and workers in China, he bore testimony to the relief and blessing which had come into their own souls through the interest which had been awakened. Pastor Holmgren closed his address with the words: "May God bless you, and me, and China, and save many souls."

At a subsequent interview the Pastor, in response to enquiries made, gave a brief outline of the sources and several stages of the great religious and missionary movements which within the past thirty or forty years have stirred the nation to its heart. But this we must relegate to a later number. As many of our readers are doubtless aware, Sweden is at present passing through a trying political crisis, which cannot but have a more or less direct bearing, both present and future, upon the spiritual life of her people.

A Missionary on Furlough.

T has been a great delight, since coming home, to find so many open doors for speaking as to China's vast needs. I have had about 110 meetings in all, which have been divided between the various denominations and a number of Y.M.C.A. branches. Among the larger Y.M.C.A.'s and various denominational Bible-classes, one notes distinct advance in missionary interest. The gatherings held in Bristol, Bath, Swansea, and several London associations were full of promise. On June 19th I was privileged to speak at two meetings of the C.P.A. (Bath Auxiliary), which aids in supporting a C.I.M. representative in China.

Warm welcomes were extended at Birkenhead, Monmouth, Alresford, Tisbury, Chippenham, Lumpley Stoke, Putton, etc. In each place information as to our work was eagerly sought for, and much prayer went up for the workers on the field. I thoroughly enjoyed a meeting recently held in St. Peter's (city) parish, Bristol. There seems to be a true missionary spirit among the two male Bible-classes there, three or four having a desire to offer themselves for work abroad. A talk with the members of the Bristol Medical Prayer Union, recently, was a refreshing time. I also found four or five in the Baptist College (under the leadership of Dr. Culross and Professor Henderson) preparing for foreign work.

In fact, with but few exceptions, I found a deep yearning among the Lord's children to be more alive as to the needs and claims of missions and of China. Several congregations wished to know more about our own work, and I have had some very close talks with individual cases. There can be no doubt that there are thousands of the Lord's own who need to realise their own personal responsibility touching this great question. What we need is to think over "our debtorship," and then if the Master calls to say, "Here am I, send me."—Yours heartily,

J. A. Stooke.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM SHANGHAI.

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<tr>
<th>Name</th>
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New Publications.—We desire to call special attention to the advertisements of new C. I. M. publications on the last page of this number. By a judicious circulation of these books our friends might do much to help the Lord's work in China and other heathen lands.
The Provinces.

CHEH-KIANG.

Feng-hwa.—A very interesting letter from Miss Britton tells of a schoolhouse being built and of the kind help of the natives in the work. Then follows an account of a visit to O-Z and Si-tin. In the former place there are five enquirers, three of whom find it no task to walk ten li each Sabbath and give up the day's work to attend. The numbers are increasing. In the latter place the Lord's work is reviving, quite a number coming in for evening worship and remaining for instruction afterwards. Daily visits to adjacent villages were also paid and much interest shown by the people in the preaching. There are now ten enquirers at Si-tin, and Miss Britton writes, "I was much cheered by the answers I received from some of them, for I could see they well understood the Gospel. I do praise God for these signs of blessing."

KIANG-SI.

Yuh-ehan.—Miss Kumu describes her first definite effort amongst the women in the Yuh-shan district—a boating expedition in company with Miss Anderson, of Kwang-feng. They went as far as Kwang-siu-Fu, and had many opportunities of proclaiming the Gospel to the women in the intervening villages and towns.

GAN-HWUY.

T'ai-ho.—Mr. A. Ewing writes of baptisms at T'ai-ho, and says, "Perhaps a few details will be interesting. Two of the men baptised were old men, seventy-one and sixty-six respectively. The eldest walks eighteen li to worship, and the other walks ten li; both are farmers. It is a year since they came first to us, and they have witnessed not a little for Jesus amongst their relatives and neighbours. We have had much joy in receiving them. Then a husband and wife, vegetable gardeners, who were baptised together, each aged forty-one. Afterwards came two men of the Fei-ho-k'ep people, one a teacher, and the other our honest old servant. Pray that not only in numbers, but that also in grace and spiritual fervour our little church may grow. We thank God for these, but we are not satisfied—we long to see a great harvest."

Tsi-k'li.—Miss Emslie writes that on her return to Tsi-k'li with Miss Muldoon, the people seemed rather afraid of them, and in the villages the feeling was much stronger, so that the work became very difficult. But a Chinese New Year celebration has been very different, and although there is still a good deal of doubt in not a few minds, yet the way is opening up, and many bolder opportunities are met with. An incident occurred while visiting a village which shows the sadness of many of the lives of the poor Chinese women. A young widow was in one of the houses when the white boy of the family was playing outside. She was dressed very gaily, but looked the picture of misery. Here is her story:

"For a long time her first mother-in-law wanted to marry her to a man as his second wife (a deceased son's wife is always the property of the mother-in-law), but had been kept back by the girl's mother until there was no help, and that day she was dressed like a bride, but in borrowed clothes. She would ride in a chair for fourteen miles to her husband's home, and after the ceremony her clothes would be taken off and no more seen by her. She would remain in that house to be a tool in the hands of the principal wife, unable, as the woman put it, to be the mistress of one cash (1-24th of a penny). In some cases the second wife is loved in a measure; but none recommend this wretched life. We passed from the above scene areshed impressed with the wretchedness of souls without Jesus."

Luh-gan.—Mrs. Darroch asks prayer for a poor opium smoker, Mrs. Fu, who appears to be earnest in her desire for salvation, but who cannot get free from her terrible bondage. The Church there consists of six men and four women. Access to the people is free and unconstrained.

A later diary contains news of large and attentive audiences, and a specially helpful time at one women's meeting, when the Gospel was made very clear by using a picture called the Heavenly Door, showing the one straight path leading right up to the door, others so near, and yet just missing it, illustrating vegetarianism, good deeds, etc.

Gan-hsing.—Mr. Westwood tells of a visit to He-chu-cheo, and of a promising work there. Several have applied for baptism who are already workers, and are giving much encouragement to the evangelist, Thi, who is labouring there. He also mentions that at Gan-hsing one evening there were ten Chinese students present at evening worship.

Chang-yang-kuan.—Mr. J. Brock, referring to a Sabbath spent with Dr. Lin, a native Christian physician, says: "He has got a good name in the village, and is known as the friend of foreigners. His landlord's wife, a Mohammedan, was one day under demonical possession. Dr. Lin at once had worship, and the evil spirit departed ere they concluded. That the people ascribed the healing to the Lord Jesus was manifest by their desire to know Him better. As we are always the property of the mother-in-law), second wife (a deceased son's wife is always the property of the mother-in-law), second wife (a deceased son's wife is always the property of the mother-in-law),"

SUN-NAN.

Han-chung.—Mr. Strong writes of "unmistakable signs of a great harvest" throughout the district. Large numbers have been attending the meetings at Shib-pah-li-pu, one of several neighbouring places in which work is carried on. Our friends have not yet rented a house, and the meetings are held each Sunday in a different house, and many are thus brought under the direct influence of the gospel.

KAN-SHU.

Si-ning.—Mrs. Ridley writes of much sickness and death from diptheria in Si-ning; she says, "The work here is moving very slowly. On Monday I went to see Mrs. Lin and her niece; she came to this country while Mrs. Polhill-Turner was here. She remembered three verses of 'Jesus loves me,' and some Gospel truth." She tells of some doors opening and some closing, and concludes with a request for prayer; the field is very hard and dry, but the Lord can send showers of blessing.

YUN-NAN.

 glean has come from YUN-NAN of further blessing, cheering many hearts. In Tung-ch'un a little band of nineteen enquirers has sprung up, where twelve months ago there were only two! Fuller accounts will come later on.

YUN-NAN Fu.—"We have never had such numbers and such attentive listeners in one village as this year, for which we praise God, and yet there is a sad side to it; the gospel has been preached since November in about two hundred different villages by the various members of this station, and yet we cannot point to any definite results. We do long to see converts in these villages. We know the work is not in vain, but we do want to see souls saved now."

The above extract from Mr. Graham's letter still yet, that the work is not in vain, but we do want to see souls saved now. The above extract from Mr. Graham's letter still, that the work is not in vain, but we do want to see souls saved now.
The Weekly Prayer Meetings.

Saturday, June 15th.

Our gathering together to-day was truly a gathering together unto Him. After reading Miss Hol's diary telling of difficulties and deliverances in Min-chou, an out station from Ch'en-ţi in Shih-ch'ien, Mr. Sloan referred again to the special need for prayer at this time of disturbance in that district. Much earnest supplication went up to God on behalf of the beloved brethren and sisters labouring there, and also for their children and the native Christians, that God would spare useful lives and sustain the faith of those in trial, overcoming all these things to the advancement of His kingdom in Chia.

Miss Culverwell (China Inland Mission) and Miss Graham, of the English Presbyterian Mission, both lately returned home, gave us some account of their respective labours in China and how God is working there.

Much real prayer and praise followed, and we felt that God had indeed regarded our petitions.

With some very helpful thoughts from Acts iii. on the subject of true repentance, and the necessity which lay upon us still to hold everything absolutely at God's disposal for the use of the brethren, the meeting closed.

Saturday, July 6th.

The meeting to-day was conducted by Mr. Wood, in the absence of Mr. Sloan through slight indisposition. Special prayer was offered for Miss Roberts in China, that she might be strengthened to receive the sad tidings of her father's death.

To-day we had the privilege of listening to Pastor Stearn. Quoting several passages of Scripture that had been a help to him, he specially dwelt upon the marginal words of Psalm cix. 4, "In prayer," and drew the lesson that a child of God, apart from the activity of his own prayers, is in himself a strong appeal to God. As recently related in China's Millions (May, p. 61), Pastor Stearn's missionary work has been much blessed. The printer of his paper, Kingdom Tidings, with fifteen others, has gone forth to serve the Lord among the heathen.

Mr. George Needham followed with a helpful word on "Spiritual life the essential for service."

With encouraging letters from Messrs. Southey, Polhill-Turner, W. Taylor and Miss Fleming, earnest prayer for the province of Shih-ch'ien was called forth and guided, and we sought God's special blessing upon the beloved workers whose lives, work, and property had been endangered by the recent riots.

Saturday, July 13th.

After singing and prayer, Dr. Pruen, from July 9th, Kwei-yang, addressed the meeting, giving us a vivid picture of the Yang-tsi journey from Hankow to Ch'ung-k'ing, and called attention to the wonderful extension of gospel preaching in Western China during the last twenty, and especially the last ten years. He also outlined the history of two native Christians who had proved "faithful unto death." After prayer for Western China, which followed Dr. Pruen's address, letters from Mr. Coulthard and Miss Leggat brought the province of Hon-an definitely before us. As every station there is an increase of enquiries. Our hearts were stirred by the detail of the tidings in both letters, and much praise and prayer ensued.

Mr. Sloan then read and expounded Acts iv. from verse 23. He said that the question sometimes raised—How shall we make the prayer-meeting interesting?—could never be asked in the Apostolic gatherings because of the manifest presence of God.

Another question dealt with was—Should believers continue praying for the Holy Ghost after they know that they have already received that gift? It was replied that Christ is "He which baptizeth (present tense) with the Holy Ghost." We must ever be receiving new power from God. Then as to "community of goods," while on the one hand the method cannot be insisted on in these days, on the other our self-preferences and self-pleasing must be slain, and with "one heart and one soul" we must stand in our relation to God. "Great Grace," "Great Power," and "Great Fear," as three marks of the Apostolic church, were also noted.

Dr. Anderson, who has just completed his studies in America, told us how he was returning to China in renewed dependence upon the promises of God. He asked our prayers for the Aboriginal tribes of Yiu-nan, and for blessing on the medical work that he hopes to do in the future.

No letters were read from China, but various matters came up for prayer, and many earnest voices led us, in rapid succession, to the Throne of Grace.

Saturday, July 20th.

In obedience to the command, "Pray without ceasing," we gathered in somewhat diminished numbers at the Throne of Grace.

In a shortened exposition of Acts v. Mr. Sloan pointed out that God's Word tells here in the case of Ananias and Sapphira, as well as elsewhere, of the failure and defeat, just as surely as it tells of the success and blessing of His people. God could not and would not permit such evil things in the midst of that holy circle.

By an interesting coincidence there were in our midst three brethren who had recently arrived—Rev. James Meadows, Rev. J. J. Coulthard, and Dr. Stewart. With thankful hearts we listened to Mr. Meadows' recital of God's wonderful work amongst the heathen in Chekiang, of individuals won and churches formed through thirty years of patient toil. Space forbids more than the merest reference to Mr. Coulthard's narrative of God's leadings when first taking up work in China, and the gracious results granted in spite of much trial and opposition encountered in the difficult province of Hon-an.

Following these tidings from South and Central China, Dr. Stewart of Kwei-hua-cheng, in the north, told of the 85,000 patients he had treated during the past eight years; to each he had preached Christ, and has hopeful expectancy of fruitful results.

Earnest prayer was then presented for each of these provinces and the missionaries labouring in them, the native Christians, especially those undergoing persecution, and for the many other interests connected with the great work of evangelising China.
CHINA'S MILLIONS.

Gleanings
FROM THE LETTERS OF MR. WILLIAM COOPER.

May 17.—On the 7th inst. Mr. Burrows arrived from Singapore. We are thankful to see him looking much better than when he left China; he will probably go to Sham-hai for the summer.

On the 8th inst. Mr. and Mrs. Knuckebucker and Mrs. Andrew, with their children, left for Chefoo.

May 31st.—On the 28th inst. Mr. E. J. Brewer left us for Tai-yuen Yu, to help Mr. Goodall with the Local Secretary work.

On the 28th inst. Mr. and Mrs. Heal and family arrived safely after a prosperous voyage.

You will be glad to know that Miss Minnie Meadows, who has been actively engaged in Mission work at Shao-hing for several years, has now definitely joined the Mission, having been accepted by Mr. Taylor. We feel sure she will prove a valuable worker in the future.

The day of fasting and prayer on the 26th inst. was a time of much blessing. We had special meetings at 8 a.m. and 3.30 p.m., when our hearts were much led out in prayerful expectation for increased blessing during this year.

Dr. and Mrs. Wilson are still here. You will be sorry to learn that it seems necessary for Dr. Wilson to take a prolonged change and sea voyage. He and Mrs. Wilson are hoping to go to Chefoo and settle some of their children in the school and afterwards proceed to England.

Mr. Southey, who has been visiting some of the stations in Chekiang, returned here on the 28th. He gives a very encouraging report of the general outlook as to work in the districts visited.

Miss M. Murray arrived here on 26th inst. She has kindly undertaken the charge of the Mission Home for the summer months.

June 7th.—Last Saturday we had the pleasure of welcoming Mr. Neale from Canada. He is a stenographer and typist, and has come to help in the office work here.

Arrivals in London.
On July 15th, Dr. J. C. Stewart per ss. Melbourne; and on the 17th inst. Rev. James Meadows, Miss Meadows and the Misses M. and L. Meadows and Miss Holme per ss. Cornardell. Dr. Prinsep and the Rev. J. J. Coulthard have also now arrived in England, having travelled via America.

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Chapter II.—Establishment: The First Decade.
Chapter III.—Extension: The Second Decade.
Chapter IV.—Development and Consolidation: The Third Decade.

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The Working Plan Illustrated.

Chapters V. to XX.

A very striking statement, not only of the great stages of the development of the Mission, but also of the plan of its operations, the latter being illustrated by a rapid survey of the present position of the work in each of the occupied districts and specially in Chekiang.

“Each of the three decades has its own distinctive feature. In the first the Mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied districts of nearer Provinces. The second decade was one of widespread itineration and exploration of the more distant Provinces, during which the first stations were opened in all the unoccupied Provinces except one—Shan-hai. The third decade, still incomplete, has been marked by development and consolidation. Widespread itineration has been exchanged for methodical visitation of smaller districts around established centres in many of which churches have been organised, and in others the fruit is beginning to appear.”

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By Mrs. F. X. Williams, S.S.C., S.S.C.

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Chapter II.—The Missionary Life: In China.
Chapter III.—The Missionary Life: In China.
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CHINA'S MILLIONS.

Open Doors and an Open Heaven.

BY THE REV. CHARLES A. FOX, B.A.

ADDRESS AT THE AFTERNOON ANNIVERSARY MEETING.

T seems, dear friends, as if we had been reading a chapter out of the Acts of the Apostles this afternoon, in these fresh instances of how Christians have been dealing with souls in dark heathen countries, and bringing them right into the fold of Jesus, evermore to enjoy the sweet firstfruits of the Kingdom of Grace. We earnestly pray that God may so impress all that has been spoken here upon every heart, that to the foreign field a hundred at least may go forth as the result of this meeting, not only from those present, but from those who shall afterwards hear of it, and also that there may be such a stirring up of our own hearts within us that we shall realise that the only offering which we can give to God is ourselves.

You may have heard the story of a little Swiss girl who crossed the tottering bridge before her father, and saved his life at the cost of her own, and as the father gazed into the torrent and saw his poor child perish there, it was the changing of his heart. He began to see what Christ had done by redeeming him by the blood of the Cross of Calvary. Dear friends, it is just this that you and I want in our hearts—the love of Christ constraining us to give ourselves, whether at home or abroad, as an offering to Jesus.

OPEN DOORS AND AN OPENED HEAVEN.

God has certainly, in these last days, been putting before us an open door. The whole world is open save one single country, and there is also a strange openness about the heavens in these our days. It seems as if not only were doors opening everywhere, but also the windows of heaven. Pentecostal blessing is being poured out on all hands. What does it all betoken? We have also an open Bible in over three hundred languages. What a marvellous thing is this Pentecost of print, given in our own time and into our own hands.

And what shall we do with all this? Must we not enter the open door at once? You will recollect that it was to the Church at Philadelphia that Christ said, "Behold, I stand before you an open door." It is to the church of brotherly love, where there is the unity of the Spirit, where hearts are in unison one with the other, where we are all free and yet all bound together—there it is that the call comes, "The door is open, go forth." So it was at Pentecost. May it be so again to-day in a marvellous manner.

Have you observed that it was to the church at Laodicea that Christ said, "Behold I stand at the door and knock"? Though He may put before us an open door, we may yet have a closed door for Him. And I believe that until Christ breaks into the heart in His fulness, and thoroughly takes possession, we cannot go into the home or foreign field with power such as He intends us to have.

There is one great secret of all true service everywhere. It is the secret of the foreign field, as it is the secret of the home field. It is this: "Except a corn of wheat fall into the ground and die, it abideth alone." Death is the source of life; and, as it was at the death of Jesus Christ that Joseph of Arimathea and Nicodemus, the secret disciple, came out and asked for the very body of Jesus Christ, just at the most dangerous hour, and cared for it, so I believe it is that when the death principle is brought home experimentally to the heart of each one of us, when we realise that we have died with Christ, then we, too, begin to take care of the body of Jesus, even the body which belongs to the Head which is risen, that body of the church that is here upon earth, and that is being gathered in throughout this wide world. May God bring this home to us, and grant that we may die that we may live, for this is the secret of all true life and service—experimental death with Jesus Christ on the Cross of Calvary.

I should like to say one word as to why this Society has always had an especial interest to me. First of all, I have observed

A PRIMITIVE SIMPLICITY

in its machinery. There is something patriarchal about it, something that seems to say that it would do without all
machinery if it could, something which speaks of direct dependence upon God Himself.

And then I have always been struck with the faith-training of the founder of this great Society. It has frequently come home to me on reading the experiences of our beloved brother, Mr. Hudson Taylor, in his early life, how he was taught to trust God implicitly and directly, and to experience the very things that our brother, Mr. Judd, has been alluding to—actual transactions with God, so definite, so personal, so unquestionable, that he could never after distrust God; and I know—yes, from my own experience I can say that it was through some little thing in which I trusted God that I was first of all drawn to believe in Him.

It was just such experiences of God's answer to their own souls that enabled these brethren and sisters to go forth into the foreign field and stand alone against the dead unbelief of heathen China. I have been told more than once, in awful and solemn tones, how the dead unbelief of China presses upon the believing soul, and how, without direct, personal communication with God, and the assurance that you are in His presence, you dare not go forward in the great work of attempting to convert any soul. Yes, but when once we have had faith-dealings with God, and have found Him out to be the God of deliverances (as we have this afternoon), it is then that we can go forward trusting ourselves, weak and broken in ourselves, with thorns in the flesh, yet trusting God through thick and thin, trusting every day, trusting all the way, trusting even through unbelief, trusting on because God is with us, and we have seen Him face to face.

Another point in this Mission which has often specially interested me; it is a personally-conducted Mission. It has this peculiarity, that our brother Hudson Taylor has been out to China over and over again, and is there at this moment; he knows the country, and is able to visit the workers in the field. There is something very cheering and encouraging in this, for the needs and necessities of the workers and of the whole cause are thus more deeply stirred within the hearts. Christ Jesus does just the same; with His great society of workers, all His followers who go forth at home and abroad. He is with them. He says, "I am with you always. Go ye, but I go with you." This is our strength and our encouragement: this is how we shall prevail even against such a huge country of unbelief as China.

Again, there is a catholicity of spirit in connection with this work which has always been dear to my own heart. It seems to embrace every church. It seems to embrace all those who believe on the Lord Jesus Christ in sincerity. It seems to have got so much of heaven about it that it has anticipated the arrival there. Recognising the brotherhood which is in Christ Jesus, it begins to shake hands with the brethren on all sides.

If you were to ask me

WHAT ARE THE PRINCIPLES

upon which this Society works—and these have always appealed very deeply to my own heart—I should say: First, the power of Christ not only to redeem us from sin by the blood of Christ, but to redeem us from present sin by the power of His indwelling Spirit. I have heard Mr. Hudson Taylor say that after he had proclaimed the truth that Jesus could save from present sin he found a far deeper interest in his work, and that souls received it very differently. And I have heard also the very same thing from another, and a younger brother, the late Mr. Wilmot Brooke, who went out to Africa. On his last visit to this country he said to me one day, "I have found in speaking to the Arabs a strange difference between speaking to them of Jesus as the Redeemer from the past and from the penalties of sin, and speaking to them of Jesus as the Deliverer from present sin. The Arab will say to me at once, 'That is the gospel that I want. I never heard such a gospel before.' I need that gospel. Give me that truth if you have it.'"

Yes, and we believe in connection with this great work that the presence and power of God the Holy Ghost will move in the midst of His people as they speak, and as they go forth—not only in the general body of the Church, but in the individual; so that you can say, "In the name of Jesus Christ . . . rise up and walk"; so that by grace, if walking closely with the Lord, you may when God directs you, actually lift a soul out of darkness into life. Ah! there are possibilities in this blessed Christian faith which few of us realise. God has intended that we should be more than proclaimers of the Word; we are to be doers of it; we are to be energised with it; we are to impart it. We are to give the touch of God to souls, not only to tell them that there is a touch of life and power in God, but to say, "This is the touch of God through His blessed Word. This is the Word of God. This day is this Scriptur fulfilled in your ears."

In these last times, God has been showing us the close connection between personal and individual

CONSECRATION AND THE EVANGELISATION OF THE WORLD.

Another brother, Mr. Reginald Radcliffe, had been speaking in Exeter Hall one day, and I said after his speech, "Thank you. God has been with you indeed." "Yes," he said, "I think I have changed my way of speaking of this great cause of the evangelisation of the world." "How?" "Well," he replied, "I used to press the claim of the world upon people everywhere with an urgency which God seemed to give me, but I see now that I must first of all press the claims of Christ upon the soul. I must cause men to feel that Christ demands the consecration of their whole being. I put that first now, and afterwards it is easy to say, 'You and I must be evangelists for Jesus.' Ah! it is true that personal consecration is in closest contact with world-wide evangelisation, and I believe that it is because we are coming to the closing days of the Dispensation that this is being revealed so clearly to the hearts of God's children. The Spirit of God is at work, and He is compelling them to see that their bridal clothing is ready for the coming of the Bridegroom. "Go ye out to meet Him." The second coming is at hand. The Lord is returning in haste for His children, and it has come to the heart of the poor trembling bride that she must be made ready, and that she must give herself joyfully and ungrudgingly and to-day to this Bridegroom who has already set out for her to take her to himself. It is in the coming of Jesus that we find the strongest motive for going out into the field. And it is this that is moving the Church everywhere to-day, thank God, far beyond anything we have seen in the generations before; moving the Church forward to save the lost at home, and on the Continent, and in foreign lands. May God bring it home to us that every evangelical church is bound to be evangelical; that it is

THE MEANING OF AN EVANGELICAL CHURCH

that she extends the hand of grace and of truth everywhere, that she preaches the gospel unceasingly, that she goes forth day and night for the sake of her Lord, winning souls in His blessed footsteps. Oh! that this may be thus given to us all from to-day.

Shall we not say from to-day? I find that it does make a difference whether you begin at once or not. Have you
marked "to day" in Scripture? "To-day, if ye will hear His voice." There is a voice for every day, and this is the voice for to-day, that we thus give ourselves to Him.

Remember that, because His coming is near, His day of grace is about to close on so many. Remember that the blood of the martyrs is crying from the ground, and that we have to avenge them by saving the souls of their murderers. Remember that the blood of decimated people in all directions in this world—decimated by opium, partly our doing; decimated by fire-water, greatly our doing; decimated by sensual vices beyond all speech—the blood of decimated people is crying from the ground. "How long, O Lord, holy and true, how long will Thy chariot wheels tarry and souls yet not be saved?" Yea, I would plead with you as I now close—I would plead with you—what will you do henceforth for the great cause of Missions?

Have you given yourself to the Lord's body and soul? Has it been a sacrament between you and Him? He has presented Himself to you. "Take, eat, this is My body. I have given body and blood for you." Have you entered into the sacrament in verity and reality, and said to Him in return, "Here, O Lord, I offer unto Thee myself, body and soul, to be a living and ungrudging sacrifice unto such a Lord, who loved me and gave Himself for me?"

You may have read of the great and ancient Saint Bede, the translator of the New Testament, or a portion of it, into Anglo-Saxon. You may have read how, when in the act of finishing the Gospel of St. John, he was taken seriously ill, and it was seen by those around that the shadow of death was upon him. And have you read that the scribe said to him, "You are not fit to go on with the translation?" "Take your pen quickly and write," Bede replied; and they wrote rapidly through the last chapter of St. John's Gospel. Then the scribe said to the Venerable Bede, "It is now finished." "You have well said," said he, "Consummatum est. It is finished. Take me to the place where I usually pray." And when he reached the spot he clasped his hands together, saying, "Glory be to the Father, and to the Son and to the Holy Ghost," and fell asleep. And shall not we too, gladly and triumphantly, fall asleep translating the Scripture into the lives of living men and women, which shall be records and remembrances for them before the throne of our God and Saviour?

South of the River: the Province of Ho-nan.

By the Rev. J. J. Coultward, Chau-Kia-K'eo.

By many who are unfamiliar with Chinese sounds the name of this province is often confounded with that of Ho-nan, world-renowned for its anti-foreign prejudice. They are separated by Hu-pei, the most central province of China; and without making a philological distinction by analysis, confusion will be avoided if the letter O in Ho-nan be sounded distinctly and broadly; this, too, will effect a pronunciation more in harmony with the native.

It is the Yellow River that gives Ho-nan its name. As it flows through the province it divides it unequally; the Southern and much larger portion being as large as England, while the Northern and smaller division is about the size of Wales. This comparison should help English readers to remember the extent of Ho-nan, and be less wearisome than figures.

Three-fourths of the province is flat, and forms part of the immense plain extending through the North of Gan-hwuy and Kiang-su to the shores of the Yellow Sea. In the South, near the borders of Hu-pei, and in the West there are hills, none of them remarkable for height nor boldness, yet enhancing greatly the beauty of the landscape. The rugged road from Hankow winds among these hills, follows the mountain streams, traverses wooded dells, and leads the traveller up and down through enchanting scenery, until he reaches the plain dotted with numerous villages, belted from view by noble trees and saplings.

In the spring-time the plain is covered with wheat, though here and there will be noticed plots devoted to the growth of the poppy. And since the production of opium is so remunerative, a good harvest producing more than twenty times the fiscal value of wheat, the temptation to increase it is almost irresistible. But there are found some who for moral reasons alone refuse to augment their income by cultivating what is universally recognized in China as an evil, calculated to do the maximum amount of harm.

Near the hills referred to rice is grown, but elsewhere the produce of the province is more like that of Canada, and bread forms the staple food of the inhabitants. The wheat harvest usually falls about the end of May; and after it is reaped the ground is sown with kao-k'iang (used for distilling whisky), peas, beans, cotton, millet, potatoes (sweet), maize, and peppercorns.
Fruit-trees abound in many parts bearing cherries, apricots, peaches, plums, apples, pears, dates, pensimmon, and walnuts in abundance. Grapes are obtainable, but not of a fine quality. Peanuts are produced extensively; but there are no small fruits growing on bushes or canes. There are several varieties of apples and pears, but the latter are very inferior to our own, though much superior to the woody kind of South China.

The people depend largely upon their wheat harvest, and when that is an average crop a feeling of comfort pervades the district. Failure of a crop means high prices, and if two years in succession are bad famine is inevitable for many, owing to the lack of cheap and rapid transport from distant and more favoured districts. The bread consumed is usually good, and, owing to their imperfect method of decorticating wheat, is more wholesome and nutritious than our white flour. As a rule we enjoy a cheap loaf in Ho-nan since wheat is raised in such large quantities. In the more northern and adjoining province of Sheh-si the farmers are demoralised by the thirst for gain, and cultivate almost exclusively the poppy. As a result wheat and flour are at famine prices, entailing aberrant poverty upon those who are not landowners or capitalists.

The natural productions are coal, sulphur, limestone, gypsum, and iron. Fear of the dragon, who is supposed to dwell in the bowels of the earth, deters the Chinese from sinking pits; they must on no account disturb him, and so confine their mining operations to the surface.

The principal exports are all of an agricultural kind, such as hides, tallow, glue, horn, straw-braid, silk, oil extracted from sesame seeds, and pigs. Tallow is obtained from the Mohammedan butchers, who boil down the surplus fat unsaleable for consumption; much of it is sent to Chinkiang to make the wax (!) candles for which that port is celebrated. Straw hats are exported in large quantities as kia-k'eo, which has a large cattle market, stocked at times except by officials. The springless cart, well-packed with stuffs for consumption, the carters defy the weather and through deep mud a journey causes the traveller a certain amount of anxiety. With one wheel in a deep rut, and the other skidding over a rock or high embankment a catastrophe seems inevitable, unless the carter by holding on to the higher shaft can safely defy the course of the river near its source, forcing the main body of water to flow in a contrary direction. Now the water communication with Hankow is so shallow that except in the rainy season navigation is slow and difficult.

Ri-ning Fu is an important Prefectural city, having roads leading from it to all points of the compass and communicating with many large centres. Here Mr. Hunt rented a house in the southern suburb for about a year, when he was compelled to retire.

Ho-nan is a province of considerable importance before steam communication between Hankow and Tien-tsin deprived it of its carrying trade between those ports. Another cause for which they can only blame themselves has reduced its business to a minimum. At one time the river flowing past a city seventeen miles above She-k'itien was serviceable at all seasons of the year, and boats from Hankow made the city their terminus. To secure the whole of the trade the townsfolk built a bridge so low that boats could not proceed beyond She-k'itien, and made that their ultimate port of call. The city people received at great expense and effort by altering the course of the river near its source, forcing the main body of water to flow in a contrary direction. Now the water communication with Hankow is so shallow that except in the rainy season navigation is slow and difficult.

Ri-ning Fu, the capital of the Province, is an imposing city with its well-built walls. Twice it has been destroyed by the waters of the Yellow River bursting their banks. To prevent a similar catastrophe three high ramparts surround the city at a distance, and at intervals of half-a-mile. There is a good trade with Tien-tsin, and many articles of foreign importation are for sale upon the streets. This is rather remarkable since the people are strongly prejudiced against foreigners, and have been so ever since the eviction of the Romanists. The appeal of the Catholics to Peking resulted in the dismissal from office or degradation of every local official, and this so incensed the people that foreigners have never been allowed to dwell in the city for a longer period than a few days at a time.

TO BE CONTINUED

DIFFICULTIES OF CART TRAVELLING IN CHINA.—The following is the chronicle of a week's journey by mule cart. The experience was that of Mr. Gilbert Ritchie last November. The weather was cold. He was then on his way to Mr. Hoste's station, Hung-tung, where he was to work:—Thursday 6 p.m., cart sticks in the mud; delay of ten hours. Friday forenoon, similar delay of two hours. Afternoon, cart goes into a hole; further long delay. Saturday, start again, but return to an inn for Sunday. Monday, carters run away; delay until Friday, when journey is resumed in a new cart.

During the next fortnight the roads were very rough, and the cart was upset five times. The journey was concluded by a thirty-six mile ride on horseback.

Life of Dr. Frederick Roberts of Tien-tsin. Mrs. Bryson, of the London Missionary Society, has just completed her MS. of the Life of Dr. Frederick Roberts of Tien-tsin, whose death was so unexpected. The book will be published during the autumn by Mr. H. R. Allenson.
**The Riots in Si-ch'uen.**

*BY C. T. FISHE, SHANGHAI.*

As we sat at breakfast in Shanghai on the morning of Saturday, June 1st, little anticipating any cause for anxiety, a telegram arrived from Ch'ung-k'ing, Si-ch'uen, dated May 31st, conveying the following startling information:

"Riot Ch'en-tu, all Missions destroyed. Friends in Yamen."

Of all stations in the Mission we should probably least have expected troubles at Ch'en-tu, as matters have always appeared quiet there, and the people friendly. We at once gave ourselves to prayer for our brethren and sisters who had been called to pass through trial and loss, while praising God for preserving their lives in the time of danger. How much need there is for constant prayerful, trustful dependence upon God, for His servants all over this land, since we know not what a day may bring forth at any place!

We were completely in the dark as to the cause for the riot, or as to how it may have originated, and could but seek patiently to await fuller tidings by letter in due course—some three weeks—until the distance made it too costly to resort to the telegraph for details.

Meanwhile, we continued much in prayer for the missionaries, that God would preserve their health and strength, and deprive as they must be of comforts, and possibly in some cases, of necessaries (especially for the little children); and that He would keep them in peace with their minds stayed upon Him, giving them all needed patience and forbearance under their trials. And withal that they might entertain no feeling of resentment, but rather the spirit to pray for them that despitefully used them, and persecuted them, and also have grace to "take joyfully the spoiling of their goods." The result will show how our prayers were abundantly answered.

While in this state of uncertainty and expectation, there came rumors of trouble at other places, Ya-chau Fu (a station of the Am. B. M. U.) and Kia-ting being mentioned, and that Siu-fu and other places were seriously threatened. Matters were rendered more trying by the reported breaking down of the telegraph at about half way, cutting off communication with the whole of the west.

This suspense was continued until June 11th, when additional cause for concern came through another telegram from Ch'ung-k'ing, dated June 8th.

"Riot Kia-ting. All destroyed. Riot in Yamen." thus confirming the rumors referred to. It will be noticed that the places mentioned are in regular order coming down the river from the Capital, and the impression consequently received increasing confirmation that a regular series of pre-arranged and concerted riots was taking place—whether to be confined to the towns on the river, or to cover all Si-ch'uen, or even other provinces adjoining, time alone could indicate.

The meagre information so far received was crowned by another telegram from Ch'ung-k'ing, rousing us out of bed at 1 a.m. on Sunday, 16th June, saying:

"Riot Pao-ning. Write London inform friends unhurt."

Here was a station in a different part of the Province altogether, strengthening the view that the plan was to destroy all Missions in the Province. That our friends themselves appeared to fear more extended riots was indicated by the further information contained in the telegram:

"Siu-tu, Lu-chau friends and Ch'ung-k'ing ladies gone I-chang. Ladies' party ordered back."

The latter was the party of ladies who left recently for the west, comprising Misses H. Davies, Drake, J. Webster, E. Roberts, and F. E. Thomas. Miss Drake went on from Wan-hien to join her sister (Mrs. A. P.).

The "Dragon Festival" or "Festival of the Dragon Boats" is celebrated annually on the first five days of the fifth month. The distinctive feature is the racing on lake or river of the long, slender so-called "Dragon-boats." The custom is said to have originated in the time of the Han dynasty, about 2,300 years ago. A very popular official in the state of Tsu, disappointed in his plan for reform, had drowned himself. His countrymen were very energetic in the attempt to recover his body, and their efforts on the river for that purpose came to be repeated yearly in honour of this faithful minister. At the present time the festival culminates on the fifth day with various jubilant practices, burning of incense before ancestral tablets, letting off of crackers, etc. The whole festival is a time of great hilarity and amusement, and at such times rioting is often incident.
Turner) at Pa-chau, the other four returning to Hankow.

Matters now looked very serious, but increasingly grateful that, from all we had heard, no lives had been lost, we were kept restful in the assurance that our friends were safe in God's keeping, and that He would surely cause all these events to turn out "rather unto the furtherance of the Gospel." Mr. Taylor, especially, seemed almost to triumph in the glorious certainties of the second Psalm: "Why do the heathen rage, and the people imagine a vain thing? . . . He that sitteth in the heavens shall laugh. . . . Yet have I set my King upon Zion, the hill of My holiness."

Finally, on June 21st, just three weeks after the occurrence, came the first letter from Ch'en-tu, from Mr. Vale, briefly reporting the riot, as follows:—

"Hwa-yang-Hien's Yamen."

"Ch'en-tu, 30th May, 1895.

"A very sad and disastrous riot took place here on 28th and 29th, in which all Protestant and R.C. houses, chapels, dispensaries, etc., were destroyed. We all—a sixteen missionaries and eleven children—got here safely last night, with two R.C. missionaries. I will write details later on.

"We sent a telegram to the Consul at Ch'ung-k'ing yesterday; but last night, when we sent a second one, they would not take it in, saying the wires were cut. The city is still in a very unsettled state, and we do not know how far things may go; rumours, of course, are very rife, but I do not think it wise to repeat them.

"The officials, generally speaking, did their best to protect us: they say we must keep quiet here for a few days, then we may leave. We have not decided what course of action we shall take, but I have elected to stay here. We are very void of this world's goods, everything having gone in the riot; but we have experienced sweet rest, which He alone can give, and are assured that still 'the Lord reigneth.'"

"Later news: On the 29th (morning) all was well at Kwan-hien."

Most thankful we are to learn that our friends were kept "resting," and confident in the Lord. Of the number Mr. Vale mentions as in the Yamen, those of the C.I.M. were Mr. Vale, Mr. and Mrs. Cormack and child. Misses Nilson and Hol, belonging to that station, happened to be away in the country at the time, and for awhile were a cause for anxiety, but were subsequently reported as safe.

Letters with fuller particulars did not reach us until early in July, when we learned through the following letter from Mr. Grainger how narrowly a riot had been averted at Kwan-hien, North-West of Ch'en-tu:—

"Kwan-hien, June 3rd, 1895.

"By last mail I sent you an account of the Ch'en-tu riot (referring to the translation of a letter he had received from a native at Chen-tu, particulars from which we give lower down, and which reached us at the same time as his own letter). To-day I have the pleasure of sending you an account of our Kwan-hien riot, which was a much pleasanter affair. We were in great suspense until the crisis was reached on Sunday, June 2nd, at noon, when a Christian told us that a placard was out calling on the people to come on Tuesday and smash up our place, as the people had done in Ch'en-tu. I immediately sent out my helper to tear it down and take it to the Yamen. This evidently precipitated matters, for, discovering that their placard was gone, a number of roughs came at once to our place. I met them in the door-way, and kept talking quietly to them; but as the crowd increased, many slipped past me and went into the court-yard.

"Seeing that it was hopeless to palaver there any longer, I invited them to see for themselves if the stories brought from Ch'en-tu about men's bones and children's skulls were true or false, hoping that they would quietly look and go. Finding that my wife and little ones had already escaped by a back window into a neighbour's house, I felt more at ease, and throwing our sitting, bed-room and study doors and windows open invited their inspection. This kept them in good humour.

"I took my stand in the door-way, and kept talking to them with as pleasant a face as possible. Mr. Horsburgh did the same at the top side of the courtyard, but there being side doors to his house, he was not so successful in keeping the people simply looking in; they came in at the side doors till the rooms were mostly all full of people. All this time the crowd kept streaming in, filling our great courtyard in every part. A theatre in the city, which had been in full swing, was deserted—they had all come to see the play in our house.

"Wonderful to relate, this state of matters lasted for at least an hour and a half, although half of the mob had come with the intention to loot and destroy. They could find no occasion to begin the fray. We invited them to inspect our premises, and asked them to speak a good word for us on the street, seeing that such vile reports were about, and they had not the face to say 'No,' but nodded and said 'Of course.' Sometimes an attempt was made to raise a cry, but the Lord mercifully restrained them.

"At length, at about half-past-three in the afternoon, runners arrived on the scene, and by dint of hooting and yelling, pushing and beating, succeeded in clearing the yard. The Mandarin himself then arrived, and took his seat at our front door. He told the people that we were not Japanese, but English, and had come here to do good. Two men were arrested on the spot.

"After things had quieted down a little, we had crowds of women and neighbours in to see us, and all were so full of sympathy. Even some who had been shy, and had avoided us ever since we came, suddenly opened their hearts and talked volubly in our favour. Late at night the magistrate visited all the inns in our street and examined the guest rolls; afterwards he sent men to stay on our premises.

"This morning we had a large influx of visitors, all friendly, but, lest too many should come, the magistrate told the runners to admit no one, and they were to seize any who persisted in coming; so two more men were arrested to-day. The street officials and the Yamen people have all been very energetic in putting down the disturbance. They told us to-day that a proclamation is going to be put out soon. Of course there was a good deal of pillering going on while the house was full, but we are thankful to have got off so cheaply.

"We mean to hold the fort now. Our only difficulty is about getting silver; but the Lord will provide. 'The heathen imagine a vain thing.'"

Mr. Grainger's letter shows how self-possession and forbearance, with a little pleasantness, may in some cases, with God's blessing, quench a smouldering fire, or even intimidate or disarm the evil-disposed. This may also be seen from the letter from Mr. Ririe following.

We rejoice that our friends at Kwan-hien were enabled to keep so calm, and that they were spared some of the more trying experiences and losses which fell to the lot of so many of their fellow-labourers in other cities. The Mr. Horsburgh referred to by Mr. Grainger is the well-known
writer of the little book "Do Not Say," which has been the means of stirring up not a few. He is the originator and director of the special movement in connection with the C.M.S. in Si-ch'uen. We are very glad to say that, so far as we have at present heard, all the stations in connection with that movement have escaped trouble with the exception of Kwan-hien, as mentioned by Mr. Grainger, and an incipient riot at Sin-tu, fifteen miles north-east of Chen-tu (see map, p. 73, China's Millions for June, spelt Shing-tu), which the authorities were able to nip in the bud. Chen-tu is the capital of Si-ch'uen, and is situated on the River Min, an affluent of the Yang-tsi, flowing almost north and south through the centre of the province. The next city of importance coming down the river is Kia-ting, where, in addition to our own Mission, the Canadian Methodist Mission and the American Baptist Missionary Union have more recently commenced work. The following letter from Mr. Ririe conveys particulars of the riot so briefly notified in the telegram previously received. It will be seen that the riot followed only by a few days that at Chen-tu.

LETTER FROM MR. RIRIE.

"Kia-ting, June 5th, 1895.

"It was only yesterday that I sent you an account of the riots at Chen-tu; to-day I write of things nearer home. Yesterday morning bills appeared in seven or eight parts of the city asking the people to gather to-day and beat the foreigners. I had several men who were bold enough to go and tear them down, but not before the matter had leaked out, and crowds of idle students came to see the foreigners' houses. Drs. Hart and Hare were staying at the Canadian Methodist mission-house; Mr. Beaman at the A.B.M.U. house; Miss Bridgewater, my wife, baby, and I here at the C.I.M. house. We decided together to go on boats and get away a little distance from the city to see the end of the matter. By noon the street was getting quite crowded with idlers. Soon after Drs. Hart and Hare began to put some things away for their boat. The carrying out of these goods drew the attention of the people to their house. They wanted to go and see, and the doorkeeper had a row with them. He found he could not shut the door after the people who went out, and soon the house began to fill. The two doctors, I am told, got out and away by a private road. The doorkeeper also left, and the house was left open. The mandarin, who had been notified by Dr. Hart of his leaving, did not put in an appearance. The people then began to carry off the things.

"One of the neighbours came and called me, and I rushed over to the house and met a string of people carrying off the guest-hall furniture. I called on them to carry them back, and they put them down in the street and fled. I then went to the door and shut one half of it, and as the people filed out I made them pile the things in the lobby. Soon I had quite a collection of 'stolen property'—plates, pans, pickles, bottles of medicine, broken glass, etc. Some contented themselves with Chinese tracts and books; these I asked them to take and distribute. One man had two bottles of medicine and a parcel of tracts. I took the medicines and gave him the tracts, to which he meekly consented. One man had got a bottle of carbolic acid, which he had fortunately got broken, and his hands were changing from flesh colour to something like leprosy! Several passed out with glass articles which they did not know how to handle, and the blood was running from their fingers. There must have passed out in about half an hour two hundred people variously laden, a great many of whom I was unable to stop.

"And now I was beginning to have difficulty with the outside people trying to come in. At this point the Hien magistrate turned up, with the Military Mandarin and about twenty soldiers. I stood aside, and they took possession. They also made the people who came out put down the things, but as soon as a soldier laid hands on a thief the crowd in the street hooted. The magistrates, I think, put all the people out and fastened the door inside; then, leaving soldiers outside to keep guard, they retired. (To be continued.)

"What led to the Riots?"

IN response to a request for an expression of his opinion as to the exciting causes of the riots in Si-ch'uen, the Rev. W. W. Cassels writes:—"While sufficient information to enable us to trace out the causes of the outbreak in the province of Fu-kien is not to hand, we are now beginning to get details of the riots in Si-ch'uen which throw some light upon the origin of the disturbances there. First of all we hear from several quarters that the minds of the people were much disturbed owing to a widespread drought, at a time when rain was much needed for the crops. It was whilst things were in this state that the people were gathered together in great crowds at Chen-tu for the usual Dragon Festival of the fifth moon. And we are safe in assuming that a trivial cause would, at such a time, be sufficient to fan into a flame the smouldering embers of discontent, and to direct it against the foreigners, whose presence is often regarded as sufficient to account for any calamity that may arise. And more than one such cause has been suggested—the death of a woman, for example, who had been under the treatment of one of the doctors. Or, again, a little resentment shown by a native, a Christian woman of the American Mission, at some horseplay to which she was subjected. It is further conceded by the natives that the attitude of the recently degraded Viceroy of Chen-tu was calculated rather to encourage the mob in any outbreak than to restrain it. But in saying this we must, on the other hand, gratefully acknowledge that in some of the other towns, notably Kia-ting, and Pao-ning, the local officials made every effort to stop the rioting and to protect the missionaries.

"We question whether there is any sufficient ground to suppose that there was in Si-ch'uen an organised attack of any kind such as there evidently was at Ku-ch'eng. But the wildfire would naturally spread to other towns, and would especially find congenial fuel in places like Kia-ting, where the examinations had drawn thousands of people into the city; and Pao-ning, where, a few days later, the great annual festival to the God of Disease had attracted all the country people from miles round.

"We cannot, as a rule, prevent the irritating causes which lead to these riots, but it is increasingly evident from the conduct of many of our dear friends that a quiet, friendly, non-resisting demeanour goes a long way to appease the anger of the people at such times. Our brethren have found again, in not a few instances, that a soft answer turned away wrath, and that there is no safer plan than that advised by our Lord when he said, 'Resist not evil.'"

PARCELS FOR CHINA.

A CIRCULAR giving particulars of our forwarding arrangements, revised rates of freight, and a few useful hints regarding packing, etc., has been prepared and may be had on application to our Business Department, China Inland Mission, Newington Green, London, N.
**CHINA'S MILLIONS.**

**BY WALTER B. SLOAN.**

We feel sure that the hearts of all our readers must have been deeply moved, as our own hearts have been, during the last three months, by the accounts of the serious riots in China, which have culminated in the terrible massacre of the Rev. Robert Stewart, his wife and child, and seven other workers of the C.M.S. and C.E.Z.M.S., near Foo-chow. The occurrence of such events suggests a fresh consideration in the light of the Word of God of the whole question of the dangers to which the missionary is exposed in his work amongst the heathen, and especially so in these days when the ungodly around us find such ready utterance for their opinions through the medium of the newspaper.

We require to remind ourselves that it is one of the essential principles of the Gospel that "because He laid down His life for us, we ought to lay down our lives for the brethren.

In a land like our own we have learned to dwell almost exclusively on the laying down of life in that sense in which we may, day by day, lose our own lives to keep them unto life eternal. This application of the truth is most right and necessary, but we must not lose sight of the fact that the words also point out that we are so to walk with the interests of others in view, that if these interests can only be served by our lives being given up in the martyr's death, then it is our calling in the Gospel so to die. To those who know not the Gospel in its saving power revealed to their own hearts by God's Spirit, this seems an exorbitant demand; but to those who have understood the words, "He laid down His life for us," it is a high privilege to give life itself for His sake. And even then it will still become the children of God to say, "We are unprofitable servants, we have done that which it was our duty to do."

The Lord Jesus, in preparing His disciples for their future ministry as His Apostles, forewarned them that there would come a time when the opposition to their teaching would be such that men would kill them, and at the same time think that they did God service (John xvi. 2). And He specially showed to Peter that his end would be a martyr-death, in the very midst of which He would glorify God (John xxi. 18-19).

From the earthly standpoint there is something almost overwhelming when we learn of bright and useful lives destined to be such that men would kill them, and at the same time, terrible massacre of the Rev. Robert Stewart, his wife and child, and seven other workers of the C.M.S. and C.E.Z.M.S., near Foo-chow. The occurrence of such events suggests a fresh consideration in the light of the Word of God of the whole question of the dangers to which the missionary is exposed in his work amongst the heathen, and especially so in these days when the ungodly around us find such ready utterance for their opinions through the medium of the newspaper.

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From the earthly standpoint there is something almost overwhelming when we learn of bright and useful lives destroyed by the hands of the very people to whom they have gone to minister, but as we look up to God our Father who is "above all, and through all, and in you all" (Ephes. iv. 6), we know that to Him nothing comes as a surprise, but that all is the fulfilment of His own perfect plan. He leads our hearts back to Calvary, and shows us afresh how He comforted our wavering hearts, and assures us that "God is love.

We cannot tell, on earth, why it is that sometimes our Father delivers from death those who trust Him when all other refuge but His faithfulness is gone, and how at other times His people are permitted to perish, so far as this present life is concerned; but this we know, that God's children must trust Him in a deeper abandonment of faith when as yet no deliverance has become manifest. In the case of the three Hebrews in Babylon (Dan. iii. 17-18), they knew that the God whom they served was able to deliver them, "but if not," they would not consent to worship the image of gold; even under such circumstances as those into which the faithfulness of their testimony had brought them, their confidence in Jehovah, and their allegiance to Him remained unshaken.

When Christian life is nurtured in surroundings which afford comparatively little open or violent opposition there is always the danger lest the life be lacking in depth and strength. When, on the other hand, the work has to go forward amidst the fire of persecution it almost inevitably becomes steadfast and thorough. May it not be that God's purpose in the present deep trials is to test the character of the present missionary movement, and also to prove and develop the steadfastness of the Christian Church in China? It is becoming quite a common thing with us for young men and women to offer for Foreign Mission work. Perhaps God will use the present troubles to cause His people to weigh well what such service involves before passing into it.

The child of God who has learned in all the ordinary events of life to put the interests of others first for Christ's sake is the one who is really prepared to give up life itself should God require it for the furtherance of the Gospel.

Hitherto it has pleased God always to preserve the lives of His children working in connection with the C. I. M., so that not even one life has been lost in riots, nor has there been any death through accidents in travelling either in the interior of China or during the voyages out or home. For all this gracious manifestation of His mercy we desire to render to Him abundant thanksgiving. We believe that this deliverance has been vouchsafed in answer to constant prayer, and we desire that the deliverance which our friends in China have recently experienced may afresh call us to thanksgiving and praise, while the terrible massacre near Foo-chow may bring home afresh to our hearts the need of continued waiting upon God for those who are living in the midst of ever-present danger. We may well take the words of Psalm cxxiv. 1 as the expression of our deep dependence, "If it had not been the Lord who was on our side, now may Israel say."

And ver. 8., "Our help is in the Name of the Lord, who made heaven and earth." But we must never forget that the prayers of God's people are none the less abundantly answered when He is pleased to take His servants straight into His own presence, giving them, even through martyrdom, an abundant entrance into His everlasting kingdom.

Let us then go forward at the call of God, recognising that life itself is to be willingly given for the Gospel's sake if the Master so require. Yet, knowing with what tenderness and faithfulness God cares for His children, may we be found ever praising Him for deliverances which He has wrought, and always watching in prayer that He will still continue to deliver.

**Rev. Andrew Murray.**

A n earnest desire having been expressed that Christian workers in the East and other parts of London should have the opportunity of meeting with this beloved servant of God, it has been arranged that Wednesday and Thursday, October 9th and 10th, shall be set apart for a series of meetings for Humiliation, Waiting upon God, and Exhortation, to take place at the Great Assembly Hall, Mile End Road, kindly lent by Mr. T. N. Charrington.

Further notice will be given when arrangements are completed.

Meantime it is earnestly requested that these dates may be booked, as Mr. Murray is very desirous that those who attend should, as far as practicable, arrange to be present during the whole time, in order that nothing may hinder the quiet, continued waiting of the soul upon God.

Any communications may be addressed to—ALBERT HEAD, Esq., Corrie Lodge, Wimbledon, S.W.
Editorial Notes.

In the annals of modern Missions the 1st of August, 1895, will ever remain a signally conspicuous date. Most appalling in its extent and character, the terrible occurrence at Ku-cheng, by which the Rev. R. W. and Mrs. Stewart and eight others, whose names are too well-known now to require repetition here, sealed their testimony with their blood, has stirred the sensibilities of the whole civilized world, and moved to the depths the hearts of all God's children. We are persuaded that the definite spiritual results will also be very far-reaching.

With these sainted martyrs the Church of Christ has broken through to a new and truer vision of her position in Christ. The standpoint from which Foreign Missions have been too often viewed can never be the same again. As "the coming of the Lord draws nigh His people are being enabled more and more truly to return to the life and light of the Apostolic days. From the whole tone of the great meeting for prayer held in Exeter Hall last month (see p. 131), it was evident that, in this country at least, the crushing news received from Ku-cheng had only led to a deeper realization, not only of what Foreign Mission work really involves, but also to a fuller consecration of the individual life to the light thus solemnly vouchsafed, while the reality of God's purposes of blessing for China must have dawned upon many a soul more fully than ever before. And for the full and quick accomplishment of these purposes a greater spirit of believing and "effectual fervent prayer" which "availeth much" has been called forth.

In giving expression to our deep sympathy with the friends of the Missionary Societies to which those who are now "with Christ" belonged, we cannot better than quote the terms of the letter which has been addressed by our Home Director and Chairman of Council to the Church Missionary Society:

"In the name of the Council of the China Inland Mission, and in behalf of the Mission generally, I desire to convey to the Committee and friends of the Church Missionary Society the expression of our deep sympathy with them in this time of trial and sorrow. We profoundly sympathize with the relations and friends of the devoted missionaries who have been called to suffer the loss of their lives, and we earnestly pray that they may be sustained and strengthened even according to their great need, and that the sad occurrence of this fearful massacre may be overruled for the furtherance of the Gospel in China. As being ourselves intimately associated with Mission work in that land, we share in a special manner in the common sorrow."

The missionaries who perished so cruelly at the hands of the mob were well-known and greatly beloved in Christ by many in other Societies besides their own. They were "ready to be offered." It has been a very great privilege to bear up in continued prayer before God the bereaved relatives and friends in the great sorrow which has come thus suddenly upon them.

"Precious in the sight of the Lord is the death of His saints," and one of the most gracious tokens of His love and faithfulness at this time, when much of His dealing seems full of mystery, is the marvellous upholding and depth of holy joy and spiritual insight vouchsafed to those
Details of the succession of serious riots in a number of the cities of the far Western Province of Si-ch'uen have now been received, and for a first instalment of these we refer our readers to the interesting article from Mr. G. F. Wood, in the Canadian Missionary, of which he will still continue to be a member. To the friends who have so generously sent funds for the relief of those who have been stripped of their belongings we desire to express our sincerest thanks.

In addition to the sad tidings reaching us of the riots in Si-ch'uen, we hear rumours of disturbance in other quarters of Western China, while authentic news has just reached us of a terrible persecution having broken out against the native Christians of the Bing-yaee outstations in S. Cheh-kiang, who have been falsely charged with removing the eyes of some of the idols. Twenty-one families, living in outlying villages, only found safety in flight, their houses and possessions being all destroyed. Writing from the city of Bing-yaee on July 6th, Mr. Menzies, of our Mission, reports that he had fifty-nine of the refugees living in the house and chapel.

We have been saddened by the tidings of the home-call of three of our workers. On 20th June, fourteen days after giving birth to a daughter, the wife of our dear brother, Mr. Frank Dickinson, passed away to be with the Lord; and on 5th July Miss Amundsen, a Swedish sister, fell asleep in Jesus, after a long and trying illness. Her last words were: "We shall walk with Him in white." She now "rests from her labours, and her works do follow her." As we go to press we learn with much concern that our sister Miss Bastone, who devotedly laboured for the Lord in Si-ch'uen, has just been called to her eternal rest, while staying in London.

May God Himself fill the blanks left in the lives of those who sorrow.

Our beloved brother the Rev. W. W. Cassels, who it will be remembered was one of the "Cambridge Seven" who went out to China in 1885, and who has been for some years superintending the district of E. Si-ch'uen, in which the work has been carried out on Church of England lines, is being appointed by the Archbishop of Canterbury as Bishop in Western China. The Rev. T. H. Horsburgh, who, as many are aware, has been for three years working with a band of fellow-labourers in the N.W. Si-ch'uen, in heartiest co-operation with our own missionaries, and since Mr. Cassels will also have supervision of this work, the Church Missionary Society, who have acted throughout in drawing up these arrangements in the most brotherly way, have undertaken to provide for his support, and are starting a special fund for this purpose. This arrangement will in no way affect Mr. Cassels' connection with the China Inland Mission, of which he will still continue to be a member.

With reference to the sailing of the two parties of missionaries fixed for next month we may say that, God willing, the present arrangements will be duly carried out. Our friends in China would at once cable if any delay were necessary. In this connection it will be reassuring to our friends to know that Mr. Hudson Taylor is himself still in China.

A number of our missionaries being now at home on furlough, Mr. Marcus Wood, who is glad to hear (as early as possible) from any friends in the provinces who would like to have a missionary meeting in their town or district during the coming autumn and winter. The address is 10, Pyrland Road, Mildmay, London, N.
The Ku-ch'eng Massacre.

UNITED PRAYER IN LONDON.

A NEW EPOCH in the history of missionary effort in this country was—we cannot but feel—ushered in by the great meeting for prayer convened by the C.M.S. in Exeter Hall on August 13th; in China it had already been inaugurated by the widely-spread disturbances which culminated, on August 1st, in the appalling massacre of the little missionary circle in the sanatorium near Ku-ch'eng, in the southern sea-board province of Fu-hien—opening the most terrible of all the annals of Protestant Missions. To the great Head of the Church Himself, ascended and seated at God's right hand, all eyes have been directed in a new and more definite way; upon the direct leadership and guidance of the Holy Ghost every true heart is cast. That the Holy Spirit, the great Executor on earth of all missionary work, was receiving His true place in the meeting was manifest, not only in the marvelous way in which the various passages of Scripture read spoke to our hearts, but also in the progressive character of the whole proceedings. Step by step the large and most representative gathering rose to ever higher altitudes of faith and spiritual insight, until human sorrow for the murdered was lost in Divine compassion for the murderers'; personal issues and considerations of mere expediency were swallowed up in the revelation of the glory and power of the risen and ascended Lord; and the horizon of vision was extended, through the enlightening of the Holy Ghost, to the final triumph, and the gathering up of all things in Christ.

To one chord of sympathy every heart in that great gathering was, of course, already tuned. But a deeper note was immediately struck, and an element of stern reality infused by the quiet reading of portions of chapters xi. and xii. of the Epistle to the Hebrews, with which the meeting opened; most of us had never seen these verses in quite the same light before.

"The time would fail me to tell of Gideon, and of Barak, . . . and of the prophets, who, through faith, subdued kingdoms . . . obtained promises . . . escaped the edge of the sword. . . . Others were tortured, not accepting deliverance, that they might obtain a better resurrection . . . And others had trial of cruel mockings and scourgings . . . they were stoned . . . they wandered about . . . destitute, afflicted, tormented."

With the opening verses of chapter xii. the scene changed; the burning light fell full upon our own hearts now.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith."

And then we stood before the Cross of Calvary. Was ever any sorrow like unto His sorrow?

"Who for the joy that was set before Him endured the cross, despising the shame." But even as we looked the heavens were opened, and as we read, we beheld the Son of God ascended and "Set down at the right hand of the throne of God,"

It was well, indeed, at this time to "consider Him who endured such contradiction of sinners against Himself," lest in gazing too much upon the wrath of the enemy we should "grow weary and faint in our minds," and become as other men.

From this point the meeting fell into line with its leaders. No reference whatever was made throughout the meeting to the circumstances of the massacre. The names of the little martyr band, now within the vail, and gazing for evermore upon "The face which Stephen saw," were merely read over by Rev. B. Baring-Gould, with one or two simple and very touching allusions to family circumstances. The sympathy and prayer thus afresh elicited were none the less intense that they were born out of true spiritual. "Wherefore henceforth know we no man after the flesh; yes, though we have known Christ after the flesh yet now henceforth know we Him no more." In his opening address the chairman, Sir John Kennaway, President of the C.M.S., said that the meeting had not been convened in order to protest against the negligence of any Government, nor to demand the punishment of the offenders, nor even to ask for any guarantee for the future (although they looked to the Government to do what was necessary and right for the protection of missionaries), but to seek Divine guidance as to the future work in China, aid for missionaries who might still be in peril, and comfort for the mourners. While the disaster was a terrible one, he believed it would turn out "rather to the furtherance of the Gospel." Deprecating the suggestion that missionary work in China or elsewhere was dependent upon Government protection, he maintained that just as the massacre at Cawnpore was the strongest plea urged for maintaining our hold of India, so the present troubles were the strongest plea for advance in China. The orders to "go forward"

had never been cancelled, and God's blessing, he believed, would rest upon obedience.

The remainder of the meeting was devotional, and was divided into three parts. It was significant of the whole tone of the proceedings that the subject for the first was, "Thanksgiving for our brethren and sisters now with Christ." The "beloved physician's" account of the death of the first martyr, Stephen, was the portion of Scripture around which our thoughts were grouped, and it prepared the way for the Rev. L.J. Lloyd's touching reference to the Rev. R. W. Stewart, his almost life-long friend and also fellow labourer in Fu-hien. He bore testimony, too, to the marvellous way in which, counting "nothing too precious for Jesus," the friends and relatives were being sustained, and our hearts filled with holy joy.

With the reading by Dr. J. R. Watson (Baptist Missionary Society) of Psalm xlvi., "God is our refuge and strength, a very present help in trouble," prayer was introduced, secondly, for the "preservation of all missionaries in possible peril, the relatives and friends, and the native Christians." Mr. Theodore Howard (our own Home Director) and Bishop Moule took up the thread of silent prayer, in which for a brief space our hearts were bowed; and then Mr. Cassels spoke of the deep calmness and trust in God which breathed in letters which he had received since the riots from missionaries in Western China, and the noble attitude of the native Christians, whose faithfulness had been tried at this time in a very special way.

Mr. Robert Wales (English Presbyterian Mission) having read from Luke ix. 57 to x. 20, the Rev. H. E. Fox (of Durham), who has succeeded Mr. Wigram in the secretariat, followed with a stirring and emotionally practical address on the concluding subject of prayer—namely, The needs of China, and the duty of the Church. "What should we do?" Mr. Wales asked. "Decide what these needs were?" Not the statesman, nor the merchant, nor the tourist, but the Christian heart enlightened by the Word of God. The need of China was a living Saviour from sin. Knowing this, it was the duty of the Church to fulfil her Commission and preach the Gospel in every corner of China, thus preparing the way of the Lord's return. The Gospel must be "preached in all the world for a witness unto all nations, and then shall the end come." The recent disaster was not a check, but God's way of calling for advance.
In exultant praise and trustful supplication the meeting was now led by the Rev. W. Roberts, of the London Missionary Society. "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy Majesty, and in Thy Majesty ride prosperously because of truth and meekness and righteousness. . . . Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under Thee. Thy throne, O God, is for ever and ever.

Following up the further prayer that a new spirit may be stirred up in the Church at home, Mr. Eugene Stock asked that the truth of God might come home in power to every heart in the audience, and result, in very practical issues. And then this memorable meeting closed, all joining in singing on bended knee, the hymn—

"When I survey the wondrous cross
On which the Prince of Glory died."

There could be but one conclusion to such a gathering in all its bearing upon both the past and future in China and every other heathen land, and that doubtless, for most present, was fully expressed in the last two lines of this same hymn—

"Love so amazing, so divine
Demands my soul, my life, my all."

"On the Yang-tse.

On the evening of the 1st July the refugees from the stations above Ch'ung-k'ing arrived at Hankow. The voyage down the Yang-tse was full of trials and dangers.

Mr. Faers describes the departure with Mrs. Faers and family from Sui-to—by the magistrate's urgent orders, on June 9th—and passage down the river to Ch'ung-k'ing. At one point their boat was pursued by a boat full of armed men, who attempted to overtake us as they went.

Friends from other up-river stations had already arrived at Ch'ung-k'ing, and the Consul fearing the effect on the populace.

Dr. Muirhead, Shanghai, spoke as a veteran missionary, and it was a pleasure for us juniors to hear how he gloried in the joyful service of nearly half a century, and beyond that, in the glorious Lord who had given his work as the years passed.

Dr. Muirhead was followed all too soon by Mr. Blacket, long a clergyman in Australia and now en route for Persia to join Bishop Stuart there at a time of life when many feel that their day of work is drawing towards evening.

My dear brother Mr. Cassels, and referred to his new office in a few well-chosen sympathetic words, then the surroundings seemed to fade away as one heard a strong message calling to faith and trust for the dear ones who are even now going through the fire with their Lord.

After these had spoken there were twelve addresses of six minutes each from younger workers representing India, China, Japan, Africa, Persia, and the Jews, when one after another reiterated the cry for more of the Holy Ghost in and through the church at home and abroad. We could only include all in the cry that the Lord the Spirit might have His way with each member of the one Body for the glory of its divine Head.

Of course our hearts turned to the Land of Sinim, and earnest prayers specially offered for "right words" were fully answered. Mr. Stock specially introduced our brother Mr. Cassels, and referred to his new office in a few well-chosen sympathetic words, then the surroundings seemed to fade away as one heard a strong message calling to faith and trust for the dear ones who are even now going through the fire with their Lord.

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Dr. Beuchamp's word followed as they went. He again delivered us, and we are full of praise and thanksgiving.

"Missionary Day" at Keswick.

A meeting after meeting passed by at the Convention this year, there was an ever-deepening realisation of the presence of the Lord Himself, and whilst one knew the "passing of the fire" in His blessed humbling during the earlier meetings, yet when Saturday morning's gathering followed after Friday's hallowed hour and joyful surrender unto Him to die daily, we had a restful expectation that there would be "burning brightness upon that of the great day of the Lord" just past.

Mr. Stock opened the proceedings, reading a few verses in that deep, sympathetic voice which makes one feel familiar words to be new again, and then handed the meeting over to Mr. Stock's leading, who, after announcing the order of the day, gave China the honour of being the first country represented.

Dr. Muirhead, Shanghai, spoke as a veteran missionary, and it was a pleasure for us juniors to hear how he gloried in the joyful service of nearly half a century, and beyond that, in the glorious Lord who had given his work as the years passed.

Dr. Muirhead was followed all too soon by Mr. Blacket, long a clergyman in Australia and now en route for Persia to join Bishop Stuart there at a time of life when many feel that their day of work is drawing towards evening.

Then a word for India from another veteran who had grown grey in the work, but not weary of it or of its "glories.

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A "Child of Happiness."

By Miss Agnes Gibson, Ho-K'eo.

"And Jesus called a little child unto Him;"

T was a cold, damp evening. Miss Morrow and I were sitting employing a few spare moments making some doll's clothes for a little girl, when suddenly we heard a clamour of voices in the street below, and above the noise there rose the piteous cry of a child. I decided to go downstairs and learn the cause. To my great astonishment, I found lying at the door a bundle. As I had concluded, it was a little girl. I took her in my arms. She immediately ceased to cry; doubtless she enjoyed the warmth, and was glad to be once more in somebody's arms.

Knowing that great care is necessary at such times, I sent a servant to call the watchman—whom he found probably in some opium den.

Oh, what a wreck that watchman was! I wish I could describe him standing there before me in his filthy garments. Opium, that awful curse, had brought him down from fairly good circumstances to his present position. The craving must be gratified; so everything had to go, until all that he possessed was on his back.

At my request he carried the little girl to the "Foundling Home," built by the Emperor's orders for little baby girls who are not wanted by their parents. In a very short time, however, he returned with the baby, saying that those in charge of the "Foundling Home" objected to taking her in on the ground that she was over the age (the little girl was three years old), and that she was blind, and what could they do with a blind girl? They couldn't marry her to anyone, and therefore she was useless. Such were their thoughts; but our heavenly Father's thoughts were very different. Another man with whom we consulted repeated that nobody wanted a blind girl.

God having thus opened the way, we took the child into our home. At the time this verse came into my mind: "I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

We knew that God, who had brought her to us, would provide for her; but, alas! it seemed to us that she was very near the pearly gates, she was so thin and weak. We watched over her for the first few days, giving her nourishing food and medicine. God blessed the treatment used, and to our great joy she daily gained strength, got the use of her limbs, and was able to play a little.

One day, when she was playing, I tried to find out whether she could see by placing a looking-glass before her face. She immediately smiled. We did praise God that day. Within a month she could see fairly well with one eye; the other was quite blind.

We taught her a number of hymns in her own language, which she sang very sweetly. She could repeat several passages of Scripture—the twenty-third Psalm, the twelfth chapter of Romans, from the ninth verse to the end, also a catechism, etc. She was always an example of good behaviour to the heathen children. We taught her to obey us, a thing which is very rare among Chinese children.

We had hoped that God would spare her for many years, but He willed it otherwise. She only lived with us two years. I can recall her saying, "Suen Kiao, si tsai huei"—as I left Ho-k'eo—"Teacher, Suen, good-bye." On May 6th I received a letter from Miss Goold, telling me of her "home-call," after a few weeks of intense suffering. The native Christians loved her. It was they who gave her the name Fuh-nien (child of happiness). While she was ill they went to see her daily. One dear old man brought her roses, but, alas! she was unconscious, and could not appreciate them. There were ten native Christian women around her when she died.

The little coffin was placed uncovered in the large hall, so that friends might see her. A service was held, the evangelist taking for his text Romans v. 12. He dwelt on God's love in leading this little child to our home. At the close of the service they gathered once more around her coffin to take a last look at the little face which had become so dear to them, realizing much comfort as they spoke of the meeting-day not far distant.

The whole church followed as the coffin was carried away. Such a sight probably China had never seen before. A "nii ua-tsi" (little girl) of five years of age to receive such tokens of love and honour! "When He cometh," a hymn she loved, was sung at the grave. So ended the earthly life of one of China's cast-out daughters.

"I do so thank God," writes Miss Goold, "for the great privilege of caring for and nursing this little one of His, one whom He came to seek and to save. How true in her case have been the words, "When thy father and thy mother forsake thee, the Lord will gather thee up" (R.V.)."

Some dear little English children in Dundee who sent money out to help to support this little one, also some friends in Alexandria, will sorrow with us over our loss, but rejoice with Christ in His gain. Let us seek to win other little ones to Him, and by so doing we will share in His joy.

For Christ's Sake.

The following letter from the aged mother of the Rev. W. R. Malcolm, who has recently joined us from New Zealand, and will take charge of the Presbyterian district of the C.I.M., may comfort some parents' hearts in the prospect of parting from a beloved son or daughter:

"I should like to tell how wonderfully the Lord has sustained me in parting with my beloved son to go to China as a missionary in connection with the China Inland Mission. Although sincerely thanking God for the honour of being the mother of an earnest missionary of Christ to the heathen, I feared breaking down at the parting, and again and again sought help from above, for grace of soul and strength of body to be brave and bright at the end, and thus glorify my loving Father in heaven. What was my astonishment and delight to find on my surrender of my dear son to Him 'who gave His life for me,' that my gracious God far more than compensated me, by filling me with Himself.

"O, go to God in sorrow's hour, With joy He will thee bless; Himself He gives: He can't give more; He will not give thee less."

"The God of all comfort so comforted me with His own comfort, that instead of sobbing when the train came up to carry my son away, I smiled in his face, saying, 'God bless you, my darling; God be with you till we meet again.' He, replying in the same words, we parted, 'Until He come.' His father, grasping his hand, said, 'Be thou faithful unto death.' Then a wave of our handkerchiefs, and our well-beloved youngest son was gone.

"The Lord's day before he left, we were talking of God's faithfulness and great goodness to us, in granting every desire,
except one wish of mine—to hear him preach again, when he suddenly went to the door. I followed, and saw the Salvation Army sergeant. To my glad surprise, my son said to me, "The Salvation Army captain wishes me to preach in their hall to-night." 'Bless the Lord,' I said; and three hours after I had the great joy of hearing my son earnestly pleading with sinners to accept Jesus as their Saviour. Many were moved to tears. I felt, 'Lord, now lettest Thou Thy servant depart in peace.'

It is three weeks since he left me, but God has never left me a moment. His arms of everlasting love are underneath, and round about me, so near and so dear; no earthborn joy or grief shall separate us.

"My soul doth magnify the Lord for His wonderful loving-kindness. On the morning of my son's departure I said, 'Thy MAKER is thine Husband: I can trust you with Him; He has been good to me these sixty-five years.'"

"Dear Christian parents, don't be afraid to give up your sons and daughters for the high and holy calling of missionaries, and be very earnest in your prayers to God that He may greatly bless every sincere missionary of 'Jehovah Jesus' to the heathen in foreign lands, so that His gracious promise to His Son may soon be fulfilled, even the heathen for His heritage, and the uttermost parts of the earth for His possession."

The Saturday Prayer Meetings.

By an oversight the usual notes of the prayer-meeting of June 22nd were omitted. Miss Stevens spoke of her ten years in China. A number of journals were read, and Pastor Holmgen concluded with an address through which Ps. cx. 7 became a perennial spring of living water.

July 27th, 1895.—The meeting was conducted by Mr. Badenoch, who spoke on "Andrew" from John. Our hearts were moved with thankfulness as we heard of God's gracious working in Swam-Si, and also of the great encouragement given in the Bing-yen out-stations—the very scene of the disturbances reported on p. 130. The presence of God was much realised throughout the meeting, and the continued prayer for St-Chuen found definite and full expression. Mr. and Mrs. Hudson Taylor, Mr. Trotter, and many others at Shanghai and elsewhere, had been in prayer. Mr. Poulall-Turner and Thibet were all the subjects of prayer.

"August 3rd.—Mr. Cassels led the meeting. His subject of address was the King, and the sphere, scope, character, and course. Religion is all now. Reading from a recent letter from Mr. Hudson Taylor to the friends of the Mission, he pointed out that, as the Divine call was clearly for "advances" in China, we must place ourselves absolutely at the King's disposal. With letters containing details of the riots in several of the cities of Western China, our attention was directed in a very special way to the needs of our brethren in these parts, the summary massacre at Kung-ch'eng adding urgency to our prayers. Mr. Meadows made reference to the death of Mrs. Dickie; for her friends our hearts went out in sympathy and prayer. Journals many were read. Mr. Sloan was remembered in Germany. August 10th. The terrible massacre at Ku-ch'eng has awakened intense sympathy in England, and provoked new interest in and prayer for China. Our meeting to-day was larger than usual and bore special reference to the sad event. Much prayer was offered in connection with all the different names which had arisen, and, while sorrowing with the bereaved, we joined in deep thanksgiving to God for sparing the lives of our own friends and others in the Western riots. The C.M.S. memorial for prayer in Exeter Hall was specially intimated (see p. 131). In Mr. Badenoch's address from 1 Cor. II. 6, our hearts found strength and encouragement as we thought of the missionaries in China. Like Christ, they too were called to walk with the consciousness (1) that the Father had sent them, and (2) that the Father was with them. Various journals were read, and Miss Holme gave an account of her work in China, mentioning also something of her experience in the riot of Cheng-ku.

CORNER OF FEN-NEE-TANG COURTYARD, PAO-NING.

THE PAO-NING RIOT commenced on the night of June 6th, by a large crowd surrounding house and chapel and throwing stones over into the courtyard. The missionaries had taken refuge in a school-room, when the mob began their work of destruction, breaking in doors and windows. While working great havoc in the new chapel and boys' school, the mandarins and soldiers arrived. Several arrests were made, and the crowd was dispersed before looting had proceeded to any great extent. The officials immediately began the repairing of the premises, meanwhile giving the missionaries accommodation in the YMCA.

Mr. Williams, writing on the 8th June, says: "The conduct of the rulers in this case is most praiseworthy. We have just had a visit from the district magistrate offering to make compensation for what we had lost." At Kwan-hien and Sin-tu-hien (C.M.S. stations) the officials were equally prompt in quelling the riots, and little damage was done. At Ya-chau and Sin-fu they did all in their power for the safety of missionaries, while at Lu-chau a guard was placed on the premises during the absence of the missionaries. One of the proclamations issued at Ch'ung-ku, for the protection of the foreigners was in the sternest and most summary terms: "All who scatter wild stories or incite to riot will be executed without trial."

Apel for Missionaries.

Our readers will remember that several appeals for new workers for China were issued by the great Missionary Conference held at Shanghai in May, 1890. One of these was a call for a thousand men to be sent to China during the next five years. That period has now elapsed, and Mr. Taylor, who was chairman of the committee appointed to deal with the matter, has drawn up a brief report, which is published at Shanghai as a tracts, showing that during the five years altogether 1,153 new workers have reached China. Of these, however, 672 were ladies, and only 481 men. Perhaps the Lord of the harvest saw that it was our sisters that were needed in larger proportion than our brethren. But, at any rate, as Mr. Taylor writes: "The answer is a gracious response, and shows what may be done by united prayer and effort, and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China."
"Gathering the Flowing Rivers."

Mr. Duncan Kay sends us a short account of a recent conference at K'uh-wuh, Shan-si, various features of which were "most unique, and gave great encouragement."

Out of twenty-five applicants for baptism, fourteen—nine men and five women—were received and baptised—the largest number ever accepted at that station at one time. Three of the men were the first-fruits of a work started by a godly native in a city twenty miles distant, and these—all saved by the sweat of their brow. Another had been refused baptism three years ago because his mother would not let him put away the household idols. On her death-bed, however, she asked that they might be destroyed, and sent a present to the Church worth about 9,000 cash.

"By their fruits ye shall know them." These words were strikingly exemplified in the case of a fifth who, before his conversion had earned a very precarious living by catching fish and stealing grain (an idler and a poacher he, were there but game laws to be defied). The three years during which this man has been kept on probation have witnessed a radical change of heart and life. Having trenched and drained several acres of waste land, and brought home his son, he is now earning his bread by the sweat of his brow.

Turning to the women, we find an elderly sister, quite unlettered, but with a thirst after divine things which prompts her to induce the school children by presents of monkey nuts, etc., to teach her hymns, by heart. Here, again, is a widow who suffers much persecution from her relatives for unbinding the feet of her little daughter. But her faith and patience are already being wondrously rewarded, for God is unbinding the child's soul. The girl is "fourteen years old, and seems to be very deeply impressed by the Gospel." May there be an unbinding too of praying hearts on their behalf.

As yet there is no chapel in K'uh-wuh, but the native Christians declared their intention of slowly accumulating a fund, or, in the beautiful metaphor by which they expressed themselves, "Gathering together the flowing rivers until they become a sea."

The greater portion of the money contributed during the preceding ten months was given for the poor.

A certain testimony meeting was "a very lively time," and both in this respect and in the testimonials from women (not very common in China) "reminded me of an S.A. 'Free and Easy.'"

An opium smoker's wife told of her husband's apparent conversion and subsequent return to opium through her opposition while still unconverted. But ere his own fall took place he had been the means of bringing her under the influence of the Gospel. He now sought to drag her back again. The story revealed once more how deeply these sorely tempted and often hard pressed souls "escaping from the corruption that is in the world through lust" require our continual prayers and sympathy.

In connection with special prayer for conversions a plan for methodical visitation of the seven outstations by twelve of the Church members in rotation was matured. Help in prayer in this matter is specially asked.

Notes on Recent Books.

Pioneering in Morocco. By Dr. Robert Kerr. (H. R. Allen-son. 3s. 6d.) Two undenominational missions—the "North African" and the "Southern Morocco" have already sent workers to the province of Morocco, but these occupy as yet only eight or nine of its many towns. The population is estimated at 8,000,000, and Dr. Kerr purposes returning to Morocco to work under the name of the "Central Morocco Mission," making Rabat his centre. The book itself is graphic in detail, and in its main interest the record of the work of a strong and earnest man who always set the spiritual above the bodily, and was not afraid to preach Christ to bigoted Jews and Moslems. At first the proportion of medical cases was one Jew in seven, but later one in six.

Joined to the Lord. Thoughts on the Song of Solomon. By Alexander Mairston. (Woodbridge: Archers. 2s. 6d.) The second edition of Miss Marston's book. It is known to many of our readers as an application of the Song of Solomon to the life of the individual believer, illustrated by very many passages from all parts of the Bible and bearing on the theme of the spiritual experience deep and varied. It must be admitted that the special charm of the Song of Songs is apt to fade and fly from the method of minute discussion. But there is the experience given in the Lord, looking towards the soul, and ours to Him, is most practical and helpful; and a salient stronger point is the writer's treatment of the problems of shortening and estrangement.

James Talbert, Dundee. (Price: 6d.) Almost all evangelists, missionaries, or Christian friends visiting Dundee were taken to see James Talbert, and many heard at his bedside a word from the Lord never to be forgotten. It is fitting that this memorial of him should be written by one who cared for him through more than forty years, and yet a more characteristic impression might have been given of the shrewd, kindly, cheerful prisoner who looked so serenely on his own troubles. "Lord," says James, "fulness is on Thy right hand, and all That is behind me is lost." And the text of another prayer is heard a minister say that Christ has a door into the heart the devil has never found out yet." Mr. Sankey said, when leaving: "I have enjoyed myself very much." "I have no doubt of that," James replied, "for you know it is more blessed to give than to receive."

"Perfect peace! What is that? We might be apt to think that all is done when we get perfect peace. Ah, it is then the battle begins with Satan. There's a terrible hullabaloo between Satan and us then, but we have deliverance from the body of sin." But we must quote no more of his sayings here.

Lovedale, South Africa. (Edinburgh: Andrew Elliot.) The volume bearing this name may introduce some of its readers to a hitherto unknown region, and will doubtless bring much further enlightenment to those who are already familiar with the name, and who are well acquainted with its work, in its various departments—religious, educational, and industrial—is a lucid and dispassionate sketch of the Institution and its work. The Institution and its work, in various stages of progress, the object of the educational section of the work being not only to supply the means of acquiring a good general education, but to prepare preachers and evangelists for native congregations. Native teachers for mission schools. Natives are sent for training from nearly all the missions in the country. Various trades are also taught. Missionary work is carried on amongst the surrounding heathen. While unsectarian, Lovedale is connected with the Free Church of Scotland.

Li Hung Chang. By Prof. R. K. Douglas. (Bliss, Sands, and Foster. 3s. 6d.) This is a lucid and passionate sketch of the public life of China's great statesman from his earliest achievements during the Taiping rebellion until his humiliating mission to Japan at the close of the recent war. Incidentally we trace China's foreign policy during that period, for Li, in spite of many enemies, has for more than thirty years enjoyed almost uninterrupted the Imperial confidence as the one man capable of defending the Empire against its foes. Notwithstanding much intercourse with foreigners and appreciation of foreign science, he remains a thorough Chinaman and a staunch Confucianist. Always friendly and affable and ready to use foreigners where he can, he is loth to trust them with power, and throws them aside as soon as possible. He is able to imitate foreign benevolence in establishing hospitals and opium refuges, but his mind is too engrossed with the seen and temporal concerns of statesmanship to admit the claims of Christianity.

From Sunrise Land. By Amy Wilson Carmichael. (Marshall Brothertis, 3s. 6d. and 5s.) Written and illustrated and bound with an instinctive regard to the fitness of things, which goes far to make an attractive record of work, and must have helped to make the writer an effective witness to the True Light in the villages of Dark Japan. As we read we long for some definite information about the Keswick Mission to which Miss Carmichael went during her humiliation mission to Japan, but no details are given of events during her stay of fifteen months. None is given, but of the people of the interior just as they are and have been, their simple pleasures, elaborate manners, beautiful surroundings, the sad calamities, the old, and the young, latterly illustration is there and in the picture that once read cannot be forgotten. To them no knowledge of the "God who loves" has as yet come, and in striving to contrast to their ignorance we are most simply told of the hourly application to the missionaries' own joys and sorrows of what may be called "Keswick Truth."

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**Note:** The table above provides a snapshot of the statistics of the China Inland Mission for January 1895, detailing various stations, missionaries, and mission efforts across different provinces and cities. The statistics include numbers of churches, schools, and baptized persons, among other data points.
## STATISTICS, CONTINUED.

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A very striking statement, not only of the great stages of the development of the Mission, but also of the plan of its operations, the latter being illustrated by a rapid survey of the present position of the work in each of the occupied Provinces, and specially in Cheh-Kiang.

Each of the three decades has its own distinctive feature. In the first the Mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied Districts of nearer Provinces. The second decade was one of widespread itineration and exploration of the more distant Provinces, during which the first stations were opened in all the unoccupied Provinces except one—Kwang-Si. The third decade, still incomplete, has been marked by development and consolidation. Widespread itineration has been exchanged for methodical visitation of smaller Districts around established centres, in many of which churches have been organised, and in others the fruit is beginning to appear."

"I shall be much mistaken if this does not prove a book of great value; how the faithfulness of God may be proved, and the presence of His grace in the work; how Satan may be grappled with day by day; how the difficulties may be met; how the missionaries may also be united in prayer and in the work of the Lord God, and how the presence of God may be felt."

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Cursing turned to Blessing.

BY WALTER B. SLOAN.

"The Lord thine God turned the curse into a blessing unto thee, because the Lord thy God loved thee."—Deut. xxiii. 5.

EVERTHELESS the Lord thy God would not hearken unto Balaam; but the Lord the God of Israel turned the curse into a blessing unto thee, because the Lord thy God loved thee. These words refer to the time when Balak the king of Moab saw the host of Israel covering the face of the earth as they came over against his country on their journey to Canaan.

He summoned Balaam the son of Beor to come and curse this people, in order that he might then go forth to destroy them in battle. Balaam seems to have known from previous experience that Balaam's curses and blessings were effective, for in calling him at this time he says, "for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

When the messengers of Balak have delivered the King's summons to Balaam, God interposes and forbids the prophet, to leave to go back with the messengers. And now the position of Israel seems to be a dangerous one, a king desiring their destruction, and a prophet yielding to the pressure of the king's power in using the death of some of His children, and the experience that Balaam's curses and blessings were effective, for in calling him at this time he says, "for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

Moses, the man of God, delivers his last charge to the people of Israel, he instructs that a Moabite shall not enter into the congregation of the Lord, not even to the tenth generation, because they met not Israel with bread and water when they came forth out of Egypt, but hired Balaam to curse them. "But the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee." How glorious is God in His workings, loving Israel so that He takes the very men who unite to effect His people's ruin and makes them the channels of His people's blessing. The whole purpose of the king and the prophet is to ruin Israel, and their whole energy is combined to accomplish their purpose; but God has another object in view, and He uses the very energy of these men to give expression to the blessing whereby He will bless Israel.

It is well for us to let the truth sink deep into our hearts that God has power over everything that threatens harm to His people, and such power that the thing which appeared about to hurt shall be used to bless and to further the progress of His kingdom.

We may see illustrations of this truth in many places in Scripture. The bitter waters of Marah are made sweet, and of them the people drink and their thirst is satisfied. In the days of Elisha wild grubs are shored into the potage prepared during famine for the sons of the prophets. Elisha bids them add meal and pour out, and they partake thereof without hurt, eating of the very thing that formerly was full of poison.

Shimei came out and cursed David as he fled from the face of Absalom, and Abishai wanted at once to take his life, but David forbade him so doing, and reasoned thus: "Let him alone and let him curse; for the Lord hath hidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." (2 Sam. xvi. 11, 12). Our God is still able to sweeten bitter waters when His people have to drink them, and to make the wrath and opposition of man, and even his very curse, to minister blessing. The Lord still loves His people with that same love which He had toward Israel when "He suffered no man to do them wrong." (Ps. cv. 14).

What encouragement this should bring to all our hearts when face to face with the wrath of man, as it has lately been manifested in China. He will turn the curse into a blessing. He will manifest the greatness of His wisdom and His power in using the death of some of His children, and the losses which others have suffered, to open wider the gates of blessing for poor, dark China.

But it is often easier to accept the truth of God in relation to the great events of life than to see it in its application to everyday circumstances; and yet our God is able to turn October, 1895.
the curse into a blessing, and make the bitter sweet, just in these matters which we are in danger of esteeming too small for God to notice. The eye of faith must learn to see God in everything, and then, as we accept from God's hand all that touches our being and life, we shall find that everything will bring us a blessing. If we are treated unkindly, if we are represented, there is always the danger of our looking at those who thus deal with us, and then we say, "I don't see how God's hand can be in that unkind word, or in that harsh treatment." If we take this attitude we must go on to defend ourselves, or to answer back according to the flesh. No blessing can ever come to us thus from any bitter experience. When, on the other hand, we see past all the second causes, and apprehend that, as far as their influence upon us is concerned, all things, however trying, come from the hand of God, we can rest in His love, we can stay our souls upon the assurance that "all things work together for good to them that love God" (Rom. viii. 28), and we shall find blessing and sweetness springing out of that which is in itself most bitter.

There is often much, too, in our surroundings that is neither bitter nor unkind, but which yet seems to cast a burden upon our spirits. The constant pressure of responsibility in home life, in business life, or in our work for God, produces great strain, until we feel at times a longing to have an easier place. Here also our God is present, and able to teach us so much of His heart, if we but bring the whole weight of the assurance that "all things work together for good to them that love God." (Rom. viii. 28), and we shall find blessing and sweetness springing out of that which is in itself most bitter.

A Secret Disciple.

BY ARCHIBALD ORR-EWING.

THE above photograph of a Chinese teacher, surrounded by his scholars, is that of Mr. Hsiong, of Gan-ren, and the few recollections now given will, I hope, prove interesting.

Mr. Hsiong had lived in the neighbourhood of Gan-ren all his life, and had never travelled beyond Rao-cheo Fu, the chief city in the Prefecture. He had to go there for his literary examination. He held the degree of B.A. This distinction was for some time a great hindrance to his fellowship with Him. He feared being deprived of his degree if he confessed Christ. Latterly, however, he was more willing to follow the Lord and attended the services regularly, but still pride hindered him being baptised.

During the last two years he had aged very much, and his eyesight had failed greatly. The ladies at the station were at that time employing him as their teacher. Seeing he could read only the largest characters, it was thought that a pair of foreign spectacles would help him, and I gladly purchased them for him at Shanghai. Ever afterwards, when visiting Gan-ren, his thanks were most profuse. He said, I had "given him a pair of eyes." He was now able to read both large and small type.

Much at a loss as to what present to give in return, he at last decided that his wife and daughter-in-law should make me a pair of shoes. He closely superintended their making. I may add that he tried on all hands, with true Chinese curiosity, to learn the price of the spectacles, but no one had been able to enlighten him.

In January last, hearing that he had been unwell, I visited his home, which was in a village on the opposite side of the river from Gan-ren. He welcomed me most warmly, declaring how very worthy he was that I should visit him; then he pressed me to stay to dinner, urging his wife to prepare with speed; nor would he listen to any refusal. At last I had to tell Mrs. Hsiong it was not possible for me to stay—that I had promised to return.

Mr. Hsiong had great respect for the ladies working at this station, and he looked up to Miss Grabham (now Mrs. Hill) and Miss Cowley, committing with them in his family difficulties (Mrs. Hsiong and his eldest daughter were Church members), and he helped the ladies whenever it was in his power.

We regretted much that he had never publicly confessed Christ. He possessed a good deal of knowledge, and assured us that he had none other to look to for salvation than Jesus.

During Mr. Fransen's visit, he spoke to Mr. Hsiong by interpretation. The old teacher listened carefully, and assured him that he did believe in Jesus; and when together we knelt in prayer, he asked the Lord to pardon his many sins, and confessed that he trusted in Jesus alone. We should have desired some evidence of such a change as we could feel sure was the work of the Holy Spirit; but perhaps we may be inclined to expect more from Chinese converts than we do from our fellow countrymen, without sufficiently considering the different circumstances under which they have been brought up.

Mr. Hsiong had never fully recovered from the illness I have mentioned, and in March became much worse. His end came very rapidly. Miss Cowley visited him frequently. In reply to a enquiries, "Are you trusting Jesus with all your heart?" he said, "I have no one else to trust—there is no other Way." Near the end he was glad to forgive his wayward son, and this gives us cause to expect that he himself had really received forgiveness.
The Riots in Si-ch’i’en.—II.

BY C. T. FISHE, SHANGHAI.

(Continued from page 132.)

Our missionaries in Kia-ting, we are thankful to say, have been enabled to reach their posts. The following is the continuation of Mr. Ririe’s communication, a portion of which was published last month.

I HAD meantime returned to our house, but could not get in, the door being fastened, and with such a noise in the street I could not make them hear me. So I stayed at the door a little while among the crowd, now numbering several thousands. The people, finding they could not get into the C.M.M. house by the front, went round, and got over the wall at the back; and soon it was all again. The Prefect came and got knocked about a little, and had to return without doing anything.

All this, however, gained precious time for my wife and Miss Bridgwater to pack up a few necessary things and get into hiding over the garden wall, in the house of a neighbour. Then they made ready the door for me. The crowd made a rush to get in, but we managed to shut the door and barricade it. I then learned that my wife and Miss Bridgwater and little Mary had all fled. The crowd behind the C.M.M. house could see our back garden, and they began to get into our house from the back. I went into the room to get some silver for future use, and a man followed me in. I gave him a pretty book, and sent him off happy, while I got out the silver, which I went and deposited with my wife, coming out again to take away the people’s attention.

The rioting was now in full swing, and soon after that began at the A.B.M.U. house. Mr. Beaman got a lot of his things into the landlord’s house next door, and himself also hid there. Notwithstanding a good deal of anxiety on account of the ladies, I could not but laugh at some of the things I saw. One woman came out with a lady’s night-dress, and said, “What on earth is this? It is very pretty.” I said, “Take it home, and make dresses for the babies; never mind what it is.” A boy came out with two beautiful lithograph texts. I asked him where the frames and glass were, and he said he had thrown them away. One man I saw running off with “Notes on the Psalms,” in English. They handled me pretty roughly once or twice, thinking I had silver. One man took one end of my girdle, while another took the other end, and I thought they would cut me through. Had it not been for the few Kia-ting people who stood by me, I might have had a rough time. Some wanted to take the clothes I had on. Finally, I went into hiding until dark, and then came out to make arrangements for the safety of the ladies.

Dr. Bright had kindly got a boat for us, but the gates were by this time watched, so that it was not safe to get out. I could not even trust the soldiers. Having received an invitation from the magistrates, and the streets by midnight being pretty clear of people, we went to his residence, the ladies in chairs, with several trustworthy men accompanying them, while I followed after with some goods saved from the wreck. We all got into the Yamen safely, and the officials were most kind. We found a beautiful cottage and garden at the back of the Yamen, and we were quite comfortable. It just seems as if the Lord had been making ready for us, for the cottage was just completed for the magistrate’s son to live in, but he willingly gave it up to us.

To-day we hear reports that they want to capture foreigners also, and that some bands of robbers have followed the two doctors and Mr. Beaman down the river. I do not, however, fear for them; nor do I fear a bit for ourselves here. I believe the Lord has inclined the hearts of the city people toward us. It is people from Chen-tu and students for examination that have caused all the trouble. I do not think any blame can be attached to the magistrates. They have done their best here under the circumstances, and it is a cause for much thanksgiving that so many have saved their lives.

However much we may regret the suffering caused by anxiety and loss of goods, and the hindrance to the work, yet I cannot any personally feel sorry for these riots. We were able to show the people that we can ‘take joyfully the spoiling of our goods.’ We have also been drawn nearer to the people. I never knew I had so many friends in Kia-ting till yesterday. The Christians and servants have stood by us like ‘ brickies’ throughout; not only that, but the neighbours also could not have shown us greater kindness. We hope to stay here and keep up connection with Ya-chau and Chen-tu.

I hear Mr. and Mrs. Squire and the Misses Niss and Hol are safe. We rather fear for Sui-fu, as the examinations begin there in about a fortnight. Our street is much worse, as has the large Roman Catholic house outside the city. I hear they captured a quantity of silver there; that will sharpen their appetites for silver.

A number of people are going to see the wrecked houses, but otherwise all is quiet to-day—a calm after the storm. There are rumours of trouble at Ya-chau, but we do not know the truth.

I am writing this letter with the point of a chop-stick, because I have lost my pen and pencils. “Pray for poor China!”

Through other sources it was ascertained that Ya-chau, which is a station of the A.B.M.U., had been the scene of rioting, and that the missionaries had left, and were on their way down the river.

A letter from Mrs. Ririe came as a fitting complement to that of her husband, and as the one would hardly seem complete without the other, we subjoin it.

LETTER FROM MRS. Ririe.

June 5th.

We are resting serenely in the Yamen. Our home is all buted, the walls knocked into great holes, everything carried off or smashed, and it was well for us that we had just finished building a big summer-house against the wall. The people next door were most kind, and got our things over with the servants’ help, and then our gate-keeper took me by the wrists and swung me over, also the baby and Miss Bridgwater, and then we helped the women. The servants, and all who had ever been in our service—carpenter, barber, etc.—stood by us right through and lost their own things in their anxiety about us. The people kept coming in quietly, telling us that it was not they who would hurt us.
The city people are nearly all our fast friends, from the mandarin down to the poorest. But those students were quite beyond the control even of the district mandarin, whom they quite ignored.

"But to begin at the beginning. Liang, our official friend, came over on the evening of 3rd and was quite reassured, telling us the talk had ceased. In the morning he came again, and was full of fear; and, just as he said, the students soon began to come in groups, and in spite of my husband's invitation to sit in the guest hall and drink tea, they just wandered around and gazed at everything. This kept on till dinner.

"Placards also appeared in many places, but our carpenter, a young boy, followed, and tore them down. At noon Drs. Hart and Hare left, and the village began.

My husband was obliged to go there, to try and quell the riot, and we were left with the servants. I had a good many things packed up—both our own and the young ladies—but could not get into Mr. Squire's room, so everything of theirs went. I ordered the men, and they worked like Trojans, as also did the women; and we got nearly all our clothes and study books away, besides bedding, and little things such as photos and a few dishes. Then we heard loud knocking at the front door, and thought they were coming; so I picked up baby, and we all ran for dear life, getting away just in time to see them come in from the back. We found later that the noise at the front door was caused by my husband trying to get in to help us; but we ran and left him, thinking it was the mob. He was afraid for us, but had to get in and procure some silver. A man followed. 'Here, take this, and be off,' said my husband, handing him a foreign book; and so he went, and my husband barred the door, got the silver, and came in to us. But they soon came after us, calling out, so he dropped the silver (100 taels) and ran out to them. They thought he had the silver, and began to hunt. One man took hold of one end of his sash, and another the other end, and pulled him about, but some of his young friends came and rescued him out of their hands, and took him off.

"We had such a good laugh afterwards, for they did not think of hurting us, but got lots of broken glass and carbolic blisters themselves. I will tell you about that later on.

"We had the pleasure of reclining in the next house a half day, listening to the racket in our place. I heard my dishes and preserves go smash, the walls coming down, and so forth. I heard them shouting that I had carted off the baby and things; and, indeed, they did not get very much on our side. We got the silver into my box; but lo! on reaching the Yamen, it was gone—we do not know where. Miss Bridgewater has 50 taels, so we are rich. At 10 p.m. the people at the back got chairs. Dr. Hart thought we ought to go down the river with them, and sent a boat across for us, but we preferred to go to the Yamen. Mr. Beaman, however, went. He is of the A.B.M.U.

"The R.C. and the Methodist premises were looted (their houses not broken, however); our two places and the A.B.M.U. dilapidated. Both Mandarins came with soldiers. But the students only laughed at them, and nearly tipped the grand men over. They have done all they can in receiving us, and trying to stop the row. When we got here, and ready for retiring, the great man of the city came and talked for some time. He is very friendly, as all the Yamen people are. We went in about 1 a.m. to go to bed, and had a good talk and laugh over it all.

"By not going down the river, we may be able to stay on. The people are in no hurry for us to go, either in the street or the Yamen. Many asked us, if we went, to come back again. We will wait here (D.V.) till the students are gone, in three weeks' time, and then we will leave for the mountains. The Lord was here before us to prepare a place. The son of the Mandarin had prepared one wing of the building for himself, including bedrooms and big dining hall. He did not come, so they gave us the rooms, and we are quite comfortable. The big man also sends us our meals, very nicely done up in Chinese fashion, so there is no reason whatever for you to fret.

"I was most anxious to get the baby's milk, and succeeded in getting away nearly all; eight tins are yet to turn up. Had we not got baby's milk away, we should have had to go down river to keep her from starving. She was so happy nearly all the time, only being fretful at sleeping-time.

"We will, God willing, begin over again as soon as possible if the Consul permits us to stay; and on a simpler plan, as much like the Chinese as possible.

Our love for the people grew as we saw how anxious they were for us.

"The people from the Capital (Chen-tu) are on the river going down, but we cannot tell if they have passed or not. Mr. Vale remains there to carry on official correspondence. We are much happier than those poor, blind, ignorant, proud gentlemen, and our servants are pleased to be in duress with us, going out and in secretly through a temple door. We must not put the window up too high (only just enough to see into the pretty garden and get air) much less appear on the streets, and this for three weeks, but we are all of one mind, 'Don't go till we have to.'

"Our hearts are at peace, and God's promises are our stay. We are among the blessed to-day, and far better off than our Master, who had nowhere to lay His head; we had comfortable beds, and slept soundly.

"The Methodists' side of the story is recorded by my husband, who had quite a different experience from us.

"The Mandarin is going to wait a few days, and then send his man to spy out the rest of our things. We fear the other places will not escape."

The beautiful spirit shown in these letters, the patience under trial, with the readiness to acknowledge the kindness shown, especially by the officials, is very gratifying, manifesting how graciously God has been hearing prayer during the long time of suspense (even verifying the promise "before they call I will answer," and enabling them "to take joyfully the spoiling of their goods."

While this riot was proceeding at Kia-ting, Mr. and Mrs. Squire were passing through a trying, and what might have proved, a tragic experience.

With the intention of spending a week or two in Ts'in-shen (distant about thirty miles), for the purpose of preaching and selling books, they had left Kia-ting on Thursday, 30th May. They found everything quiet in Ts'in-shen, but on the Monday following the Ch'en tu riot was the general subject of conversation in the streets, and news arrived of the demolition of the Mission premises at Mei-chau. Having decided to remain in Ts'in-shen for another day to await confirmation of these tidings, they were thus saved from the additional suspense and sufferings of the Kia-ting riot, which occurred in their absence. From certain most trying experiences of their own they were not, however, to be exempted.

From the cook of the inn (an enquirer), Mr. Squire learned that plans had been made for the massacre of
South of the River: the Province of Ho-nan.—II.

(Continued from p. 124.)

BY THE REV. J. J. COULTHARD, CHAU-KIA-K'EO.

T

HE principal river in Ho-nan is of course the Yellow River. All others are tributaries of it or of other rivers flowing into the Han or Yang-tsi. As its name implies, its colour is yellow, caused by the alluvial soil brought down and held in suspension, giving it the resemblance of liquid mud. To be safe, it should flow down a steep bed and by a swift current empty itself into the sea, losing as little soil as possible by the way. In passing through Ho-nan the gradient is, however, insufficient, mud is deposited in large quantities, and the bed of the river is ever rising. To prevent an overflow the banks are raised, and now after the lapse of centuries the river's bed is higher than the surrounding plain! When a breach is made at some weak point the waters pour down upon the fields—a mighty torrent defying man's puny efforts to stem it and close the breach.

In 1887 such a disaster occurred, and for two years the officials with their colossal army of workmen vainly attempted to effect a repair. The closer the ends of the embankment at either side of the breach were brought together the stronger became the current, shaking the newly-made banks to their foundations. Late in the autumn of 1889 it was laid upon the hearts of the native Christians at Chau-kia-k'eo to pray definitely for the closing of the breach. Some foreign brethren who had witnessed the torrent pouring through the opening felt there was no remedy unless the Lord, and stumbling soon after upon three old women who recognised them, they were received into hiding, and eventually arrived at the Yamen, to find Mr. Ririe and the others all safe.

The Mohammedan population in Ho-nan is generally estimated at sixteen millions. It is densest in the Prefectures of Ru-ning, Chen-chau, and Huai-k'ing (north of the river), and sparsest in Nan-iang. Chau-kia-k'eo offers the finest field in the province for missionary effort. It is not only populous it is of charge, the soda extracted from the old bricks sufficiently for making embankments in this way. Hardly has the breach been closed when some new sufferers cry for help, and again there is the same process of assembling a crowd of workmen, and it is off to face a new breach in the same river. The Mohammedans of the district are despised by the Honanese, and are poor, materials (especially wood) are expensive, and as the climate is so dry the houses are generally built of adobe or sun-dried bricks, and thatched. Well-to-do people dwell in brick and tiled houses. In some places the alkaline nature of the soil gradually permeates the walls of the houses, rendering them damp. In time the old bricks, pulverised by the chemical action, need to be replaced by new ones. The vendor of soda is willing to do this in the case of sun-dried bricks free of charge, the soda extracted from the old bricks sufficiently remunerating him.

The population of Ho-nan is estimated at sixteen millions. It is densest in the Prefectures of Ru-ning, Chen-chau, and Huai-k'ing (north of the river), and sparsest in Nan-iang. Chau-kia-k'eo offers the finest field in the province for missionary effort. It is not only populous itself, but is the centre of countless and thickly-populated villages. There is deep need for workers to evangelise the rural districts, as the work in the larger centres demands all the time and attention of those in charge.

The Mohammedan population in Ho-nan is considerable. The difficulties in the way of their conversion are great, and results far from encouraging. Their presence in the province secures for us a liberal diet. The followers of Mahomet are particular in their food, and will not eat anything prepared by "Gentiles," and of course eschew pork; so to satisfy their carnivorous appetite they keep flocks of goats and sheep and sell beef. We are in this respect better off than many in the Southern provinces, and, with a liberal and varied supply of vegetables, lack nothing.

With a fine climate, plenty of wholesome food, and good material to work upon, the province of Ho-nan offers exceptional advantages and opportunities for missionary service. We were never more encouraged than at the present. We have great expectations, and believe that when thoroughly converted the type of Ho-nan convert will compare most favourably with that of any other of God's creatures for whom Christ died and gave Himself.
Another Mohammedan Rebellion.

The Mohammedans in Kansuh Province, N.W. China, are again in a very disturbed state. As is well known, there are many Mohammedans throughout China, particularly in the north and all down the western border of the Empire. While not propagating their faith, they have in the course of centuries, “by natural increase, grown to be a large and integral part of the population.” Peaceful and industrious enough they have usually been in Central and Eastern China, but in the west the influence of the adjoining tributary but often unruly states has made itself felt from time to time, and the Sah-lahs, or Black Caps, a fanatical sect in Kansuh, have usually been in Central and Eastern China.

The destruction of life and property at this time was enormous. Tens of thousands of the Chinese were murdered, their villages burned, and their crops destroyed. The Chinese government, in order to prevent further depredations, sent a large force to the province, and the rebels were finally driven out. But only for a time. On March 13th the Tao-tai of Si-ning was despatched by the Governor-General of Kansuh to the disturbed district. His severe measures there only served to make matters worse. One of the chiefs and several men were put to death by his order. Roused to fury, the Sah-lahs surrounded Hsin-hua-tang, thus imprisoning the Tao-tai and a General of Ho-chau.

Thibet & the Thibetan Mission Land.

The upheaval which is taking place in China is evidently communicating itself to Thibet. “The Dalai Lama,” says the Christian, “who counts some nineteen years of age, has taken into his own hands the temporal as well as the spiritual power, and is proclaimed ruler.” He has “informed the Chinese Resident (the Amban) at Lhasa, that he owes no allegiance to the Amban’s master—the Emperor of China.” The reported action of the Dalai Lama is significant, for it is mainly owing to Chinese power and influence that the Thibetans have been able to prevent the opening up of their country.

Writing from Kalimpong, the head-quarters of the Thibetan Mission, Mr. Cecil Polhill-Turner gives us a very interesting account of the progress of events. The little party of missionaries is still waiting patiently for the opening of the country, and fully occupied meanwhile with the study of the Thibetan language. Kalimpong is described by Mr. Polhill-Turner as “a quiet little country village, admirable for study, and, in the winter especially, frequented by Thibetans, bringing wool straight from the closed country, there often being ten to fifteen tents pitched of a night in the immediate vicinity.” And again he writes, of the various tribes: “I have just been on the bazaar gazering at the crowd who throng the market on Saturdays, a varied throng, Lepchas, Nepalese, Bhutias, and even a Chinaman may occasionally be seen. All varieties of colouring are there, and the Bhutia dress is quite different from the others.”

“Have we had several answers to prayer (he continues), and much help from the Lono. First, this house was rented to us, a new and large one for Kalimpong, and the only one suited to us. Next a very sharp young Lama from Lhasa was in Kalimpong, formed acquaintance with the men, and most opportune agreed to come and teach as just as we needed his services. He now lives with us. The Gouin system of language study, which I had met with at home and studied, has proved, and is proving, the greatest boon to us all in learning Thibetan. And now, just as we need it, a learned Lama and Thibetan traveller, a man who gave considerable help to Waddell in his book on Lamasism, and can speak English, has come to Kalimpong, and is living next door to us. I fully believe that this man will be of great assistance in the study of the Thibetan Buddhist works, as well as the geography of the country. I was much helped when in Darjeeling recently, and was able to gain much useful knowledge for the prosecution of our future Thibetan work if God sees fit to spare us...”

“The uprisings of 1862, have often been in Central and Eastern China, but in the west the influence of the adjoining tributary but often unruly states has made itself felt from time to time, and the Sah-lahs, or Black Caps, a fanatical sect in Kansuh, have usually been in Central and Eastern China. Their occupation of eighteen villages or "kung" to the south of the Yellow River. Our nearest mission station is at Si-ning, and it is from Mr. Ridley’s journal that the following account of their recent revolt is taken.

Early in the present year news reached Si-ning of a quarrel between the two sects at Hsin-hua-tang, three and a half days’ journey distant. A detachment of soldiers under Major Uang was sent to restore order, and apparently succeeded in doing so. But only for a time. On March 13th the Tao-tai of Si-ning was despatched by the Governor-General of Kansuh to the disturbed district. His severe measures there only served to make matters worse. One of the chiefs and several men were put to death by his order. Roused to fury, the Sah-lahs surrounded Hsin-hua-tang, thus imprisoning the Tao-tai and a General of Ho-chau.

At the end of March news of the defeat of Chinese troops under Major Uang, through the treachery of their guide, reached Si-ning, and caused great consternation, the terrible experiences of the former rebellion being vividly recalled to mind.

The news of this disaster called forth from the Governor-General a proclamation ordering the extermination of all the Sah-lahs. A few days later a milder one was issued distinguishing between good Sah-lahs and bad Sah-lahs, and urging all to forsake their faith without paying heed to rumours. Meanwhile, troops were requisitioned from Liang-chau and other cities, and while these were converging on the seat of war, the Thibetans also were taking the field on behalf of the Chinese, induced by promises of the land of the Sah-lahs.

By the end of April three of the rebel villages had been taken, but the Tao-tai and the Ho-chau general still remained prisoners in Hsin-hua-tang. The General of Si-ning, after a long delay, was at last able to start for the south with an escort of 130 men, but being met by the rebels he and his troop narrowly escaped the fate of the previous Si-ning force. The Thibetans, however, rendered timely aid. Mr. Ridley, writing on 14th May, in daily expectation of a siege, described the excitement in the city as intense. Smiths were constantly at work making and sharpening swords. Trade was at a standstill, while the country people, leaving their farms, were flocking into the city for protection. The road to the south was in the hands of the rebels, and news from the east had come in of the rising of the "White Caps" at Peh-si-kuan, thus cutting off another main road from Si-ning.

Recent mails have brought information of the spread of the discontent to the Buddhist population. A threatened siege of Lan-chau has been averted by troops from Pekin. More are being sent, and have also been called for from Hu-peh and Shen-si.
We desire to make a very earnest appeal for special prayer for China in this most critical hour. On all hands there are evidences of a great internal upheaval. Hitherto the wars and other troubles in which the Empire has been involved, have affected little more than the surface. Even the recent crushing experiences through which China passed in her conflict with Japan seemed to leave her very much in the same position as formerly. However much the eyes of the Government may or may not have been thereby opened to the real state of matters, and the true interests of their country, the great mass of the people remained unenlightened, and were in danger of becoming even more obdurate than before. That the "Outside Kingdom" (the term under which the Chinese class together all foreign nations) "had rebelled," was the only idea conveyed to their minds as the news of the war slowly permeated throughout the Empire. The position of foreigners, and therefore of missionaries, in the Interior, became, if anything, more insecure. Weakened both in prestige and in power, the reigning member of the Manchu dynasty (itself of foreign origin) was less able than ever to cope with the corruption of the officials and the political machinations of the numerous secret societies, or to control the natural antipathies of the people. Notwithstanding the enlarged facilities secured by fresh treaties, the country was in danger of being more effectively sealed against the gospel. But now it would seem as if, in the providence of God, the ground which for so many centuries has lain fallow was to be broken up, so that deep into the very heart of the nation the Eternal Word may be allowed to sink. Although in every Province of the Empire, except two, there are now not a few centres of established and often most encouraging work, how very little, after all, has been done to make the Gospel known to the masses of the people! May it not be the case that China is on the eve of a great work of the Holy Spirit and ingathering of souls? "Is anything too hard for the Lord?"

The following is a brief outline of current events in China so far as known. The wide area over which they are scattered and their variety will be noted. In the Western Province of Sh-Chuen we have the series of terrible riots, through which some sixty-five missionaries have been driven from their stations—many of them being in the most imminent peril of their lives; and in the Eastern Province of Fu-Kien the appalling massacre of Ku-ch'eng. In neither of these cases, however, does the action of the people seem to have been against the missionaries as such. Again in the province of Chen-Kiang, the native Christians of several outlying villages have become the subjects of fierce persecution, the homes of some twenty-one families being levelled with the ground, their goods plundered and destroyed, and they themselves forced to flee for their lives. The ominous catalogue of troubles does not end here. In another column will be found a condensed account of a serious Dungan or Mohammedan rising against the Government that has broken out in the province of Kan-suh, while reports of a rebellion in the Fu-Kien Province have just arrived by telegraph. Several lesser outrages have been perpetrated at various points, more particularly in South China, and many places in the neighbourhood of Si-Chuen have been threatened with similar riots. The reported action of the Dalai Lama of Tibet (see p. 144) and the renewed rebellion of the Dungans of Western Kashgaria are also significant of the depth and intensity of the crisis. We may add, finally, that cholera has broken out in Chefoo. To the ravages of this scourge we deeply regret to learn Miss Turner, of the C.M.S., has succumbed, besides a number of marines and sailors, and many of the Chinese.

As mentioned in our last issue the riot at Kwan-hien never got beyond its incipient stage, and we are thankful that the friends there and at Kia-ting and Pao-ning have been able to remain. Kwang-yuen, Sintien ts'ai, and Pa-chau do not seem to have been affected by the riots.

With reference to the persecution of native Christians at Bing-yae Mr. William Cooper writes on 26th July, 1895—"I am sorry to say that our latest tidings from Bing-yae are not very reassuring. One of the enquirers has been arrested and cast into prison on the false charge of defacing the idols, and the presence of the soldiers who were sent from Wun-chau does not seem to have the effect of quieting the people but rather the contrary." We would again remind our readers of the deep need for prayer at this time on behalf of all our native brethren and sisters.

In view of the very disturbed state of the country it is both interesting and encouraging to note the figures contained in the list of baptisms on page 152, which show that during little more than the space of two months no fewer than 160 souls were baptised throughout the stations of our mission. Added to the 241 formerly intimated this makes 401 in all since the beginning of the year.
The erection of the large new boys' school at Chefoo is now being proceeded with. The first material to be used (800 burdens of stone) was presented by the Chinese general in view of Dr. Douthwaite's services, during the war, at the Red Cross Hospital. Referring to the prize-giving at the girls' school, Mr. Hudson Taylor writes as follows: "It was a very interesting time and all enjoyed it. The drawings and paintings were very creditable. Music, singing, and recitations were excellent, and the calisthenic exercises very pretty. Both schools seem to be in a very happy condition." He also refers again to the very urgent need which exists for "a competent married principal, of commanding ability and spiritual power, to lead the whole three branches." Several additional masters are also required.

Mr. Marcus Wood is at present organising missionary meetings to be addressed by our missionaries at home on furlough, and will be glad to hear (as soon as possible) from friends in the provinces desirous of having such meetings in their town or district during the forthcoming autumn and winter. His address is 10, Pyrland Road, Mildmay, London, N.

We greatly regret that some of our readers were put to inconvenience by the lateness of the date of publication of our last number. We had purposely delayed in order to obtain the latest reports of the riots.

"Expedient."

"It is expedient for us that one man should die for the people and that the whole nation perish not."—John xi. 50.

"Expedient! 'tis that one should die"—

The One that many souls should live: "That the whole nation perish not One man his life must give."

Thus spake the Jewish priest of old. 'Twas even so. The Shepherd gave His life—and saved the Fold!

"Expedient?" Yea! 'tis still the same: A chosen few must yield their breath Midst cruel strife, mid blow and flame, That Life may come through Death.

J. C. McL. C.

GLASGOW SATURDAY PRAYER MEETING.—At the request of several friends we have arranged to change our place of gathering from Grove Street Institute to the BAND OF HOPe UNION HALL, 94, West Regent Street, as being more central and convenient for those coming from a distance.

We are glad to express here our obligations to Mr. Mitchell and friends at Grove Street who invited us to commence our meetings in their Hall, and have done everything possible to accommodate us during our stay there.

We cordially invite all friends in the district to join us on Saturday afternoons from 4 to 5.30 o'clock, so that we may bear up China and her needs together in prayer.

The women of the Hung-tung church have received from the Dowager Empress a present of silk, in recognition of their part in the presentation New Testament.

The German Alliance Mission.*

OPENING OF A NEW HALL.

THE opening of the new Mission Hall of the Alliance Mission at Barmen, on August 4th, is chronicled in the August number of the China-Bote, which is now beginning its fourth year as the organ of the German Alliance Mission. The need for a large roomy hall had become greater and greater, and at last the way was opened for the erection of the present premises. Outwardly, the building is described as "neat and inviting," while the inside is "comfortable and suitable for the purpose." "A dwelling place," it is added, "is now also needed, and we have confidence that by next spring the Lord will enable us to place one beside the Hall. 'The Lord will provide.'

At the opening meeting the building was filled to overflowing; many strangers were present, and many had to be turned away. Mr. Polnick, Secretary of the Alliance Mission, compared the new hall to one of Solomon's Lebanon quarries, where living stones might be prepared for God's Temple. Mr. Sloan, who had travelled from London to represent the China Inland Mission, spoke of God's work in China, and of the way in which of late years God had been extending the borders of all foreign mission work. Other addresses followed, in which the necessity for personal holiness and abiding communion with God was proclaimed.

The foundation, the purpose, the aim of the Alliance Mission being Jesus Christ, the hall is to be free for the preaching of all who stand under the "foundation of the Apostles and Prophets." We trust that, with the increased facilities thus placed at their disposal, the work of our brethren on behalf of the millions of China may be more than ever blessed and owned of God.

* The German Alliance Mission is associated with our own Mission for work in China.

Departures for China.

We expect the following will sail in October:—

October 11th, per ss. Himalaya.

Mr. and Mrs. T. James and family.
Miss J. Boutwood.

October 25th, per ss. Oceana.

Rev. W. W. and Mrs. Cassels and family.
Miss F. M. Williams.
Mrs. J. E. Duff.

Publications.

DAYS OF BLESSING IN INLAND CHINA.

An account of meetings held in Shan-si.

Compiled by Montagu Beauchamp, B.A.

With a view to aiding the wider circulation of this helpful little book, it is now issued in a neat cloth binding at the specially low price of 6d. Two or more copies sent post free.
Persecution of Native Christians.

(Compiled from a Communication from Mr. Menzies.)

Trouble in quite another direction, following closely upon the riots in Si-Ch’un, news has been received and this time in connection, not with foreigners, but with Chinese Christians. Mr. Menzies writes from Bing-yea, in S.E. Cheh-kiang, to say that a most serious outbreak of persecution has taken place in the country districts near that city, by which many families and individual Christians have lost their homes and all their goods.

One of the enquirers, a Mr. Oa, reached Bing-yea on the 18th June, from a village called Wbu-dia in the Koa-si district, saying that his third son had been beaten and he himself compelled to fly to the chapel for protection. Mr. Menzies immediately sent an evangelist down to enquire into the matter, who returned the following day with the information that the people were banding together in hundreds, and there was prospect of serious trouble.

It appears that, for some time previously, they had been much disturbed through finding that the eyes had been taken out of some of the idols; and now a feast being held in one of the temples, the question arose as to who could have perpetrated the outrage. One man said that it was doubtless the above-named enquirer, he being the only one who believed in the "foreign doctrine." This man, with some others, immediately taxed Mr. Oa with it. He and his son both protested their innocence and ignorance as to the real culprit. Notwithstanding they set upon and beat the son, and then proceeded to lay hold of the father, with a view to carrying him off to the temple; but he eluded them, and took refuge in the chapel at Shae-koa-du.

Notices had been circulated throughout the district calling upon the people to assemble and have all the followers of the "Jesus religion" exterminated. The names of the ringleaders being known, they were communicated to the local Magistrate, desiring that he would bring them to justice, restore order, and allow Mr. Oa to return to his home. Runners were at once sent out, but appear to have done but little. The Magistrate was again communicated with, and informed that there were threatenings to burn down the chapel the next Sunday. The chief offender was summoned before the Magistrate, but assured him the case was being settled.

On the 26th, another evangelist named 'Oa Tung-tuh, was itinerating in the district of N-Soa. On returning he was attacked by a crowd and accused of stealing the eyes of the idols. Without giving him time to reply, they beat him, tore his clothes, and then, tying his hands and feet, carried him to the edge of the sea, with the intention of throwing him in. Doubtless they would have done so had it not been for the constable, who intervened and had the evangelist released. A young man who accompanied him, an enquirer, was also badly beaten.

Reports next came from a village called Dzing-ko-to that the constable had been around beating a gong and calling on the people to rise up and burn down the houses of the Christians there, the reason given being the same as in the former cases. On the 24th, some Christians arrived at Bing-yea, to say that two of their houses had been torn down, and all the contents destroyed, they themselves having fled. Each day there were threatenings of further outrages in the Koa-si district, but beyond despatching a few runners, who as often as not failed to reach the disturbed places, the Magistrate took no notice.

During the Dragon festival, a boat belonging to 'O-chie had been defeated on the 24th, and the rowers attributed it to the eyes having been taken from the idols by the only Christian living in the place. They consequently beat him, and threatened that in the event of a defeat the next day, they would kill him and his two sons. The Mandarin had heard of this matter and had already sent runners to the place.

Early in the morning of the 29th a band of men attacked the chapel and evangelist's house at Shae-koa-du. The evangelist, wife and family had fled. Later on, the evangelist himself arrived at Bing-yea, with the news that the chapel had been utterly destroyed (first torn down and then burnt), and also that five of the Christians' houses had been destroyed—some having everything broken to pieces, and others being set fire to as well. All the Christians had fled.

The rioters had then gone on to Wbu-dia, about four and one half miles distant, and utterly demolished and burnt the beautiful house of Mr. Oa, the enquirer first referred to, built six years before; they also destroyed three more houses the day closed, making eleven places in all, including the chapel.

Early on Sunday morning June 30th, they recommenced, rendering six more Christians homeless during that day. On Monday they went to the Koa-no district, and attacked the houses of two families of Christians in a place called Koa-dza. In one case every article of furniture and household use was smashed to atoms; but in the other, they were able to preserve themselves somewhat, although much was destroyed. Thus during the three days nine places had been visited, and the

Possessions of Eighteen Families Destroyed.

Mr. Menzies had hopes that the authorities, who had started on Saturday with soldiers for the disturbed district, would have succeeded in restoring order, but was astonished on learning that they had all returned to the city on Sunday evening. It appears they had left the soldiers on the other side of the river, while they went with only a body-guard to Shae-koa-du. Calling at the Yamen to ascertain what they were doing, Mr. Menzies was informed that they knew of no plan by which they could suppress the outbreak, seeing it had grown to such proportions. They said that they had sent to the Scholars in the affected parts to put down the disturbances, and informed them that they would hold them responsible should they fail to do so. Urged by Mr. Menzies to take more satisfactory measures, they maintained their inability to do more, but promised that all the property destroyed should be restored. Proclamations were subsequently issued, but not of a satisfactory nature.

For the first three days the persecuted Christians all came to Bing-yea, having had to fly there under cover of darkness. The rioters were still banded together, and it was feared that they might go to other districts. Should they cross the river, they would be only some six to nine miles from Bing-yea. They had ceased their work of destruction simply because there were no more Christians' houses in the immediate district. The Scholars
had, so far, been able to suppress all attempted disturbances on the Bing-yae side of the river.

On the early morning of the 4th July, the rioters appear to have again commenced operations. A family of Christians in a place called Liae-jae-tesae, in Koa-no district, had their home entirely destroyed. That morning three men had arrived at their house bringing the startling information that it was to be burned. On enquiring the reason, they were told that it was said by all the people that the Christians had taken out the eyes of the idols. They had hardly time to deny the accusation before a large band of men rushed upon them, when they all fled. The rioters tore down and smashed both the house and most of the contents, carrying the wreckage outside, and burning what they did not think worth carrying away. This family consisted of sixteen—the two aged parents, four sons, three daughters-in-law, and their seven little ones. Rather more than a year ago the whole family believed the Gospel, and came out very clearly and decidedly for God. They had just built a fine new house with five large rooms, which they entered only two months ago. They are vermicelli makers, and had about 150 dollars' worth of wheat in store, which was burnt.

The rioters next proceeded to the house of a Christian young man, but as his mother and brothers are heathen their house was not destroyed, only his personal effects were somewhat badly treated. All these people repaired to Bing-yae for safety. Another family in the Koa-si district had their house and property all destroyed on the 1st, but they only reached Bing-yae on the 6th. Thus up to last account, twenty-one families had had their houses and possessions destroyed, and fifty-nine persons were seeking shelter and support in the Mission House at Bing-yae.

Reports kept arriving of trouble threatened in other districts where the people had heard of what had already happened. Mr. Menzies roughly estimates the losses at 7,000 dollars. He says: "Amid all that has happened, how thankful we are to God that no lives have been lost. We are sure that God has a great purpose in permitting all this trouble to fall upon us. We know that it shall yet all work for lasting blessing to all the Christians involved, as well as be the means of bringing blessing upon our persecutors. How little do our enemies think that they are doing the very best thing to prosper the cause they are seeking to exterminate. Mr. Hibbard and I are here ourselves, Mrs. Menzies and baby having gone to the cottage at Wun-chau for rest and change. I know you will bear us up specially in prayer on receiving this sad intelligence."

The Consul at Wun-chau, the nearest Treaty Port, on learning of the state of affairs, had communicated with the Tao-t'ai (Intendant of Circuit), who had immediately consulted with the Military Commander, and four hundred soldiers had been sent down to restore order and afford protection. It is hoped that this will have the effect of putting an end to the trouble, and that our suffering brethren may soon be reinstated. But our confidence is in the living God, and not in any arm of flesh.

Shanghai, July, 1895.

C. T. F.

Miao Studies.

BY SAMUEL R. CLARKE, KWEI-YANG.

[The Miao are one of the aboriginal tribes of China. See illustration on succeeding page.]

I have been studying the language of the Miao a little over three months, and I can now hold a conversation with my teacher on ordinary topics. I can tell him stories in Miao, and he tells stories to me, but he understands me better than I do him. I wish now that he could not speak Chinese so that all our conversation might be in Miao, but he always explains in Chinese, and I have recourse to Chinese when I fail to make a thing clear to him in Miao.

I have written out a Miao vocabulary of about sixteen hundred words, and am also making an English-Miao vocabulary. I have noted down, revised and toned seventeen Miao stories, as told me by my teacher. These stories take about eighty pages of an ordinary exercise book. As there is no written language they are in the common language of the people, and will be a great help to any future students of the language.

The Miao appear to have many songs. These are mythological and almost interminable. They commence with the story of the creation, and contain a legend of the flood. Their stories appear to me to be very silly and grotesque, though to an antiquarian they may have more value.

My teacher has told me the story of the flood, but I have not yet taken it down. I have commenced to take down the story of the creation, and have written between two and three hundred lines. The songs appear to be sung in this fashion: One person or company interrogates, and another person or chorus responds.

As it might interest you to know something of their story of the Creation, I shall translate some lines:

Who made heaven and earth?
Who made creeping things?
Who made human kind?
Made man and made woman?
I who speak don't know.

Vang vai made heaven and earth.
Zie Nieh* made creeping things;
Zie Nieh made men and demons;
Made man and made woman:
How is it you don't know?

How did He make heaven and earth?
How did He make creeping things?
How did He make men and demons,
Make man and make woman?
I who speak don't know.

Vang vai is very intelligent;
He spat a handful of spittle.
He clapped His two hands together, and
Thus made heaven and earth;
Tall wild grass produced creeping things;
Stone produced man and demons;
Made man and made woman.
How is it you don't know?

These songs are written five words or syllables to the line. The Miao, like Chinese, is syllabic, and these five-word lines run much the same as five-word lines in Chinese. In every stanza the last words of the line are of the same tone. Very often in a stanza the last two words of every line are of the same tone; that is, the fourth word is a first tone all through the stanza, and the last word a fourth tone all through.

There are eight tones in Miao. The syntax is very like Chinese. The most marked difference between the two languages, is that in Miao in simple phrases the adjective follows the noun.
Mr. Fransen at Hung-t'ung.

BY MRS. D. E. HOSTE

[Writing on May 7th, Mrs. Hoste gives a deeply interesting account of a visit to Hung-t'ung and the neighbourhood, of Mr. Fransen, of the International Missionary Alliance. Much of God's blessing has followed our dear brother in his rapid journey through various parts of China. Unexpectedly delayed by the way, Mr. Fransen did not arrive at Hung-t'ung until very late in the evening.]

Next morning at breakfast (we here pick up the thread of Mrs. Hoste's letter) the conversation was about prayer, and Mr. Fransen suggested setting aside a definite time for prayer that day, say two hours. Everyone agreed, and we were to meet after the Chinese prayers. These Mr. Fransen conducted, my husband interpreting. No one knows quite what time we began our English prayer-meeting. I shall never forget those blessed hours. There were eight of us agreed in prayer, and the Spirit of prayer was poured out upon us. When we ceased it was four o'clock in the afternoon, and time for the Bible-reading—no time for dinner—that would make the meeting late, and everyone could wait till tea-time. My husband suggested a quarter of an hour's interval to enable the "weaker ones" to get a little refreshment, and in a few minutes the whole company came over to their side. The Bible-reading went on till nearly six o'clock, the time appointed for tea.

As the little company was dispersing, Mr. Fransen got hold of two of the schoolboys, Miss Jacobsen interpreting. The boys had left the meeting, but listened outside for a time, and then strayed back into the chapel, evidently more than willing to be spoken to. Soin they were on their knees, one by one confessing their sins and asking forgiveness from God. These boys have been long prayed for, and had been specially brought before the Lord during the morning prayer-meeting. God forbid that we should limit His power in their hearts that afternoon. One of the most troublesome and high-spirited among them came out of the chapel saying that he was "extremely happy." In the evening the chapel was nearly full, Mr. Fransen gave a clear, pointed Gospel address. It is impossible to say how many of those who came forward for prayer were really seeking salvation; the larger half of the congregation made the move, including some church members; but as my husband said, they could not but feel they were face to face with God, and with their own sins.

Next morning Mr. Fransen addressed us on "Seven ways of saving souls." My husband was again interpreter, and was interested in watching the faces of the listeners, especially of one young man who has suffered a good deal for the Lord. He now goes out selling books and tracts, and seems to have a special gift in addressing outsiders; he was just drinking in Mr. Fransen's advice as to the best way of winning souls.

Then came the time to say "Good-bye." We were truly sorry to let Mr. Fransen go. The people have been deeply impressed. I feel our little home has been hallowed by a special manifestation of the presence of God; we have been in the "school of prayer." One sentence of Mr. Fransen's prayer remains with us. "Lord help us to believe till we do believe."

He was full of praise for what he had seen of the opium refuge work, recognising it as a way in which native Christians could be put to work and supported at the same time. He had been pleased at the reception given to them at the refuges they had called at on their way down from Kwei-hwa-ch'eng, especially at Chao-ch'eng. There, when the invitation was given to those who wished to be saved to raise their hands, old pastor Sung asked if those who wanted the filling of the Holy Ghost might raise theirs too, and when the permission was given, he was the first to raise his hand.

Mr. Fransen insisted upon asking what payment should be made for the liberal entertainment of the party of five and their animals, and came away delighted with the request of the pastor and his helpers that payment should be given in prayer for them that they might receive the baptism of the Holy Ghost.

* Since receiving the above communication we have learned that on June 23rd Mrs. Hoste gave birth to a son. Both mother and son are well.
In Memoriam: Miss Bastone.

BY MRS. CASSLES, OF PAO-NING.

The "home-call" of our dear friend and fellow-labourer Lily Bastone has made the first gap in the ranks of our little band of workers in N.E. Si-ch'uen. We cannot mourn for her; but for our own personal loss, the loss to the work, and to the dear Chinese women and children, we cannot but sorrow.

When I first became acquainted with our dear sister (in 1883) she had only recently been converted. The Vicar of All Saints, South Lambeth, had been the means of leading her to the Lord, and very soon she began to work for her SAVIOUR. We met frequently at Sunday School, prayer meetings, and at mission-hall services, and very soon a warm friendship sprung up between us, which has grown and deepened during the twelve years which have passed away since we first met.

About this time a deep interest in China was aroused in the parish by the going forth of Mr. Cassels to work among its millions. This was the first link in the chain of circumstances which led to the setting out of six others from the same Church, and in five years from the date of Mr. Cassels' departure all were working in the Church of England district of N.E. Si-ch'uen under his superintendence. Miss Bastone was one of those who heard the call at that time to yield herself to the Lord for His work in China. We often talked and prayed together, and finally decided to offer to the C.I.M. as soon as the way opened. In December, 1889, my way was made clear, and I sailed for China. Eventually her way, too, was opened. She arrived in Shanghai in the autumn of 1887.

After a few months' study in Yang-chau, she started, and along with Miss Hanbury and Miss F. M. Williams she joined us in Pao-ning in July, 1888. In July, 1889, Mr. Cassels arranged for her to go with Miss Culverwell to begin work amongst the women of Kwang-yuen. In 1891, reinforcements being expected at Fa-chau, a ladies' house was taken, and Mr. Cassels asked Miss Bastone to take charge of it. She threw herself into the work amongst the women, and soon endeared herself much to them. She welcomed all who came, with love and sympathy, and had many opportunities of seed-sowing, which have already borne fruit. Some of the women who used to visit her and attend her classes have since come out on the Lord's side and been baptised.

She was especially helpful in taking the classes for enquirers, and patiently and faithfully went on with her teaching until the very dullest old women could give clear answers to the questions asked them concerning their faith. She had the joy of seeing half-a-dozen of her class in Pao-ning baptised just before she left for home.

In the summer of 1892 she was far from strong, and during the last three months in Pao-ning, ere sailing for England, our dear sister seemed unfit for much exertion. She never complained, however, and was always diligent and earnest in her work, taking her classes and receiving any visitors who came. The women all loved her, and were always sure of a welcome. She was eventually ordered to England for complete rest and change, and travelled home with us when we returned on furlough. At first she seemed to gain strength; but it was only temporary. She became weaker, and at times suffered from severe pain in the heart, which had now developed disease.

She spent the winter months of 1894-95 in Bath, with Miss F. M. Williams, and a month in the summer with us at Cromer. But on her return to London she grew rapidly worse.

One of her last acts was typical of her loving, thoughtful spirit, and most touching. She wanted to get a present for our little girl's birthday, and though feeling very weak, and scarcely able to walk at all, she went to a shop and made her purchase. She never walked out again.

A few days later, a friend fetched her to her own home at Stockwell, and tenderly nursed and cared for her until she was called up higher. The doctors said she could not recover.

Though suffering intensely she never complained, but was always sweet and patient. She was so glad to see any of her friends from China, and loved to talk of the women and to hear any news of them.

Being informed one day by telegram that she was dying, Mr. Cassels and I started at once, and found her very weak, but yet conscious. Miss Williamson was there, also Miss Kirkwood, who was kindly helping in the nursing. Mr. Cassels spoke of the glories of heaven, and the joy of so soon seeing Jesus and being with Him for ever. Then he prayed, and she asked for the hymn, "Jesus, Lover of my soul." She spoke now and again as she was able, giving me loving messages for her dear friends in Si-ch'uen, and mentioning several of the Chinese women by name, adding, "I did love them so." She spoke of our dear little boy who was called home just before we left China, and said, "I shall soon see your sweet little Frankie, and little Philip Williams, and the dear native Christians who have gone before. How glad I shall be to see them again!" It was not expected that she would live through the day, but in the afternoon she rallied, and lingered on until the evening of the next day, Friday, August 23rd. It was a great joy to her to see Miss Williams, who arrived a few hours before she passed away.

Throughout the day she had asked for special hymns to be sung to her, and now, about 10 p.m., she said "Good night" to all who were in the room, and nestled her head down on the pillow as if to sleep; at 10.50 she repeated the "Good night," and then appeared to sleep; at 11 p.m. she peacefully fell asleep in Jesus.

And now, as we think of our beloved sister in the presence of the King, free for evermore from all weariness and pain, our hearts are full of praise and thanksgiving. But as we look on the great harvest-field we realise that there is one humble, devoted worker less, and the labourers are very few.

WHO WILL TAKE HER PLACE?

In Memoriam: Mrs. Dickie.

With deep sorrow we chronicled last month the death of three of our workers. The first to be taken was Mrs. Dickie, the wife of Mr. Frank Dickie, of Kin-hwa. We regret that we have not received any notice of the life of this most earnest and devoted worker, but from the very meagre sources at our disposal we compile the following brief account.

The year 1882 was marked by a great revival throughout Scotland. From the great centres in which Messrs. Moody and Sankey proclaimed the Gospel in such demonstration of the Spirit and of power, the work spread in that and successive years to many neighbouring districts. Work had long been carried on in the little town of Kirkintilloch, near Glasgow, and at this time the place was visited in a very marked way by the Holy Spirit in converting and sanctifying grace. Miss Cowan, then a girl of fifteen, was one of the many who obeyed the voice of the Holy Spirit and yielded herself to God.

Again, some years later, at a missionary meeting, that "still small Voice" spoke to the depths of her being. From that moment the desire to go "far hence unto the Gentiles" was unquenchably begotten in her soul. But the vessel must be "met for
the Master's use," and meanwhile the cloud "tarried." The intervening years were the occasion of the Holy Spirit's deeper preparation for the work to which she had been called. More practical training was also received during this time. Formerly a Sabbath-school teacher and evangelistic worker, she laboured for two years before sailing for China as a sister-evangelist in connection with the Lanarkshire Christian Union.

At last God's hour arrived, and on October 29th, 1894, she set out for China in connection with the C.I.M. After she was accepted by the Council in London she wrote: "The Lord did go before and made it so plain that He—the Lord—wanted me in China. How sweet to trust Him in everything, and to have the blessed experience of dwelling 'without care'" (Jer. xlix. 31).

One year after she had been in China, looking forward to her future sphere of service in Kin-hwa as the wife of Mr. Dickie, she wrote again: "I do feel my need of being equipped for future work in Kin-hwa, for no sphere, however happy it is, can be entered upon without our being prepared and fitted by God Himself. I do desire to be so possessed by Him that I shall be made a stream of blessing, and thus bring light and peace to dark hearts. . . . I feel such a weak one, indeed, but I have brought my weakness and unfitness to the great Worker." And again, still referring to Kin-hwa: "Sweet and precious will be the days there, I know, and we will seek to let all who come within the walls of the house feel and know of a truth that Jesus has His right place there, and that He is first, filling everything with His sweet, hallowed presence."

At the close of 1893 Miss Cowan was married to Mr. Dickie, and Kin-hwa thenceforth became her home. Matters were in a very discouraging condition when Mr. Dickie had taken up the work of the station some little time previously, but it has been given to our brother to see it prosper in his hands, steadily if slowly; and his wife proved a true helpmeet. "My darling was such a joy and such a help to me," Mr. Dickie writes in a private letter dated 22nd July. "When we went to the Sunday services she always told me she would be praying for me. She was so bright and happy at all times. She had made friends with quite a number of women in the city and country, and several came regularly to her meetings. After she had been out she used to come home so happy, and tell me about the good time she had had; we prayed and praised together. When any of the church members had trouble we prayed for them. All the Christians and inquirers and many others loved her dearly. She had a bright smile and a kind word for all. Both of us were exceedingly happy in the work, and often have we united in praise and thanksgiving to God for bringing us together, and for all the joy He had given us in each other's love."

On June 20th she gave birth to a son, and a fortnight later, all unexpectedly, was taken to be with the Lord. Mr. Dickie writes: "I had not the slightest idea that she was so ill, or that I was going to lose her. . . . The day before she died I went to the hills to see how the workmen were getting on with the house. On my return I found she had not been so well during the day, and was longing for my return. . . . She had a restless night, but felt a little better in the morning. In the afternoon her fever was much higher, and a few minutes before she died, she said, when I asked her how she felt, 'I am feeling better now, Frank dear.' It was all so sudden. When I realised she was going I tried hard to get her to speak to me, but she became unconscious, and gradually sank. I cannot write more; my heart is like to break."

Another life given to God for China, and peacefully and willingly laid down for Him; another grave to claim the land for Christ! "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

For the bereaved husband and his child in the loneliness of that heathen city we ask the prayers of our readers.

The Weekly Prayer Meetings.

Saturday, Aug. 19th.

In the absence of Mr. Sloan, Mr. Badenoch conducted the meeting; and spoke from I John ii. 6, on learning to walk, like Christ, in entire dependence upon God, faithful in loss, and even unto death. The manifested presence of God in the great Exeter Hall meeting, held in connection with the massacre, was mentioned as a subject of praise and thanksgiving. Letters were read from Kiang-su, Kiang-su, and Kan-suh, and the workers (Miss Guex. Miss J. Webb, and Mr. Hunt) and the work were specially remembered in prayer. Mr. Faer's description of the rioting at his station (Sui-fu) and the journey to Hankow was also read.

Saturday, Aug. 26th.

Mr. BADENOCH continued his subject, viewing Christ's walk on earth as ever directed to pleasing God. The aboriginal tribes of China, their legends, and their language, were introduced by a letter from Mr. S. R. Clarke, of Kwei-chau, while Miss Marshbch's letter referred to work amongst women during a thirteen days' journey with the work amongst women in Kiang Su. The rebellion in Kan-suh was also noted. Mr. Begg, who had just returned from furlough, gave a very interesting account of his varied experiences while in China, referring with much affection to the late Mr. Ewbank, with whom he had worked at Hwuy-chau Fu, and also to other fellow-workers now with the Lord. The meeting closed with much intercessory prayer, and praise too, for all that the Lord had done.

Saturday, Aug. 3rd.

The meeting was conducted by Mr. Hutton, who read from Rom. xv. Details of the persecution of native Christians in Bing-yae were given (see P. 147), awaking prayer for them and for their brethren in St. Ch'uen, left alone by the departure of many of the missionaries. The rebellion in Kan-suh was also noted. Mr. Begg, who had just returned from furlough, gave a very interesting account of his varied experiences while in China, referring with much affection to the late Mr. Ewbank, with whom he had worked at Hwuy-chau Fu, and also to other fellow-workers now with the Lord. The meeting closed with much intercessory prayer, and praise too, for all that the Lord had done.

Saturday, Sept. 7th.

Reading from Exodus iii., Mr. Sloan spoke of the three stages of Moses' life, (1) regarding himself as a "born leader"; (2) filled with the thought of his utter helplessness; and (3) with no other thought at last than to go forth simply at God's command. Miss Ramsay and Miss Little, returning to China after furlough, addressed the meeting and bade farewell. Mr. Wood prayed, and then the sisters going out for the first time each gave a personal testimony as to God's call and preparation. All were committed to God for the voyage and the unknown future, and praise for Mr. Hudson Taylor and the others in China, amid all difficulties and perplexities, gave place to praise and thanksgiving for the deliverances so graciously vouchsafed in St. Ch'uen.

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Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM SHANGHAI!

SI-CH'UEN, Ch'ung-k'ing (out-station) May 3 CHEH KIANG, Tai-ch'au... (out-station) June 28 5
" Ch'en-tu (out-station)... " 18 10
", Kwan-hien .... 22 3 Sin-chang .... " 8
YUN-NAN, Tung-ch'uan .... 5 7 Shao-hing (out-station) .... 10 10
HON-NAN, Siang-hien .... June 10 Wun-chau .... 24 5
" Ho-k'eo... ..., " 2 2 SHAN-SI, " 23 5
", Kiang-feng .... 16 8 Pu-ch'eng .... " 2 6
", Yang-k'eo .... " 10 Lu-ch'ing .... July 1 6
", Nan-k'ang .... July 4 4 SHEN-SI, " 6 6
CHEH-KIANG, Fung-hwa (out-station) June 2 5 Han-chung .... 26 11
", Ch'u-chau .... 13 3 Si-gan .... June 3
", Ning-po .... " 16 2 GAN-HWUY Gan-k'ing " 16 2
", T'ai-chau... (out-station) .... 19 17 Total 160

The Provinces.

YUN-NAN.

Yun-nan Fu.—In the beginning of May Mr. Tomkinson finished his country work for the season with a short trip of three days, during which time he sold 2,149 cash worth of books. "God grant that much of the good seed thus sown may bring forth fruit!"

The reports that from October to March 279 different villages were visited, 119 of these a second time.

SI-CH'UEN.

Kwan-hien.—Writing on 1st June, the day previous to the rioting reported last month (China's Millions, September, p. 126), Mr. Grainger says, "On the 22nd May we had the great joy of baptising three men. One was our old cow-man, the second was Mr. Horsburgh's table-boy, and the third was a young man named Liu. . . . He first heard the Gospel in the street chapel which we had in Chen-tu the year before last. This is the second one who has been baptised as a result of the preaching in that place."

KAN-SI.

Liang-chau.—Mrs. Belcher writes that only the way of reaching the women with the Gospel is by visiting them in their homes, and early this year it was felt by Mrs. Belcher and Miss Pickles that four or five days weekly should be devoted to this work. Access to the houses and yards is generally easily obtainable, and the women listen attentively, but there is much to discourage—"day after day meeting with the same terrible indifference." And in Mr. Belcher's work, too. The street preaching is often in the face of much opposition and rudeness. The workers here much need our sympathy; they ask for our prayers that "souls may be saved in this dark city."

SHEN-SI.

Feng-tsien.—Referring to the remarkably bright decision for Christ of the Li family of Mei-chau (see Mr. Bland's account, July China's Millions, p. 103), Miss Hornsby says, "Truly it was good to see them. . . . Mrs. Li was so bright and earnest, and seeming to have such an influence on others. I brought their little girl back with me on a visit. She is a bright, happy child of twelve, who knows nothing of the pain of bound feet. She reads quite well, having been taught by her mother, and knows a great many hymns. It was a great joy and encouragement to see these rich people really take their stand for Christ. I would most earnestly ask prayer for them."

Opium-smoking is a great hindrance to the work here. Miss Hornsby estimates that "eighty per cent of the women in this city smoke opium."

SHAN-SI.

Lu-ch'eng.—On April 27th Mr. Law's baptism was witnessed by four men and four women. "The first sin-t'la [B.A.] in connection with our work here, is among the number. He teaches the ladies, and we trust he may become a means of blessing to many."

Miss Simonson and Miss Rice spent nearly three weeks at Ku-hwu, visiting the villages in that (T'uen-lu) district. They were much encouraged by the way in which their message was received. Of their reception in one village Miss Simonson writes: "Touching beyond expression was it to see their hospitality; it was impossible to get them to take any money for our food. They said, 'If it were strangers we might think of doing such a thing, but that can never be done to people we know.'" At another village, after listening to the gospel of forgiveness of sin a woman exclaimed, "This is just what I have been seeking for all my life; I will therefore accept it."

"One cannot but think," says Miss Simonson, "that the Lord is going to do something mighty in this T'uen-lu district."

Lu-han.—Here on April 27th thirty-two were added to the Church, mostly—like the twelve at Lu-ch'eng—from the country district of T'uen-lu.

HO-NAN.

She-k'tien.—Miss Leggett writes cheerfully of the work here. In the middle of May Mr. and Mrs. Herbert Taylor were welcomed on their return, also Miss Martin. When the news of the arrival reached the school, in the exuberance of their joy, "without word or ceremony, the whole school made a rush for the door."

GAN-HWUY.

Lu-gan.—Miss Wilkins writes of the accidental burning of the two most important idols in the city temple. "We heard of it before our (Sunday morning) service had started; yet may we be sure we had our text for that day. Our cook told us the people on the streets were saying, 'No wonder the Gospel-hall people say the idols are useless; they really are no good. I think the number of people who trust in the idols in this place is on the wane. One woman was saying to-day, 'Yes, it is true; after all we must trust in Heaven for what we want'; their idea of 'Heaven' and 'God' are very confused."

KIANG-SI.

Yang-k'eo.—Miss Grace Irvin writes "We cannot boast of great numbers in Yang-k'eo, but we can of God's Almighty grace, which we have seen, in the bringing in of the blackest sinners."

Arrival from China.

By the ss. Nabia on 27th August, Mr. and Mrs. T. D. Begg and child.

Two Quiet Days in East London.

We would remind our readers of the meetings for humiliation and waiting upon God to be held at the Great Assembly Hall, Mile End Road, E., on Wednesday and Thursday, Oct. 9th and 10th, to be addressed by Rev. Andrew Murray and others. The hours of gathering will be 11, 3, and 7, and there will be a preliminary meeting on Tuesday evening at 7.30. As these quiet days are primarily intended for Christians and workers generally, it is very desirable that those attending should be present much of the two days as possible so that nothing may hinder the continued waiting of the soul upon God.
The Appeal of Heathenism.

BY W. S. SLOAN.

“Come over... and help us.”—Acts xvi. 9.

These words, as they were heard by the Apostle Paul at Troas, when uttered by the man of Macedonia who appeared to him in a vision of the night, seem to gather up and to express the appeal of heathenism to those who are in possession of the light of the Gospel. In the districts of Asia Minor which the Apostle had visited there must still have remained multitudes who had not heard the Message, and amongst the hearers only a few had believed it; but that state of matters did not prevent God from calling His servant away from these still needy regions to “the regions beyond,” which lay in yet deeper darkness. The Churches in Asia Minor were not consulted as to whether God’s servant should remain amongst them, or go further on; but had they been so, may we not almost venture to hope that one effect of Paul’s ministry to them must have been that they would have gladly consented to his going forward where as yet no Gospel light had spread? This much we do know, that it was a part of the Apostle’s plan of working that the Churches winch be as yet unilluminated should themselves become the means of establishing should themselves become the means of establishing the Kingdom that what we keep for ourselves we lose, and what we hand on to others we, in the highest sense, retain. We have said that the Churches were not consulted in this new “Forward Movement.” God led the Apostle Paul and his chosen companions, Silas and Timothy, westwards to the shores of the Aegean, and at Troas there appeared, in a vision, “a man of Macedonia,” and the voice spake the memorable words, “Come over into Macedonia and help us.” It was a vision of the night: no real man of Macedonia uttered the words—possibly none of the Macedonians knew where to turn in their helplessness, and the vast multitude, although conscious of a need, were quite unaware what it was they needed, and equally hopeless that any really satisfying portion could ever be theirs. This cry, “Come over and help us,” was uttered, in the wonderful wisdom of God, not only on behalf of Macedonia, but for all Europe, with its Greek culture, with its Roman Empire, with its still savage nations in the north and in the far-off Island of Britain. Our savage forefathers, in their rude darkness, were waiting for the light; the Romans who had conquered them could teach them many things, but the conquerors were as ignorant as the conquered of that Gospel on which man’s present blessedness and future destiny depend. The Romans had received much learning and refinement from Greece, but Greece herself, with all her philosophy and culture, stands represented in this “man of Macedonia” crying out, “Come over and help us.” What was the help they needed? Very few individuals out of that great mass of human beings could have told; the vast majority were living from day to day as generations had done before them—careless, heedless, and all but unconscious that, deep down in their own hearts, there lay an abyss of dissatisfaction. But before the shades of night had fallen, must not the great Apostle of the Gentiles have looked across the narrow sea to the great continent ? and what must his conceptions of its needs have been? And when through the night vision God called him to the help of these people, how must his soul have been burdened at the thought of their guilt and their sin ! From many passages in St. Paul’s Epistles we can learn something of what life was in the heathen world of his day; notably in the first chapter of Romans we have a terrible picture of the awful pollution that sin had effected in the lives of men when they did not choose to retain God in their knowledge, and He gave them up to a reprobate mind. Not forgetting that Ephesus was in Asia, we turn to the Epistle to the Ephesians for another description of Gentile life when un influenced by the Gospel, as St. Paul had come into contact with it, and we read, “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”

November, 1895.
being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Ephes. iv. 18, 19), and further on in this same chapter we come upon a dark catalogue of sin in which those who were now Christians had once lived, and out of which the Gospel alone had delivered them.

Such, then, was one aspect of the need of heathenism; and a power that could effectually deliver from this awful corruption was the help for which Europe at that time was mutely appealing. But behind all this heart-rending manifestation of sin’s power to corrupt there lay a darker background which was ever present to the heart of the messenger of the Gospel. St. Paul has set faithfully before us the heathen world of his day in its terrible bondage to the power of sin, and he has taught us no less clearly of that guilt and condemnation before God which is sin’s darkest aspect. The help for which heathen Europe is crying out through the lips of the man of Macedonia, is not only deliverance from a condition of life that is all corrupt in relation to the men around it, but from a condition of life which is guilty in the sight of God, and as such is hurrying on to judgment. In illustration of the Apostle’s teaching on this point, we would direct our readers’ attention to the following passages:—(Rom. i. 18) “For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men”, (Rom. iii. 19) “For as many as have sinned without law shall also perish without law”; (Rom. iii. 19, R.V.) “Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth men around it, but from a condition of life which is guilty of sin, and he has taught us no less clearly of that guilt and condemnation before God which is sin’s darkest aspect. The help for which heathen Europe is crying out through the lips of the man of Macedonia, is not only deliverance from a condition of life that is all corrupt in relation to the men around it, but from a condition of life which is guilty in the sight of God, and as such is hurrying on to judgment. In illustration of the Apostle’s teaching on this point, we would direct our readers’ attention to the following passages:—(Rom. i. 18) “For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men”, (Rom. iii. 19) “For as many as have sinned without law shall also perish without law”; (Rom. iii. 19, R.V.) “Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God”; (Ephes. ii. 3) “... and were by nature the children of wrath, even as others”; (v. 12) “... without Christ ... having no hope, and without God in the world.” To the God-taught Apostle the men amongst whom he went preaching the Gospel were guilty before God, and as such subject to righteous judgment. The Gospel he preached to them was not primarily a gospel to heal their social evils, still less was it a gospel of the brotherhood of humanity; it was essentially the Gospel of salvation. To the eyes of Paul the men around him were lost, and their need was that they might be saved. The first step in their salvation was that they should have forgiveness of sin, and be justified through a crucified Redeemer, and in being reconciled to God, they would come to find deliverance from all unrighteousness and true fellowship one with another as brethren in Christ Jesus.

And the heathen world has not changed in its essential features since the first century save only that in its dark guiltiness it has plunged deeper into the abyss of ruin and despair. Because the Church has so failed to respond to the appeal of heathenism it has forced itself to try and believe that the condition of the heathen is not really so bad after all. The heathen are sunk, and need to be raised; they are not lost, and needing to be saved—such is a summary of the teaching in some quarters to-day. But the Truth of God remains unchanged, and those who have most firmly held that the heathen need a salvation from guilt and judgment are those who have most willingly responded to the still-repeated cry, “Come over and help us.”

(To be continued.)

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West of the River: The Province of Kiang-si.

BY H. N. LACHLAN, M.A.

The province of Kiang-si (west of the river, i.e., probably west of the river provinces of Gan-hwuy, Kiang-su, and Cheh-kiang, called collectively Kiang-nan) is in shape a rough oblong, lying north and south, formed by the basin of the Kan River, and containing an area about as large as England and Wales with the addition of Switzerland, and some fifteen millions of population.

The Kan River is on the high road between Canton and Pekin. The judicious traveller, by availing himself successively of the northern branch of the Canton River, the Kan, the Yang-tsi, and the Grand Canal, can (or could while the Canal still received the waters of the Yellow River), reach the capital by fresh water with the one exception of having to scale the pass of Mei-ling on the way to Kiang-nan, border of the province. Other tributaries of the Kan more or less navigable flow into it from the Cheh-kiang and Fuh-kien borders on the East, and the Hu-nan border on the West, the best known of which is the Kwang-sin in the north-east corner of the province.

Before, however, the Kan receives the waters of the Kwang-sin it has already expanded into the Poyang Lake, a long, narrow sheet of water some seventy miles by twenty, after leaving which it soon discharges itself in the Yang-tsi, just below Kiu-kiang.

The general character of the province is hilly, well-watered, and fertile. Its exports are chiefly timber of various kinds, tea (green and black), porcelain, and tobacco.

The Chinese travel as much as possible by water. It is far pleasanter and cheaper than overland. And just as the Kan forms a link in the waterway from Canton to Pekin, so its tributaries facilitate the journey from the capital of Kiang-si to the three adjacent provinces of Cheh-kiang, Fuh-kien, and Hu-nan.

This consideration will enable us to group the fourteen principal districts, into which the Chinese divide the province for purposes of administration, as follows:—

1. The Poyang Lake district, lying northward of the capital, including that city, Rao-chau, Nan-kang, and Kiu-kiang.

2. The Kwang-sin River district, on the way to Cheh-kiang.

3. Fu-chau and Kien-chang on the way to Fuh-kien.

4. Kih-gan, Kan-chau, Nan-nan, and Ning-tu, on the way to Kwang-tung.

5. Sui-chau, Lin-kiang, and Yuen-chau, on the way to Hu-nan.

1. The Poyang Lake has valuable fisheries and trades, but is studded with small islands, which render navigation difficult at certain times of the year.

Nan-chang, the capital of the province, lies near the southern end of the lake, and is the farthest point on the Kan accessible to small steamers. It escaped the ravages of the Tai-p’ing rebels when they ruined Kiu-kiang, and overran this district, owing to the difficulty of reaching it from the Yang-tsi. Some 100,000 of native craft may be seen moored around its walls. The tea, however, from the north-east of the province is shipped at Rao-chau, which is also the depot for the finest China porcelain. This comes down the river Chang from Kin-teh-chen, a large mart
some forty miles away, which was established in A.D. 1864, and is said to have employed 1,000,000 hands when visited by the rebels, who destroyed the kilns and dispersed the workmen. It has since revived, and still maintains a considerable reputation in China.

Nan-kang is a comparatively quiet centre. The city stands on the Poyang lake, and Chinese scholars often come there expressly to visit the burial place of Chu-Hi, the great Confucian commentator of the Sung dynasty (twelfth century A.D.), and the only man of our era whose name has been admitted to a place in the temple of Confucius among those of his early followers. It lies in a secluded valley some seven miles from the city.

Kiu-kiang is a treaty port. It stands on the Yang-ťsi, but above the point where that river receives the water of the Poyang Lake, a fact which diminishes its importance as a trade centre.

The first missionary who entered the province, the Rev. W. C. Hart, American Methodist Society, settled at Kiu-kiang in 1866. Mr. Cardwell, then of the C.I.M., began to reside there in 1866. And now for some years school, hospital, and general mission-work has been carried on by more than one society. Ta-k'ung, a quiet village at the end of the Poyang lake, about fifteen miles distant from Kiu-kiang has been occupied by the C.I.M. since 1873, and has proved a useful health resort. And in 1887 Nan-kang was also occupied.

The capital was visited twice by Mr. Cardwell, and since by others; but, together with Rao chau, it remains decidedly anti-foreign, partly no doubt through jealousy in regard to the Kitè-chen potteries and porcelain.

2. The work on the Kwang-sin river began at the lower end of the chain of stations of Mr. Cardwell from Kiu-kiang in 1871 and 1872, which resulted in converts at Gan-ren and Kwei-k'i; and at the upper end through the influence of the medical work and kindness of Dr. and Mrs. Southwaite, at Kiu-chau, across the Cheh-kiang border, (1875-1885) which led to several conversions at Shin-keng and Yuh-shan. Yuh-shan is at the highest navigable point on the river. Here goods for the coast are debarked and carried into the Cheh-kiang province on mules, by a well paved and much frequented road, not crossing any heights, but winding gently through the hills. Shin-keng is about twelve miles from Yuh-shan along this road.

In 1886 Mr. Hudson Taylor came on a missionary journey down the Kwang-sin river, and from the winter of 1886-87 the work has been developed under resident lady missionaries and native pastors and evangelists, with periodical visits from the superintendent of the province.

Attempts have been made to effect a settlement at Kwang-sin itself, a city situated on the river about a day's journey below Yuh-shan, and the seat of government for the whole district, but hitherto without success. It remains a missing link on the chain of stations; for Ho-k'eo, H'yang, Kwei-k'i, and Gan-ren are each within a day's journey of one another (going down stream), and Ho-k'eo within a day's journey of Kwang-sin.

Kwang-feng is generally misplaced on the maps. It lies just seven miles east of Yang-ťeo, and twenty-three miles direct south of Yuh-shan, a day's walk over undulating ground among lovely hills. Kwang-feng and Yang-ťeo are both on a tributary of the Kwang-sin, by which Ho-k'eo may be reached in a day and a half's journey. The inhabitants, and those of Yuh-shan, use peculiar local dialects, but further down the river good Mandarin is spoken.

3. At Fu-chau the Roman Catholics have a large place, and in this department, at Shang-tsing, resides the hereditary head of the sect of Tacsists. These deluded votaries of the powers of evil form a regular hierarchy, and are largely employed by the Chinese as exorcists and spirit mediums in connection with sickness, births, deaths, burials, marriages, and ceremonies in honour of deceased ancestors.

All these centres have now flourishing churches, mostly with out-stations.

4. The area watered by the Kan River and its tributaries may probably bear comparison with any valley in the world for populousness, amount and variety of productions, and diligence of cultivation. As one ascends the river from the Poyang Lake the banks are at first flat, and not highly cultivated. But ere long the scenery becomes varied and agreeable. Numerous towns and villages occur, cultivation becomes more extended, and among other sites frequently met with are the well-known coromant fishing rafts, and bamboo waterwheels, undershot and some twenty or thirty feet in diameter, which serve the double purpose of hulling rice and irrigating the fields. Above Khi-gan are the Shih-pah-yan, or eighteen rapids, where rapids occur at low water. The rocks gradually become bolder, the mountain shapes more varied; the banks are fringed with trees, or bright with patches of red azalea or snow-white Camellia oleifera. Large boats are obliged to stop at Kan chau, but Nan-nan, some
300 miles above the lake, is at the head of navigation, where all goods for the south are debarked to be carried across the Mei-ling, or Plum Pass, some 1,000 feet above. Ning-tu is the centre of a hilly district lying near the Fuh-kien border. It is somewhat isolated, but at the head of a small tributary which flows into the Kan at Kan-chau.

Mr. Cardwell during his itinerations of 1874 and 1875, ascended the Kan as far as Wan-nan, half way between Kih-gan and Kan-chau, visited Lin-kiang, and travelled for eight days up one of the rivers which flow into the Kan from the mountains on the HU-NAN border. More recently itinerant work has been carried on by some of the C.I.M. workers from North America, who have now settled stations at Kih-gan and Peng-kang, a village some ten miles distant from Kan-chau.

5. The rivers flowing into the Kan from the HU-NAN border have been visited by some of the before-mentioned workers. For some time premises were rented at Chang-shu, the port of Lin-kiang, but at length the workers were finally ejected, and failing in all efforts to re-establish themselves have since carried on itinerant work in Sui-chau, Rao-chau, and Fu-chau districts.

In concluding this article there is one thought we wish to impress upon our readers. In addition to the fourteen chief cities already mentioned, there are seventy-eight subordinate governing centres, and some important market towns, to each of which the Gospel must be brought if the whole province is to be thoroughly evangelised. Our HEAVENLY FATHER, who in answer to prayer has given us the chain of stations on the Kwang-sin river, can and will further answer prayer by giving similar blessing along the Rao-chau river (Chang) and the tributaries of the Kan.

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**Letter from Mrs. Howard Taylor,**

*(Née Geraldine Guinness)*

TO THE KESWICK CONVENTION AND THE READERS OF "THE LIFE OF FAITH."

C.I.M., Chau-kia-k’oeo, HO-NAN,

June 2nd, 1895.

DEAR friends and fellow-servants of our coming LORD,—

Here in one of the most populous regions of the world, lies a vast plain, well watered, richly cultivated, and teeming with hundreds of towns and cities, peopled by a noble race. Its western extremity lies within the borders of HO-NAN, one of the central provinces of China; its eastern limits are washed by the waves of the far-off Yellow Sea. Many millions of people inhabit this wide and fruitful region, which forms one of the most important, as it undoubtedly is one of the most promising, missionary spheres in the whole world. Its inhabitants offer splendid soil for the Gospel. They are intelligent, hard-working, independent people; thorough northerners, well-developed physically, and less corrupted by opium than their neighbours in adjacent provinces. They speak but one dialect, northern mandarin, with only slight variations, and are on the whole open and friendly toward foreigners.

The western portion of this plain, belonging to HO-NAN, covers a region larger than half England. Upon it stands—chief among many cities—K’ai-feng Fu, where may still be found a little colony of exiled Jews of the first dispersion, who until some thirty years ago had never even heard of the coming of their long-waited for Messiah. North of this ancient city, a strategic point yet to be gained in our missionary advance, lies a stretch of country more than 200 miles in length, by 150 in its widest part—sphere of the present operations of the Inland Mission in HO-NAN. Here the Lord has given us a bright band of Christians in each of our three stations, and a work full of encouragement and blessing. More than a hundred converts are gathered into the little churches, and many inquirers awaiting baptism cheer the hearts of the workers. It is to this region I desire to direct your thoughts and prayers to-day, for in a special sense it is about to become your own.

Two, whom the LORD has given you to represent the heart of Keswick on mission-ground, Miss Ruth Brook and Miss Mary Hodgson, have just been appointed to join the hands of workers in this plain. How eagerly their coming is anticipated and welcomed, only those can know who have stood face to face with needs such as the needs that surround us here to-day.

I write from Chau-kia-k’oeo, one of the chief centres of population in HO-NAN, a great city, almost as large as Liverpool, although not officially reckoned a city at all up here, having only the status of a commercial town. Cities—governing centres, with their Confucian temples, Examination halls, and Mandarins’ residences—abound on all hands. To north and south of us on the plain there are no fewer than sixty-three such cities. Sixty-three chief cities in one corner of one province in Inland China—and in how many are there mission stations to-day? Alas, for the sad, the terrible answer! Will you not ponder it? Will you not take it in prayer to God? In only one. Yes, there are all around us more than sixty cities in which no voice is raised to tell the love of Calvary, the free offer of salvation in our quietly coming Lord. Eight millions of people at the lowest computation, crowd these busy cities and cover the populous country surrounding them where the villages seem almost to run into one another. Of our little band of foreign missionaries, only two are free for evangelistic work in this needy and most promising region—my husband and myself. All our fellow-workers are overwhelmed with already existing work in the three stations. Think of it—one man and one woman, the only evangelists free for advance work among these perishing millions in more than sixty cities without CHRIST—and He who bade us "preach the Gospel to every creature" is almost at the door. In answer to much prayer and after long and patient labours, a footing has just been given us, within the last few weeks, in two of these sixty-two unopened cities. Small premises have been rented in which to carry on medical missionary work, and to-morrow, please God, I am to join my husband in T'ai-kang and enter with him upon the supreme joy and privilege of living and preaching CHRIST where the Gospel has never been heard.

And now comes the point—a gracious instance of the LORD’s watchful and loving care for His children and His work. At the very time these houses were being rented, and long before we had any prospect of fellow-labourers—
for we had not even asked them, save of God—He was providing for and meeting this pressing need. Within a few days of the houses being given, a letter from Shanghai told of the appointment of Miss Brook and Miss Hodgson to this very sphere, and we awoke to the realisation that our prayers were answered beyond all we had asked or thought. We asked for one city, God had given us two; we asked for workers for the plain, God had sent, and sent to us, chosen and tested workers, with a knowledge of the language, and eminent suitability to the sphere and workers, moreover, representing Keswick, and bringing with them the sympathy and prayers of that large and representative section of the Lord’s people at home! Truly we could hardly believe our wealth and joy, and praised the Lord, as we have been doing ever since, from full hearts. And now Miss Brook has come! She arrived two days ago with a party en route for Shan-si. Mr. Baller, who is their escort, is to bring Miss Hodgson from the capital of that province on his return journey. So that by the time this letter reaches you, or soon after, we shall all be together in our new sphere, please God—two cities out of sixty-two on the Hoon-nan plain.

It is quite one thing, however, to have obtained a footing in Ch’en-cheo Fu and T’ai-kang Hien, and quite another to keep the footing so gained, just as it is one thing to have fellow-labourers and openings, and quite another to win souls and found self-propagating churches. And so we unite to cast ourselves upon your faithful remembrance in prayer, asking that you will join us in pleading these two things—that the places thus opened to the Gospel may never, never be closed again, and that we may all be made and kept patient and successful soul-winners—fishers of men. Also we are counting upon practical sympathy and reinforcement from Keswick in this work. What a sphere—sixty cities, eight millions of souls, on this one plain! Have you no sacred ambition to go in and possess it for God? Where in the wide world could you find a more needy, a more open, a more promising field? Wealth of consecrated lives, wealth of love and knowledge, wealth in material resources—all are yours. Are you pouring them forth freely upon the Lord’s altar for this missionary service? You have sent us a Ruth, a Mary—are there no others to follow in their footsteps; to glean beside the Master in these white, waiting fields; to break the alabaster sweetness of a life of love at His dear feet?

Let the cry of these perishing millions come into your hearts to-day. Here they are all around us, living, dying without God. What are we among so many? Young men—in this part of Hoon-nan there are just six foreign brethren labouring among twice as many millions of people; one is a medical missionary—only one; and there are still sixty cities unpossessed for Christ. What are you doing in the Master’s service to-day?

Sisters—here is the Saviour—His head filled with dew, His locks with the drops of the night, as He seeks the lost and weary in the crowded towns and cities of this wide plain. Are you too busy, too much needed at home? Why is it you do not rise up, forsake all, and follow Him in His search for souls here in this dense darkness?

Friends, where will you find a nobler investment for your treasures, whether of wealth, or love, children, or talents, or home happiness, than here among these cities of the plain?

Keswick is face to face with a great opportunity. This is the Lord’s doing. No planning of ours, no choice of their own has brought these dear workers who represent you into this special sphere. The possibilities before them are boundless. In them the Lord has given you a great responsibility, a great gift. Back them up by your love and prayers.

Send out others to join them, and go in and possess this rich inheritance. Take these sixty cities upon your hearts, and never rest until in every one Jesus is loved and known.

The Lord enable us all so to live, and toil, and give and pray, that as much as in us lies we may hasten the coming of His Kingdom, and be clear from the blood of all men.

China’s Crisis.

APPEAL FOR MISSIONARIES FOR CHINA.

Our September number (p. 134) contained a short notice of the results which have followed the call of the Shanghai Conference for a thousand additional workers for China. We now give the text of the statement which has been issued on behalf of the Permanent Committee.

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1,226 Protestant missionaries then in China, issued an urgent appeal for 1,000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of:

Rev. J. Hudson Taylor, of Shanghai.
Rev. C. F. Reid, D.D., of Shanghai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that 45 Societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these the following numbers are reached:

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male missionaries</td>
<td>481</td>
</tr>
<tr>
<td>Wives of missionaries</td>
<td>167</td>
</tr>
<tr>
<td>Single ladies</td>
<td>505—672</td>
</tr>
<tr>
<td>Total in five years</td>
<td>1,153</td>
</tr>
</tbody>
</table>

These numbers do not exactly correspond with the Appeal; only 451 of them being men; God knew the needs of China, and sent those He saw would be most helpful. The answer, therefore, is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer’s Kingdom in China. An important crisis in China’s history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day, on the eve of great changes and of great oppor-
tunities, still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:

"Realising as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature,' Therefore, Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured, of well-qualified ordained men. We appeal to young men to give themselves to this work...to individual congregations to greatly increase their contributions for the support of one or more of these men...to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

"This Conference...would also present a direct appeal to the Home Churches for lay missionaries...It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God; and to some millions more who, though they have possessed themselves of some portions of His Word, still fail to comprehend its meaning for want of some one to guide them."

"We appeal then to our lay brethren...to solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth, to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the Appeal of 204 Lady Members of the Missionary Conference:

"We...come to you, our sisters in Christ, with an urgent appeal on behalf of the...women and children of China..."

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and that we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help....That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the Appeal of the Conference for one thousand men:

"We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1,000 men were needed five years ago, they are much more needed now. Of the 1,296 missionaries in China only 589 were men; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land?

On behalf of the Permanent Committee,

Shanghai, May, 1895.

J. Hudson Taylor.

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"The Martyrs of Jesus."

Called to be with Christ, at Ku-ch'eng, South China,
August 1st, 1895.

REV. II. 10.

There is singing in the Home-land, canst thou hear it o'er the strife?
The welcome of the martyrs into rest and into life.
There is glory in the Home-land, canst thou see it through thy tears?
For lives laid down, the victor's crown, of Life through endless years.

There are praises in the Home-land, they are praising Jesus' name,
His Word, their sword; their shield, His blood; 'tis thus they overcame.
There is gladness in the Home-land, for the souls that loved their Lord,
And held Him dearer than the lives they yielded at His word.

EX. III. 7.

There is weeping in the Earth-land, dost Thou hear it, Saviour dear?
Mid triumph songs, can Earth's deep wrongs now reach Thy listening ear?
Or the gladness of the ransomed, shall it hide Thy children's grief?
"Ah, nay! I know their sorrows, I am come for their relief."

PHIL. III. 10.

He hath suffered with His people, for His saints and He are one,
Oh blessed fellowship with Christ, the Father's suffering Son!
By the golden link of holy pain He draws His chosen nigh
To holy fellowship with God Who gave His own to die.

EX. III. 9.

Never, never shall the notes of praise that ring through endless years
Shut out His people's prayers and cries from Jesus' listening ears.
Though their music strangely blendeth with the cry of them that fall,
Yet in the heart and love of God He findeth room for all.

JOHN XII. 24.

He hath heard the prayers for China, He hath heard its sore complaints,
And answered prayers and cryings with the life-blood of His saints.
Shall we say the cost is greater than the end for which we seek?
Nay, rather let the voices of the dear departed speak.

REV. IV. 10. 11.

"Christ is worthy, ever worthy, at His feet we cast our crown,
And gladly for our avow the life of His suffering through the strife."

F. Brook.

"Some of you are not particularly fitted to become missionaries but you are well-fitted to earn money, and it is your privilege to stay at home and send some one that could do the other work better than you could. This is the true meaning of the unity of the body of Christ; this is the real significance of Christian stewardship.—Rev. Dr. A. B. Simpson,"
Editorial Notes.

The special feature of the situation in China during the past few weeks has undoubtedly been the announcement that Liu, the former Viceroy in Sinkiang, was degraded by Imperial Decree, and that henceforth he was to be considered ineligible for holding office. As at one time he was appointed a member of the Commission to enquire into the cause of the riots, this action of the Chinese authorities at Pekin marks an important change of policy, and we cannot but hope that the effect of it in the future may be decidedly beneficial in securing a quieter condition of affairs in the interior.

Meanwhile, the mandarins have in some cases reinstated our friends in Sinkiang in their premises, and have given compensation for property which has been destroyed. We would call attention to the letter from Mr. Ririe on page 164, which gives an interesting account of the manner in which they were reinstated in the mission premises at Kia-t'ing, and of the hearty reception that they met with from the people. In some of the other stations in Sinkiang things have quieted down, and the missionaries are able to proceed with their work as though nothing had occurred.

The Commission of Enquiry at Ku-ch'eng seems to have been frustrated in obtaining convictions against those who were the real perpetrators of the massacre, and the British Consul at Fuhchau has left for Pekin in order to have an interview with the Ambassador in reference to the matter.

While there are still signs of great unrest in widely separated districts of China, there are again many other parts of the great empire where the work of the missionaries goes on quietly and makes steady progress. We are glad to note that the tokens of blessing in Hsuan which were manifest in the early part of this year are being verified, and we learn of thirteen converts baptised at Siang-hsien in July.

Just at the close of September we had a series of meetings in Glasgow, which we trust were blessed of God to the furtherance of His kingdom. On the afternoon of Friday, the 29th, through the kindness of Mr. and Mrs. Alex Sloan and Mr. and Mrs. Thos. Murray, we had drawing-room meetings in their houses which were well attended and proved most interesting. The same evening we had a public meeting in the Queen's Rooms, at which our friend John Colville, Esq., M.P., presided, and many gathered with us and listened with deep attention to the messages of the various speakers. On the Saturday we took part in the large and hearty gathering at St. George's Cross Tabernacle, where our brother Mr. D. J. Findlay carries on the work so long associated with Garscube Hall. On the Sabbath the interdenominational character of the Mission was maintained, when both representatives were permitted to speak in Shawlands Parish Church, in St. Silas' Episcopal Church, in Renfield and the Wynd Free Churches, and in Hillhead Baptist Church, as well as in St. George's Cross Tabernacle and in the Monthly Missionary Conference now held in St. Andrew's Hall. To the ministers of all these various churches we tender our heartfelt thanks for the opportunities thus afforded to us.

Our last information concerning Mr. Hudson Taylor is that he left Chelen early in September, going direct to Kobe in Japan, where he was to take part in a Conference. Mr. Hudson Taylor and Mr. Frost intended starting a few days later from Kobe for Shanghai, where Mr. Taylor would join them, and then probably proceed on a visit to the stations in the province of Kiangsi.

It is with deep regret that we record the death of our beloved brother Charles A. Ewbank, formerly a valued member of our Mission, which he joined in the year 1888.

Invalided from China in 1890, he proceeded to Australia, the land of his birth, and there acted as Secretary to the Adelaide Auxiliary Council of the C.I.M. Subsequently he went with Rev. G. C. Griffith and his mission party to New Zealand, and after returning to England in 1892, was engaged in mission work in the West End of London. Eventually, he took up the secretarial work of the
Ceylon and Indian General Mission. In June of the present year, his health failing, he and his wife embarked for Australia; but they had only reached the Bay of Biscay when the Lorn called His faithful servant home. Writing of him one friend says, "I feel I have lost a most loving, gentle brother; always the same, always to be depended upon;" and another, "He always seemed full of Christ!"

The meetings held by Mr. F. Marcus Wood in the West of England during October have been well attended, and by their means we believe much fresh interest is being awakened in the work of carrying the Gospel to the Chinese. Friends residing in the country who may wish to have meetings in their district should communicate with Mr. Wood at 10, Pyrland Road, Mildmay, London, N.

We take this opportunity of calling the attention of our friends to the China Inland Mission Almanac for 1896, which we are about to issue. Our Almanac differs to some extent from most of those with which we are familiar, being got up in the form of a Chinese scroll.

The Almanac can be ordered from us here, and the price is 13d., post free. We shall issue a copy along with the December No. of CHINA'S MILLIONS, and will feel very grateful if our friends will help us by sending the extra 1d. to cover cost and postage, and by commending the Almanac to others as they have opportunity.

Autumn Sailings.
The following are expected to sail in November—

November 7th, per ss. Parramatta.
Mr. and Mrs. George Miller, and two children.
Miss L. Seymour.
Miss A. F. Wheeler.

November 22nd, per ss. Australia.
Mr. Owen Stevenson.
Mr. Fawcett Olsen.
Mr. Thomas Terrance.
Mr. Charles E. Hicks.

* Those marked with an asterisk are returning to China. The remainder are going out for the first time.

Missionary Letters.
A SERIES of Missionary Messages, brief, pointed, scriptural, and inexpensive, have been prepared by a lady who is desirous of deepening in Christian hearts a sense of the need of the heathen. They can be obtained from Mr. E. H. 54 Eaton Rise, Ealing, at 3d. a dozen or 15 for 50; sample packet 2d., post free.

We append a copy of one of these Messages in the hope that it may tend to enlarge their circulation.

Missionary Messages.
"WHEN that Master, whose solemn charge to us as He went away was, 'Go ye into all the world, and preach the Gospel to every creature,' comes back to know whether we have obeyed it, then the most critical test to which we are likely to be subjected will be among those of His servants who 'do not believe in Missions to the Heathen,' in other words, who do not believe in doing what He tells them!"—J. Heywood Horsham.

The Rising in Kansuh.
REPORTS recently published of the Rebellion in Kansuh—though hot scantly, and on some points contradictory—justify the belief that it has attained to considerable proportions, and is causing no little anxiety in China. Tidings of Imperial victories have been followed by statements of successes on the part of the rebels; and it is affirmed that there is an alliance between the Mohammedans and some of the numerous secret societies of China.

Some particulars from our Mission stations, in the disturbed district, supplementing the news from Si-ning, published last month (p. 144) have reached us, and the accompanying map (drawn by Mr. Ridley) shows the part of Kansuh first afftected.

The majority of the people in this region are Mohammedans. In Si-ning and in Lan-chau—strategically the most important towns in the province—they form the bulk of the population, while in Ho-chau, with a population of 30,000, there are at least twenty-four mosques. It was in the neighbourhood of this city that the disturbances commenced. The Sub-lahs, or more correctly, the Salar, have for centuries occupied the district round Hau-hua-tung. The descendants of tribes from Turkestan, their features still bear witness to their foreign origin; and more fanatical than the rival sect of "White Caps," they regard with abhorrence the compliance of the latter with the Chinese custom of burning incense. This is said to be the principal point of difference between the sects.

A letter from Mr. Redfern (July 2nd) gives us the position of affairs at Lan-chau. At that date the rebels had besieged Ho-chau. Tih-tan was in their hands, and they were reported to be advancing on Lan-chau. The Viceroy and the officials had barely sufficient soldiers to protect the town, while the country people were flocking in for protection. He adds, "Should you not hear from us for a mail or two you will know we are besieged."

We have also a letter from T'sin-chau (S.E. of Lan-chau) giving the position of the rebels and the state of the country. The people in the whole of our district are in a perfect panic, already fleeing with their goods into the cities and hill-top fortresses. Several of our city gates are already closed, and all corn is being stored in expectation of a long siege. Only about seventy soldiers are here. Grain is already fast rising in price, most trade and harvest operations paralysed, and the outlook very dark. One man (or boy!)..."—Mr. H. W. Hunt writes July 10th.

* The people in the whole of our district are in a perfect panic, already fleeing with their goods into the cities and hill-top fortresses. Several of our city gates are already closed, and all corn is being stored in expectation of a long siege. Only about seventy soldiers are here. Grain is already fast rising in price, most trade and harvest operations paralysed, and the outlook very dark. One man (or boy!)..."—Mr. H. W. Hunt writes July 10th.

We announced last month, that the threatened siege had been averted, but subsequent reports do not confirm this.
is taken from each house for the protection of the city. All the people in our street (which is outside the city) except ourselves have removed their valuables into the city, and are prepared to follow at a moment's notice. We prefer to wait and see if the rebels are really coming here, and if they are our ladies and children will probably be escorted to Han-chung (eleven days farther south): I would remove all important goods into the city and remain myself at the Mission premises to do all that can be done for the Christians, receive letters etc., and attend the usual business of the station, and to succour the sick and wounded, if I am myself spared."

Aside from these disturbances the quiet daily mission work is being carried on. Miss L. A. Watkins (Lan-chau, June 30th) tells us of encouragements in the work among the women. The visiting is not confined to the poorer classes. Twice, in cases of sickness, she has been called to see ladies in different Yamen. Mr. Hunt also has friendly relations with the officials, both the Tao-t'ai and the Chih-li cheo having accepted books from him.

In prospect of the serious interruption to the work through the advance of the Mohammedans, Mr. Hunt closes with the words of Psalm cxxv.; "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

The latest tidings received in Shanghai (August 30th) from Kan-suh is contained in an official telegram stating that the city of Si-ning Fu is besieged by the rebels. We know not how it may be with our dear friends, Mr. and Mrs. Ridley and Mr. Hall, whether they have left the city, or are shut up inside the walls, but we know the Lord will never leave nor forsake them, and we are praying that He will greatly bless their testimony at this trying hour. They may need to preach to numbers who are doomed to a speedy death, hence their position is one of very solemn responsibility, as well as of great danger.

The Riots in Si-ch'uen.—III.

BY C. T. FISHE, SHANGHAI.

(Continued from page 143)

REFERENCE has been made to Misses Nilson, Ness, and Hol, and the anxiety felt for some time on their account. A letter has since been received from Miss Nilson, from which the following particulars are gathered.

THE CH'EN-TU OUT-STATIONS.

Misses Nilson and Ness left Kia-ting on May 9th to visit the out-stations of Ch'en-tu. They spent three weeks, from the 10th to the 30th, at Tan-lin, after which they left for K'iong-choo. While at Tan-lin, Miss Nilson gave herself chiefly to teaching the enquirers and Christians, while Miss Ness devoted herself to the children. Messrs. Vale and Squire arrived on May 16th, and on the 18th three women were baptized. On the 20th another woman and her son were baptized, her husband having previously objected.

Leaving Tan-lin on the 30th, they found the people on the way very friendly, pressing them to stay longer at some places, and freely purchasing their tracts. Arrived at K'iong-choo, they met Miss Hol, who had been there for about two months, and was having attacks of fever. Tidings of the Ch'en-tu riot reached them here. The people appear to have been inflamed by the news, and began to talk of destroying their house and the R.C. premises. Enquiry at the Yamen elicited that the ladies would be received there should circumstances necessitate. They put their few things together so as to be ready for any emergency, and did not retire to rest until long after midnight. Miss Hol had already gone across the street to stay with an old woman, where they thought she would feel more at ease.

They woke up in peace on June 3rd, but kept pretty quiet, hidden away in a back room. After breakfast, without the least warning, the mob came rushing in on them. They, without saying a word to each other, grasped their Bibles and a few little things, and, going out, met the crowd. There were no sedan chairs to be had, so there was nothing for it but to put on a brave front and go straight ahead. Miss Ness followed one of the women, while Miss Nilson went to find Miss Hol; but as the latter was not fit to meet such excitement, Miss Nilson remained with her, and they hid themselves under a bed in the old woman's house for some time. At about 5:30, chairs came to take them to the Yamen, where Miss Ness had been since the early forenoon. The crowd, getting to know that foreigners were in the chairs, ran ahead shouting, "Kill her! kill her!" and nearly crushed the chairs ere they succeeded in getting into the Yamen. Once within the Yamen, they were treated very kindly.

It appeared, subsequently, that a friendly silversmith had succeeded in diverting the crowd from the intention to destroy the Mission premises. But they had gone on to the Roman Catholic establishment, where they worked their will, and fought over the spoils until two men were killed and others badly injured.

The three ladies remained in the Yamen until June 12th, when they left the city quietly at 3 a.m., escorted by forty soldiers. For about thirty miles their journey lay overland. They then took boat via Mei-chau for Kia-ting, arriving on Saturday, June 19th. Chairs were sent for them from the Yamen, without anything being said to the friends already there (Mr. Ritie, Mr. and Mrs. Squire, and Mr. Vale), who were much surprised and gladdened by their arrival, though somewhat anxious lest the students might be stirred up to further riot. But such, happily, did not occur. They expected to remain in the Yamen for at least another week, as a great feast was coming off in a week's time, and it was judged better to wait until that was over before making any move. They were all well, though Miss Hol had suffered since arrival from fresh attacks of fever, and, as Miss Nilson naively remarks, "This place (Yamen) is not the best for fever patients." She adds, "We have, under all circumstances, a great deal to praise God for, and we believe that good will come out of these troubles, though we cannot see it at present."

It was a great relief of mind to all when these sisters safely reached Kia-ting, as it had been reported that some were missing, and fears were entertained for their safety in the unsettled state of matters. Thus it has so happened that, up to the present, no lives have been lost, the escapes in some cases having been miraculous, showing that God was graciously caring for His servants. Miss Nilson has since left for Hankow, where she hopes to be married to Mr. Kristensen, of the International Alliance Mission.

As to Mei-chau, one of the places visited by the sisters as above narrated, the C.I.M. house has been broken into and damaged, but not destroyed.

THE SUI-FU RIOTS.

At the confluence of the rivers Min and Yang-tsi lies the city of Su-chau, known better in the C.I.M. by its other name, Sui-fu, in order to distinguish it from Su-chau, in Kiang-su. When the news of the riots in Ch'en-tu reached this place (on Sunday, June 2nd), it was as though a spark had fallen upon gunpowder, as seems to have been the case in other places, thus lending colour to the supposition that these outbreaks had all been planned beforehand. From later news received it seems doubtful whether the riots were organised, although not a few circumstances appear to point
in that direction. Happily, owing to the action of the officials, the results here were not so disastrous as at Ch'en-tu and Kia-ting.

Placards were posted all over the city stating that the Roman Catholics were to be expelled, and the houses looted four days later at noon. Several of these placards were secured by Mr. Faers and others, and sent to the officials.

"The magistrates were very kind," he adds; "met together at once, issued a proclamation, and put extra detectives on the streets—in fact, did all they possibly could to preserve peace."

On two successive days, however, fresh placards appeared in the streets, but were immediately removed by the authorities. On Wednesday, June 5th, the day intimated in the first set of placards, news arrived of the riot at Kia-ting, which greatly increased the danger. Two of the leading officials paraded the streets for the greater portion of the day, while two very stringent proclamations were published. The street gates as well as the city gates were closed at sundown, and runners were also placed at the C.I.M. Hall. It was, nevertheless, a day of terrible suspense. In the end all passed off quietly.

On the following day the precautions taken to ensure safety being no longer considered necessary, were to some extent relaxed. Taking advantage of the opportunity, the mob broke into the premises of the A.B.M.U., repeating the attack on two subsequent occasions, removing and damaging property ere the officials could arrive on the spot. The country houses belonging to this Mission were destroyed. These had been vacated some days previously, the missionaries having betaken themselves to boats on the river. Bands of men also visited the C.I.M. premises on several occasions, but retired without doing any damage.

Owing to the great nervous strain, Mrs. Faers was at length thoroughly prostrated. Matters began to get worse, and as the magistrate said he could not receive them into the Yamen, and urged Mr. Faers to get a boat, he finally consented. On Friday evening they were accordingly escorted on board, the captain receiving instructions to take them to the other side of the Yang-tsi River.

A proclamation was posted up by the officials at this stage throughout the city to the effect that, as the foreigners had all left by boat, taking their silver and valuables with them, the various mission premises were simply empty houses, which surely no right-minded person would be so foolish as to think of destroying. The proclamation proved very unfortunate in one direction. That very night Mr. Beaman's boat (A.B.M.U.) was attacked, and 300 taels in silver looted. Mr. Beaman barely escaping with his life.

Urgent orders to leave for Chung-king were received from the magistrates on Sunday morning, June 9th. At this point Mr. Upcraft arrived in a small boat from Ya-chau with a party of seven missionaries. Unable to procure a suitable boat to take them to Chung-king, it was arranged that they should travel with Mr. Faers in his boat. And
house impracticable, as the magistrate said that a riot would ensue. Small placards had been put up to incite to disturbance, but the Official had sealed the door and put a guard of soldiers in front—as he had done at the R.C. premises also.

PAO-NING.—LETTER FROM REV. E. O. WILLIAMS.

We have early in this account referred to the receipt of a telegram informing us at Shanghai of a riot at Pao-ning Fu, in the north-east of Si-ch’uen, which had been a cause of particular regret and anxiety, as hitherto the riots had been confined to quite a different part of the province. But it is a matter of thankfulness that the troubles did not extend in that region as in the other. The Rev. E. O. Williams tells in his letters of the wonderful way in which they were saved from loss, and that what damage was done was chiefly to the church; which latter, however, they greatly regretted. Some sketches with brief description of this church are given in China’s Millions for October, 1894. Writing from the Prefect’s Yamen on June 7th, Mr. Williams says:

"The Lord of Hosts is with us; the God of Jacob is our refuge."

"As I fear you may be hearing all sorts of rumors about us, I write at once to tell you that, praise God, we are all safe, though our house was broken into last night by an excited mob. There was nothing whatever in the attitude of the people to lead us to expect that anything unusual was about to occur."

"We are in the middle of the Dragon festival, and the Wen-tsu huei, and the city has been very full of people the last day or two. We have had a large number of guests in consequence, but they have appeared to be quite friendly. Last night, without any warning, a mob collected and began to batter our front gate, and the large gate of our new chapel, and stones were thrown over into the courtyard. I then sent off one of our servants with my card to tell the Mandarin. Soon after the gates gave way and the mob rushed in, apparently bent on destroying all they could."

"Just before this we had all retired to our girls’ schoolhouse at the back: my dear wife and three children, Miss Kolkenbeck, Mr. Parsons, and also Mr. Taylor, who was down from Sin-tien-tsi for a few days. Then came a terrible commotion, smashing of doors, windows, glass, etc., and shouting of people. They went pretty well all round the house during the work of destruction, but seemed scarcely to have entered it."

"Then they broke open our beautiful new Chapel, and did all the damage they could there. It was dreadful to hear their voices coming nearer to us, but we just kept looking up to our blessed Lord and Master, in whose hands we knew we were, and He hid us in the secret of His presence. Presently the uproar ceased, the Mandarins having arrived. Both the Prefect and Mandarin came most promptly and dealt with the mob, and I hear six men have been taken prisoners."

"The Prefect at once asked us to go with him through the house and see what was missing. The Lord had wonderfully taken care of our things, only a few, as far as we could tell, were missing. e.g., a clock, foreign lamp, two or three bed quilts, etc. The marvel was that so few things in the room were broken, as tremendous force had been used, and huge stones thrown through the windows. Of course the wreckage was terrible, but, praise God, no one was hurt, either among ourselves or our dear people. All the silver was safe, and is now all out of the house."

"The Prefect then asked us to put away everything we valued, and he had a paper written out in two copies, one for himself and one for us, saying that no important things were missing. He then invited us and the men here to his Yamen, and the ladies to the Ting-li Yamen, saying that he should take care of the house and our goods, and have the house put to rights. We all got away soon after daylight; the streets were very full of people, but we reached our destination without any difficulty whatever."

"All praise is due to the Mandarins, who took up the matter so promptly; had there been any delay, the house might have been totally wrecked or burnt to the ground. There is so much to be thankful for, and to see the Lord’s hand in."

"One thing I should like specially to mention is the admirable way in which our servants behaved, all of them standing by us, and doing all they could to help."

"Saturday, June 8th.—Mr. Walter Taylor left us about midday yesterday, as soon as he could get away, for Sin-tien-tsi, as he and we were anxious about Mrs. Taylor and children and other ladies there, Miss Fearon, Miss Lindgren, and Miss Croucher. He had sent off a man after the riot on Thursday night to let these friends know we were all safe. The return messenger has brought back a note from Mrs. Taylor saying they are all safe and in peace; praise God! Mr. Taylor added a line to the note (having met the messenger on the road early this morning), saying that he hears the Magistrate of Ts’ang-hsi Hsien, in which district Sin-tien-tsi is situated, is on his way thither with thirty odd men."

"With regard to ourselves, Mr. Parsons and I are in splendid quarters in the Hua-t’ing, a beautiful room. The ladies, I am sorry to say, are in very inferior quarters; but, praise God, we are all safe and well, and the dear children very happy. You will praise God, I know, for His goodness to us at this time, and pray we may be definitely guided for the future."

The riot at Pao-ning was the last, of any moment, to occur in Si-ch’uen. Matters have since assumed a more peaceful aspect; and it is a satisfaction to know that the officials there have repaired the Mission house and Church, and that our friends had been enabled to return. Mr. Parsons says:

"We were kindly treated in the Yamen—a splendid room, good food, etc. After being a fortnight there, we returned; and right glad we were to see the old place again. The Lord cause the word spoken in His name in the Fu (Prefect) Yamen to bear fruit! Several asked about breaking off opium. One gentleman seemed very sorry for us to leave, taking hold of one’s hand. Mr. Williams had an interview with the Hsien (Magistrate), who came to see him before we were allowed to return. The next day, Sunday, we rejoiced with our dear people in being allowed to assemble once more in the courts of the Lord’s house. We had indeed a good day. Psalm ciii. was the language of our hearts. . . ."

We rejoice with our friends at God’s goodness to them. At Mei-chau, also, we learn that matters have been put right and the native helpers reinstated.

As regards Ch’ung-king, matters were for some time in a very anxious condition. Endless rumourers had been afloat, and several dates had been fixed for the destruction of the various Missions. The Officials, however, had been very active, promptly quelling any attempt at disturbance. The triennial examinations were to come off in July and August, when the Tao-t’ai feared it would be impossible to prevent a riot; but so far we have heard nothing of the kind. The Tao-t’ai had been exerting himself most effectively. He
has been in Europe, attached to some of the Embassies at different times, and so has a very good acquaintance with both foreigners and foreign affairs, and is disposed to be friendly. He had been recalled, but the authorities had been prevailed upon to allow him to remain for two months, in order to tide over the examinations.

It is a cause for much thankfulness that matters continue quiet there.

We append the most recent news from Si-ch'uen—contained in a communication from Mr. B. Ririe to the Rev. W. W. Cassels. It will be seen with thankfulness that the officials and people vied with each other in showing kind attention to those who were so recently driven out as fugitives.

Kia-t'ing Fu, July 30th, 1895.

"Dear Mr. Cassels,—You will have seen the letters telling of our being driven out by the back door, so I thought I would write to let you know of our coming in by the front. I think I wrote you on 20th, telling of our Yamen experiences. In spite of the heat and the crowded quarters, we were all kept in good health during nearly two months. We must say the Yamen people were all very kind to us, and we trust the Lord will reward them in a real sense. A good number of them had opportunities of hearing the Gospel which they—especially the ladies—would not have had but for the riot. The mandarin and his wife have expressed a wish for more social intercourse with us. Will you not pray that we may be able to use this "door" for the glory of God? We had many opportunities of speaking to the mandarin of Christ and the work of missionaries, and the pith of the Gospel. He had, I am sorry to say, got a rather one-sided and unfavourable view of missionaries from the Catholics, on account of their bothering him with lawsuits.

"Well, to return—it was arranged that we should re-occupy our house and begin repairs. The landlords of the Canadian house are a clan, and on the day of the riot they got together and protected their own house, so it was habitable. We therefore decided to live in it while our own house and chapel were being repaired. Saturday, July 27th, was fixed. The 25th and 26th were very rainy, but the morning of the 27th dawned bright. So we got our few things together and went on ahead. Then Mr. Vale and I went and bade the mandarin 'good-bye,' the ladies at the same time bidding the Yamen ladies farewell. Having drank tea and thanked them, we were escorted to the front court, where six four-bearer chairs were waiting for us, and a crowd of runners. The chairs were draped with red silk, and the bearers in 'uniform'! The people of our street had collected money for fireworks, and we started amid a shower of crackers. All the way home the streets were lined with crowds, and the roar of the crackers was deafening. The neighbours had expressed a wish that we should remain in Kia-t'ing, and all seemed very much pleased when they saw us. It was a 'hao rih tsi' [a good day] for us, especially for the ladies, who must have suffered most through the confinement, although they did not complain at all. On the contrary, they were the happiest and bravest.

"In the afternoon of Saturday the Military, T'ing, and Hsien mandarins visited us officially, and presented congratulations. The Hsien stayed quite a long while, and had tea and cake. The street officials also visited us, and many of the neighbours, all in dress, came and expressed sorrow at what had happened to us.

"Next day was Lord's Day, and we had a thanksgiving meeting in the morning. In the afternoon we had Communion. It was a blessed day for all. It was a cheer to see the sisters talking to groups of the women who had come in to see them.

"The Christians were full of joy. They had suffered much anxiety on their own account and on ours. They, however, all remained firm. In fact, some put down their names on the enquirers' list while we were in the Yamen, before matters were settled.

"Our servants also received a good deal of abuse during the trouble, but all of them have stuck to us well.

"We have already heard of dissatisfaction on account of our settlement here. Some would have liked us to wait until some 'just retribution' had gone ahead. As far as Kia-t'ing is concerned, we don't see any need for just retribution or any other kind of retribution. The only sufferers would be the mandarins, and they did their best under the circumstances.

"The neighbours have presented us with a pair of scrolls. How wonderfully we have been kept in health by the Lord's goodness! We are all stronger than we have usually been at the end of a summer's heat.

"My wife was ordered by the doctors to go to the mountains for the summer; instead she went to the Yamen, and now she feels no need of a change!

"We are all feeling more and more our obligation and privilege to live for the Lord and the good of the Chinese.

"Ben Ririe."

Notes on Recent Books.

A New Thing.—Many kind and appreciative notices of Miss Williams' book have appeared in Scotch and English papers. The Mission Record of the Church of Scotland speaks of it as 'one of the most vivid and life-like descriptions of mission life and work in China that we have ever read.' The Church Missionary Society's Intelligencer calls it 'a bright and pleasant narrative' of the writer's experiences, and recommends it as 'a record of real spiritual work, and in this sense far superior to the great majority of missionary works.'

We should add that the authoress has written to express her regret at being misinformed as to the work of that Society in Ceylon. Not only was it carried on by the C.M.S. in the north of the island, but also in the centre, in the south, and in Colombo itself.

Ten Years in Manchuria. By D. Christie, R.C.P. and E. Ed. (J. and R. Parkhouse, Paisley.) A short, concise, and interesting account of Medical and Evangelistic work in Moukden, in connection with the Scotch United Presbyterian Mission there. The price of this readable little book is one shilling, and all profits from its sale will be devoted to the Moukden Hospital.

Since the date of this book the Mission work in the interior has been suspended owing to the war; but we are glad to learn that the missionaries have now been able to return, and the stations with one exception have been re-opened.

Another Glimpse of "England, Home, and Beauty." (S. W. Partridge and Co.) A man that has friends must show himself friendly, and the Rev. A. B. Macarthev, of Melbourne, having many friends among "the brightest intellects and noblest hearts" in Christian Britain, shows himself friendly to a yet wider circle in taking us all with him when he goes a-visiting. In 1895 Mr. Macar­thev wrote, and afterwards published, a series of letters telling of a holiday spent in Europe, and having in 1893 revisited his former "homes and haunts," he writes "Another Glimpse," to bring us up to date. We start from Melbourne, have four weeks of May meetings in London, the C.M.S. occupying the foremost place with our guide. We attend Conventions at Bridge of Allan, Mildmay, Keswick, Cambridge, Manchester, Liverpool, Dublin, and Cork, pay visits to the homes and the Christian work of all the leading people met at these, take a trip to Norway, and go through France on the outward journey. Everything is described in the kindliest spirit, without indiscreet praise, and the whole bears the stamp of a life lived in the presence of God.

Pigtails and Chopsticks (Edin.: Religious Tract Society, Scotland) is the title given to a collection of simple stories about China, designed to interest young children in the work of English Presbyterian Missionaries.
consciousness of the presence of the LORD, and as we realised
how truly in expectation of all that should yet be seen of the
missionaries in China all were, our hearts were filled with praise
in China, that in life or death they might glorify
the work irksome; all the way his path had been strewn with
read to Christ, one of them closing with the words, 'May we stand
to the Will of God. We are here to do that Will. What
privilege to be used to carry out His Will as members of His
body. This work in China is God's work. He is controlling,
guiding all things and carrying out His eternal purpose.

After prayer Mr. Robertson gave his personal testimony, mentioning
how it had pleased God to continue him in his work in China,
bring him to a knowledge of Himself twenty-one years ago, and
then in 1884 to send him forth to China. He had never found
the work irksome; all the way his path had been strewn with
blessing. His one desire was to live for God's glory.

Mrs. Lachlan followed, testifying in God's faithfulness to her
through her ten years in China. Now returning again, she asked
us to pray that it might be 'Jesus only.' Matt. xi. 29: 'Take
My yoke upon you, and learn of Me,' had been a very precious
word to her. Yoked with Jesus, all His power is on our side.

Next Mr. Lachlan spoke, telling of the joy he felt in returning
to China, and giving a few details of the way the LORD had called
him from the work of a London barrister, and taken him among
the heathen. He asked prayer for the out-going party, that they
all might be kept wholly for Christ.

After hymn 307, several young men going in this party gave
testimony, one of them closing with the words, 'May we stand
like the ox, ready for service or for sacrifice as God pleases.' Mr.
Broomhall then gave a few words of earnest counsel to the young
men leaving for the first time, and commenced the whole party
to God's tender care and keeping for the voyage and for the life
in China, that in life or death they might glorify God.

Mr. Hamilton, from Bath, gave a closing word of exhortation
from John xi. 45 and xii. 11, using the 'resurrection-life' of
 Lazarus as the type of a life lived in union with Christ. Death
must precede such a life—the daily dying to self of those who
would live in the power of the resurrection of Jesus.

Mr. Hutton conducted the meeting. Special prayer for our friends at sea being followed
by the singing of the hymn, "Eternal Father, strong to save," accounts were read of the Mohammedan rebellion in
Kan-suh, and prayer offered for the brethren and sisters there,
who may at this time be exposed to much trial. Mr. Hutton
read 2 Corinthians v. 17-21 and vi. 1, 2, and reminded us how
Luther had said, "Thou art my righteousness; and I am Thy
sin." What a danger there was of our receiving the grace of
God in vain. We are called to show forth His salvation from
to day to day. Letters from Mr. D. Lawson and Miss Marchbank
(Kwai-k'1) were read, and also one from Mr. Andrew, reporting
favourably of many converts at the different stations recently
visited on the Grand Canal. The meeting closed with prayer for
Kiang-siu, specially for Yang-ch'un, and for the many brethren
who became acquainted with the Gospel through reading with
the students at the Training Home.

Mr. Sloan, after prayer and a hymn, pursuing
his reading from Exodus xxiv., pointed out
that at the great crisis in the history of Israel, Moses' words were full of faith. "Fear ye not, stand still, and see
the salvation of the LORD." Moses saw the people restless. He
would quiet them. To wait upon God we must become quiet,
and as the heart is still we see God, and not the circumstances.
"The LORD shall fight for you," says the man of faith, "and ye
shall hold your peace."

The outgoing party—Mr. and Mrs. James, their children, and
Miss Boutillo—were specially commended to the LORD and
then Mr. James gave an interesting account of his labours in
China in Ho-pei, Ho-nan, and latterly in S-chu, at Lu-
chou. Speaking of God as the God of deliverance, he told us
that he had been in several riots, and had experienced most
marvellous escapes from peril. Mrs. James also left us with
2 Thess. iii. 1: 'Brethren, pray for us.'

Prayer followed, and then Miss Boutillo gave her personal
testimony of the LORD's call to her through a word of Mr. Hud-
sion Taylor's at the Y.W.C.A. Leicester: 'My brothers and
sisters, will you go home and tell the LORD Jesus why you have
not obeyed His last command?'

Prayer, in closing, was offered not only for this party, but also
for the two parties now at sea, for brothers and sisters in China,
and for Mr. Hudson Taylor.

Mr. Coulthard opened with prayer. Mr.
Sloan spoke to us on Ex. xlv., The Song of
Triumph, which the exhibition of God's power
awakened in His people. As they praised the LORD we see how
Israel anticipated the fullness of deliverance which God would
give them until He brought them into Canaan. They would
notice the striking expression, third verse, "the LORD is a Man
of war." God taught His people to know Him under a new
name. In this first victory He had not allowed them to fight.
God was training them for battle in seeing Him take the victory.
They must understand this blessed secret that God Himself will
come forth against their enemies, and will overthrow the powers
that are against them. Israel seemed to have taken this message
as the song as they sang this song, but again and again they forgot
it during their journey through the wilderness. One lesson we
learn, whenever they went out in His will the LORD went before
them against their enemies, whenever they went contrary to His
will He left them alone.

After prayer, Mrs. Duff gave her personal testimony to the
LORD's goodness, and spoke of the joy with which she was
hoping soon to return to China renewed in bodily strength. She
asked prayer for the work in the province of Kiang-siu, and spoke
of the difficulties in opening stations on the Grand Canal. Miss
Grabowsky also spoke a few words.
The Provinces.

YUN-NAN.

Tung-ch'uan.—Three women of the Lolo tribe were recently baptised here. (An engraving of Lolo women was given in our number for April 29th.)

Miss E. Dunn writes :—"Our Sunday services are nearly always crowded, and we have scarcely room for all that come. We hope soon, however, to have a chapel that will hold many more than we are at present able to accommodate."

K'uh-ts'ing.—Mr. Graham stayed here a month in summer, and returned to Yunnan Fu much improved in health.

Mr. Allen writes of the "hearty friendliness of many of the people in this city and prefecture." He also speaks of the neighbouring city of Ch'ian-ch'ai as a very encouraging place to visit, the people there being very friendly and hopeful sons to seek regular work in the market town of San-ch'uan, 15 li distant, and is trying to get a house.

Miss Arden describes a Sunday spent there. From early morning till afternoon her room was crowded, and while women only were admitted, the men crowded round the windows to listen, and the children gathered in the doorway. Later that Sabbath evening, while talking to a few women, "about fifteen men came in and listened for a long time. Poor looking, hungry men they were, wearied with the day's toil. How my heart ached for them in their misery and darkness! After a day's toil. How my heart ached for them!"

Miss Barracough writes of trouble from the opposition of Roman Catholic evangelists, and of a visit, in June, to the village of Hsai-kia-chuang. Service has been held there each Sunday since Mr. McKee's visit early in the year. There are several enquirers. In one house the wife says that she is afraid to destroy her idols. May I ask much prayer on her behalf? Has she the name of Jesus? Then in another house the old man says, if he becomes a Christian he will have to stop painting idols (by which he earns his living). He is a tall, fine old gentleman, over seventy-two years of age, and has some fine sons. Will you pray that this family may be won for Jesus? Their name is Lo. Then there is the wife of the doctor; he believes he is a Christian, but he is quite willing to have a Sunday ancestral tablet, but she is afraid. While I was there, she came every day to listen to the Gospel; some days she came before breakfast, even, on going home for her meals, being the last to leave at night. We could see the Holy Spirit working. Will you pray specially for her? The school teacher, we also believe, is truly saved, and a good few others profess to follow Jesus, but we are not sure of them yet.

Of the work in this district, Miss Barracough adds: "Pray very much for us here. Hardly any are saved, and so ask your prayers that the Lord may lead. Eight enquirers were baptised at Tai-yuen on May 26th."

Ping-yao.—Miss Saunders writes, May 31st :—"Preaching has been carried on daily in the temple, and many have heard the Good News. Oh! that we saw many more believing. . . . We are anxious to itinerate in new parts of our large field, and only the unsettled state of the position of our omission house have prevented us hitherto. Now that peace is restored we hope to undertake this work in autumn. We are praying that the Lord may give us a suitable native evangelist to take the place of Hsi-sien-seng, who resigned last year to take charge of one of Pastor Hsi's opium refuges. We should like to see work commenced in two or three fresh churches, and ask your prayers that the Lord may lead. Eight enquirers were baptised at Tai-yuen on May 26th."

Ping-yang.—Miss J. F. Hoskyn, writing, June 29th, of work in the villages, says that there is much to encourage in the way the women continue learning to read, teaching their children also, and trying to interest their neighbours. At She-hu the chapel is now too small. A tent has been procured, and partly subscribed for by the people at this out-station.

No conversations have as yet been reported from Tai-ping but a woman who came from that district, to break off opium shows signs of real interest in the Gospel, and it is hoped that on her return she may influence others.

Ta-tung.—Mr. Stewart McKee writes of the opinion of the point (see p. 1): that it has been my principal work, and the more I see of it the more I prize God for having led us into it. It has great possibilities. He specially emphasises the need of the regular visitation, in their own homes, of those who have been enabled to break off the habit. This year 129 persons have left the Refuge "cured." The men number 108, from thirty-seven different families, and have already gone back, but of the rest "we have great hopes if we could only visit them regularly in their homes. Will you join us in prayer for more help?"

There are now forty on the register of the Boys School, but the average attendance is about twenty. "The sisters hope (D.V.) to start a Girls' School in the autumn. One condition of admission will be that the girl should be at least nine years old, and it will be a boarding-school, since parents do not value the education of their girls unless they are fed as well. They cannot see what possible good girls can get by being educated."

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At the same time eight enquirers from the Kwang-feng church were baptised. Of these, Miss Ahlstrom tells us, one was an old woman of eighty-five, Lao-ma-ma, who has been a vegetarian for sixty years. She heard the Gospel about a year ago and a half—from the first with child-like faith and joy she received Christ as her Saviour.

GAN-HWUY.

Kwang-teh.—Mr. Foucar writes July 5th :—"On the whole we are having good meetings at the East gate. The weather is too hot now for itinerating. The other day I listened with surprise to a band of twenty-five Christians in good standing. Miss Blakeley had arrived a few days previous. She would feel it encouraging in beginning work to see so many received."

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Tshi-k'i.—In the middle of July the evangelist spent ten days itinerating in the country, and was everywhere well received. Miss Emslie writes :—"We meet few in the part of the community who have not heard the name of Jesus."

Mr. Edward Hunt writing, on June 9th, from Tai-tung, where he was then staying with the evangelist's family, reports the baptism of two converts. This makes a membership of only four, besides the evangelist and his wife, "but the sturdy earnestness of the converts gives promise of much blessing in the future. The knowledge of the three chief blocks of Gospel facts and teaching is quite remarkable, and tells of much earnest work on the part of the evangelist." He asks for prayer for the church here, and also on behalf of some former enquirers who have gone back.

KIANG-SI.

Kwei-ki.—Miss N. Marchbank's letters tell of much sickness, and of the removal by death of several members of the church here. "The death-rate in our church is very high. No other church on the river has so many deaths. The Lord will have to save so many to make us a home. And He takes those often whom we think can be ill spared. Yet He does but take those who are most ready."

Mr. James Lawson writing from Chang-sha, on July 5th, says: "It seems there is a special hatred to the Gospel here, and people who were very friendly a short time ago are not coming near us now. . . . We very much need your prayers; things are very dark at present. In Shui-chau we have had to leave the old house, owing to the action of a graduate of Han-lin Yuen; but the evangelist has been able to rent a shop in a busy street, and so the Gospel is preached to greater numbers than formerly."

Yang-k'eo.—Miss Irvin writes joyfully of the additions to the church (see Recent Baptisms, October number, p. 152). "One's heart was filled with overflowing at what was brought to pass to-day—June 17th. . . . There were thirteen baptisms, and a good few others profess to be saved, and a good few others profess to be saved; but take those who are most ready."
HAVING dwelt upon the condition of the people of Europe at the time when the Gospel of Christ had not yet reached them, let us now consider the man to whom the appeal, “Come over and help us,” was specially addressed. We read in Acts xvi. 10, “And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.” Why was it that this man should have been singled out to hear this call? How did he recognise it to be a call from God, and not a mere dream? What made him willing at once to go forth on an enterprise so difficult, and in which the odds against him seemed so great?

There were thousands of men in the Eastern world of Paul’s day whose birth and upbringing corresponded with his own, but no such appeal was ever addressed to them, for they had no ears to hear it. And if we can imagine such a vision appearing to them they could not have discerned in it a call from God, nor was there in them any readiness to obey the call of God under such circumstances, even if it could have been recognised. Looking back at the Apostle of the Gentiles, through all the centuries that have passed since he lived and worked in the world, we are too apt to forget what he was after the flesh, and how great was the power of God’s grace in him e’er it was known as the Christian Mission, Mr. Booth was asked where he expected to get his preachers from, and his reply was, “Out of the public-houses”—a bold statement; yet after-days fully justified the courage of his faith. But it was a slight thing to take men from the public-houses in London, and make them effective witnesses for Christ, in comparison with the task of transforming this “Hebrew of the Hebrews,” this persecutor of the Churches, this hater of the name of Jesus, into the Apostle of the Gentiles, so that he came to preach the Faith which once he destroyed; and men glorified God for such a manifestation of His grace.

And what must Paul himself have passed through, working out his own salvation as God wrought in him, from the day the Lord met him on his way to Damascus until this night at Troas, where we see him all ready to receive and obey the call of God to go still further hence amongst the Gentiles? We know a few details of the history of his outward life during these years; but of his inner experiences, as God wrought these mighty transformations of nature, and habit, and character—how little can we enter into them? And yet he was essentially a man of like passions with ourselves—a “chief of sinners” who had to learn to experience the grace of God, and walk under it just as we must do, and one to whom the path of obedience involved all the sacrifice and all the suffering that it can ever bring us to; and very, very few in the history of the Church seem yet to have come near to him in his faithful following of Christ. The Apostle’s tone is so triumphant, when he tells us that for Christ he suffered the loss of all things; and when he so constantly refers to his fellowship of suffering with Christ we seem apt to overlook the human side and to regard him as a sort of man of iron who endured all these things without feeling the pressure of them. How different must the reality have been! Few men have ever lived who could so well appreciate the position at Jerusalem upon which Paul turned his back for Jesus’ sake; the social life from which he went out must have had more than ordinary attractions for him; and all that came upon him in his new course (see 2 Cor. vii. 23-28) must have been peculiarly trying to one of his nature and early upbringing.

We dwell on all this in order to bring out the preparation that God had made to fit His servant to hear the call of heathen Europe, and to respond to it. He must come to understand the needs of other men through learning the depths of his own sinfulness and his own helplessness; and he must be able to testify of the power of grace and the glory of the Lord Jesus as one who has proved them sufficient in all the many various experiences that he has himself passed through.

Let us now look at the way in which God leads His servant to the point where this new departure in his ministry commences. We are told that having passed throughout Phrygia and Galatia he was forbidden of the Holy Ghost to preach the Word in Asia; then he assayed to go into Bithynia, but the Spirit suffered him not. Evidently the
Apostle was not aware of the reason for the Spirit thus directing him away from two districts in which he purposed to preach the Gospel, but he had learned to obey the leading of God's Spirit in all things, and thus he arrived at Troas, waiting for a manifestation of God's plan. To one in this attitude there would be no difficulty in welcoming the "cry from Macedonia," as God's call, because the leading of the previous days had all been pointing to service in some fresh field. The way into the expected fields of service was closed in order that God might open a new and unexpected door of entrance before the face of his waiting and obedient servant. How clear and simple are the lessons here to all of us who would be engaged in the work of the Lord, and yet how slow God's children are to learn them! The Lord fits His own instruments for His own work, often in ways in which they cannot trace His purpose, and yet looking back afterwards the perfection of His preparation is discerned. When God's time for moving forward comes, we are hindered from entering on the paths that would really lead us from the road, and then straight before us, in the place to which we have unexpectedly been brought, there stands the "open door."

The great need of the heathen becomes a standing appeal to the Church of Christ, and it may well induce us every one to ask the Lord what we ought to do in the light of it. But all that we have dwelt on as to the Apostle's preparation for this work, and the leading by which he was finally brought to enter upon it, should teach us how individual God's dealings are. When anyone seeks to go forward to work among the heathen without the consciousness of a personal call to the work, is it not an indication that one's following has been afar off? and ought we not first to seek that the Lord will bring us near enough to Himself to discern His voice clearly? and then shall not be long ere we can recognize our definite call to service in the event of the Lord having need of us among the heathen. The late Dr. Andrew Bonar once remarked in his own quaint fashion that it was always easy to trace the footprints of a person if we walked close behind him, but if we were some distance back we might fail to find them: and, accordingly, if we followed close after the Master we would easily see the way, but if we tried to follow afar off we would find it difficult to know the path of His will. We owe everything to the grace of God, and the very grace that we have received may have been fitting us individually to hear and respond to the appeal of heathenism. Let us see to it for ourselves that we do not grieve the Holy Spirit by holding back anything from Him when He requires it in the ministry of making known the Gospel to those who have never heard it.

**A Visit to Kwang-si.**

Our brother Mr. B. Curtis Waters has reached Hing-i Fu on his return from an itineration in the provinces of Kwang-si and Kwang-tung. On his outward journey he passed through Lung-chau, an inland treaty port, Ning-ming-chau, and Shang-sz in the former province, and entered Kwang-tung, two days' journey above Kin-chau. Thence via Lien-chau he reached Pak-hoi. He writes:

"I had no trouble or difficulty of any kind; in Kwang-si especially the people were very curious, and flocked to see me wherever I stopped. I met a number who could speak Mandarin (Kwan-hua), and had opportunities of making known the Gospel. I was at Shang-sz on the Sunday, and a number of people came to see me in the inn, and I had a good time with several elderly men. The Romanists have a place here, and I heard that only just before I came there were a dozen priests there, who were dispersed in the Nan-ning district. In Kwang-tung I did not meet as many people who understood me; but a day from Lien-chau I came up with a company of Kwang-si people on a begging expedition, who spoke beautiful Kwan-hua, and I had a good opportunity of preaching to them. I made a stay of eight days at Pak-hoi; was welcomed with the greatest kindness by the C.M.S. brethren, and was delighted to see the splendid work carried on there. Leaving Pak-hoi I came on to Lien-chau, and thence to Sing-lan. I rested a Sunday at this city, and the next day crossed into Kwang-si, and, following the course of the river, came to Nan-ning. I passed Huen-chau and Ing-suen Hien, besides a number of large market towns.

"Nan-ning is a fine city, about as busy as any I passed on my journey. We stayed here two days; but, unfortunately, owing to rain and my boy being taken seriously ill, I was not able to do anything. I should think, from what I saw, that many of the people there speak Kwan-hua. I had no difficulty in making myself understood by those I came in contact with. The people did not seem unfriendly nor particularly curious regarding the foreigner, judging from their attitude as we walked through the streets. We might have stayed longer, but were anxious to get away, fearing to be delayed by rain. Travelling in Kwang-si during the rainy time will not do at all."

The homeward journey was by way of Lung-ning (wrongly marked on the map as Yung-kang), Ko-hua, and Tien-chau to Peh-seh, where he stayed two days. Thence he returned to his station.

**FAITHFUL TESTIMONY.**—In a recent most interesting letter from She-k'i-tien, Miss Leggat mentions the following case, which shows how deep the work of grace goes even in the hearts of Chinese girls. "Recently one of our girls was married. She is not quite sixteen years of age. The betrothal was made in her infancy, before the knowledge of the Gospel had penetrated as far as She-k'i-tien; and as the bridegroom elect was still in "nature's darkness," although the girl longed to have a Christian marriage, there was no way of escaping from the heathen practices which are indulged in on such occasions. However, the bride had a plan whereby she hoped to avoid bowing down to worship Heaven and Earth, and when that point in the ceremonies was reached, and the bridegroom prostrated himself on the ground, she quietly sat down. But the eyes of her relatives fell on her and she was rushed, and, applying their strength to her shoulders and legs, forced her down on her face. The poor child was helpless in their hands, and rose from the ground crying bitterly. When her husband asked her to join with him in worshipping Lao-tse-ie (the kitchen god), she flatly refused, saying, 'You must worship the paper yourself, I shall never join you, even if you kill me.' A few days later she was visited by her mother, and sent back a message to us, saying, 'Tell the ladies not to be troubled about me. I am still trusting Jesus, and mean to do so till I die.' Now we hear that she is teaching her husband hymns, and that he, too, is learning to pray to Jesus. She has also been permitted to come to worship on Sabbaths. Both parents of this girl are amongst our brightest members."

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CHINA'S MILLIONS.

was deposed a few years back by the British Government, and is now in confinement, a Political officer administering the country during the minority of the Rajah's son. Sikhim is sparsely populated by Nepalis, Lepchas, and SikHMites—the latter of whom speak a dialect of Tibetan. It will be noticed that a narrow strip of Tibet separates Sikhim from Bhutan on the East. It is the dwellers in this little strip who carry on the wool trade with Kalimpong, no Lhasa Tibetan at present being allowed by the Lhasa Government to bring his wool direct into British territory. In this strip, too, is Yatung, the trading post, established by recent treaty for the interchange of commerce between our countrymen and the Tibetans; but which the latter refuse to visit for that purpose, preferring to bring their wool into our territory rather than meet us in their own. It is here that Miss Taylor spends a part of her time, meeting with the various caravans that pass on into British territory.

Bhutan contains a sparse population speaking again another dialect of Tibetan. The people, like the Tibetans, are ruled by the hierarchy, the Rajah being Chief Pontiff. Few Europeans have travelled in this country, since it is difficult to obtain leave from this official.

Nepal, which forms the western border of Sikhim, is ruled by a Rajah, who, while staunch and true to the British Government, supplying men when needed, of whom at the present moment several of our native regiments are formed, yet, fearful of any designs on his country, forbids all entrance to Europeans except to his capital, Khatmandoo, and that only by pass obtained with difficulty. The Nepalis, or Ghoorkas, as the inhabitants are called, who speak a dialect of Hindi, amount to three millions in number, and are brave, aggressive, and spread into the adjoining countries of Sikhim, Darjeeling, and Bhutan.

It will thus be seen that while Darjeeling (British) and Sikhim are open to Europeans, these are bordered on three sides by the closed countries of Nepal, Tibet and Bhutan; that the people of Bhutan and Sikhim speak dialects of Tibetan; that, except where it borders on the narrow country of Sikhim, Tibet is shut off from India by the closed countries of Nepal and Bhutan for seven hundred miles of its frontier; and that in the accessible districts the Tibetan-speaking population is found (1) more or less settled at the town of Darjeeling, and during the winter at Kalimpong, (2) sparsely in the north of Sikhim, and (3) along the high road from Tibet to Kalimpong, where they may be met at Yatung and Gnaing on their way into British territory.

Two other points of interest may here be noticed. First, the relations of our own Government with the Tibetans. In pursu-
ance of an article in the recent treaty between England and China, the Political officer of Sikhim, together with other officers and an escort of Ghookas, proceeded last May to the Tibetan border near Gnatong, in Sikhim, to meet the Chinese and Tibetan Commissioners, and with them delimitate the Sikhim-Tibetan boundary. On one occasion only the Chinese Commissioner appeared, and the Tibetan not at all. The English Commissioner erected three masonry pillars along the watershed dividing the two countries, without the assistance of the Tibetans. These were soon after demolished by them, they refusing to have the boundary defined at present. The British Commissioner, being ordered to return, left the matter for the present, with the prospect of recommencing the delimitation next year. As may be gathered, relations are somewhat strained between the two countries.

The other point upon which a few remarks may be interesting is the relationship between Tibet and China. As far as I could learn at Kalimpong, the Tibetans for some years past have been getting very independent of Chinese authority, feeling their yoke press heavily. The new Chinese Viceroy at Lhasa appears to be a man who uses his office for personal advantage, and is disliked by the Lamas; hence the Grand Lama refuses to recognise his authority, and will only receive instructions direct from the Emperor of China. For this reason much delay was caused during the recent negotiations about the Delimitation Commission, correspondence having to pass between Lhasa and Pekin instead of between the Viceroy and Grand Lama, as is usual. If this be correct, no alteration has arisen in the relation between the Grand Lama and the Emperor, though, of course, that may occur.

The Lamas appear to be still intensely anti-European, though one hears of a less bellicose party amongst them.

With this long digression, I resume the thread of my story.

Leaving England with the concurrence of the C.I.M. Council in January last, I reached Kalimpong, where nine of the former members of the Tibetan Pioneer Mission were staying, and a few days subsequent to my arrival went on to Gnatong, distant three days’ journey, in order to confer with Miss Taylor. It was felt better that they should proceed independently in carrying on their future work, and my duty was to remain with the new members, seeking to help them to equip themselves for their prospective labours among the Tibetans.

Finding the missionaries at Kalimpong, it seemed the wisest plan to remain there, and avail ourselves of the quiet seclusion it afforded for study, while not by any means without Tibetans whom we could get amongst, and utilise the knowledge gained, especially during the colder months, when the wool carriers come and go.

Prior to this, Gouin’s* system of studying languages had been brought to my notice, and I was anxious to give it a trial. Instead of continuing the studies with grammar, dictionary, and teacher separately, as hitherto, all collected each day for the classes, during which the exercises were learned off by heart, one by one, first in English and then in Tibetan from the teacher’s lips. When known, each exercise was then read in the Tibetan character, and afterwards written out by each of us. We all found the system so helpful that it has been continued ever since, and our friends out there are still making use of it. Two requisites for learning by this method are: first, a Tibetan teacher who can explain the sentences to be learned; and next a Tibetan who can speak English. We were fortunate in finding the latter in a young Christian Tibetan studying medicine with Dr. Ponder, of the Scotch Mission at Kalimpong, who translated our exercises from English into Tibetan, and the

former in the person of a very quick young Lama from Lhasa, who has been of the greatest assistance in our classes. The poor fellow is in consumption. His name is Ye-shi. [Since this was in print we learn that he has died.]

By this means I believe good progress in Tibetan study has been made. - We spent an hour each morning in Bible study, and, at these times the Lord seemed especially to draw near to us all.

Then on the first of each month the day was set apart for quiet, steady, waiting upon God, alone and together, and these were the times particularly when power was imparted for the days to come, and when bonds of love and fellowship were strengthened.

Our dear brethren of the Church of Scotland Mission were in the habit of joining us in this latter exercise, and I could wish that we may have time permitted to tell of the many kindnesses we have all received at their hands.

When I reached Kalimpong the house was in two houses, the one in which six of the brethren were living being so inconvenient that the two who had the lessons from the teacher were compelled to take him out to the wood for their lesson in order to allow quiet for the others to study. The beds were neatly made by our brethren in the shape of wooden berths fixed one above the other.

There did not appear much probability of our getting a sufficiently large house for our party, which included a sister, Mrs. Mackenzie, and little children, in such a small place as Kalimpong. But again we were helped; for the Deputy Commissioner of Darjeeling, who was in Kalimpong at the time, kindly interested himself in the matter, and himself procured a most suitable house for us, which some of our number are still occupying. On Sunday mornings and, when the wool carriers arrive, in the afternoons also, short services were held for the Tibetans, and we were thankful to notice real interest among them, especially of late.

In conclusion, as to the present position and prospects, let "If God permit" be graven deeply upon every plan. Our earnest desire is to wait patiently and continuously upon God until the deep thoughts and purposes of His heart are unfolded and revealed for us to act upon step by step. It seemed the best plan for me to return to England in order to take out my wife and family to Darjeeling, there to remain for a year, studying the language, etc.; then, as our connection with the China Inland Mission remains unaltered, proceed to our old district in China, if Lhasa has not opened meantime.

Mr. Hudson Taylor writes that he hopes to meet us at Darjeeling in January next, in order to confer about the future of our party. Eventually I trust some of the brethren may work on the China border, while a few remain to continue the work commenced in Darjeeling and district, and take possession of Lhasa when it opens. My wife and I are (D.V.) leaving England towards the end of December; and in the meantime three of our brethren are at Ghoom, five miles from Darjeeling, studying and teaching in three little schools, while the remainder are at Kalimpong. Mr. Sharp still kindly acts for the party at home. His address is Roswyn, Beulah Hill, Upper Norwood, London, S.E.

It is not, perhaps, well understood in the homeland that Tibet is still as fast closed as ever from the Indian side. Though Yatong, which consists of a few empty buildings, ostensibly for the use of merchants (two of which are now occupied by Miss Taylor, a garrison of about thirty soldiers, and a customs officer), is open to Europeans, and lies a few miles beyond the British frontier in Tibet, yet a few yards further on is a barricade built across the valley, beyond which Europeans are forbidden to cross, and the only Tibetans likely to visit Yatong are those who pass through on their way to Kalimpong. Let us hope that soon this restriction may be removed, and when this is the case we shall be delighted to move forward and occupy Tibetan territory. Until then more work can be found where we now are.

* See Gouin’s “Art of Teaching and Studying Languages.”
THREE times over is this important statement repeated in God's Word, as if to show not only its deep import, but how wide and full and free is God's offer of salvation. In Rom. x. those words are followed by four soul-stirring questions:

"How then shall they call on Him in whom they have not believed?
"And how shall they believe in Him of whom they have not heard?
"And how shall they hear without a preacher?
"And how shall they preach, except they be sent?"

but, why did you not come to tell us this ten years ago! We should have had ten years' less sin and suffering, and ten years' more happiness." Fortunately for myself I could say that ten years before I was in another part of China, telling the same story to others who were as ignorant as she was, and that I did not know that there was such a place in existence as Ning-hai; but that God who loved her knew, and also knew about her, and had sent me there in time for her to be saved before she died. Her after-life proved that she had indeed been one of God's precious stones just waiting to be quarried out.

Those of us who have lived and laboured among women in the midnight darkness of heathenism have often heard the dying gipsy boy's refrain repeated there: "Nobody ever told me before!" and many years of experience have proved to us without a doubt that not a few would gladly "believe on Him," if only they could hear of His grace and love. These untouched mission-fields are not like our cities, where often "the old, old story" has lost its sweetness by reason of repetition, and many, maybe, of those who have heard so often, have heard the words without the "spirit and life," and so it has been a savour of death to them, or utterly disregarded.

We have not to deal with those of the class just mentioned, who deliberately reject the Gospel. Nevertheless, in China they are as truly blinded by the "god of this world," and need as much the enlightening power of the Holy Ghost. We cannot be surprised that they wonder why such good news had not been brought to them before. One dear old woman of seventy-eight, who was enquiring more particularly about the love of Jesus, when she was assured that what I was saying was true, said: "Well, then, I will believe on Him, for I do want to go to heaven;
have looked upon, and our hands have handled of the Word of Life... declare we unto you." They were to be men who by reason of their own experience in the past, could say to the debased idolater, the proud Confucianist, the degraded drug-smoker, the besotted drunkard: "Jesus is mighty to save"? women who, knowing the peculiar sins and sorrows of their less-favoured sisters, could take them by the hand, weep with them, and pass on the "comfort wherewith they themselves had been comforted of God.

One day I went to see a Christian woman, and while with her she said to me, "Si-niang, I want to bring in a neighbour of mine who is very unhappy, to see if you can help her. I often talk to her, but seem to do her no good." She went to fetch her, and as soon as she entered the room I was impressed with the look of hopeless sorrow on her face. I sat down by her, took her hand, and tried to find out what the burden was. She poured out her tale of sorrow (her voice frequently choked by sighs and sobs), telling me of widowhood, poverty, hard, incessant toil, loneliness, and worse than all a cruel mother-in-law, who seemed to do her utmost to make her life a burden. A sense of my utter helplessness to alleviate her condition overwhelmed me, and I could only weep with her, the Christian woman joining us. Presently the young woman looked up, and said, "Why do you shew me such kindness, when you have never seen me before? Why do you care that I am unhappy?" I replied, because I love you, and am so sorry for you, and the Saviour Jesus, who sent me to you, loves you far more than I do, and better still He can help you and comfort you in a way I cannot; He can be with you all the time, and either give you patience to bear, or remove the sorrow. This dried her tears, and she said: "Then I will pray to Him." Yes, there is deep meaning in the order of the inspired "Programme of Christianity," as it has been well called, "the preaching being linked with the "healing of the broken-hearted" (Luke iv. 18). How often we find that the keenness of present sorrow eclipses all thought of the future (except, it may be, a vague hope that it will bring alleviation), and that the probable distance from the realization of punishment after death is apt to lead to indifference about it, or at least procrastination; but endeavour to meet the sorrows now experienced by telling of One who can now give "the oil of joy for mourning, the garment of praise for the spirit of heaviness," and see how the aching heart yearns to know Him!

An old woman over seventy years of age heard the Gospel from her daughter who had become a Christian. Her heart was heavy and sad because her only son, who had emigrated to Manchuria, had now been absent for many years, and she did not know whether he was alive or dead. She seemed too much occupied with her own sorrows to give very earnest attention to what concerned the salvation of her soul, but she said: "If your God will bring me my son back, or send me a letter from him, I will believe on Him." Months, and even years, passed by, and no answer came. We prayed on, for that old woman's soul was precious, and God's honour was at stake; had we not assured her that our God did answer prayer? At last a letter came from the son, telling of his welfare and prosperity, and enclosing a handsome present of money for his poor old mother, saying that he hoped soon to come and see her. This made the old woman's heart glad, and she was much more willing to hear more of the Gospel. Some months after he came himself, proving that God had heard her prayer. I shall not easily forget the light on the daughter's face as she came to tell us of her brother's return, and how in our little meeting-room many hearts were stirred by her public testimony to the goodness of God in hearing prayer.

The son came to see us, and we asked him how it was that he wrote to his mother after a silence of eight years, and finally came home. He replied: "I don't know, only that I had an impression on my mind that I must come." And him we knew that it was God who had so inclined his heart. It was not long before the old mother expressed her faith in the Saviour, and said she must huddle to the chapel somehow or other to be baptized; "For," she added, "I do really trust in the Saviour, but I have never openly confessed my faith in Him, and I want to do that before I die; then I shall be ready to go when He calls me." I need not say how warmly she was welcomed by those who had so often joined the daughter in prayer for her, when for the first and last time she entered our little chapel, and, testifying to the change in her heart, was baptized.

A young woman, who knew what sore poverty was, came to our meetings, and heard of a Saviour who could meet and supply her need. After coming a few times, she said to me: "My heart has been ever so much lighter since I heard about Jesus; my husband said to me the other day: 'How is it you are so happy? It is not that you have more food or fuel (the abundance of such necessaries being a Chinaman's idea of happiness), what has come over you?'

How can they preach except they be sent? At the beginning of the Lord's public ministry He stated what God had sent Him to do (Luke iv. 18): at the end He said: "As the Father hath sent Me, even so send I you." Dear brothers and sisters, has He sent us forth? and are we, anointed by the same Spirit, binding up the broken-hearted, comforting those who mourn, showing them how to exchange the spirit of heaviness for the garment of praise, "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified?"

FAMILY WORSHIP IN A HEATHEN HOME.—About three months ago (wrote the late Mr. Menzies from Bing-yae) our preacher came in contact with an old man, aged sixty-nine years, named Tsang-whu-pah. For seventeen years he has been a strict vegetarian, and in his village he was the leading spirit in idol worship, in fact spent nearly all his time in going about from place to place worshipping idols. When the Message of Life was made known to him, the old man seemed interested a little, and came to the chapel the following Sunday. Ever since then he has become more and more interested in the Truth, and about two months ago broke his vegetarian vow. He now attends the services regularly, and shows wonderful quickness in understanding what is said. His family consists of three sons and their wives and families, besides his wife and himself, altogether sixteen souls. Morning and evening they meet together for prayer. As yet the old man is the only one who is really interested; the others are all favourably disposed but do not yet attend the services. Being rather well-to-do, the old man intends to have a loft fitted up as a place for prayer, to be used also as a room in which we may spend the night when on visits to his village.

"NEVER...UNTIL NOW."—A poor old blind woman who had only heard a few times about the love of Jesus, said, "I have lived to be over seventy years of age, and have never in all my life heard of a Saviour until now." She also told us how one day when about to pass down a village street, a man angrily stopped her, saying, "You belong to the foreigners now; you shall not pass through here." She said to him, "I shall," and he again tried to stop her. Whereupon, planting her stick firmly on the ground, she told the man that Jesus loved her and him too, and he should hear about Him, and began to sing, "Jesus loves me, this I know." After a time he allowed her to pass on.
Editorial Notes.

SOMETIMES we open a telegram and find it refers to a small matter; again, the same silent messenger from afar brings tidings that come as a blow to our hearts. Just as October closed we received a wire from our friends in Shanghai containing the sad intelligence that our beloved friends, Mr. Alex. Menzies, of Bing-yàe, and Mr. and Mrs. Woodman, of Wun-chau, had died of cholera. In our next issue we shall have fuller notices of these beloved workers whom the Lord has called home into His own presence; meantime we offer our most sincere sympathy to the relations and friends of those who have been thus taken from amongst us.

The same wire which tells of those who have been called away, also brings the information that our sister, Mrs. Stott, accompanied by Miss Bardsley, is already on her way home, and that another worker from the same district is invalided. This leaves our work in the south-east of Chih-kia in great need of help, and we would make a special appeal for prayer on behalf of the native church in Wun-chau and in the Bing-yàe district, that at this time when the Lord has taken so many of His missionary servants away from there, He will manifest Himself the more powerfully to our native brethren and sisters.

There has been a good deal of cholera during the past summer in some of the coast ports, but the Lord had graciously spared our friends from attack, and we had hoped that by this time the danger was over. We can but bow before Him, and worship, and say in the words of Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

We are sure that many of our readers who have come into contact with our brother, Mr. E. Marcus Wood, in his deputation work will welcome the information that he has now definitely accepted the position of Deputation Secretary, with a seat upon the council, and we trust that this arrangement will tend to bring us into closer touch with the many friends of the Mission with whom Mr. Wood comes into touch in various parts of the country.

We desire to call the attention of our readers to the Conference of the Students' Volunteer Missionary Union to be held in Liverpool from 1st to 5th January, 1896. The Union largely originated through the blessing God gave in the Universities at the time when Stanley Smith and C. T. Studd left for China in connection with the C.I.M. The meetings at Liverpool will be large and representative gatherings, and prayer is requested that the blessing of God may rest richly upon them.

Our brother, Mr. Orr Ewing, has returned to China, leaving his children at home. He sailed from Genoa on the 18th ult., in the German s.s. Sachsen. In the same steamer Mrs. Walker goes out to take part in the work in connection with the Shanghai Home. She is not a stranger to our friends in China, having visited Shanghai and Yang-chau along with Miss Gurney, in November, 1893, and our issue of February, 1894, contained an interesting account from her pen of their journey up to Yang-chau.

Many times we have asked in prayer for "willing skilful workers" for every department of the work, and we thankfully recognise the Lord's provision for the supply of a very real need in the going forth of our sister, Mrs. Walker. Are there not other ladies whom the Lord has used at home, and who have become experienced in household affairs who would be willing to go forth for such service in China? We would be glad to hear from any to whom this may come as the Lord's call, and we will furnish them with particulars as to what such service involves.

On Saturday, 26th October, at our Prayer Meeting, we were asked to remember Mr. Reginald Radcliffe in prayer, as he was very ill, and on the following Tuesday the news reached us that on Sunday, the 27th October he had been called home. In the earlier years of his Christian life he had experience of soul-saving work in many parts of the kingdom. Once he went north to Aberdeen in the year 1888, and that day the late Mr. Grant, of Arndilly, and the late Brownlow North also arrived there, none of them being aware that the others were coming. It was all arranged, however, in God's plan, and very shortly a great revival came. In later years Mr. Radcliffe's attention was largely directed to the necessity of world-wide evangelisation. Along with Stanley Smith, and C. T. Studd, and a few years later accompanied by the Rev. J. Wilkinson and Mr. Hudson Taylor he conducted meetings in several large towns in Scotland. It may be most truly said of him that he rests from his labours, and his works do follow him.

ON THE FUTURE OF THE MISSION...
CHINA'S MILLIONS.

A LONELY OUTPOST.

BY CHARLES HOROBIN.

NING-HSIA is a notable walled city on the banks of the Yellow River in Kansu. There are three main routes, by Pao-teo, from the coast to Ning-hsia. The first is from Pao-teo by boat up the Yellow River; the second from Pao-teo across the desert,—on camels or horses,—on the north bank of the Yellow River. The third and nearest way is by crossing the Yellow River at Pao-teo, traversing the desert on camels or horses, and again crossing the river near Ning-hsia. The first route is closed during the winter months, the Yellow River being frozen over. The appearance of the river at this time of year is something like the waves of the sea modelled in ice. The third route is shorter than the second by five or six days; it occupies on camels about eighteen days, and on horseback about twelve days.

The city of Ning-hsia was almost destroyed about thirty years ago, during the Mohammedan rebellion, but it is fast regaining its former prosperity.

The district is very fertile owing to the perfect system of irrigation, the water supply for which comes from the Yellow River. The chief products are rice, opium, hemp, salt, and soda. The last is used for preparing the lamb skins, so largely used for clothing throughout China.

A good trade is carried on in carpets, made from sheep's wool. Several hundred boat-loads of wool are taken from the district of Ning-hsia every year to Tientsin, whence it is exported for use abroad. The liquorice root grows wild in large quantities in the country districts.

Ning-hsia was opened in June, 1885, as a station of the China Inland Mission. The first three or four years were chiefly occupied in acquiring the language. By-and-by we began Opium Refuge work, and thus many had opportunity of hearing the Gospel. Much seed was sown, which shall doubtless yet be reaped.

Regularly recurring market days are held in many of the towns, and as strength has been given, these busy market towns have been visited, and much public preaching, as well as individual dealing, and colportage work has been carried on. Two natives, one formerly an innkeeper, the other a successful master shoemaker, are now employed in carrying the Gospel to their fellow countrymen.

The shoemaker was converted more than two years ago. He is very bright, and has made good progress in spiritual things. While not much of a scholar, the Lord has gifted him with a good memory, a quick perception and decision of character. He is always most willing to help forward the good work amongst his own people. The other man has proved himself during several years now a most devoted servant. He has passed through much personal trial, which has evidently been sanctified to him. He is a man of meek and gentle disposition, and is fully consecrated to God.

Over twenty persons, mostly men, have been brought to Christ since the station was opened. That number includes some who have died, some who have removed to other places, and several enquirers not yet baptised. I have one bright case before my mind,—another shoemaker, who died trusting in Jesus. I visited him in his home on the day before he passed away. He gave a bright testimony as to his acceptance in Christ, and his prospect of being with Christ "absent from the body, present with the Lord." Another case I would like to mention. Our teacher, who at one time gave evidence of being near the kingdom, afterwards left us and, alas! fell into sin. We heard of his death in an inn some time after. Just before he died he asked the inn-keeper to bring him some water, and proceeded to baptise himself. Another of our teachers also professed to trust in the Lord. Whilst at first not quite satisfactory, we have since rejoiced to hear more hopeful accounts of him from his home in Shantung. The man who went with me as my personal servant from Ning-hsia to Chefoo—over 1,000 English miles—is now employed as an evangelist in Kwei-hwa-ch'eng. Thus is fulfilled that word, "One soweth, and another reapeth."

Of those who are not yet baptised I might mention the case of a man, also a shoemaker, who attended our meetings in the street chapel. Having had his hand badly cut by a woman deranged in her mind, he came to us for help, and through our treatment the Lord healed his hand. He became deeply interested in the Gospel, and, as I could see, gave himself fully up to the Lord. He witnesses to the grace of God wherever he goes.

The Scriptures are circulated from Ning-hsia in Chinese Manchurian, Mongolian, Thibetan, and Arabic languages. I once decided to forego for a time all study, and give myself wholly to preaching the Gospel. The first time I went out I had to return on account of an attack of small-pox; this kept me from my purpose for about two months. On the second occasion I fell from my horse, dislocating my elbow; this also laid me aside for several months.

The first converts baptised were each afflicted in various ways and otherwise deeply tried. Whilst in these things one sees how Satan's power is put forth against work, we also, on the other hand, see God's grace manifested in bringing us all out of our distresses.

The work in and around Ning-hsia at the present time is very hopeful. I feel strongly that the work would have prospered more if there had been a stronger band of workers; owing to the dearth of workers in China our station has suffered. Then again, workers who have been in Ning-hsia acquiring the language, have been called away to supply needy places elsewhere, just when their services were becoming valuable. Also when one worker has been laid aside, or under necessity to leave the station for a time, there has been no one to step in and fill up the gap.

The following statement of native contributions towards the support of the native Church gives a very good idea of the growth of the Christians in the grace of giving. Mr. Moody has well said that the purse is usually the last thing consecrated to God. Those who know the Chinese best, will best appreciate the following figures:

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1889</td>
<td>2,599 cash.</td>
</tr>
<tr>
<td>1890</td>
<td>5,861 &quot;</td>
</tr>
<tr>
<td>1891</td>
<td>7,533 &quot;</td>
</tr>
<tr>
<td>1892</td>
<td>9,336 cash.</td>
</tr>
<tr>
<td>1893</td>
<td>9,010 &quot;</td>
</tr>
<tr>
<td>1894</td>
<td>12,952 &quot;</td>
</tr>
</tbody>
</table>

During the last few years my wife has worked amongst the women as she has been able, and has been encouraged in seeing one woman truly converted, and a more regular attendance at weekly worship on part of the others. Messrs. Ridley and Mason began to do something for the children, but being called away to work in other places, that part of the work had to be given up. Three brethren are now stationed in Ning-hsia. May God's rich blessing rest upon them!

FOUND "AFTER MANY DAYS."—In a recent letter Miss Wilkins (Luh-gan) tells the following beautiful story of an old woman from a distant country district. "She surprised us by saying she had believed in the Lord for three years, and produced a hymn book, with texts interspersed, which she could read perfectly. She had heard the Gospel here, and then, on account of family matters, had removed to the country. Such a poor woman she appeared to be! She gets her living by helping in the fields. She told me that last year three members of her family had died, but she said, 'I told the Lord, and He did comfort me; and when I feel sad about my sons, I just get out my book and read these words, and my heart is sad no longer.'"
This was the name of a native convert in the far-off land of China, given to him at his baptism. Chinese names are very poetical, the style of the classical language being polished and elegant; for example, "Eternal Spring," "Pearly Forest," "Abundant Light." Those given to the children are also very beautiful, such as "Gracious Treasure," "Beautiful Cloud," "Long Life and Prosperity."

Bright Virtue was taught from his earliest boyhood to worship idols—idols made of clay, wood, stone, iron, brass and paper—idols the work of men's hands, which have mouths, but they speak not; eyes, but they see not; ears, but they hear not; noses, but they smell not; feet, but they walk not. He was taught to trust in them for peace and happiness, to believe that they were true and to be depended on. His home was north of the great river Yang-tsi, which divides China into two almost equal parts. His parents being poor farmers he endured much of the suffering common to those in poverty. Farmers in China are not so well off as those at home. Although the country is fertile and extensive, the population is great, and the land taxes are so exacting that many of them only just manage to make a scanty livelihood. If the crops are bad for one year or two, something like a famine takes place, and the poorer farmers then subsist on the bark of trees, chaff, and other unwholesome things.

After the close of the Tai-ping rebellion, Bright Virtue left his native place, journeyed towards the south, crossed the great river, and settled in the province of Gan-hwuy (lit., the province of peace and beauty), where he bought a small farm, which included a few acres of productive rice land, and a brick house with a tile roof. His stock consisted of one cow, one pig, and a dog. The farm was in a village seventy miles from the county city, and surrounded on every side by hills and mountains, which rose in successive circular ranges, shutting the villagers in from the din and bustle of the outer world. These hills were neither sandy nor barren, but clad with rich vegetation, and tall firs crowned the heights, like the spires of some grand old cathedral, while the bracken, long grass, and young trees formed a thick shrubbery, a hiding place for game and wild beasts. The silence of the night was often broken by the moaning howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the singing howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the singing howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the singing howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the singing howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard. At intervals the singing howl of the wolf from the neighbouring glen, or the fierce roar of the more distant leopard.

In that same village he took his New Testament or Catechism with him, and he was moved with both pity and joy at what he had done. His meek and conciliatory manner opened the way for conversation with many who otherwise would have been unwilling to listen. Being frequently asked to dinner, he always carried some Christian books, and witnessed for Jesus as opportunity arose. He was truly a living, personal Saviour. In that same village he took his New Testament or Catechism with him, and he was moved with both pity and joy at what he had done. His meek and conciliatory manner opened the way for conversation with many who otherwise would have been unwilling to listen. Being frequently asked to dinner, he always carried some Christian books, and witnessed for Jesus as opportunity arose.

CHINA'S MILLIONS.
the further help of friends it was opened, not having cost
the Mission a dollar!

Bright Virtue was rather poor, and unable to subscribe
much towards the new building; and before its completion
he became very ill. For a short time hopes were enter-
tained of his recovery, but these were disappointed, and
his illness proved to be the call to higher service. It was
near the end of an unusually hot summer when he was thus
prostrated by a malignant form of malarial fever. The
leaders in the work were very anxious that his life should
be spared; for he promised to be a pillar of strength in the
young church; but God's ways are not as our ways. A
day or two before his death he seemed conscious of the
call, and at first felt disappointed. "Why does God not
make me well?" he asked. After a brief interval it seemed
clear that the way of the Lord was best; and when re-
mined that a stranger was happier at home than in the
wilderness the disturbed and perplexed look gave place to
a wonderful expression of joyful resignation. While the
missionary stood at his bedside the soul of this good man
passed away.

The news of his death created general sorrow. A number
of the bitter persecutors, however, questioned the value and
benefits of the Gospel. They attributed his death to the
hatred of the gods he had refused to worship; and for a
time a thick gloom enveloped the little church.

The coffin had already been made,* and the burial took
place on the day following, a short service being held in the
house, and then the funeral procession, with pipers at the
head, was formed. The coffin was carried by the young
men of the village. Immediately behind came the son,
still unconverted, but favourably inclined. The relatives
came next, and then the members of the Christian church.
The mourners were dressed in white, and each wore a strip
of white cotton round the head. All along the road to the
grave the villagers stood in little groups discussing with
varied feelings the end of Bright Virtue. One, commenting
on his gentleness, would say, "He never hurt a child"; another,"We all liked him." Truly he was a good man.

While a hymn was sung he was laid to rest in a quiet nook
of the hill, there to wait until the trumpet sound shall
make me well?" he asked. After a brief interval it seemed
that the way of the Lord was best; and when re-

* The custom in China is that when an individual attains the age
of fifty, his coffin is prepared and lies awaiting the owner's decease.

are followers of the false prophet; they believe a ready entrance
to heaven awaits any who die with the blood of "an unbeliever"
on their body! hence their fearlessness of death and bravery in
fighting. Whole villages have been burnt to the ground, and in
some cases only one or two people escaped to tell the sad story.
Age and sex have no consideration, the rebels just thirsting for
blood. For some time now Lan-chau has been "full to the brim,
as it were, with the country people who have removed from the
unprotected districts. Chen Sien-seng has taken two rooms in the
city, leaving his home, minus belongings, at the mercy of the
rebels should they come. A room cannot now be had for
love or money. We are letting Liang Ta-ye and his friends, five
in all, from Taing-kia-ngai (60 li from here), have two rooms in
our house, for which they are most grateful. Daily, Mohammedans,
suspicious or otherwise, caught within any distance of the city are
beheaded, and numbers of city people go to view the bodies outside
the West Gate. Soldiers occupy the walls of the city, hills at U-t'en,
Northern hills, etc.—in fact, are closely guarding the city from all points. Some days ago there was a very bad
feeling in the city against the officials, chiefly directed against
the Viceroy—people and boys even cursing him without shame
or fear. The chief complaint was his laxity in seeking to put
down the rebellion. One ku-miang went so far as to throw
stones at his chair. A few Sundays ago, 300 women, whose
husbands had been killed by the Mohammedans, marched in
force to the city, and, proceeding into the second Yuen-tsi of the
Governor's Yamen, insisted on having their grievances attended
to. The Governor was scared, at once made arrangements for
them to stay in the Examination Hall, outside the West Gate, and
daily to receive 100 cash each.

Happily there is a better feeling in the city now, as the new
Tao-t'ai has arrived, and being a Manchu, as also a man of
ability, soon put matters right (as they think), as Mohammedan
heads daily testify, much to the satisfaction of the Chinese in the
city. There is such a bitter feeling against the Mohammedans
now that most people are of opinion that a Mohammedan will
not be allowed in KAN-SUH after the present rebellion is over.
I do not apprehend any immediate fear for Lan-chau. At pre-
sent the rebels are tending more south of Ti-tao, where there
are no foreign guns, and otherwise less protection. Still one sees
all this will not be settled in a few weeks; hence after receiving
this you may be able to help us by your prayers, as well as many
who will be sufferers in any case. It is a great satisfaction for us
to know that during the last year or so all the Mohammedan
districts near Ho-chau have been visited, and a faithful witness
for the Truth borne by Mr. Hunter. He had many friends at
Ho-chau, and there was every prospect of a nice work springing up
there. Now all is changed, and the whole district is turned
into a wilderness. The Lord, however, has some wise purpose
in it all, and perhaps in a way we see not at present may give
peace between the rival parties without any further bloodshed.

You will be glad to know that amid all this excitement the
work here is looking brighter—outside people really friendly
disposed, and the few enquirers giving more and more evidence
of a changed heart. I shall hope during the summer to receive
into the little church here two families—husband and wife, and
son and wife in each; or eight in all—the number that entered
the ark! One a teacher and family; one a retired farmer and
family. There are two or three others about which we are not
fully decided, but the former having been on trial for more than
a year, and giving every evidence of being born from above, we
should not feel justified in keeping any privilege from them for a
longer period. Let me ask your prayers for these two families—
real Lan-chau people, whose coming out fully on the Lord's side
can be an increasing power.

We have every cause to rejoice, for the Lord is on our side, and,
although amid many disturbing elements, know He must reign.
CHINA'S MILLIONS.

BY MISS M. GOWER, PAO-NING.

We were very thankful for our liberation from the Yemen as the close confinement was beginning to tell upon our health.

We quickly packed our belongings and made all preparations for our departure. A good opportunity of exercising patience now, however, presented itself. One of the Mandarin arrived, as we thought, to escort us to our homes; but, instead, we were informed that we must delay our return till the next day. But this could not be, as we had sent off all our chattels and were waiting in bare rooms. In due course two other Mandarins arrived, and Mr. Williams was summoned to a grand parlour which lasted a very long time. However, in the end we were permitted to leave the roof under which we had received but very scant courtesy. It was refreshing again to feel the breath of heaven blowing in one's face, as we were brought through the streets in our sedan chairs, with the King-li Yamen "Kuan" (magistrate) and a number of "ch'ai-ren" acting as our protectors. The streets were lined with people on the "gung" side, but strict order was maintained.

It was a great joy to reach our home, and such a greeting we got from the servants, who were full of praise and thanksgiving, to God for our return, but not more so than ourselves! These dear people who serve us have behaved splendidly all through this crisis, and it is a matter for deep gratitude to Him who has permitted us to see that their Christianity is so real and has stood this severe test.

After our evening meal we all assembled, foreigners and natives, to return thanks to God for deliverance, and as we sang in Chinese,

"To God be the glory, great things He has done;"

it was from overflowing hearts as well as lips that the praise ascended on high.

On Saturday we had a number of guests coming in to see us, and expressing sympathy, several of whom are not connected with us, but are friendly because they have received benefit from medicines given.

On Sunday we held our services at the Fuh-ing-t'ang (Gospel Hall), as it had been sufficiently repaired for this. We had a good number of outsiders, curiosity doubtless bringing many in to see what would happen, but there was no disturbance. In the afternoon a diversion was caused in the midst of the address on the arrival of a military official with a number of "ch'ai-ren." He was given a seat in accordance with his rank, and read.
intently the various passages in the Word of God which were expounded, and apparently listened with pleasure to the singing of the hymns. So, through this riot the Gospel has been preached to some of the high officials of Pao-ning, as the gentlemen at the Fu Yamen had opportunities of witnessing for Christ to the “Kuans.” At ordinary times these gentlemen are quite without the pale of the foreigners.

Wild rumours are still cheap and plentiful. The people assert that they still intend to burn our houses down, and three men, who were heard talking the matter over outside the house of the landlady of the Fuh-ing-t’ang, have had their names taken to the Mandarin. So if the threats are carried into execution these men will be called upon to answer for it. Other evil reports are that I have poisoned people with my medicine. These are troublesome times, but we are willing whether by life or by death to glorify God. Pray for us that we may “Rejoice evermore . . . in everything give thanks: for this is the will of God.”

A Practical Outcome.—The blessing vouchsafed to the native Christians of Kiu-kiang at the New Year has manifested itself in a very practical way. “When Mr. Orr-Ewing returned from visiting the Kwang-sin river stations” (writes Mrs. Rough), “he told how some of the native Christians had decided to give a definite sum daily towards the Lord’s work, and that God had blessed them in so doing. Our Christians heartily took up the collection, and, adds our author, “Treatment of this kind was common, may God recompense him with good!”—to the closing pages of the book, the tale of relentless persecution is told, not galling, nor with inferiority, but incidentally. Much valuable information is given about Tibet, and there are many weird legends and romantic personal episodes. The exact scholarship of the translator, and the stores of knowledge and experience gathered round the text by the editor, supply us with a handy book of reference on many subjects on which we have hitherto had no accessible authority.

A History of the Moghuls of Central Asia. (Sampson Low.) Translated from the Persian by E. Denison Ross; edited, with Commentary, Notes, and Map of Central Asia, by Rev. Elias, H.M. Consul-General for Khorasan and Sistan. No writer of modern history makes his readers more intimately acquainted with the leading men of his period, or with the nature of the people they governed, than does Mirza Haidar with the Khans and Padishahs who ruled in Central Asia, and the hordes of wild Moghul who fought for them. Mirza Haidar was born in Tashkand in the year 1500, a prince of a royal house, a man of active habits, many gifts and accomplishments, a victorious general, and was appointed, by his cousin, the emperor of Hindustan, to be Regent of Kashmir. He was a bigoted Moslem, and begins his history with the conversion of his ancestors to Islam early in the fourteenth century, and in the story of Moslem power throughout Central Asia during two centuries lies the chief interest of the book. From the Khan who was in the habit of driving a horse-shoe nail into the head of any Moghul who did not wear a turban—and, adds our author, “Treatment of this kind was common, may God recompense him with good!”—to the closing pages of the book, the tale of relentless persecution is told, not galling, nor with inferiority, but incidentally. Much valuable information is given about Tibet, and there are many weird legends and romantic personal episodes. The exact scholarship of the translator, and the stores of knowledge and experience gathered round the text by the editor, supply us with a handy book of reference on many subjects on which we have hitherto had no accessible authority.

Notes on Recent Books.

Fred. C. Roberts of Tientsin: or, for Christ and China. By Mrs. Bryson. (H. R. Allenson.) The story of one who wherever he was placed found opportunities of winning souls. At school, at college, amongst the medical students, he was an instrument used of God to bring many to Himself. It is not surprising that when such a man was called to labour in China, he should prove himself an ideal missionary. It is just those who are faithful in little things who are the best fitted to become instruments of blessing in the mission field. We heartily commend this book to all God’s people, trusting that it may stir them up to look out for opportunities of serving God, even in the most unpromising surroundings. Christian parents will be greatly encouraged in reading it as it shows how fully God answers the prayers of His servants for their children in raising up to them a godly seed.

The Story of the L.M.S., 1795-1895. By C. Silvester Horne, M.A. (2s. 6d.) We specially commend this book to all who read aloud. The terse and vigorous diction nowhere obscures the sense, and in the home or the workroom, the mothers’ meeting or the young men’s party, it will be found of fascinating interest and easy comprehension. Williams, Moffat, Morrison, Knill, and Ellis, in the first generation; David Livingstone, James Gilmour, George Turner, in the next, were heroes every one, and their adventures, their work, their fellow-labourers are admirably sketched. Less known than these is the story told of the Missions to our slave-holding colonies from 1807 to 1833, and its pathos is only equalled by the sad sufferings of the Christians in Madagascar during the persecution.

Recent Baptisms.

<table>
<thead>
<tr>
<th>Name</th>
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<th>Number</th>
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<tr>
<td>Cheh-kiang, Wun-chau</td>
<td>July 27</td>
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<td>Shan-si, Hsing-ping</td>
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<td>28</td>
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<tr>
<td>Shan-si, Yuin-ch’eng</td>
<td>Aug.</td>
<td>12</td>
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<td>Kwei-chau, Kwei-yang</td>
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<td>Guan-shun</td>
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<td>Cheh-kiang, Kiang-shan</td>
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<td>18</td>
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“A Few Extra Cash.”

Ts’ao is a furrier. In the winter he generally travels north to work at his trade; but two years ago he could not make up his mind to go—he had a feeling that it would be better to stay at home. This he did, and made his living by nailing shoes.

One day, after Mr. McKee had finished preaching in the street chapel, we went to sit at the door, partly to be able to speak personally to some, and partly to get into the fresh air. Ts’ao came along, and Mr. McKee asked him to put some nails in his shoes. When he paid the man, he not only gave him the cash he asked, but a few extra, and the man said to himself, “Well, none of our people would have done that!” So he sat down and listened to the native Evangelist, who was preaching. He became impressed, and continued attending. Eventually the Holy Spirit took hold of him, and he yielded himself to the Lord. Then he asked Mr. McKee to help him to break off his opium, which he did, becoming the second inmate of the Refuge. He was baptized last August, and has gone on growing in grace ever since.

He said it was such a different life now to know Jesus as his Saviour, and Almighty God, Ruler of Heaven and Earth, as his Father. Persecution only made him realize what he had been saved from, and gave him a greater desire to praise God.—M. E. Barradough.
Mr. Luce, of Gloucester, then led us in prayer, specially committing the little band so soon starting for China to the Lord's care and keeping, after which Mr. Howard said: "We are here to-day to commit very reverently to God our brother and sister, Bishop Cassels and his wife. He has been appointed overseer to the work in Sinkiang. We all know how the Lord has already called him to this work, and used him. With them are three sisters, Misses Rogers, Wheeler, and Grabowsky, going forth for the first time to China. To them the path is an unknown one, but they can trust, and we know that if they only trust Him day by day, all will be right. Miss Williams is returning to her loved work, and Mrs. J. E. Duff also. Let us ask for them all that they may be filled with Christ, filled with His power."

Miss F. M. Williams spoke of the joy she had in going forth again to this work, not wishing to rely on her knowledge of the people or the customs, or on any past experience, but going in the strength of the Lord, or as one needing his strength just as much as when first going forth.

She went out as His seen one. In John xvi. 12, Jesus said, "As My Father hath sent Me, even so send I you." How was Jesus sent? As the Son of Man He came to do the will of God, not relying on His own Godhead, but solely on the Father's. His words not His own, His works not His own, His will not His own, utterly dependent upon God for everything. As the branch receives its life in the vine, so may we go on receiving from the Lord Jesus Christ, and may it be true of each one of us, "As the Father hath sent Me, even so send I you."

Mrs. Cassels gave a bright, happy testimony to the ten years' experience she had had of the Lord's faithfulness since going forth to China, and spoke of how the Lord had personally revealed Himself to her, and in returning to this work she knew how true His promise was, "Lo, I am with you always." She earnestly appealed for workers, and spoke of the un-entered counties in that one province of Sinkiang, and of the thousands and thousands of women who had never yet even heard the name of Jesus—the doors open all round, the villages open in every direction, and the labourers so few. Many had asked her if she was not afraid to go back. Why? In many past experiences they had been protected only by God's mighty hand, and if His will was for them to lay down their lives, strength would be given, and they would be glad to suffer for His sake.

Bishop Cassels next gave us his parting word, "Henceforth." He reminded us of the first time he had spoken in the Conference Hall, when he had given us the "Hitherto" of God's goodness, in pardon, blessing, leading, working. He spoke of the glorious "Henceforth" of the presence of God (Ps. xcvii. 2); asked us to plead the "Henceforth" of Is. lxix. 21; and referred successively to the "Henceforth" of assurance of success (Luke v. 10); of the knowledge of God and of friendship with Jesus (John xv. 13, 15); of holiness (Is. li. 1); of usefulness in God (Ps. cxvii. 3); of true consecration to God, knowing Him alone (2 Cor. v. 15, 16); of wisdom (Eph. i. 14).

Others there were also: but he asked us to pray on these lines for them, and thanked God for fresh revelations of Himself since his return to England, and fresh revelations of one's self. He had learnt to see more of God's power and love, and to have far less confidence in himself. His hope was to live in hopelessness of self, with no expectation in self at all, but with all expectation in Him—an empty vessel, yet full of the Lord who comes in to fill.

Mrs. Stevenson conducted the meeting. The serious illness of Mr. Reginald Radcliffe having been announced, Mr.Mercel led in intercession for this dear servant of the Lord. Mr. Stevenson followed, reading Is. lix. 21-23.

The news received from China called forth much prayer and intercession. The sorrow of Mr. and Mrs. Rendell in the loss of their little baby on her journey to Chefoo was mentioned. Special prayer was asked for Miss Thibgood, who was very ill; for Miss Jessie Roberts, laid down with typhus; for Dr. and Mrs. Wilson, who left on the 5th of October for England, and also for Mr. and Mrs. Hogg in Sinkiang, who are in deep sorrow through the deaths of two children. Mention was made of Mr. and Mrs. Southey's tour in Kiang-su, which the Lord has blessed. Much prayer was offered for all these servants of the Lord, and for Mrs. Woodward, who, with her little child had left for England.

Mr. Ewing, who with Mrs. Ewing, had arrived from China the night before, testified of the Lord's goodness during the years he had been in China, and of the peace in which God was keeping His children, notwithstanding all the difficulties and dangers that were surrounding the work at this time.

The last three years he had spent in T'ai-ho, Gan-hu, where, at the end of June, thirty-two were in Church membership.

Special prayer was offered for all in the disturbed provinces. From Ho-nan, Mr. Joyce wrote of great blessing at Siang-ch'eng. Twenty-three have been received into the Church this year; and there were still fourteen promising enquirers. Miss Leggott wrote from Shek-tien of some raising on account of a tax on grain. Thank God! they had been unmolested. She spoke of work among the children as being most encouraging. From Kiang-su province, Miss Carlyle wrote cheerfully of the work. Special prayer was asked for the province of Kiang-su, where Mr. Curtis had been itinerating.

After prayer and the reading of Romans xv. 1-21, by Mr. Stevenson, he mentioned the home-calls this week, of three dear workers, Mr. Menzies, and Mr. and Mrs. Woodman. Much prayer followed for the widow in China, and the relatives at home, to whom the news must have been such a sudden shock; also that the Lord of the harvest would send forth labourers. Mrs. Walker, who is leaving in a few days to help in the work at Shau-hai, gave her personal testimony, and was followed by the Misses Seymour and Dickinson. Mr. and Mrs. Miller, returning, were prayed for. Mrs. Howard Taylor's letter asked prayer for Ho-nan, and Mr. Adam's and Mr. Windsor's for Kwei-chau. The province of Kan-siu was specially remembered; Shen-shih also, and the work in the Si-gan plain, Shih-chuen, and Yen-nan. Prayer followed for Mr. Hudson Taylor, for the work in Shanghai, and for the friends returning home—Mrs. Scott, Miss Banks, Mr. Hibbard, and Dr. and Mrs. Wilson.
The Provinces.

SHAN-SI.

Pao-teo.—We extract the following from a letter of Mr. AUG. KARLSSON:

"I think you will be interested to hear a little about my evangelist's mother. In the month of January she "fell asleep," never to awake again on earth. She was about seventy years old, and had been very faithful in worshipping the idols and ancestors during her long life, until last summer, when her boy (my evangelist) and I visited her. By the grace of God we were able to lead her to trust in Jesus, as the only begotten Son of God, able to save to the uttermost. From that time this old woman put away the idols, and prayed in her room, asking the Lord for forgiveness. God answered the prayer in a remarkable way, giving peace and satisfaction in her heart.

"In the beginning of January she became very ill, and in her weakness and illness she looked to Heaven with a joyful heart, and confessed the Lord Jesus as her Saviour. My elderly evangelist asked her, 'Do you fear to die?' She said, 'I do not fear, because I am going to my Father in heaven,' and these were her last words.

"She was invited to her funeral, and went down to the place, about ninety furlongs east of here. At daylight we placed the body in its last resting-place—until He comes—away in a nice quiet spot by the side of her husband. I, Thess. iv., 13-14, and talked about Resurrection and the coming of our Lord Jesus Christ, and after prayer we sang some hymns. My evangelist and I were very happy and greatly rejoicing over the Lord's victory in the case of this old woman.

"In journeying back to Pao-teo it happened that I broke my thumb, and was unable to return. It was a time of trial and difficulty. The Lord's blessings were flowing into my heart, and He Himself was very near and dear to me. At present I am very well, and you will rejoice with me when I tell you that the Lord has very manifestly helped me in the matter.

"Now I am on the way, by cart, to Soh-p'ing Fu. May the Lord help me to rent a house in that city and get settled down. As soon as I get a house, my brethren CARLSSON and KING will come to join me. I wish to open up several other stations as soon as the Lord will help me to do it. Please pray for my brethren and myself."

"I would like to add a few words more—about my evangelist's sister-in-law. She has also been delivered from the power of Satan, and is a bright jewel for the Master's Cause. Many times, when asked with her light in the dense darkness around here, and then among the innumerable host above. Her bright, glad face is an index of her inward joy. I believe she will be a great blessing to her children, husband, and neighbours in leading them to Jesus."

SHEN-SI.

Feng-ts'ing.—From Miss BARNETT we learn that this town is being visited systematically, the different quarters of the city being visited in rotation. "One day we go north, another day south, and so on." Miss Slaters' journal (May-July) is a lively record of soldiers expected to pass through to-morrow. My text this morning seems to be, 'Bear no burden on the Sabbath day' (Jer. xvii. 21). It is a rest to think we have not to plan, think, and arrange to-day. In spite of the turmoil outside, we have had a quiet Sabbath inside."

Ch'eng-ku.—The following is taken from a letter of Miss COOLEY's, narrating her experiences in the neighbouring town of Yang-hien.

"During the time we were there it was my privilege to tell the women, some of whom profess to love the Lord, several incidents of His love. Doubtless many an earnest minister of Jesus Christ in the homesteads might well have envied me my task, as, seated in that little room, with its mud floor and smoke-smothered walls, I told of Bethesda and Calvary. To many of the people who had never heard the Story before. One old woman named Iang, who has been an enquirer for about twelve months, but not taught much, clutched my hand eagerly, drinking in every word. It was good to be there.

"Yang-hien is situated in a grain-growing district, and this year the Lord has blessed them with a good crop. So when my day's work was done, it was a treat to return home from my class at Mrs. Iang's, outside the city, leisurely surveying those fields of wheat and barley in various stages of ripeness. Beyond these, again, were sombre-looking hills altogether a scene to gladden heart and eye. Back we would go to our little home strengthened in body and soul, and prepared to put up with anything—even with the want of personal cleanliness in those who might crowd around, curious to see the foreigner eat her evening meal."

HONG-NAN.

Siang-ch'eng.—Mr. FRANCIS S. JOYCE, writing from Chau-kia-keo, 8th August, says:—"We received thirteen more members into the Church at Siang-ch'eng on the 14th July. This gives a present total of forty-two members, and an increase of twenty-three for the year. On the above date thirty-six sat down to the Lord's Supper, there being four absent and two under discipline. It cheered my heart to see this gathering of men and youths, many of whom live bright Christian lives, and are ever urging others to the Gospel. We still have fourteen names on the enquirers' list, but some of these are not satisfactory; whilst others will be the better for a few months' longer instruction. We expect a good increase of recognised enquirers this autumn, and with God's blessing, we ought to have a good number of additions next year. Most of the members are of the hard working, farming population, and believe the Gospel for the love of it. I entreat your prayers on their behalf. To God be all the glory!"

Gleanings

FROM THE LETTERS OF MR. WILLIAM COOPER.

Dr. COX'S report concerning Mr. Hiscock does not hold out any hope of his recovery in China, and he strongly advises his being sent to England as soon as he is able to undertake the journey.

Miss Bessie Roberts is ill with typhus. Much prayer has been offered for her that the Lord would spare her.

Dr. and Mrs. Wilson arrived in Shanghai from Chefoo on the 15th September, and has been confined to bed since with fever. [A cable received in London at the end of October notified their sailing for England with their two children on the 5th October.]

The 18th September was observed here as a day of special prayer on behalf of China and the Western Governments at the present crisis.

Mr. and Mrs. Southey have returned from a three months' journey in Kiang-si and Chekiang, and give a very cheering account of the work at the stations visited.

On the 24th September Mr. Hudson Taylor returned to Shanghai from Japan. Mr. Stark and Mr. Bland have also arrived from there, both in improved health. The same date Mr. Westwood and Miss Hilda Marchbank, and also Mr. F. S. Joyce and Miss Darkin, were united in marriage.

On the 5th October Mrs. Stott and Miss Bardsley left for England, travelling via the Canadian Pacific route.

Arrivals in China.

The Misses H. E. Manchester, J. A. Smith, J. E. Davies, and H. Hastings, all from Canada, on the 14th September.

Arrivals Home.

On 18th September Mr. and Mrs. D. Lawson. On 29th October Mr. and Mrs. A. Ewing and child.

On 21st October Mr. Cecil Polhill-Turner arrived from India.