China's Millions.

EDITED BY

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1879
THE issue of the fourth volume of China's Millions affords opportunity for remark concerning the purpose for which it is published. "Of making many books there is no end;" and yet all will admit that the books are all too few which plead the cause of the perishing millions of China. This, however, is our design in the publication of China's Millions. In its pages we have sought to call attention to the spiritual need and claims of China, and to deepen and extend the desire to rescue the perishing, to care for the dying, to tell them of Jesus, the mighty to save.

How far we have failed to do, in this respect, all we have desired, few but ourselves can know; but our endeavour has not been in vain. Letters are continually being received, telling of interest in mission work in China awakened or deepened through reading China's Millions; one writes, "I had never felt any interest in the poor Chinese until one of the first numbers was sent me by a friend. Now, if it were possible, I would willingly become a missionary." Another, who read the paper in New Zealand, was led to desire to go to China as a missionary; and relinquishing a comfortable position, he has come over to England to offer for the work. Thus, and in many other ways, have we had encouragement and abundant confirmation of the view expressed in the following words, which we quote from our first number:

"Why is not a deeper interest felt in China by the people of England? and more especially, why does not the Church evince more concern and feel more responsibility about China's perishing millions? We think that one reason is, that China and its people are not present to them. They have never seen its glorious hills, its noble rivers, its fertile plains; nor its crowded cities, its populous towns, its countless villages, and therefore they do not realise their existence. To enable them to do this will be our aim; and by illustrations and descriptions of places, individuals, and circumstances, we shall hope to bring more vividly before our readers China's Millions and their spiritual need."

We firmly believe that as more is known about China, more will be done for China. Missionary intelligence is essential to missionary effort. Deeper sympathy, more active and self-denying endeavours will be the result of a fuller knowledge of the actual state of things in the mission field, and of what is being done by the missionary labourers. The more definite the information the better, hence our estimate of the value of illustrations and maps. By their use we have been enabled to do more than we could have done by mere description. For instance, a glance at the missionary journeys indicated on the large map published by the Mission, shows in a more striking manner than any description could do, that the country is practically open for evangelistic work; while it enables the friends of the Mission better to understand the extent and importance of the journeys taken by their missionary brethren.

Referring to them in the report read at our annual meeting, we said—

*All the numbers of China's Millions, from the commencement, containing much information of permanent value, and about one hundred and fifty illustrations of China and its people, may be had in four volumes, for 4s.; or with coloured maps, etc., handsomely bound, cloth gilt, at 3s. 6d. each, or 12s. the set of four volumes, carriage free.
PREFACE.

“Our brethren who have been permitted to take them have given practical demonstration to the Church of God that China is open for evangelistic work, that the people of China are accessible, that if they be treated with courtesy and kindness, that if on the part of the missionary there be no assumption of national superiority, no undue insistence upon treaty rights, but rather the according to the Chinese, willingly and not by constraint, the respect due to people in their own country, friendly intercourse is possible, and in many cases even welcomed.

“If nothing beyond this had been accomplished by these journeys there would be ample cause for thankfulness; but all along the routes the people have been freely spoken to, the object of the missionary has been plainly stated, and portions of Scripture and statements of Christian truth, in tract or book form, have been widely distributed.”

Mr. A. Wylie—than whom, from his long experience in China as agent of the British and Foreign Bible Society, few if any, either in China or England, can speak with greater authority—said, in reference to the China Inland Mission—

“I am glad to think that are long its agents will have traversed the most distant provinces of China, and the news of a Saviour will have reached to every part of the country. I do not remember the exact words, but it has been well said in the report that we cannot fully judge of the significance of the journeys that are being undertaken at the present time. That I verily believe; there is far more in the effect of these journeys than can be by any means gauged. I may refer to a secondary benefit arising from these journeys. It renders the natives familiar with European appearances, which is no small matter—it is breaking the ice. Again, they are able to make known to the natives the objects of the missionaries coming to China. This is by no means understood by the natives, comparatively few of whom can appreciate the motives for which missionaries come. I have been much interested in reading the journeys of many of the agents of this society, and especially that of my friend Mr. McCarthy; and we know that there are many other remarkable journeys already accomplished, and others are being accomplished which will tell for much good in the future.”

In several provinces, where for a time itinerant work was the only work possible, stations have now been opened. The converts who may be gathered in these stations will, we trust, become the evangelists of their respective provinces. The hope for China must be in the raising up of native labourers; and the sooner, in the possible, and in many cases even welcomed, friendly intercourse is.

We have thus a station opened in that province. This brings up the total number of stations and out-stations to seventy. The names of these stations, and dates when opened, are given in table form in the volume.

The Opium Question has also been again brought prominently forward. We have continued the reprint of Mr. Mander’s letters; and those on “India a Loser by the Trade,” and on “The Consequences of Persistence,” deserve thoughtful attention. That the difficulties in the way of dealing with this question are enormous we know, but surely it must be both possible and safe to do right. To suppose that we really profit, even financially, by wrong-doing is a sad mistake. We cannot do wrong and escape the consequences. “Whoso breaketh a hedge, a serpent shall bite him.”
The report of R. J. Forrest, Esq., H.B.M. Consul at Tien tsin, on the distribution of the famine relief funds, will be read with mournful interest by those whose sympathies have been called forth on behalf of the sufferers.

These prefatory words may serve to indicate some of the leading subjects dealt with in the following pages. One subject, however, has not been named, and it claims a closing word. The year has not been without its discouragements and special trials. We have had to speak of sickness and of death, some of our missionaries suffered severely from the unusually extreme heat during the past summer in China, and were brought very low. Mr. Hudson Taylor, who was seriously ill on his way out, arrived in China in a very feeble state. After making some progress towards recovery, he was again dangerously ill, and brought nearer than ever to the brink of the grave. The most recent tidings recorded in our pages tell of his greatly improved health, and of the full or partial recovery of others. For this not a few will thank and praise God. The health and lives of missionary labourers should be always remembered in prayer.

We have had to record the removal of two—one of these Mrs. Harvey, the excellent wife of Dr. Harvey, the failure of whose health compelled him to return to England in 1877; the other, Mr. William McCarthy, who shortly after his arrival in China, and just as he was preparing for the work to which he had devoted himself, was suddenly called away. Concerning the early, and as it may appear to us, the premature removal of those qualified to render special service in some department of Christian labour, the words of the Rev. S. Hebditch, in his impressive address at the memorial service in reference to the death of Dr. Mullens, may be appropriately quoted here. Though spoken in reference to one whose name will long be held in honour by all who value devoted service in the cause of missions, they also apply to the worker just entering the field. Mr. Hebditch said—

"Followers of Him who was slain, and whose kingdom rests on the cross, must not wonder if death meets them in their path. The spirit of sacrifice breathed by Christ remains as the spirit of His Church. Liability to hardship, wrong, disease, calamity, death, is a wholesome and necessary element in the atmosphere of Christian service. 'Take up thy cross and follow Me,' is the Master's call and standing order. So are the words, 'Ye shall drink of My cup, and be baptised with My baptism.' The cross is the symbol, not only of our faith, but also of the conditions under which we serve. The thought that that service may require our life is wholesome for us all, and is quite in keeping with the Master's example, with our love to Him, and with the energy and urgency of all the interests of the kingdom of God. . . . Involved in this is the liability to sudden recall, which hangs over every servant of the Lord here on earth. 'Watch, for ye know not at what hour the Lord cometh.' It is difficult, almost impossible, but yet very good for us to work everywhere with the feeling that the next moment may bring us face to face with our Divine Master and Judge. . . . Workers cease, but the work goes on. . . . Christ died to save the world, and missionaries die in proclaiming His Gospel. But it is the old law still at work: the corn of wheat dies, and much fruit is borne. Not one missionary will falter for these discouragements. We may expect more, not fewer, offers of service that these pioneers have fallen. Their farewell word to us is, 'Death worketh in us, but life in you.'—bear the banner on. 'If He must reign till He hath put all enemies under His feet.'"

Mr. Hebditch closed his address in Dr. Mullens' own words—

"'The mightiest power in heaven and in earth is self-sacrificing love. Its most attractive emblem is the cross, and by that cross all that is noble and precious in the world shall be completely subdued. Because they have proved that love, Christian men will continue to preach it with all their hearts. . . . In the face of all gainsayers they will preach it to the poor and the outcast, because they are men, and because for them too Christ died; grateful and glad if, when the day of the Lord come, He shall approve their service.'"

This is true. Our brother McCarthy sleeps in Jesus, but ten new labourers who either before, or with him, entered the field this year, and among them his own widow, remain to labour on, and two young brethren are now on their way. These have gone rejoicing that they are privileged to go on such a service. These and all who have gone forth we commend to the prayers of all who sympathise with their work. The work is vast, and the time for labour short; soon those who have laboured and those who by prayer and gift have sustained them in their toil, will meet and rejoice together.

"One little hour! and then the glorious crowning,
The golden harp-strings, and the victor's palm;
One little hour! and then the hallelujah,
Eternity's long, deep, thanksgiving psalm!"

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
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CHEH-KIANG:—HANG-CHAU, Shao-hing, Ning-po, Tai-chau, Wun-chau, Chi-chau, Kiu-hwa, Kiu-chau, and at thirty-two other places.

KIANG-SI:—Ta-ku-t'ang, Kwe-k'ei, Ho-k'eo.

KIANG-SU:—Nan-kin, Chin-k'iang, Yang-chau, North Tai-chau, T'ing-k'iang-p'ing, Shanghai.

GAN-HWUY:—GAN-K'ING, Chi-chau, Tai-p'ing Fu, Ning-k'woh, Hwuy-chau, Wu-hu, Ta-tung.

HU-PEH:—Wu-ch'ang, I-ch'ang.

KWEI-CHAU:—Kwei-yang.

SI-CHUEN:—Chung-k'ing.

SHAN-SI:—T'ai-yuen, Ping-yang, Ts'eh-chau.

KAN-SUH:—Ts'in-chau.

SHAN-TUNG:—Che-fu.

Most of the Stations are indicated on the large coloured map published by the Mission, which may be had from the Offices of the Mission, 6, Pyrland Road, N., price Sixpence.
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**Descriptive Notes:**
- Prefectural City: 120 miles S.E. from T'ai-chau.
- Temple near a Town: 25 miles E. from Tai-chou.

**Stations visited:**
- Prefectural City: 1876 Li Liang, E.
- Market Town: 1875 Mr. Vong, E.
- Temple: 1874 Loh Ying-sang, E.

**Native Assistants:**
- Prefectural City: Mrs. Yang, W.
- Market Town: Mrs. Shih, B.
- Temple: Mrs. Liu, B.

**Missionaries:**
- Prefectural City: Mr. and Mrs. Wills.
- Market Town: Miss Turner (absent).
- Temple: Miss Murray, Girls' School.

*Capitals of Provinces are printed in Italic Capitals. Prefectures in Roman Capitals, Counties in Small Capitals; most other Stations are Market Towns.*
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<td>76. Bhamo.</td>
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<td>XVI.—Burma.</td>
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**ABBREVIATIONS**—P, Pastor; E, Evangelist; Pr., Preacher; C, Colporteur; S, School-master; B, Bible-woman; Ch., Chapel-keeper; St., Student.
<table>
<thead>
<tr>
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<td>1879</td>
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* Since discontinued.
In our number for June, 1878, we gave a map of China in black, on which were indicated by white lines the routes taken by our pioneer missionaries in their itinerations. A short article which accompanied it, to which we would refer our readers, showed how their itinerations demonstrated that the prayers of God's people for the opening of the whole country to the Gospel were already in large measure answered.

The map now given differs in some particulars from the one above referred to. While the itinerations are retained, and are shown in the West in white lines, and in the East in black lines, the nine Eastern provinces are shaded; and thus the parts of China in which missionary work has
been more or less carried on for some years, are clearly distinguished to the eye from those in which
it is just being commenced, or is as yet uncommenced save by the occasional visit of the Evangelist
or Colporteur.

In sending forth our first number for the year 1879, we do so with great thankfulness for
the mercies vouchsafed to us during the past twelve months, and with a confident and joyful expec­
tation that the coming year will give us many opportunities of seeing and of testifying of His faith­
fulness, whose mercies fail not. We ask the prayers of our readers that God may greatly help us
in the preparation and in the circulation of CHINA'S MILLIONS. The preparation of the paper
involves no small addition to our toil, which, thank God, is by no means light; and its production
with really truthful and good illustrations of China and its people, involves no small expense.
Neither the toil nor the expense would be materially increased were the number of our
readers considerably enlarged. Besides those working in or for our own Mission, we
not unfrequently hear from or meet with those who tell us that they were led to
labour and pray for China, or to do so with greater fervour and intelligence, by the
perusal of our publications. May we not hope that with God's blessing on an enlarged circulation
during the year, its close will find the number of men who have consecrated their lives to His
service, and the amount of substance dedicated to advance His kingdom in China, considerably
increased? The need must be brought before us and kept before us if we are to live in steady,
unintermitting, prayerful efforts to meet it so far as lies in our power. We therefore ask, for the
MASTER's sake—for perishing China's sake—the thoughtful and prayerful help of our readers to
this end. Will they not kindly lend their own copies? and will they not help to increase the number
of those who take it in? To facilitate such efforts we are prepared to send post free to any address,
twelve numbers for One Shilling. Many might be able to dispose of that number among their friends,
and even when the press of other occupations precludes the regular reading of the whole paper, a
glance of a very few minutes at the illustrations and through the paper will be found helpful to prayer
and maintained interest in the needy land for which we would plead with agonized earnestness and
with trumpet voice.

The present number will, we hope, be found a suitable introduction to the numbers for the
ensuing year. May we bespeak the careful consideration of our readers for two of the papers it
contains? We wish that each of our friends could peruse them in his closet, would ponder the
facts they contain, and then and there on his knees pour out before God all that is laid on his
heart. The first of these papers consists of the substance of an address delivered by Mr. B.
Broomhall, one of the secretaries of the Mission, at a valedictory meeting held on December 5th,
in the drawing-room of T. B. Smithies, Esq., at Wood Green, to commend to God four young
friends about to leave for China to join the twenty-three new missionaries who have already gone
out in the year 1878. That paper, entitled, "WHEN WILL THE WAIL OF THE DYING MILLIONS BE
HEARD?" reviews all the efforts of British Christians for China, and brings out with striking and
startling force their inadequacy. The other paper, which was read by the Editor before the
General Missionary Conference at Mildmay, briefly surveys the nine provinces (shaded in the
foregoing map), reviews the work past and present, together with its happy results; but points out
how much in each remains to be done—how much is not merely unaccomplished, but as yet
unattempted. These two papers take from different points of view a broad survey of the whole
work,—the one referring especially to what is being done at home for China, the other to the work
itself in China. Many, many sleepless hours of thought and prayer have the facts mentioned in
these papers caused us. May we all, to whom so much has been given, so deal with China's needs
and claims that we may not be ashamed before our MASTER at His coming.

WHEN WILL THE WAIL OF THE DYING MILLIONS BE HEARD?
BY MR. B. BROOmhALL.

URING the last few days my thoughts have been
dwelling upon some remarkable words of Mr.
Spurgeon's. When noticing in his magazine,
"The Sword and the Trowel," our volume of
CHINA'S MILLIONS for 1877, Mr. Spurgeon suggested
that it would be a worthy work to purchase the volume
and give it to others that it might plead for China,
and then went on to say, "How vast the area, how
profound the need, how urgent the claims of that
vast empire! The Christian Church has not begun
to think of it yet in a thoroughly earnest spirit.
When will the wail of the dying millions be heard?"
I do not know how in so few words there could be a more
powerful appeal on behalf of China. There is a recogni-
tion of China's vast need and claims, a solemn statement, and an almost despairing question. We cannot improve the order of thought, let us follow it.

Mr. Spurgeon refers to

THE VAST AREA OF CHINA.

How few realize this! In extent, China proper is about eighteen times larger than Great Britain; while the empire of China is as large as Europe and about one-third more. Larger than Europe, it is richer in agricultural products, and richer also in its mineral resources. China, therefore, as the largest heathen country in the world, and as the most important heathen country in the world, has powerful claims to attention. But China, regarded merely in its superficial extent, or in view of its almost boundless natural wealth, fades into insignificance before

CHINA IN ITS HUMAN ASPECTS.

"This," to quote Dr. Williamson's impressive words, "is a most absorbing subject. Just think of it: that vast, wide, and most promising territory, full of human beings, immortal spirits, made in the image of God, possessing no knowledge of their Father in Heaven, of the love which God has for them, or of Jesus Christ whom He has sent; darkness in them, above them, round them, and before them; knowing nothing on a sure foundation; no anchor to their souls; like waifs on a restless ocean, driven hither and thither by the passions and opinions of men. One-third of the fallen family of man without that letter from Heaven which God has placed in our hands to be distributed among them for their salvation! One-third! But this does not bring the matter properly before us. Suppose no China, and suppose that the Chinamen were distributed over the whole world—Europe, Asia, Africa, America, Australia, and the islands of the sea—why, every third man you should meet would be a Chinaman, and every third house a Chinese dwelling! Speak of Jamaica! there are more people in Peking than in the whole island; or of the Samoan Islands, a most populous archipelago of thirty islands, with but 100,000 souls!—why, that would only be a little bit of a city in China.

But even begun to think of it yet in a thoroughly earnest spirit?" The inquiry concerns each one of us. In a spirit of personal responsibility and with a desire to know the truth, let us see.

If the Christian Church had begun to think of China in a thoroughly earnest spirit, how should we know it?

CHINA’S MILLIONS.

What would be the evidence and proof? Would not this earnestness find its manifestation in three ways? First, in earnest unceasing prayer for China. True concern for the salvation of the millions of China would find its first expression in importunate believing prayer to God on their behalf. In a realizing view of China's need there would be born in upon the Church, as never before, the meaning of the Saviour's words: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the Harvest, that He would send forth labourers into His harvest."

Secondly, should we not look for the manifestation of this earnestness in the number of men sent to China? In answer to the prayers of a church in earnest, many young men would be forthcoming and would be sent out.

Thirdly, should we not look for the evidence of this earnestness in the amount of the freewill offerings given to carry on the work of speaking the Gospel in China? Here then are three tests by which the accuracy of Mr. Spurgeon's statement may be tried—

The prayer offered

The number of men sent

The amount of money given

FIRST TEST.

Let us apply these tests. First, as to prayer. This, the truest test, is the most difficult to apply. Only He who is the hearer and answerer of prayer knows how much prayer is offered day by day for the poor dying millions of China. He who alone is able to say, "I know thy works," knows how much we care for these neglected ones, these perishing multitudes to whom He commands us to make known His love. Our missionary prayermeetings, however, afford some evidence. Are they numerous and well-attended? Do they show that the Church has begun to think of China in a thoroughly earnest spirit? We leave the question to be answered by personal experience.

SECOND TEST.

Next, the number of missionaries sent to China. This is easily ascertained; but to judge whether they are as many as the Christian Church if in earnest would send, the number of labourers going out must be compared with the work to be done, and with the number of labourers at home. How does the matter stand?

There is in China about one missionary to spread the knowledge of the Name, which is above every name, among a million of people! Taking China as a whole, the missionaries there say, "We stand as two missionaries for Scotland," and as half the missionaries in China are from America and Germany, it appears that the churches of England, Ireland, and Scotland, all united, have only in China one missionary to two millions of Chinese. Is this evidence of a church in earnest about China?

Will our friends bear with us if we go a step further, and refer in detail to what the churches are doing? We do so, let it be distinctly understood, not by way of reflection upon any section of the Christian Church, but to bring out more clearly the extent of present endeavour for China. The fact that the London Missionary Society has had missionaries in China about seventy years, and that all the principal missionary societies have missionaries there, may cause many to suppose that more is being done for China than really is, and Mr. Spurgeon's statement that "the Christian Church has not begun to think of it yet in a thoroughly earnest spirit" may appear to some a disparagement of present effort. Let all who care for
CHINA'S MILLIONS.

Christ's cause in China consider the following particulars:

The Church of England.—From a statement before us it appears that the clergy of the Church of England number 23,300. What proportion of these are in China? We turn to missionary reports, and these show that the Church of England is represented in China by 23 missionaries (21 of these connected with the Church Missionary Society, and 2 belonging to the Society for the Propagation of the Gospel.) One missionary to about 15,500,000.

The Congregationalists, whose ministers number 2,500, are represented by 23 missionaries, of the London Missionary Society, being one missionary to about 15,500,000.

The Presbyterians have 28 missionaries or one to 127 millions.

The Wesleyans, whose ministers number 1,910, and with about 14,000 local preachers, are represented by 20 missionaries in China—one missionary to about 18 millions.

Other branches of Methodism.—The New Connexion and the United Methodist Free Church, are represented by 7 missionaries in China—about 1 to 51 millions.

The Baptists, whose ministers number 2,000, are represented by two missionaries in China, in connection with the Baptist Missionary Society—one missionary to about 180 millions.

If the missionaries in connection with the China Inland Mission, who are members of the above-named churches, were added to each, it would somewhat modify the above numbers; but even then would it not be manifest that tried by the test of the number of missionaries sent out, we cannot say that the Christian Church is in earnest about the evangelization of China?

We rejoice to hear that the Baptist Missionary Society purposes to send out five more missionaries to China. It surely is time. We should rejoice to know that all the sections of the Church were enabled to double or treble the number of their missionaries.

Third Test.

We now pass to the third test named, viz., the money expended for the evangelization of China:

We receive from China through our Indian Government from seven to nine millions sterling yearly, in the shape of duty on the opium, which, to China's great injury and our own national dishonour, we have thrust upon that section the Chinese that are represented in the China Inland Mission, is about £70,000.

Not as much in five years to spread the Gospel in China as is expended in intoxicating drinks in this country in one day! Not even as much to make the Gospel known among a third part of the population of our earth as is sometimes expended in this country in the erection of a single church or chapel.

Our remarks, however, must be limited to those who truly constitute the Christian Church, and here again the measure of earnestness will be all the more clearly shown if we refer to its several sections. The amounts expended by the various missionary societies, as stated in the last reports, are as follows:

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<th>Missionary Society</th>
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<td>Church Missionary Society</td>
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<td>Society for the Propagation of the Gospel</td>
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<td>London Missionary Society</td>
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<td>852</td>
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<td>Church of Scotland Presbyterian Mission</td>
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<td>Wesleyan Missionary Society</td>
<td>6,236</td>
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<tr>
<td>New Connexion Methodist Mission</td>
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<td>United Methodist Free Church</td>
<td>1,250</td>
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<tr>
<td>Baptist Mission</td>
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Total: £69,304

Do these amounts show the measure of China's need? or do they indicate the limit of the Church's capacity to give?

Let us look at them a little more closely, and once again let it be distinctly understood that we disclaim most sincerely any disposition to uncharitable criticism. We would, if we knew how, bring every Christian in England face to face with China's deep spiritual need, and with unequivocal plainness, but in a spirit of charity and love, show them what is being done for China by the Church at large.

We know well the self-denying spirit of many, both rich and poor, who esteem it a privilege to give as they are able. The entire income of the China Inland Mission being made up of voluntary offerings we have from time to time most touching proof of the self-sacrificing efforts of many whose sympathy has been called forth by the knowledge of China's need.

Last month a contributor wrote, saying that he felt constrained again to send help for sending out more missionaries, and adding, "You know how glad I am to be the privileged channel." He enclosed a cheque for £200. This with what he had sent the month before made £594. And only this morning a letter came, saying, "A friend of very limited means remits you £1, the tenth part of his half-yearly income." No name is given, but the amount is sent through another friend. And sums much smaller, down to a few postage stamps, are continually being received with words of such real and deep sympathy that it is evident the givers would most gladly send more if they could.

There is not a missionary society whose donation lists do not represent similar devotedness. With this in mind, a few words on the total amounts contributed through the missionary societies for China may not be in vain.

It appears from the figures we have quoted that the amount expended yearly by—

The Church Missionary Societies, in China, is about £15,000. If this sum were divided among the professed members of the Church of England, we do not know what it would amount to for each, but if divided among the beneficiaries, of which it appears there are 13,357, it would be much less than 3s. from each congregation. Will not many friends of missions who are members of the Church of England be startled with these figures?
The London Missionary Society expends, it appears, £16,535 yearly in China. This Society had the honour of being first in the field: it sent out those noble men, Morrison, Milne, and Medhurst; and its missionaries ever since have held a distinguished place in China. Do the friends of this Society realize the fact that the total amount of their expenditure for the spread of the Gospel among a third part of the world's population is less than one-third the money expended at home in the erection of a single chapel?

The Wesleyan Missionary Society reports £6,238 expended in China.

Mr. Smithies has suggested that a box should be put on the tea-table and a penny put in for missions in China whenever we have tea. Will Mr. Smithies believe that if every Wesleyan Church member put one half-penny into the box once a month, it would come to more money than our Wesleyan friends are now giving for the conversion of China!

The Baptists' Missionary Society reports an expenditure in China of £491. Taking the number of members, as reported in the "Baptist Year-Book," we find that one halfpenny a year from each member put into the missionary box for China would raise a larger sum than they now give for missionary work in China!

These calculations are startling, and almost incredible. We know that we may be reminded that we are speaking of only one part of the great mission field. We know that; but we are speaking of the largest heathen country in the world, of the most important heathen country in the world, containing about a third of the population of the world; and this is what the principal sections of the Christian Church in this land are doing to bless and save these countless multitudes, who, without the knowledge of salvation, are passing into eternity at the rate of a million a month, or 33,000 every day. "What an agonizing thought! Souls of men endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrustd to us for diffusion! Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of everlasting joy, to shine as the brightness of the firmament, and as the stars for ever and ever!" In view of what the Church is doing, whether regard be to the throne of God on behalf of those now neglected, or to the throne of God on behalf of those now neglected, or to the throne of God on behalf of those now neglected, we need to ask ourselves, "What am I doing? Am I doing all, absolutely all I can?"

But we must not close without a word of encouragement. We have gladly noticed the resolve of the Baptist Missionary Society to send out more men. Other societies are also desiring to increase the number of their workers. Our Presbyterian friends have honourably distinguished themselves, and in the devotion of a Burns, a Sandiman, a Carstairs Douglas, all sections of the Church have rejoiced. The Church Mission, the London Mission, and all the other missions in China have had cause for encouragement to go forward. The labourers of the China Inland Mission, representing not merely the Church, but connected with all, have been greatly blessed, and during the year twenty-three new missionaries have been added to the band of workers, and others, besides the four with us to-night, are about to follow.

We note these and other indications of increasing interest in China with deep thankfulness; but the Church is generally has not yet risen to the faintest conception of its duty and privilege in relation to the people of that land. Notwithstanding all that has been done, making the fullest and most generous allowance possible, we reiterate Mr. Spurgeon's statement, that the Christian Church in China has not yet begun to think of China in a thoroughly earnest spirit. The wail of the dying millions has not been heard.

The native Christians send over the message, "Come over and help us." A hundred and twenty missionaries assembled in conference, and representing the whole body of Protestant missionaries in China, called earnestly upon the whole Church of God for more labourers. They appeal to young men to go, reminding them that the fields are white unto the harvest, and that everything is inviting them to noble service. They appeal to fathers and mothers not to hinder, but to encourage their sons and daughters to enter upon mission work, and to rejoice if God inclines them to do so. They appeal to pastors of churches and heads of colleges. They say, "We do not know what to do for lack of men. The country opens; the work grows. Think of one man to hold his own against the surging tide of heathenism! We are ready to be overwhelmed by the vastness of the work. Many among us are tempted to undertake too many duties—hence the broken health and early death of not a few of our best men. We beseech you, therefore, to place this matter before the minds and consciences of your students to be reminded that they are under the most solemn obligations to give to the claims of China their earnest, unbiased and prayerful consideration. They ask, and we repeat, THEIR EARNEST AND SOLEMN QUESTIONS,

"When will young men press into the mission-field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or rather, when will they count it no self-denial, but the highest joy and privilege to give with the utmost liberality for the spread of the Gospel among the heathen?"

Will not all this be done when the wail which Mr. Kilner, Secretary of the Wesleyan Missionary Society called "the unheard wail, the unheeded wail, the un­sered for wail of millions of our fellow-creatures who have been un­reachd by the Gospel" is heard by the Christian Church at home? Then what prayer will ascend to the throne of God on behalf of those now neglected multitudes! Then how eagerly will the Church's choicest young men press into the mission-field, and how gladly will those who cannot go sustain and care for those who do go! It will not be then that the gifts for Christ's cause in China will be so small in comparison with the provision made for personal expenditure, for home adornments, for costly places of worship at home, and for the accumulation of property. But that time has not come yet; and while in heathen darkness, unenlightened, unsaved, about twelve millions pass into eternity every year, we need to ask ourselves and each other, "How long shall this fearful ruin of souls continue?" And to repeat Mr. Spurgeon's solemn and impressive question, "WHEN WILL THE WAIL OF THE DYING MILLIONS BE HEARD?"
CHINA'S MILLIONS.

General Conference on Foreign Missions.

[In our December number we gave the Addresses on Wednesday Evening. We now complete our report with those given on the Thursday morning, as far as our space will allow.]

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CHINA MISSIONS.

(A Paper read by the Editor.)

I wish to lay before you, as fully as I can in the time allotted to me, some thoughts on the progress and success of Protestant Missions in China, and on the pressing need for further extension and development. My object is not to give details to create interest in China Missions, but rather facts of the deepest moment, which will, I trust, be carefully pondered by those who take an interest in this work, and which may be used also to influence others.

Much has indeed been done for China, but how little in comparison with its need and claims, one instance will show.

In October 1853, twenty-five years ago, I was nearing the Cape of Good Hope on my way to China, designated by the society that sent me, for Nankin, to work if possible among the Tai-ping rebels who then held that city. Twenty-five years have since passed, and it is but two weeks ago that I received a letter from my dear wife, written in that same city—a city containing more inhabitants than the whole island of Jamaica—and what is the staff of Protestant missionaries to be found in that city of Nankin? Two sisters in Christ, one from Aberdeen and one from London! They are connected with the China Inland Mission, and have been left for some time to toil alone (except native help) among the more than half-million of its inhabitants! China's needs are indeed very, very great, and very, very real; and its friends, while they rejoice and give thanks at the increase already vouchsafed, do so with hearts burdened still for the hundreds of millions yet unreached, unsought, unsaved.

Before asking you to look at China in detail, I will premise that the statistics I give are largely drawn from the invaluable "Records of General Missionary Conference at Shanghai," a work which should be in the hands of every friend of China Missions. The notes of population are principally taken from the table published in his dictionary by Dr. Wells Williams, late Chargé d'Affaires of the United States of America at Pekin, somewhat reduced in one or two instances on account of the recent calamities in China. They probably need further reduction, but in the meantime are accepted as the best procurable. I will only add further, that in mentioning the capitals of counties in each province still unoccupied, I am not unmindful that within the limits of the counties which some of them govern there are town or village out-stations. The total number of such out-stations in each province I have mentioned, but I have no means of ascertaining the number of counties in which
they lie; the absence of this information however is not of much moment, as in any case village out-stations exercise rather a local than a general or wide-spread influence. Let us now proceed.

EASTERN AND CENTRAL CHINA.

KWANG-TUNG.

China Proper has 18 provinces, and Christian Missions were first given an interest of rather more than one in the year 1808, when the devoted Dr. Morrison reached Canton, sent out by the London Missionary Society, a society to which belongs the honour of being the pioneers of Protestant Missions in China, as in many other parts of the world. It was ten years later, in 1818, that the first version of the Bible was completed by Morrison and Milne. All the work was quite of a preparatory nature until after the first opium war, when in 1842 China was more fully open to the Gospel. This province, however, continued very much closed till after the taking of Canton by the allies in the second war, some fifteen years later.

At the present time, there are in the province fifty European and American Missionaries labouring for Christ, located as follows: At Canton 28, at Swatow 9, and at 6 inland stations 15; besides these there are 12 missionaries stationed at Hong-kong, an island at the mouth of the Canton river, ceded to the British after the first opium war. Including Hong-kong, there are therefore 62 missionaries in all, and the wives of some of them also labour in the Gospel.

These missionaries, assisted by 146 native helpers, occupy 9 stations and superintend work in 82* out-stations. Among these there are more than one out-station and two native helpers to each missionary. Thirty-five churches have been organised, connected with which there are 3,190 communicants. Seventy-seven schools are now carried on, containing 2,113 day or boarding scholars. All this speaks of progress, encouraging in the highest degree, especially when we remember the peculiar difficulties of work in this part of China, for KWANG-TUNG has had its martyrs for the faith, and the perseverance of both missionaries and converts has been tried to the utmost. But though so much has been accomplished here, let us not mistake and suppose that all has been done that is needed. The province is more than one-third larger in area than England and Wales, and 38 counties of which there are organised churches, consisting of 5,247 converts. They have also 1,196 schools and 2,131 scholars. These stations extend from Amoy southwards and westwards for forty or more miles, and northward of it some 70 miles. And from Fuh-chau they spread out northward and southward about 70 or 80 miles, westwards 140 miles, and to the north-west 160 miles.

Is there not cause for great rejoicing here? And yet even in this province much remains to be done. The friends of our honoured American missionaries in FUKIEN, of the Church, London, and Presbyterian Missions at Amoy and Fuh-chau, and of the Presbyterian Missions in Formosa, should strengthen their hands by doubling their number. The area of FUKIEN is not one-tenth less than that of England and Wales, and 38 missionaries are all that have been provided. The population still unconverted exceeds 14 millions, and the proportion of converts to the population is less than 1 in 2,800. A larger proportion of the prefectural cities has been occupied in this province than in any other. Out of 12 fu cities 10 have been occupied; but of the 65 hien or counties (which average an area of upwards of 820 square miles, and therefore each larger than Leicestershire) the capitals of more than half are still without any mission-station. CHEH-KIANG.

Proceeding northwards we come to the province of CHEH-KIANG, in which the missions were first commenced in 1842 in Ningpo, and since 1844, have been steadily prosecuted. In 1865 or 1866 Hang-chau and Shao-hing were permanently occupied as mission stations. Both had been resided in before the rebellion, but had to be left after a very short stay owing to that trouble. Three other prefectural cities have been opened by missionaries of our own Mission, and two district or county cities also (one of which is temporarily made an out-station.) In these 7 cities reside 45 missionaries, connected with 6 different societies, as follows:—at Ningpo 18 missionaries, at Hang-chau 12, at Shao-hing 7, other inland stations 8. They superintend 150 native agents, and 54 out-stations, in which are 56 organised churches. There are also 1,756 communicants; and 67 schools, and 1,026 scholars. Here again there is much cause for encouragement, though the measure of success is not equal to that in FUKIEN.

But there is more need for continued and greatly increased exertion. Though the smallest province in

* The maps appended to the Shanghai Conference Records appear to show 84 stations and out-stations. The numbers given in the text are taken from the tables (supplemented in the case of Swatow by the additional information given in the Missionary Recorder for March—April, 1879), but are evidently incomplete, several returns being wanting.
China, CHEH-KIANG is more than two-thirds of the area of England and Wales; and its population, much reduced since the rebellion, is still thought to be 26[J millions. The communicant population is about 1 in 15,000 souls. Of 11 prefectural or fu cities there are 3 yet unoccupied; and of 76 hien or counties, each averaging 300 square miles, or larger than Bedfordshire, the capital cities of 47 or 48 are still unoccupied. Here also there is much land yet to be possessed.

KIANG-SU.

North of CHEH-KIANG lies the province of KIANG-SU, of which Shanghai is the principal free port, Chinkiang being subordinate to it; and Nankin and Su-chau are the principal cities. Missionary work was commenced at Shanghai, then the most northerly of the five free ports, in 1843. Now, Shanghai, Su-chau, and Chinkiang may be considered the chief missionary centres; Nankin and Yang-chau being also occupied by missionaries. In these five stations reside 37 missionaries, and they are assisted by 64 native helpers, and superintend 28 out-stations. There are 19 organised churches, 780 communicants, 74 schools, and 1,176 scholars in the province. Much toil has been expended in Shanghai for many years, but it has proved hard soil, and many have been the opposing influences; the other stations are all comparatively recent.

Reference to the map will show that west and north of the Great Lake (Tai-hu) the soil is all but unbroken. The area of the province is nearly four-fifths that of England and Wales, and its population is about 34 millions. But what are 37 missionaries among so many! The proportion of converts to the general population is remarkably good considering the shortness of the time since the work commenced. All the Protestant missions are in the province; and they are assisted by 64 native helpers, and have charge of 36 out-stations. There are 23 organised churches, and 1,217 converts; 47 schools, and 756 scholars.

The area of this province is about 600 sq. miles greater than that of England and Wales; and the population, 28 millions, exceeds by one fourth that of England and Wales therefore the proportion of missionaries is less than one to an average English county. Five only of the seventeen prefectural cities are occupied, and 11 of the 124 counties (averaging 400 sq. miles each in area, and therefore each more extensive than Huntingdonshire), the capital cities of more than 130 are still unoccupied. Here is here only about one convert to 23,000 people.

HU-PH'I.

Leaving the sea coast, let us now look inland, and first take the central province of HU-PH'I. Work was commenced here in the year 1861, and is now carried on in two free ports, Hankow and I-chang. Immediately adjoining Hankow, and only separated from it by the rivers Han and Yang-tse are the cities of Hanyang and Wu-chang, which have also been occupied. Two other inland stations have been opened, making 5 in all; in which 21 missionaries reside, superintending 6 out-stations. There are 13 native helpers employed, and 7 churches have been organised, containing 627 native communicants. There are also 11 schools in the province and 245 scholars.

The area and population of this province are one-fifth greater than that of England and Wales. The proportion of missionaries therefore to the area and population is that of one minister to three English counties. Only two of 11 prefectural cities are occupied. The hien or counties in this province average 1,050 sq. miles in extent, and are each larger than the large county of Durham. They are 67 in number, and 00 of them are still unoccupied. In this province there is only one convert to 43,000 people.

GAN-HU-WU.

Christian missions were commenced in this province in 1868. Now, there are four missionaries labouring there, assisted by 17 native helpers. They have six out-stations, and the fruits of preparatory labours are just beginning to show themselves. 14 converts having been baptised. But the area of this province is four-fifths of that of England and Wales. From war, pestilence, and famine, its population has been much reduced, and is difficult to compute; but taking 31 millions, as in the Census of 1812, we reckon half that number, the proportion of Christians to the heathen is only one to half a million! Of 13 prefectural cities, 8 remain untouched. The hien or counties average each about 400 sq. miles, or more than the area of Nottinghamshire. They number 54, but the capitals of 48 are still unoccupied by the ambassadors of the Lord Jesus Christ! Pray for poor GAN-HU-WU.

KIANG-SI.

South of the Yang-tse-kiang, between HU-PH'I and GAN-HU-WU, but extending farther southward than either, lies the province of KIANG-SI. About the year...
1868 missionary work was begun in Kiu-kiang in this province; now there are 8 missionaries, and 7 or 8 native helpers working there, and in four out-stations. There are 39 communicants, 5 schools, and 162 scholars, and this is all we can show in this large province, more than one fifth larger in area than England and Wales, and containing a population exceeding that of England and Wales by more than a million souls. Kiang-si has 14 prefectural cities; 13 of them are untouched by the Gospel; it has 78 hien or counties (averaging more than 920 square miles each, and thus each larger than Herefordshire); in 74 of the 78 the Gospel is still unproclaimed. The proportion of converts to the heathen is not one to 500,000! Has the Christian Church done her duty to the perishing multitudes of Kiang-si?

**Summary.**

Let me now briefly summarise some facts shown by the foregoing hasty review. They must encourage, and more than encourage—rejoice the most desponding observer; but they must also solemnise every heart, loyal to the Master, that believes God's word that whosoever sins, though without law, shall also perish without law.

According to the previously mentioned estimates of population the proportion of converts to the population is:

<table>
<thead>
<tr>
<th>Province</th>
<th>Converts</th>
<th>Heathens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fuh-Kien</td>
<td>5,247</td>
<td>2,800</td>
</tr>
<tr>
<td>Kwang-Tung</td>
<td>3,190</td>
<td>6,000</td>
</tr>
<tr>
<td>Cheh-Kiang</td>
<td>1,755</td>
<td>15,000</td>
</tr>
<tr>
<td>Chih-Li</td>
<td>1,217</td>
<td>23,000</td>
</tr>
<tr>
<td>Shan-Tung</td>
<td>734</td>
<td>39,000</td>
</tr>
<tr>
<td>Kiang-Su</td>
<td>780</td>
<td>43,000</td>
</tr>
<tr>
<td>Hu-Peh</td>
<td>627</td>
<td>43,000</td>
</tr>
<tr>
<td>Gan-Hwuy</td>
<td>34</td>
<td>500,000</td>
</tr>
<tr>
<td>Kiang-Si</td>
<td>39</td>
<td>590,000</td>
</tr>
<tr>
<td>Nine Provinces</td>
<td>13,624</td>
<td></td>
</tr>
</tbody>
</table>

The total number of native Christians in the nine provinces is therefore 13,624. The number outside the fold in these provinces is more than 215 millions; and should it be proved that the estimate of population requires to be further reduced—even to the extent of one-fifth—there would still remain more than 170 millions of unevangelised and unsaved souls in these 9 provinces of the Empire.

**Western China.**

I have now spoken of only nine of the provinces of China Proper: four years ago the other nine, larger in area though much less populous, all more or less occupied by Rome, were all unoccupied by Protestant missionaries.

At that time I returned to England with a spinal injury; and confined to my couch for months was unable personally to plead their cause; I therefore wrote to 6 religious periodicals, asking prayer that 18 men might be raised up to commence itinerant work, two and two, in these nine western provinces. Some said, where are the men to come from? Some said the way is not open; but many prayed, many in England, in Scotland and in Ireland, and the answer came. The men came forward and went out. They acquired a measure of fluency in the language, and some of our older missionaries joined them to take the lead in the more difficult missions. Then, when they were ready—not before—God gave the Che-foo convention, which required the authorities of every province and city in China to recognise the right of foreigners to travel throughout the Empire. At this juncture our missionaries went forth and visited every one of the nine provinces. They visited Eastern Thibet or Thibetan Szechuen. They sold and circulated thousands of portions of the Scriptures and tracts, the grants of the British and Foreign Bible Society, of the National Bible Society of Scotland, of the Religious Tract Societies of Great Britain and America. More than this, they opened permanent stations in Bhamo (upper Burmah), and in Kwei-chau, Si-chuen and Shan-si, three of the nine provinces. Five or six of our missionaries, two missionaries' wives and two single
sisters are now labouring in these provinces, and six or eight others are either on their way to join them, or have already done so. And we look forward to the time when each of the remaining six provinces will not only as now be itinerated in, but also residentially occupied.

Prayer is being answered that other missions likewise might be led to commence labour in these provinces. Our missionaries residing in Chung-k'ing, Si-chuen, have been cheered by hearing that the London Missionary Society contemplates sending agents there. Mr. Richards, of the Baptist Missionary Society, has accomplished untold good in Tai-yuen Fu, Shan-si, through Famine Relief, and proposes permanently remaining there. Mr. Hill, of the Wesleyan Missionary Society, and Mr. McIlvaine, of the American Presbyterian Mission, though not proposing to remain in the province, have also done good service in the same way. And Mr. Whiting of the American Presbyterian Mission went to do so, and laid down his life in that cause.

These facts show that China is opening as fast as missionaries are occupying it, and that there is every reason to believe that were men forthcoming from all the leading Societies they might find ample opportunity for work in these hitherto unevangelised and spiritually-destitute regions. It will be a happy result if this Conference should stimulate to further effort in this direction. May God graciously grant it.

The Increased Facilities for Itineration in China.

An address by the Rev. J. McCarthy, of Chung-k'ing, Si-chuen.

We cannot listen to the story of the wonderful blessing vouchsafed on various mission centres in China, without having our hearts deeply moved in thankfulness to Almighty God. He has done a great and blessed work, for which we praise Him—a work which must encourage all His servants to go forward, doing with all their might whatever He may put into their hearts and hands to perform.

The toils and labours of many who desired earnestly to see the days that we see, are now bringing forth an abundant harvest. And we are the more established in the belief that labour in the Lord is not in vain.

But our feelings of thankfulness will be intensified if, for a few moments, we contemplate the present possibilities for evangelistic work in the interior of the country. Days there were, still in the remembrance of some on this platform, when a journey of a few days from a free port to preach the blessed Gospel, was a consummation devoutly to be desired, but quite unattainable—a time, when if such efforts were made, seizure by the authorities and handing over to our officials was the inevitable result. How altered is all this now! Almost without let or hindrance, missionaries may travel—missionaries are now travelling; and preaching the Gospel of God's grace, through many of these vast districts in Western and Northern China where, not many years ago, the only foreigners known to the people were Romish priests.

The murder of the much and justly-lamented Margary, sad and terrible as it was in all its particulars, has, through the Chefoo Convention, which resulted from it, been marvellously overruled of God for the removal of barriers to the extension of such work. Having to deal with people who are not unnaturally suspicious of our motives, it is of the utmost importance that we should have free and frequent intercourse with them, giving them every opportunity of knowing our views and practices, before we can always safely make an attempt to secure a residence in their midst.

The Chinese officials, under considerable pressure no doubt, have really carried out their part of the stipulations of the Convention, and have published the treaty rights of foreigners to travel everywhere throughout the Empire. The result is that missionaries, coming to the people in a conciliatory spirit, respecting their prejudices and loving their souls, have the opportunity of frequently visiting districts, cities and towns, preaching to them the Gospel of peace, and forming acquaintances and friendships, which will, in the future, lead to localized work. For not until our professed aims and objects can be somewhat tested by experience will they be prepared to give us credit for disinterestedness in our efforts for their good.

In addition, the residence of Romish priests in the interior exercising a protectorate over their converts, and claiming all the rank and titles of officers of the Empire itself, has tended to cause officials to be cautious in permitting others to come in who may, for aught they know to the contrary, assume the same position. Hence the value of previous itinerant work, giving them opportunities for finding out our real motives. But in addition to these prospective advantages, can we fail to bless God that we can now, as never before, bring the great saviour of God for man's salvation directly to bear upon the millions of people in the Chinese Empire?

And if the so-called accidental hearing of the Gospel by countrymen in chapels in treaty ports, has been so often blessed to their salvation, need we doubt the value of bringing that same Gospel to their own doors. The conversation by the well-side, near the city of Samaria, was quite as fruitful in results as the more stated preaching in the synagogue of Capernaum. And making all allowance for differences of circumstances, we may safely expect that He, who could find time amidst the multiplicity of His other engagements, for the patient teaching of one soul, will not fail to look with approval, and will add His blessing to the wayside conversation, the friendly intercourse at the inn, or the communication on the road with fellow travellers, of those, who anywhere and everywhere are instant in preaching the Word.

The prospect, then, of possible present results, as well as fuller though more distant advantages resulting from the increased freedom of communication with the people of the interior, must be a legitimate subject for praise and thanksgiving. The only fear is, that full advantage may not be taken of the manifestly open door which now presents itself to the Church of Christ. The
possibility of such work is no longer a question. China has been within the last few years traversed in almost every part. Throughout many of the districts in its extreme western and north-western quarters even, some thirty thousand miles of itinerant labours have been accomplished by men of our own Mission.

The missionaries engaged in this work all testify to a great willingness on the part of the people to hear, and to receive books and tracts, and one of our brethren as well as myself, has, through the goodness of God in answer to the prayers of His people, been enabled thus to travel, preaching the gospel, right through into Burma, so that even the people concerned in the murder of poor Margary, have heard of the Saviour of sinners.

Now dear friends, what I want to press upon you is this—we have the facts before us—the people in the interior of China are prepared to hear the Gospel. The former difficulties are to an extent removed. How are we going to fill up these places? Missionaries from China will understand the advantages which now present themselves, when I tell them that during a journey of three thousand miles in China I was not asked once to present my passport to a magistrate. I had not once to apply to a magistrate for aid of any kind; and yet in every city and town and village through which I passed I was enabled to preach the Gospel to great numbers of people. I did not count them, I did not want to count them. I was enabled to leave books and tracts, not a great many of course, for I could not take sufficient for indiscriminate distribution, but I left a few in each place, and I had opportunities of speaking to many people.

In conclusion. God has opened the door; God has commanded us to go forth; God expects us to obey Him. What we ought to be concerned about is this. How are we going to obey that command? We heard last night appeals for those who are the ablest and best in the Church of Christ. Oh that God would lead not only some of our students from Oxford and Cambridge, as well as our other colleges, but also some of the professors to go out and show others how to work in China. I do not myself believe in sending recruits to the front. It is better to say ‘come’ than ‘go.’ But oh, dear friends, what are we going to do? If the veterans will not go forth, what then? Is the work to be left undone?

Again, Christian societies can only do what their supporters determine they shall do. Are you blaming your missionary societies or your treasurers of societies, because they do not send forth men when you do not give the means, or when men are not forthcoming? Surely not. It is not the officers of the missionary societies, but the Church of Christ that is responsible for the supply of both the men and the means; we must look to the God of missions, that He will pour out upon His people a true Christian spirit—for a missionary spirit is the true spirit of Christ. I say that we must cry to God that He will pour out upon us a true Christian spirit, so that we shall be compelled to go forward until every creature in the Chinese empire, and throughout God’s earth, has heard the blessed Gospel.

CAPTAIN THE HON. R. MORETON: We are on China. May I say one thing referring to what dear Mr. McCarthy just said. There was a very interesting meeting here a short time ago, in connection with the China Inland Mission, at which there were two ladies—sisters—who had long had China laid upon their hearts. They had first subscribed and collected for some years, beginning with supporting one native teacher; then they took up a second teacher; then a third; and last year a fourth. This year they gave themselves to the work, and they started the other day.

(The remaining addresses we hold over till next month, from lack of space.)

WOMEN PICKING TEA IN SOUTHERN CHINA.
HABITS AND CUSTOMS OF THE CHINESE.  
By Mr. Pearse, of Gan-k'ing, the capital of the Gan-huiy Province.

Any one living in an Eastern country is continually meeting with illustrations of the customs which obtained in Bible lands; consequently many of the Scripture scenes have become much more real to me, and the characters more like living men and women, since I have been in China than they were before. It is interesting to notice the many points of resemblance in the customs of China and of those countries where most of the scenes of the Bible were enacted. For instance, frequent reference is made in Scripture to the city walls and gates.

Chinese cities are similar in this respect to those mentioned in the Bible, being for the most part enclosed by strongly built stone walls, and guarded by having gates, which are open in the daytime, and shut at night. Speaking on this subject we are reminded at once of Lo, sitting in the gate of it in the cool of the evening, and receiving his angelic visitors as they entered the city. Of Boaz assembling the ten elders to arrange the matter of redeeming Eshimelech’s inheritance. Of Absalom also sitting in the gate,” to steal away the hearts of the people with honeyed words and smooth speeches; and of David in the same place, seeking to reassure the people after the rebellion was quelled. In most of the cities in China there is an inner and an outer gate, and the large open space between the two is I presume what is meant by the expression “in the gate.” Here in warm weather you will see a number of men sitting and conversing together. Passing this group of idlers one is reminded of the words in the 69th Psalm, referring between the two is I presume what is meant by the expression “in the gate.”

THE TOWER.

Above: his open space, and between the two gates, is a sort of tower, occupied by the gate-keeper. In a similar tower David anxiously watched for the coming of the messenger who was to bring tidings of the battle and of the fate of Absalom.

PROTECTION FROM DANGER.

But of course the main object of the walls and gates is to keep out enemies, and in a country like China, where rebellions and civil wars are not infrequent, these are quite necessary, and more reliance is often placed in the strength of the walls than in the skill and courage of the defenders of the city.

We find that Nehemiah ordered the gates of Jerusalem to be closed and carefully guarded, except when the sun was high, and the approach of an enemy easily discernible. In the same way, when in the summer of 1876 the people of this city were in a state of great excitement, anticipating an attack from some imaginary foe, the gates were closed unusually early, and a strict guard kept; the name and business of all strangers was demanded before they were allowed to enter the city. I myself had to give my name when entering by a gate through which I had to give my name when entering by a gate through which I did not often pass, and so was not well known. In contrast to this state of insecurity and alarm, one prominent feature in the description of the new Jerusalem is that the gates of it “shall be open continually; they shall not be shut day nor night,” which of course conveys the idea of security from all attack from enemies without; according to the promise, “Violence shall no more be heard in thy land, wasting war destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise.”

Houses on the Walls.

Rahab the harlot’s house, we are told, was on the city wall at Jericho. In this city there is a house built on the wall (which I never pass without thinking of Rahab and her reception of the spies, and of that one house standing solitary amidst the wreck of the city). We call it Rahab’s house. One day I was interested in watching one of the inmates let down a basket suspended by a long cord, and draw up a stray chicken which a little lad had captured and placed securely in the said basket. I at once imagined the Apostle Paul being let down the wall in a basket at night, and thus making his escape from Damascus when his enemies were seeking his life.

THE STRAIT GATE.

“Enter ye in at the strait gate,” said our Lord in his sermon on the Mount. These words, too, are more intelligent to dwellers in the East. In the city of Chin-Kiang there is a “strait gate,” reached by a road so narrow that, should you meet a coolie carrying a load, you might have some difficulty in passing without a collision. The crowds of people who pass in at the principal gate, and the few stragglers who traverse this narrow way, form a striking illustration of the words of the Lord Jesus, “Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; but strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

As surely as when the sun rises over the city the gates are thrown back, and ingress and egress are freely granted to all, so surely when the Sun of Righteousness shall shine in full glory upon this land, shall the ignorance, prejudice, and pride, which now keep so many from receiving the truth, give way before Him, as darkness is dispelled by the rising sun. Christ will then be welcomed to the hearts and homes of the people of this land; and already we have the first gleam of His coming, and the glory of the rising sun tips the summits of the hills.

LETTER FROM MR. JOSHUA J. TURNER.

Oct. 3rd, 1878. T'ai-yiien Fu.—There has been a long break in our correspondence, but you know before this that it has been illness that has prevented my writing. Mr. Richards left here on the 3rd of September, and the next few days were very busy ones with me, for there was some dozen or more villagers waiting for relief, besides orphans and aged people in several village-centres to be distributed to their monthly one thousand cash (about 45s.). I worked on very well (I mean the work went on smoothly) for several days; after that my stomach was not quite right. (For some time before, since returning from Ping-yang Fu, I had had symptoms of dysentery, but they passed away.) We did not get anything to eat there; and coming back we were drenched to the skin by a heavy rain. We could not well avoid it, for we were wet before we came to any distance quickly, the roads were so bad that we were obliged to creep along. As soon as we reached home we had to lie down quickly, the roads were so bad that we were obliged to creep along. As soon as we reached home we had some difficulty in passing without a collision. The crowds of people who pass in at the principal gate, and the few stragglers who traverse this narrow way, form a striking illustration of the words of the Lord Jesus, “Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; but strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”

As surely as when the sun rises over the city the gates are thrown back, and ingress and egress are freely granted to all, so surely when the Sun of Righteousness shall shine in full glory upon this land, shall the ignorance, prejudice, and pride, which now keep so many from receiving the truth, give way before Him, as darkness is dispelled by the rising sun. Christ will then be welcomed to the hearts and homes of the people of this land; and already we have the first gleam of His coming, and the glory of the rising sun tips the summits of the hills.

* Can our readers realize this state of things? All this dependent on one man, and he sick and alone!
The fourth, Liu Teh-piao, is a carpenter, and a member of the army reserve force. He first heard the Gospel last winter, while receiving medical treatment here; and was so impressed by what he heard that, when in camp outside the city, he began preaching to some of his comrades, and induced some of them to come into the chapel and hear for themselves. One of these, Dzung Ko-sin, was converted and baptised last July.

The fifth is an old woman. I shall probably have to report her departure from this (to her) "vale of tears" before the close of this year.

The sixth, Ts'uen Ch'ao, is the husband of one of the women baptised in July. His conversion was brought about in a very peculiar manner. His wife has for several years been afflicted with a very loathsome disease ("lupus"), which baffled the skill of all the native doctors; so he was advised to apply to some Buddhist priests, who were renowned for their skill in treating such diseases. These gentlemen, of course, fleece him of all the money he possessed; and then, to excuse their failure, they pretended to have discovered that when she was in the world before, she was very unkind to her husband, whose spirit had now satisfied its thirst for revenge by biting her on the cheek, thus causing an incurable disease. This explanation satisfied Mr. Ts'uen, but not his wife. She accordingly came here for aid, and in a few weeks was so far recovered as to consent since her husband, whose spirit had now satisfied its thirst for revenge by biting her on the cheek, thus causing an incurable disease. This explanation satisfied Mr. Ts'uen, but not his wife. She accordingly came here for aid, and in a few weeks was so far recovered as to consent to receive some of the inquirers from Lan-k'i.

Ten more precious souls saved! This makes the number suitable man to send among them as teacher. The only thing we do is to visit them frequently.

I purpose spending next Sunday with them, and on my return broker Henry Taylor will start for Kin-hwa, when he will probably baptise some of the inquirers from Lan-k'i. I have engaged two of our converts, Mo Tong-ling and Bi Jing-nyih, to work for the British and Foreign Bible Society, in South Kiang-pei. The Society will pay their wages and other expenses, but they will be under my supervision.

I need not ask you to pray for us, for I know you do so, but I will ask you to pray specially for our Kiang-pei converts and to ask other brethren to pray for them also.

From Mr. Douthwaite to his father-in-law.

Sept. 23rd.—Now for the news, glorious news this time. Ten more precious souls saved! This makes the number.
of converts baptised since last September thirty-seven. That may not sound much to you, but to us it is no small gratification to see our efforts thus owned by God, while many of our brethren have had to labour on year after year with little or no encouragement. Perhaps it is because God knows the littleness of our faith and the danger of our becoming faint-hearted and weary; so He has given us the privilege of doing a little reaping by way of encouragement. Anyway to Him alone be the glory, for it is His doing from first to last.

Lan-k'ii has been a hard city to preach in hitherto, but at last, after eight years' sowing, there is some probability of our reaping a few souls this year.

In Kin-hwa, too, there are signs of blessing, for which we are very thankful.

I am very grateful to you and all who have contributed to the stock of drugs, which I hope to receive in a few weeks, for God is making the medical work a means of great blessing.

The Work in T'ai-chau.

BAPTISM OF EIGHT CONVERTS.

From the Diary of Mr. Whiller.

September 15th, 1878.—Left Fung-hwa for T'ai-chau at 7.30 a.m. Reached our station at Si-tien at 4 o'clock, stopped there for the night, and started next morning at 7.30.

Our path lies through scenery for the most part magnificent; over high mountain passes—some of them very high indeed—across large mountain streams, and through fields of waving com, ripe already to harvest. As we pass along, one is led to ask the question, What about the poor creatures that cultivate the soil and reap the ripened, never rise to the great Creator, who gives us rain and blessing?

In another half-hour we were welcomed by Brother Rud-lyn, who and Misses Mitchell, Snow, and Muller sailed, arrived at Hong-kong on December 6th, and was due in Shang-hai on December 14th. The Cyphrenes, in which Mr. and Mrs. Stott, and Misses September 14th.—Came in sight of T'ai-chau about 1 p.m. In another half-hour we were welcomed by Broder Rud-lyn and the native Christians, who seemed glad that another had come to the help of the Lord against the mighty.

September 21st.—I have now been here a week, during which I hope I have made a little progress in the dialect, which I find differs considerably from the Ningpo dialect.

September 22nd, Lord's Day.—Services interesting, though I could not understand much that was said. The work here, as far as I am able to judge of it, seems encouraging. At 9 a.m. a number of women gathered together at a Bible reading, conducted by Lin S-neo (the Bible-women). At 10 o'clock about thirty persons were present at a service conducted by Mr. Rudlyn. Pastor Liu preached in the afternoon, after which six candidates for baptism were examined (one of them being the night watchman mentioned in the June number of CHINA'S MILLIONS). Another of these was a lad of fourteen. They are due at Hong-kong and Shang-hai about the last week of December, 1878.

Mr. C. H. Judd mentions some interesting evidences of blessing on the pioneering journeys which have been taken into different provinces, and the opening of a school in Wu-chang. We hope to refer to his letter again.

Mr. George King, en route for Kan-suh, sends his diary as far as Kwei-chau Fu, in Si-ch'uen. He and Mr. Eason were well on October 4th.

Mr. Charles Budd has safely reached England. His views have undergone such change that it was deemed best to terminate his probation, and request him to return.

Mr. Markwick is so far recovered from the illness caused by his visit to the famine districts of Ho-nan and Shen-si, as to be able to leave Wu-chang for Chin-kiang.

Mr. E. Pearse writes on October 18th from Gan-k'ing, "I have just paid a short visit to Chi-chau and Ta'-fan. At the former place there are three candidates for baptism and one or two persons interested. Mr. F. Trench is working hard at the language."

Mr. Horwood, who is to accompany Mr. G. W. Clarke to Ho-nan to endeavour to relieve the sufferers from the famine, has gone on to Han-kow, escorting Mrs. Pearse, whose baby was ill and needing medical care.

Mr. George Cameron, writing on August 28th from the capital of the Y-un-nan province, gives us an interesting account of his journey through Kwan-tung, Kwei-chau, and Yun-nan. He and the native helper with him (a pupil of Bishop Burdon, of Victoria, Hong-kong) were well, and expected to leave on their return journey about September 15th. They would first proceed to the capital of Kwei-chau, 18 or 20 days' journey, and visit Mr. Broomton and his companion, and then continue their journey. The people of Yun-nan showed them nothing but kindness; and some were anxious for Mr. Cameron to tell what was seen and heard on the journey.
China's Millions.

We are giving this month the three remaining addresses on China at the General Missionary Conference.* Our readers will peruse them with interest, and we trust with profit. We draw attention to the remarks of the Rev. F. S. Turner on the importance of a holy missionary life as the best evidence of Christianity, and to the testimony of the Rev. George Smith, that the best possible men for China are not necessarily men of the finest talents, of the highest culture, and of the greatest acquirements; but that men of ordinary ability filled with the Spirit—men of faith, men of prayer—that these are mighty men for China. These testimonies we believe to be of the greatest value. The address of Mr. Slowan, also, shows that simple men may readily acquire a knowledge of the language, and be of great service to the work.

We would, however, ask the special attention of our readers to the remarks of Mr. Smith on the importance of Woman's Work in China. The facts that half the population of that vast empire consists of females who need the Gospel equally with their fathers, husbands, brothers;—that the formation of the youthful mind, the early religious and moral education of the whole rising generation, and the strongest and most constantly operating influence that is brought to bear upon the male part of the population through life, is in the hands of the women; and that these women can only be effectively reached and instructed by their own sex;—these facts show most unmistakably the need and importance of woman's work in China. Our own opinion on this subject is best shown by the fact that during the last year we have sent out fourteen additional lady workers to the field.

But, thank God, woman's work in China is not an untried experiment. The success of such

* We regret having no report of Dr. Legge's address. It was read without pre-announcement the day before the expected time; and our reporter was therefore not present.

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workers in the various department of schools—home visitation of the women—training, directing, and employing Bible-women—of medical work, and even of itinerant work, is well known by those who are familiar with the various records of missionary labours, and especially of American missionary labours, in China. We rejoice to be able to record in this number of CHINA'S MILLIONS details of such work by our sisters among the Chinese in several provinces, and also among European and American sailors in Shanghai. The LORD increase the number of lady workers in China tenfold!

General Conference on Foreign Missions.

THE REV. F. S. TURNER

(For eleven years a missionary of the London Missionary Society in China, now the Secretary of the Society for the Suppression of the Opium Traffic.)

Expressed his thankfulness for the meeting of the previous night (reported in our Doc. No.), and for the one to be held that afternoon in the adjoining room, for further consideration of the Opium Traffic. He continued—I will lay before you a thought that has been in my heart for years.

THE WORK A SUCCESS.

But first of all, that I may not be liable to be misunderstood, let me say that I most firmly and sincerely believe in the reality, in the substantial genuineness, and in the success of our Protestant Missions in China. I went out in 1859, and if time permitted I should rejoice to add my testimony, which would be of a similar character to that of the Rev. Dr. Legge (with whom I had the honour to be associated), and of my dear friend Mr. Hudson Taylor, and of Mr. McCarthy and others, as to the great and wonderful progress of the work of God in China since 1859.

The progress numerically has been considerable. Where we had tens of believers now we have hundreds—I may say thousands. We have gone forth since then into new regions; and whereas in 1859 one thought of the Protestant missions in China simply as dotting here and there the line of the coast, hardly anywhere penetrating a hundred miles into the interior, now, as you know, chiefly through the great blessing of God on the labours of the CHINA INLAND MISSION, the whole of the provinces of China have at least been entered and trodden by the feet of the messengers of the Gospel of Peace.

There has been spiritual progress. I do not mean to say that I look upon all our converts in China as perfect saints. Many have given us occasion for grief; but many, as I have shown, are of the power of the Gospel of Christ; and I have worked with Chinese Christians who have borne in their flesh the marks of the Lord Jesus—men with great burnt scars upon their skin, where they have endured the torture of fire in the service of the Gospel. I have trodden in the footsteps of a Chinese martyr who has laid down his life for his Lord, and I have looked upon the spot where they cast his corpse into the river.

Yes, I rejoice, Christian brethren, to bear testimony before you to the progress of the Gospel in China, and I cannot understand those who doubt the success of Christian missions. I am speaking of Christian people. I cannot enter into their state of mind. If you believe in the Gospel of the Son of God it is impossible that you can doubt the success of the work of His messengers.

THE PROGRESS SLOW.

But I have all my life been one who has looked upon both sides of the shield as far as I could, and if I have a minute or two now I want to address you on the other side of the question. I believe most firmly in the final success of the Gospel of Christ Jesus, but oh! I do see that the progress is slow—painfully slow; and I think that in conferences like this it is well, not only to give God thanks, and to rejoice in the success that has been given to us, but to inquire, why, oh why, so slow? Now there are, of course, reasons connected with the slow coming of the Kingdom of God that are inscrutable; but there are, surely, others that are ascertainable, and the one to which I particularly wish to call your attention is this—the question of Christian evidences. It is one to which my own mind has been directed for years. We cannot enter into the subject, but I would simply point out to you, that surely it becomes those who initiate missionary work, and send forth labourers in the Gospel, to take into their scheme and special consideration the subject of Christian evidences for the heathen.

I know there is in Buckingham Street, Strand, or close by, a Christian Evidence Society, of which I believe the Archbishop of York is the president—but we have to deal with sceptics in China also. Now I do not want a Christian Evidence Society for China—a special society established—but I do want that the subject should be considered and taught. You know most of our missionaries go out young men—some of them mere lads, and they have to learn a great deal in the first three years in China. I think this subject ought to be specially studied in connection with missionary work, and brought continually and prayerfully to the consideration of these young men before they go forth. Allow me to make that suggestion.

HOLINESS ESSENTIAL TO SUCCESS.

One word more. The slow progress of our work is not only connected with the paucity of missionaries. It is a fact known to every missionary that there are scores—I may say hundreds—of our hearers who turn away and do not believe, for one who believes. And I turn their attention to the question, why are some led to believe, and why do others reject the Gospel? I have found, as far as I could ascertain, that those who believe did not so much believe from logical arguments or demonstrations, but they believe, perhaps, in a very illogical way. They reason in this way—"Look how these Christians try to do good." The missionary hospitals, the schools, and the benevolent efforts of the missionaries weighed upon their hearts; and still more there was the power of Christian life and Christian love.

It is upon this point that I would express the intense feeling of my heart to this meeting. We do not merely want more missionaries, we want better missionaries. I have heard the name of one honoured missionary (I never met him) mentioned with a kind of holy bally and awe. The Chinese remembered him, though he had not been in that part of the country for years previously. They remembered him, and they spoke of him as though he was, somehow, the evidence of Christianity in himself. That man was William Burns. I never heard the Chinese speak of any other man exactly as they spoke of William Burns. I have read his life. I feel the highest honour for him. I do not agree with all his theological opinions; but oh! I say, if we want to bring the Chinese to Christ, we need to send this kind of evidence; above all, let us send forth men in whom is the spirit of Christ, of Christian life, Christian love, and Christian self-sacrifice; there are the evidences of the Gospel for China.

MR. WM. J. SLOWAN,

of the National Bible Society of Scotland,

in the course of a speech on Bible Society work made the following reference to CHINA'S MILLIONS:

In making reference to CHINA'S MILLIONS, the preceding day, and especially the enumeration of what we hope will be a typical list of the number of lady workers in China, Mr. Slowan declared that there might be Christian evidences for China. I think we could in our Bible Society annals bring Christian evidences not
only from China, but from every country into which our work has penetrated; and we feel that if Mr. Coleridge said, ' the last generation was true—' "If you want to know the truth of Christianity, try it"—we may say, if you want to be assured of the divinity of the Bible, circulate it. We have sent out six European agents to China—Dr. Williamson, known and honoured by many in this hall, with all his ability and literary skill, as well as missionary zeal; from him, down to one, who a few months before this time last year was a letter-carrier in a rural district of the north of England, from whom I received this morning a letter, saying that he has already mastered the Chinese— I was going to say thoroughly, but you will not believe that—but sufficiently to be dispatched from Chefoo to Hankow, a journey of four weeks, and then up 600 miles to the north-west, with his companion, to begin the work of circulating God's Word there.

And we have the great privilege of joining in the mission of the Church of Scotland. That mission has gone forth on a new principle, which, young as I am in the acquaintance of the secretaries of the London missionary societies, I would commend to them. They have said, "We must have preaching missionaries, we must have medical missionaries; but they have gone farther than that, and they have said, "But our mission to China will not be complete unless we have men whose special duty shall be in that mission, not so much to preach, as to circulate the Word of God." I hope the day will come when no mission in any part of the world will think itself complete without the Bible colporteur. He is a missionary. If the medical missionary is not to be a mere physician, the little colporteur is not a mere bookseller. He is a missionary in his own place, and in his own degree, as thoroughly as any missionary you can send out, and you may trust the Word that comes from him. Sometimes we have reason to regret words that come from the lips of others who occupy a higher position in our thoughts.

THE REV. GEORGE SMITH,
(of the English Presbyterian Mission to China)
said: Mr. Chairman and Christian friends: As you are aware the work in China is carried on chiefly under four departments—the work of preaching, the work of teaching, the work of healing, and the work of circulating the Scriptures. I am thankful to say that missionary work in China has chiefly been successful by the preaching of the Gospel; confirming what is stated in the Scriptures, that "it pleased God by the foolishness of preaching," not by the wisdom of teaching—"by the foolishness of preaching to save them that believe." I think this characterizes Chinese missions peculiarly as distinct from missions in India. You have heard of the preaching and its effects and the teaching and its effects, to some extent. Little has been said about medical work, although that has been exceedingly blessed in China. Now there is one department of work to which I may call your attention—

THE WORK OF WOMEN IN CHINA.

The great object that our missionary Society has in view is this—that of establishing in China a self-supporting, self-ruling, self-propagating church; and we consider as an important aid to this end what is done among the women.

I may say with regard to the women of China that they stand in a very different position from those of India. Women in India are much more respected, and have far greater influence in their families, and in society in general, than women have in India; and they are more accessible. As an evidence, too, of the natural gifts and the power of faith of the Chinese women, I may say that the mission with which I have the honour to be connected is greatly indebted for its success to the labours of the Chinese women themselves. Some of those women in regard to their faith and zeal, and patience and self-denial, might take their place by the side of the most honoured of men. And many of them, by enduring persecution, and risking their lives unto death, have won triumphs for the Gospel in villages and in towns where it would have been useless to attempt to get this disturbance allayed, he himself was opposed to foreigners going and teaching women. He argued with me on the subject. I told him that Chinese women were in the habit of going to see plays and theatres with the men, and going to the markets and the temples where men were, and in our country it was common for them to meet with men for worship: why should not they do so in China? But while justifying this system to him, I think that it is a real path of difficulty, and that the Chinese themselves who do not know the Gospel would be the first to appreciate and the most ready to acknowledge the propriety of women being sent to teach the women of China.

The Board of Missions which our chairman represents here [The American Baptist Union], has sent some noble labourers to the district where I was working—one especially, whose name will be familiar to some here—Miss Fielde; she has been there for several years, and by going into the country and teaching women, and raising up Bible-women, she has, I suppose, doubled the number of converts in that mission within the last few years, as compared with what had been gained by many years of constant labour apart from such agencies. And our own mission has a desire to follow the same example. The Presbyterians, you know, generally more slowly; we hope they move regularly, and in good phalanx, when they do go forward. They have decided to send out female agency, and one lady has already gone forth at her own expense, intending to support herself there. I hope that by this time she has already commenced this work in China to ladies; I know there are many ladies in England who do not know what to do. Here is a grand field for winning souls, compared with which there is nothing in the world to be put side by side with it. They will be welcomed there. Although I have sometimes met with rude treatment in China, in one of the roughest parts of the Empire, I may say that wherever one goes lovingly, kindly, and forbearingly, in course of time you will find that Chinese are as grateful and appreciate kindness as much as any others.

THE BEST MEN FOR CHINA.

Reference has also been made to labourers in China, and to sending out the best possible men—men of the highest talents, of the highest culture, and of the greatest acquirements. With that I wholly agree, but I would add that the highest talent or the highest ability, either physical or mental, are not the true marks of excellence. The real men of prayer—these are the mighty men for China. Men who have power with God have also power with men. Men who have been with the Holy Ghost, men who are mighty in the Scriptures, let them go forth, and they will not go forth in vain. It is not asked what are the highest, or the lowest, or the least, it is asked what are the best men who are needed, and I do not think that by any means too much should be made of ability and high culture and so on. Men sometimes go forth with these qualifications, and are looked up to by the Church, and are greatly esteemed, but the truth is very little blessing given with their work." (Time expired).
WOMEN OF SOUTHERN CHINA.

(Chinese lady with small feet in full dress, and female attendant (servant or slave), large-footed, in outdoor attire.)
CHINA'S MILLIONS.

Chih-li and Shan-si.

None but those who know what it is, personally, to pray, and wait, and watch for months, and it may be for years, for the opening of hearts closed against Christ, or of doors closed to the Gospel, can fully sympathize with the joy with which we have announced from time to time the opening of province after province, first to itinerant work and then, in the case of some, to more localized efforts. But if such was our joy when our brethren were able to go so far inland, what grateful thanks are due to God as we record the safe arrival of our first party of missionary sisters at the capital of one of the nine so lately unevangelized provinces! On October 23rd, Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay, arrived safely at Taï-yüen Fu, having been escorted from Tien-tsin by Mr. Baller. A few days later Mr. and Mrs. James arrived, and settled in their own hired house; and Mr. and Mrs. Richard, of the Baptist Missionary Society, were expected shortly. The following letters show that in answer to the many prayers of His people, the Lord granted not only a safe, but also a pleasant journey. And thus it may be seen that, with His blessing, in some parts of China at least, there is no insuperable obstacle to our missionary sisters seeking the welfare of their neglected sisters far away in the interior of China.

THE ORPHANAGE WORK—FROM MRS. HUDSON TAYLOR.

TO A FRIEND.

October 9th, 1878.—I will take the opportunity afforded by a boat journey to tell you how God has continued to help me here in China. Of our safe arrival in China you will have heard. Mr. Baller, whom we expected to meet us, was far away; but Mr. Judd came down to Shanghai for change just at the time, and Mr. Clarke also returned from his journey, and by their help my seven companions were easily arranged for.

After visiting one or two stations I then went to Nanking, as that seemed the best point from which to get children, who we heard were being sold away to all parts of the empire. Mr. Pears kindly spared his best helper, who took a journey and brought back two nice girls of eleven and thirteen, one of whom had been sold by her father for 300 cash (about 1s. 3d.) to a man who was subsequently glad to part with her. The difficulty and expense of the long journeys needed to procure girls in this way seemed clearly too great, and the only thing to be done appeared to be to wait, until in cooler weather we could either some of us go and open schools in one of the famine districts (if our way were opened into such), or could, where we were, gather children from among the refugees whom the cold of winter would drive into our neighbourhoods.

One and another said, “Well, what are you going to do now? There does not seem much opportunity for saving orphans at present;” and then, as all along, I felt so thankful that I could, with strong confidence, look back and say, “God provided the money to save them, and so clearly brought me out here, that I am sure He will open a way. I will wait and see.”

Meanwhile there was plenty to be done. I spent some time in Nanking, while Miss Knight took a change; next went up to Yang-chau to see how the sisters who came out with me were getting on; and then the long-sustained summer heat began to break up and overland travelling to be possible. I had written to Mr. Turner on my arrival, as to the desirability of my going into Shan-si to care for orphans there; and on my return to Chinkiang I found letters from him and Mr. Richard, of the Baptist Missionary Society, saying, “that my letter came to him as the answer to many prayers; that there was such an opportunity of winning the people as might never occur again, and that they would give me and my companions the heartiest welcome.” All the summer long God had been preparing the way for us, by having led Mr. Richard to take up the support of hundreds of children and old people, many of whom after the famine is over would have no one to look to. My letter had been lying unopened for weeks, because Mr. Turner was away, travelling from place to place with relief; but his answer came just at the right time. And now we are on our way; dear Miss Crickmay and Miss Horne are going with me; we have been led step by step, and after a very pleasant little stay among the missionaries at Tien-tsin, are now at Pao-ting Fu, just about to commence our journey over the mountains. We were waiting at Tien-tsin for Mr. and Mrs. James, and purposing going on with them; but there we were grievously to hear from Mr. Turner that he was very ill, we are therefore hastening on with Mr. Baller, who had come with us thus far, and earnestly hope we shall find our dear brother recovering. So far we have had a very pleasant journey; and before we lies blessing upon blessing, and each one will be the choice of our Father for us: “He doeth all things well.” I think it will please Him to raise Mr. Turner up again.

Satan has tried hard to make my weakness an excuse for hindering me, but I have asked that the promise of John xiv. 23 may be fulfilled to me, and I can well afford to go in that strength, though I have no other. God is so good to me. I know He is caring for my precious husband and children. He is with you, and with us, and soon we shall all be with Him.

TO ANOTHER FRIEND.

Pao-ting Fu, October 11th.—The Lord has been so good to us, bringing us here in better health than when we started. We were very kindly received by the missionaries in Tien-tsin, and also here, and have had an enjoyable boat journey. Our overland journey involves tedious negotiations, and we are eager to get to Mr. Turner, having heard that he was dangerously ill with dysentery. Still the Lord is able to take care of him, and He will.

TO ANOTHER FRIEND.

Pao-ting Fu, October 11th, 1878.—On the way to a part of China where a foreign woman has never been seen (i.e.
CHINA'S MILLIONS.

To Her Mother.

Hewi-loh, October 16th, 1878.—Another stage of our journey is accomplished, and we have been obliged to make a day's stay here in order to hire the mountain litters we shall now need. Our experience of cart-traveling has been very satisfactory, much easier than I anticipated; but then we have had everything in our favour—fine weather, the roads at their best, all that could make it pleasant and comfortable. I could not help thinking what a sight we should be in the streets of London. Three two-wheeled carts, having the appearance of each carrying a huge beer barrel, with a box or two tied up behind; two mules to each, one in the shafts, the other, the leader, attached by ropes and walking at the side. To walk behind, as we did part of every day, and see these rolling and jolting along—jerk, jerk, jerk—would have amused you as it did us. Anyone very nervous would certainly have expected to be thrown over many times a day, and been agreeably disappointed; for the carts, notwithstanding their rude construction, are wonderfully strong, and seem to defy the laws of gravitation, or, at any rate, to right themselves, whatever their angle, and jolt on as before without causing the carters any concern. I propped myself up on all sides with pillows and bedding, and wanted nothing to complete my enjoyment but to be able to occupy part of the time by reading, which, however, was out of the question; indeed, I found that I could not think undistractedly. The fresh, bright weather made it quite a pleasure-trip. We crossed wide plains, some really pretty, others bare (one misses the hedges of England in the scenery here), and came, every mile or two, upon some very pretty, others bare (one misses the hedges of England in the scenery here), and came, every mile or two, upon

SHAN-SI, I want to fill up a little corner of time in writing to you. To-morrow we start off in springless carts for a four days' jolt over bad roads, after that we have to go over some very high mountain passes called "Heaven's Gates," in mule litters. We have come to this point by water very pleasantly; but one seems very far away from home, and letters are long and uncertain in coming. Nevertheless, we are thankful to seize this opportunity of beginning work in SHAN-SI, and God has been so good to us all the way. He helps me every day. I have had such full joy in realizing that everything is small and great, that comes, is exactly what our Father has chosen for us; and it rests me so much to look away from my own weakness, and to feel that it is Christ in me who is to do all the work. We will come and make our abode with Him. Why should we not claim the fulfilment of this promise every day?

JOURNEY IN MULE-LITTERS.

The journey by mule litter was very pleasant, though over very rough roads. The "Heaven's Gate" passes disappointed me; I had expected them to appear so much higher; but being day after day among the hills did me good, as it always does. A geologist would have found a rich field for observation—such varieties of strata, hard stone, then sandy clay rent up with fissures on every hand, though it keeps giving way and falling, and so tends to fill up the fissures. The hills were terraced and carefully ploughed, but the ground is evidently more rich in mineral than in vegetable productions. The cities, towns, and villages all looked very deserted. Few persons were to be seen, many houses were empty and locked up, and of the people we did see a large proportion were in mourning. We crossed two rivers, the carts and contents being put in mule litters, and the mules made to swim over, and one after another we were ploughing our way through streams most of the time. The people do not notice us much, but are very friendly.

TAI-YUEN, October 26th.—We reached the end of our long journey on Wednesday evening the 23rd, and were thankful to find Mr. Turner better, and about again, though not strong yet. Mr. Hill, of the Wesleyan Missionary Society, had not left Ping-yang for Hankow, as he intended, and came over at once when he heard how ill Mr. Turner was, and doctored and nursed him carefully. He is still here, and will probably remain in the province through the winter.

The houses here are all one-storied, built a foot or more above the ground, the best rooms always facing the south, so as to avoid the keen north winds. In the town there are five principal rooms, a yard with more rooms on either side of the courtyard, and several poorer ones behind these, then a room on the outer courtyard with more rooms on either side. The kang, or heated bedsteads, fill half each room, and everything is putting things upon and sitting upon in the daytime, as well as sleeping on at night. They are heated with coal, which is very cheap here. The floors are brick. Houses are all let furnished with chairs, tables, cupboards, sideboards, &c. The people here live chiefly on a sort of vermicelli, sometimes called "dough strings"; they eat millet, and have very good rice, which they do not like winter, cabbages; and there are delicious grapes all through the winter.

We found two nice bright little girls here waiting for us, and there were one or two others, whom we shall have, boarded out because there was no one here who could care for them. Mr. Turner thinks there will be a great deal of suffering all through the winter, and any number of children to be cared for. We expect Mr. and Mrs. James soon, and a little later Mr. and Mrs. Richard.

To-morrow we start off in springless carts for a four days' jolt over bad roads, after that we have to go over some very high mountain passes called "Heaven's Gates," in mule litters. We have come to this point by water very pleasantly; but one seems very far away from home, and letters are long and uncertain in coming. Nevertheless, we are thankful to seize this opportunity of beginning work in SHAN-SI, and God has been so good to us all the way. He helps me every day. I have had such full joy in realizing that everything, small and great, that comes, is exactly what our Father has chosen for us; and it rests me so much to look away from my own weakness, and to feel that it is Christ in me who is to do all the work. We will come and make our abode with Him. Why should we not claim the fulfilment of this promise every day?
and were reminded that we were not far from the deserts by meeting strings of camels, forty or fifty at a time. Sometimes we made our way along the dry bed of a river all day. The litters are like large sedans borne by mules, one behind and one in front, and are long enough to lie down in, and wide enough for two persons; rather awkward things for turning corners, but very comfortable for people who are not nervous. Had we not felt bound to hurry, for Mr. Turner's sake, I should have enjoyed travelling more slowly, and should then have been able to make a few notes every day, and to see more of the people on the way. We are pleased to find that they are able to understand us, speaking Southern Mandarin, so well.

Now I think I must conclude for this mail. Next time I hope to be able to tell you of children gathered and work done.

FROM MISS CRICKMAY.

Tien-tsin, Monday, September 30th.—Our loving Father has certainly got up before we were asking arrangements for our few days' stay in this place. Rev. Jonathan Lees and his wife, with whom we are staying, gave us a hearty welcome when we arrived last Saturday, and make us feel so thoroughly at home. The house is very pleasantly situated in the midst of trees and flowers—it is a peaceful, restful spot; and then Mr. Lees himself is such a thorough, noble-hearted missionary, and withal so genial and methodical, that we all feel it is a privilege to be here. I trust we may receive all the benefit our Father has planned for us, and be the better fitted, both physically and spiritually, for going on our journey. Yesterday was a day of real refreshment; in the morning we went together to the little church where English worship is held. The different missionaries take it in turn, as far as possible, to conduct the services. In the morning the Church of England service is used, chiefly I believe, for the more devout and not missionarily. The wife of one of the native helpers came in to see us; such a bright, intelligent Christian she seems to be. A young woman also, her daughter-in-law, came. The latter is an old scholar of the late Mrs. Edkins, in Pekin.

CART TRAVELLING.

Monday, October 6th.—On the boat going towards Pao-t'ing Fu, we had our first experience of travelling by cart in the North of China, and it certainly is not an altogether enviable one. The carts are like very small covered vans; large enough for two to sit side by side, and some luggage behind. They have two very clumsy wheels, and no springs. As these have to go over rough and rutty in the extreme, it may easily be imagined that the riding is anything but easy, and the jolts numerous. I certainly should not appreciate many hours together of this kind of travelling, but it is not likely that we shall need to use them, as mule-litters will probably be procurable. If we do, however, the Lord will give the needed strength, we know: "He hath been mindful of us, He shall bless us." So far I am encouraged that we understand the people so well as we do, but I expect further inland there will be more change still in the dialect.

TRAVELLING IN CHIH-LI.

We go as far as Pao-t'ing Fu by water, and afterwards by road on mule-litters. On Thursday morning we got down to the boat, hoping to start at once, but heavy rain and wind prevented. The next day was much the same. This was rather a trial of faith, when we were so wanting to get on, but I could not help thanking God for the confidence He gave us in Himself, that He was doing all well. Towards Friday evening the weather seemed to be clearing up, and Saturday we woke up to bright sunshine and fair wind. Since then we have been going along capitably, and the boatmen have worked well.

We are a very happy little family party—dear Mrs. Taylor, Miss Horne, Mr. Bailer and myself—and get continual amuse-ment from the various incidents connected with the pic-nic sort of life we necessarily lead. But there is more than amusement; we have had happy fellowship in Jesus, and are I trust being truly prepared in heart for the work before us. It is a solemn work, and how precious it is that we can put ourselves in our Lord's hands, and ask and expect Him to manage ourselves into our Lord's hands, and ask and expect Him to manage things for turning corners, but very comfortable for wide enough for two persons; rather awk­ward things for turning corners, but very comfortable for people who are not nervous. Had we not felt bound to hurry, for Mr. Turner's sake, I should have enjoyed travelling more slowly, and should then have been able to make a few notes every day, and to see more of the people on the way. We are pleased to find that they are able to understand us, speaking Southern Mandarin, so well.

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a little more we took our places again, until about seven o'clock, when we stopped for the night. To-day we have done sixty li, not very good for distance, but then we did not start till after nine, and hope to do better to-morrow. We all feel full of thankfulness to God for His goodness to us to-day. The carts being packed well were much more comfortable than we expected, and then the roads were a great deal better as soon as we got outside the city. The inn, too, is far better than we expected. There are some good-sized rooms where we can be quite quiet and private; a privilege I had not hoped for. Of course the rooms are not very handsome, nor furniture over-plentiful, but there is all we really need—a chair, two tables, with what are called kangs for bedsteads. These kangs are built of brick; there is a small hole in one side where a fire is lit in winter time, and as the inside bricks are not all close together, but laid at regular intervals, the heat permeates well through, and makes a nice warm bed, I expect. Of course that is not needed now. A straw matting is placed on the top, on which we spread our bedding, of which we have a good supply, and thus passed a comfortable night's rest. The walls, too, were actuallypapered—a thing we have never seen down south, but the floor, of course, of brick.

HWEI-LOH HERN (OR HUH-LIU.)

Tuesday, October 15th.—This evening finds us at Hwei-loh, full of praise to God for His goodness to us during these four days' journeying. We have had beautiful weather, so bright and sunnyish most of the time; and the scenery in many parts has been very nice. I think we have seen more trees these few days, than in the whole time we have been in China put together. The province of Chih-ki, through which we have been passing, is extremely flat, but now and again we have seen bony hills in the distance. The carters, too, have behaved wonderfully well, and been no trouble. We had three carts, one of us in each, and Mr. Bailer riding in front, first on one and then on another. Altogether it has really been quite a pleasant trip, and I think we all felt that we were to be envied rather than pitied. This evening, just before arriving here, we had a little excitement, and Mr. Bailer left us at mid-day to go on first, hoping to be able to make arrangements about the next stage of the journey before we arrived. We had a pleasant walk in the afternoon (the carts do not go quicker than quick walking pace), and afterwards Miss Horne and I got up together for the sake of company. It was a pleasant evening; and we enjoyed the ride, although the roads were rather rougher than they had been, just as it was getting dark, however, we entered a narrow defile, with high cliffs of earth on either side. We had been speaking of the difficulty which sometimes arises from which sitting in the middle of such places and not being able to pass, when we rather suddenly heard the sound of wheels, and soon found that we were in just that predicament. There was nothing for it but for one party to be left behind, and we got safely through without being overtaken. After a good deal of loud, though not (and we could not but feel a decided satisfaction in preserving anything for dinner which we had expected was going to be such a hard one, has been more like a pleasant summer excursion, which many would have gladly taken for their own pleasure, but which our Father has given us in the path of service. Oh! how much we owe to Him for all His tender love. Miss Horne and myself have enjoyed so much being able to walk, generally two or sometimes three, hours a day over the hills. All the way from Hwei-loh we have been amongst the hills—some sandy, others rocky, and a great many terraced for cultivation. Sometimes we were deep down in a valley, and then upon high cliffs; but neither the latter nor the hills were quite as high or rough as we had expected, from what we had heard before starting. It was quite a delight to see a number of trees again; they are so very scarce down in the South, owing to the desolation made by the rebels. There has been one thing very painful to notice, as showing the ravages which the famine has made viz., the scarcity of men, and, more particularly still, of women and children, in the villages we went through. House after house was closed and empty, the former inhabitants having died, or been compelled to seek a living elsewhere. It must have been a terrible time through which these people have passed.

T'AI-YIEN Fu, Thursday, October 22nd.—Here we are at last, really at our journey's end. How thankful we were to find that Mr. Turner was a great deal better, and that Mr. Hill had been with him some days. We were up and ready to start by daybreak this morning, knowing that there was no time to spare in order to reach the city before the gates closed. The carters, however, were late in coming, and in consequence we did not arrive till after dark. We succeeded, however, in getting in before our man gone on before, and persuaded them to wait a little. This evening was the second anniversary of the day when we first landed in China, and now we are entering on an entirely new stage. May the Lord be abundantly glorified in it all, for Jesus sake!

For the Young.

EXAMPLE OF FILIAL PIETY.

The following translation of one of the stories taught to Chinese children to lead them to be obedient and dutiful to their parents, even should the latter be inconsiderate or unkind, will, I think, interest our young readers. The translation has been sent us by Mrs. Judd, of Wu-ch'ang, and we hope to receive others of the same series from her.

The Emperor and his son were both blind men named Shun. He was a most unjust and unreasonable man, and treated his son Shun very badly. His first wife (Shun's mother) having died, he married again; and the second wife, being not at all a good woman, beheld with the son, frequently accusing him falsely of doing wrong things. Her son also scorned his step-brother Shun, and proudly refused to yield him the respect which it is customary for the younger to show to the elder. In spite of all this unjust treatment, Shun always behaved well to his parents.

On one occasion they sent him to the Lich hill to plough when, moved by his filial piety, heaven immediately sent several elephants to plough for him, and a flock of birds to help him. At another time, his parents commanded him to go to a place called Ho-ting, and make earthenware utensils; he did so, and not one was spoiled in the baking.
The victim of opium is now a homeless beggar, squatting in some out-of-the-way corner, and dependent upon charity for a morsel of bread. His unshaven head well agrees with the general squalor of his appearance, and the ground is now his only bed and table. His sole remaining possessions are his opium-pipe and a few earthenware cooking utensils. Some compassionate person, perhaps a former farm servant, is bringing him a small flattened loaf. This misery and destitution are the consequences of British greed and wrong-doing. And this greed and wrong-doing are not things of the past, of the times of our ignorance. We refuse in 1879 to ratify the clause in the Che-foo convention which might make it more difficult for the British merchant to smuggle opium into China without paying the duty, and might enable the Chinese Government to take the first step towards limiting the injury.
CHINA'S MILLIONS.

On another occasion they sent him to a place called Lu-chau, to catch fish. While doing so, a violent storm of wind, rain, and thunder arose and injured all who were exposed to it except Shun; he returned home without experiencing any discomfort. Thus he carefully sought to carry out his parents' wishes, and cherished no unkind feelings towards them.

At that time the Emperor Yao heard of Shun, and in consideration of his filial piety made him a prince, and gave him nine sons to his pupils, and his two daughters as wives. Shun served the Emperor Yao twenty-eight years, and during that time all men in the kingdom possessed of talent, who came under his notice, he put into office. He punished any who were disrespectful to their charge, and in consequence of his wise administration all the realm enjoyed peace, and the kingdom prospered.

The Emperor Yao finally resigned his seat on the throne in favour of Shun, of whose filial piety and wisdom he had had ample evidence; and Shun became the Emperor of "all under heaven" (i.e., China).

The historian sums up this story in four lines of poetry, as follows:

"Elephants plunged his field in pairs, or, in case of a collision, many of the men on board of each are made so long and so narrow that they easily break in the middle; if, on the other hand, they are furnished with stout, short paddles, which they handle with noise; one by beating a large gong, the other by beating a large drum. One man sits on the dragon's head, with his face turned toward the stern of the boat, holding in both hands a flag, by which he regulates the motion of the rowers. These men are furnished with stout, short paddles, which they handle with a swift or slow motion, according to the swiftness or the slowness with which the flag-holder waves his flag from side to side.

Large crowds of children and of adults assemble to behold the sport of the racing. Sometimes, fans, or cakes, or handkerchiefs are offered by spectators as rewards for the swiftest racer. Large crowds of children and of adults assemble to behold the sport of the racing. Sometimes, fans, or cakes, or handkerchiefs are offered by spectators as rewards for the swiftest racer.

The dragon is made, in some respects, in imitation of the fancied shape of the dragon, having an elevated bow, resembling the dragon's head with open mouth. The body and stern of the boat are the stone butments of the bridge over the river. The boats are capable of carrying from fifteen to thirty men. It is made, in some respects, in imitation of the fancied shape of the dragon, having an elevated bow, resembling the dragon's head with open mouth. The body and stern of the boat are the stone butments of the bridge over the river. The boats are made very long and slender in proportion to the width. The length is usually forty or fifty feet, more or less. Each boat is capable of carrying from fifteen to thirty men. It is made, in some respects, in imitation of the fancied shape of the dragon, having an elevated bow, resembling the dragon's head with open mouth.

The first five days of the fifth month are observed with extra­ordinary hilarity and festivity by the people of Fu-chau. The time of the year often corresponds to the first part of June. The festival, called the festival of the Dragon-Boats, properly speaking, falls on the fifth day of the fifth month, but the preceding four days are regarded as connected with it. These five days are spoken of as "Children's festival." The great source of amusement for old and young is the racing of dragon-boats on the river and the lake.

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professed to accept Jesus as their own Saviour; praise God! Another came to me and said, "I guess my mother will pray for you, for bringing her long-prayed-for boy to Christ." Another said, "I guess Mr. and Mrs. Daniel will be well-known by all our mothers, for we have told them." I said, "Brothers, praise God, and ask your mothers to praise, and to pray to God that we may just be a means in His hands of blessing to many souls." We do realize that many dear ones are praying for us.

FROM MISS WILSON.

Wu-ch'ang, October 26th, 1878.—I am now quite established at the lower house, and have had some of the young men here very pleasantly. A month since the tailor found a starved baby and took me to the place with all speed, lest we should be too late to save its life. There it lay in a basket, looking more like a mummy than a living child; but with great care it revived, and gives me, and the old p'ou-p'ou that nurses it, no little pleasure by the smiles that are beginning to come on its little pinched old face.

Mr. Markwick left us ten days since, almost strong. He and Mr. Dorward seem sound in faith, and good, dependable young men.

Yesterday Mien-tsi went with me to the hospital next door, which Dr. Bunn has just opened for women and children. They listened attentively to her very simple, appropriate words, which I felt thankful to hear. As Mrs. Judd cannot often come, it is a great comfort to hope that Mien-tsi can help in this way. This morning we accomplished a long-planned visit to one of the villages on this lake. Mr. Judd and Yao Sifu spoke to the men, and Mien-tsi and I to the women; but my few words needed explaining. The old women going down to the grave without Christ drew out one's heart, and they listen attentively.

This morning a boys' day-school was opened in the house that partly occupies the small piece of land that Mr. Judd has bought. Quite a company of us from both houses went there to morning prayers, and were joined by the neighbours as well as the six scholars.

We had a very good time—the simple Gospel lovingly preached and attentively heard. Wong Keh-chung lives there, and will be a help to Yao Sien-seng, our former teacher, who is very much pleased with this work for the Master. Things have been dull here, but are brightening. May it be a beginning of fresh blessing from the Lord, overflowing to the salvation of the unconverted within and without our families! Some like to hear, and believe the doctrine to be true. I find that directing a joiner and servants is some help in making one accustomed to hear one's own voice, though I am sometimes tempted to think it is labour lost trying to speak correctly; but the Lord has work for me in China, I believe, and the only anxiety I feel when near to Him is to be kept near. The Holy Spirit, if not grieved, can, I know, work through me.

November 2nd.—There are twelve boys in the school now. I find plenty of happy work when I am well, and then, too, the word comes. We have family prayers here every evening, and I am not afraid to make a few remarks; sometimes one of us, sometimes another leads in prayer. I much enjoy being among the natives, so near the hospital.

The Lord is very good to put such easy work there, and in the schools, within reach. I teach the tailor's wife, and two helpers told me yesterday they wished to learn the Romanized. We much desire the conversion of the four nursemaids.

FROM MR. JUDD.

Wu-ch'ang, November 12th, 1878.—Our friend, Miss Wilson, went with Hu Si-fu (the tailor) and his wife, and her Christian servant, into the country, nine days ago, to visit the family of Hu Si-fu. Miss Wilson's Chinese vocabulary is, of course, very limited; but she hoped, by the help of Mrs. Hu, to be of service in reaching the hearts of the women in that village, which is about thirty-six miles from this place. They would go by boat for ninety li (27 miles) down the Yang-tse-kiang, then by road for two or three miles, and then by boat along a large lake for about six or seven miles more, to Hu's family village. You know that his "family village" means the dwellings of about two or three hundred persons, branches of the same family. I trust God will crown her visit with His blessing.

The discomfort and difficulties of such a visit are not small to a lady of Miss Wilson's age; but when I urged these against her going she was nothing daunted. The three native Christians with her, will, I am sure, do their utmost to assist her, and God will, I hope, honour His handmaid's trust in Himself. She has already been gone longer than we expected, but having had some few days bad weather has possibly hindered her earlier return.

November 15th.—Yesterday, early, Miss Wilson returned from the country, after being absent ten days. Our minds were relieved from anxiety to find that she had received neither abuse nor injury; but, on the contrary, much kindly feeling had evidently been manifested by the village people in the neighbourhood of Mr. Hu's family. I have heard, however, that in passing through the town of Ko-tien, our friend, Mr. Hu, received a few thumps from some there for bringing a foreigner to that place, but he has not himself mentioned this bit of persecution.

CHINKIANG—KIANG-SU PROVINCE.

MERCIFUL DELIVERANCE.

FROM MISS DESGRAZ.

Once more has the Lord stretched His delivering hand over us. A few weeks ago we had the narrowest escape from fire we have had yet. Under our windows, at one end of the house, there used to be quite a small hamlet of straw hovels. One day at noon, one of them, only a few steps from our house, took fire; and in a few minutes those right downstairs in much closer proximity, and when my anxiety was called to them they had caught fire; but with God's help it was put out.

* Many of the hu-peh people are very inimical to foreigners.
From downstairs some of our people noticed that the wooden water-spathe under the eaves was in flames. They rushed upstairs, and happily in time, before it caught anywhere else, and pulled it down. One fire-engine had just come, but the danger was nearly over.

Several foreigners came to render assistance. Dr. Platt thought that the house would certainly be burned down, and took away first all my children to his house, then he came back and wanted me to go, but I would not leave. They were very kind, indeed, to me. I happened to be all alone; Mr. Clarke had left the day before for Yang-chau on business.

Only a few days before this there had already been a fire, somewhat further away, but which then might have been brought right under our house if the wind had been high. Through that fire the Lord gave me a bible-woman, though perhaps I had better not call her such, for she is not able to read very fluently. She is only able to go amongst the women, visit them, speak a few words to them, and invite them to come in. This woman, before I went to England, had been with me for three years as a servant; she was not a believer then. After I left she was with Mrs. Baller and others; when I came back I found that she had made a profession of faith, and had been baptized. Since she left her situation last year she has gone to England, had been with me for three years as a servant; she was not a believer then. After I left she was with Mrs. Baller and others; when I came back I found that she had made a profession of faith, and had been baptized. Since she left her situation last year she has gone to England, had been with me for three years as a servant; she was not a believer then. After I left she was with Mrs. Baller and others; when I came back I found that she had made a profession of faith, and had been baptized. Since she left her situation last year she has given up the idea of coming back to China, but had not done so yet, when the Lord made her feel that with care on my part I may be able to stay here just now.

The robbery of the people's things at Dien-tsi has made them want to have the temple removed. This, I think, would be a good thing. The owner would give us the materials out and out, and allow them to be removed. I should propose its being removed to the lower end of Lu-gyiao. There, many would be brought under the sound of the Gospel; and the Christians who were too far off to attend could go to Vian-fu-miao. Some of them live as near to that place as to Dien-tsi. Of course there would be the expense of a piece of ground, and the cost of moving the building, but it would be well worth the outlay. The Christians who were too far off to attend could go to Vian-fu-miao. Some of them live as near to that place as to Dien-tsi. Of course there would be the expense of a piece of ground, and the cost of moving the building, but it would be well worth the outlay.*

* Probably not more than £50 would be required to effect this important change, which would bring some thousands weekly within the sound of the Gospel.
taken on the street of the town, which gives a larger sphere for evangelizing, but is not so good for Christian gatherings. I am sending a young man from Tai-p’ing Hien to Kyiho, who has been helping Yih-djin for some time. He is a nice young man, and likely to be useful. He reads the Romanized colloquial well, and knows a little of the character. Yih-djin is doing very nicely, and I am very pleased indeed with him, and with the state of the work at Tai-p’ing Hien. It is very encouraging now. I examined ten candidates there recently; we received three, and though the others are delayed for a time, I have but little doubt that on my next visit several more may be received. I certainly should have received three others, but Yih-djin and some of the members thought it would be better to wait a little. This is very unlike what Yih-djin was formerly. This is a cause for great thankfulness. Three days hence I shall see the seed sown years ago had taken root, and brought forth just now than there has been before. There are quite a number of candidates, whom I hope to examine shortly.

From the reports of the members, it is evident that the faith of Yih-djin has increased a good deal. We are still trying to get a better place at Tai-p’ing Hien, but there seems no hope. Mr. Liu has been down and tried, and Yih-djin has also tried, but both without success. The reason is, that there are not houses enough for the people, and they have not the money to build. Growth can be had to any extent. The present place is about full with the members on Sunday.

At Hwang-yen there seems to be more encouragement just now than there has been before. There are quite a number of candidates, whom I hope to examine shortly. Yih-djin has been there for some time with his father.

At Tai-chau we have had much cause for thankfulness to God. Yesterday week, Sunday, 29th Sept., I baptized eight persons here. Six belonging to this district, two from Tai-p’ing Hien. The other one from Tai-p’ing could not come. (I was too ill to baptize them when there.) Several of them are very interesting cases, and show that the seed sown years ago had taken root, and brought forth fruit.

The first baptized was the nightwatchman, who used to be such an inveterate opium smoker, and such an earnest worshipper of Buddha. A little more than twelve months ago he looked wretched, ragged, and dirty, and had the peculiar face of an opium smoker, now he looks healthy and fat compared with what he was, and as tidy in his dress as most Chinamen. Instead of getting a precarious living as night watchman, he is again at work at his trade as a bricklayer, and is helping to build our new house. What a story of Divine grace is this man, and what a lesson to us not to look on any one as a hopeless case. “He is able.”

The next was Yüng-kao’s wife’s brother, who has been attending occasionally for about seven years. Often have I spoken to him about his soul, and he did not seem at all concerned, but it appears that about two years ago he began to think, and has for some time doubtless been truly converted. He lives near Du-9-gyiao, about 140 li (say 45 miles) east of this place, and may, in due time, be the beginning of work in that district. I have long had my eye on that place, but not having the man to put there, I have been unable to open a station.

Another rather interesting case is Yüng-kao’s youngest son. He is only fourteen years of age, but it was such an evident conversion that I dare not refuse him, though he is the youngest we have yet received. I trust that we may see more young converts come in in due time.

The next I shall mention, and I think the most interesting of all, was an old woman from Tai-p’ing. She is already in her eightieth year, apparently one foot in the grave, but praising God for sparing her to hear the Gospel, and be saved. She used to keep a small tobacco shop, but has long since closed it, and is doing what she can to get a living in other ways unconnected with idolatry.

Two other females were first brought in, by being invited to attend my late wife’s Wednesday afternoon women’s class. One is my teacher’s mother. For some time she was opposed to his coming here, but after a while she said that he had always been a good son, but was now better than ever; still she showed no interest in the Gospel herself. When Mrs. Rudland began, this woman’s class, she came, and soon was very regular, and dates her conversion from that time. She seems very bright, and I trust she may be made useful among her neighbours.

The other woman came about the same time, and also says that she was converted then. There is a view of the house to which she has been married. Thus we see the Lord used my dear wife a little while, and then took her home without permitting her to see the fruit of her labours. How it would have rejoiced her heart to have seen these two women baptized. It may be that she was looking down from above on the scene.

I have said but little about my own loneliness, but you know what it must be. Before Mr. Whiller arrived and I was here alone, I felt almost as if I must leave the place. My greatest difficulty now is to get sleep, but the Lord knows and will give grace sufficient for the day. Please remember me kindly to all with you, and ask their prayers for me that I may be kept near to Him and be able to work on for Him a little longer. Mr. Whiller is working away at the language, and I think will be a good speaker.

A Tract Society for China.

We have been kindly supplied with the following minutes of a meeting of the Board of Trustees of the Chinese Tract Society, held on the 20th November, at the Deanery, Shanghai; the following being present:—The Right Rev. Bishop Russell, the Rev. Rev. Bishop Schereschewski, the Rev. Dr. E. C. Lord, Rev. Dr. J. Edkins, Dr. Suvoong, Rev. W. Muirhead, Rev. J. W. Davis, Rev. J. M. W. Farnham, Rev. J. W. Lamblith, Rev. W. Hoong-noi, Rev. Bau Tah-lin, Rev. Poon Sing-s, and Rev. Wong Chung-ya.

The Rev. J. M. W. Farnham, chairman of the Provisional Committee appointed to prepare a prospectus of a Chinese Tract Society took the chair.

The Right Rev. Bishop Russell offered prayer.

Copies of a Constitution, prepared, after careful examination of the Constitutions of the British and American Tract Societies, were handed round, which the Provisional Committee submitted to the Board of Trustees, to be by them discussed, amended, and adopted as the Constitution of the Chinese Tract Society.

At the request of the chairman, Dr. Suvoong read a succinct account of the steps that had been taken with a view to the organization of this Society, which, it is hoped, will be in course of time a great national institution, like the Tract Societies in Great Britain and America.

The chairman read a letter from the Rev. Dr. Stevenson, the Secretary of the American Tract Society, in which the writer gave warm and hearty sympathy to those who proposed to organize a Tract Society for China, and made several valuable suggestions relating to the nature of the Constitution needed by such an association.

It was then moved and carried—

"That we do now proceed to the formal organization of the Chinese Tract Society, in accordance with the prospectus issued by the Provisional Committee.”
The following officers were elected:—President, Right Rev. Bishop Schereschewsky; Vice-President, Rev. W. Lambuth; Corresponding Secretaries, Rev. J. M. W. Farnham and Dr. Swooong; Secretary, Rev. J. W. Davis and Rev. Han Tah-dae; and Treasurer, the Rev. W. R. Lambuth, M.D.

It was resolved:—That the Publishing Committee shall consist of four foreigners and four natives, representing the following constituencies:—(1) Presbyterians and Congregationalists; (2) English and American Episcopalians; (3) Baptists; and (4) Methodists.


The Board met, as arranged, at the Deanery, on Monday, December 2nd, and, after a full discussion of the proposed Constitution, it was amended and adopted.

Recent Intelligence.

MISS KIDD, FRING, AND HOWLAND write:—"Steamer 'Ava,' Jamtaiy, January 4th, 1879.—As we are nearing Port Said, we send you this to tell you how abundantly all the almanacks and papers you sent, which we duly received. We steamer with us, and gave us a bundle of French tracts and Gospels, which have been gladly received, along with the thanks for all their and your prayers, Christian love to all the dear ones at Pyrland Road, and a resume of the last quarterly home proceedings. During the quarter, many valedictory meetings, and meetings for China, were held at No. 2, Pyrland Road, from 11 to 2 o'clock, and from 7 to 9. Several ministers and friends took part in these meetings, which were well attended. The usual meetings for waiting on God, with fasting and prayer on December 31st, were held at No. 2, Pyrland Road, from 11 to 2 o'clock, and from 7 to 9. Several ministers and friends took part in these meetings, which were well attended. The presence of God was much realized.

MISS PANNY BOYD writes from Shanghai on December 5th, 1878. "We are thankful to find ourselves safely at Shanghai, and happily housed with Mr. and Mrs. Dalziel. The last part of our journey was not as rough as we had feared it would be, and we were thankful to get into a colder weather as we came north. This has made us feel a little stronger again. You will understand the feeling of longing to have to be at our final destination, and, better to understand the language. I am sure that in this, as in all heretofore, we shall experience the answers to the prayers of God's people at home."

MR. JOS. S. ADAMS also writes from Shanghai, on the same date. "We arrived here yesterday, after a rough passage from Singapore, and were glad to set feet on Chinese soil at last. Praise the Lord! I am very pleased to go to Ch'ung-k'ing, it is a place I have often thought of. I will write more fully, (D.V.) next mail."

MR. EASON writes from Ch'ung-k'ing on November 13th, 1878. "We (i.e. Mr. Geo. King and himself) have just arrived to start on the 15th inst, for K'an-Su-Hu. Our coolies have engaged all the way to T'ien-chau. We trust God will enable us to use our time and strength in teaching through this winter, and onwards."

MR. G. W. CLARKE writes from Yang-chau on November 25th. "I am preaching daily here in our new premises, with Chang Shu-liang. The attendance, generally, is encouraging. Some days last week, we had between two and three hundred men in. There is often interest shown, when I refer those near me to the words of eternal life."

MR. MEADOWS writes from Shao-hing on November 13th, telling us of the baptism of six converts—four at Ning-poo, and two at Shing-hien. We hope to give fuller particulars in our next.

MR. MARKWICH has been very unwell again, and under medical treatment at Shanghai. Change being recommended for him, he was about accompanying Mr. Wills to visit the out-stations.

MISS MURRAY sends us encouraging tidings of the progress of her work in Shao-hing. We hope shortly to give some particulars respecting it.

MR. WILLIAMSON writes on December 4th, 1878. "I am at Ning-poo. I have recently visited the out-station at Tien-t'ai, where he had the pleasure of baptizing three elderly females. The work there continues to be pleasing."
Perhaps there is no country in Asia to which more of interest, in some respects, attaches than to Thibet; and yet, from various causes, it is to a large extent a terra incognita. Not only have the exclusiveness of the Chinese, and the fears of the Lamas—the priests and rulers of the people—thoroughly succeeded in excluding European travellers from Thibet proper, but the information which is extant about the country and its people, is for the most part to be found in books or publications not easy of access to the majority of readers. For years prayer has been ascending to God to open this sealed territory to the Gospel; and since the year 1853, devoted Moravian missionaries, having been foiled in all their efforts to enter Chinese Thibet, have been labouring among the Thibetans who reside in British territory. They have acquired the Thibetan language, have translated almost the whole, if not the whole of the New Testament, and have conducted extensive educational operations among the people. Their linguistic labours have been of the highest value, and a few converts have been gathered.

Providential circumstances seem to show that the seclusion of Thibet will not be permitted long to continue. In the Che-fu Convention, now ratified, with the exception of its opium clauses, it was agreed that the British Government might send an expedition either from India to China, or from China to India, by way of Thibet. Such an exploratory journey, whenever undertaken, cannot but be pregnant with the most important results. We earnestly desire that much prayer may be offered to God for this interesting country and people. Our frontispiece gives a view in Leh, the capital of Ladak, a province of Little Thibet; and on pages 32 and 33 will be found two other woodcuts, which give a good idea of the general appearance of Thibetan men and women. If not equal in execution to our ordinary woodcuts, they are interesting as the work of a native Christian engraver in Shanghai; and for them we are indebted to the kindness of Mr. Farnham, of the
American Presbyterian Mission in that city. Our prayer is, that these illustrations, together with others that we hope to present in future numbers, may, through the eye, assist the memory and deepen interest in the country and its people, and may lead to that prayerful sympathy which will eventuate in the opening of the country, and in the presentation of the Gospel to many of the millions of Thibet.

May we ask as many of our readers as are able to do so, to turn to a good map of Asia, or of the whole Chinese Empire, and look for a few moments at the extent of the territory of Thibet. Its area, says Wilson, in his "Abode of Snow":—

"is partly a matter of conjecture, and the best geographers set it down as between six and seven hundred thousand square miles, with a very conjectural population of ten millions. With Mongolia on the north; Turkestain, Kunawar, and the mountainous dependencies of Kashmir on the west; Nepal, Sik-kim, and Bhotan, with their Himalayas, on the south; and the mountainous Chinese province of Yun-nan on the east—it is about as well lifted out of, and defended from, the world as any country could be; and although Lassa is about the same latitude as Cairo and New Orleans, yet the great elevation of the whole country (which may be roughly called a table land of from 15,000 to 18,000 feet high) gives it almost an arctic climate. The great cluster of mountains called the Thibetan Kailas (the height of which remains unascertained, and some of the peaks of which may be even higher than Gaurisankar) well deserve to be called the centre of the world. It is, at least, the great centre of elevation, and the point from whence flows the Sutlej, the Indus, and the Brahmaputra; while to Thibet, meaning by that country the whole country in which Thibetan is spoken, we may ascribe most of the rivers of the Panjab, and also the Jumna, the Ganges, the Irrawaddy, the Yang-tse, and even the Hoang-ho, or great Yellow River."

Referring again to the map, we notice that Thibet proper, though irregular in outline, may be roughly spoken of as somewhat quadrilateral. The curved southern frontier is not less than 1,500 miles from east to west; the northern frontier is about 1,300 miles in length; and the eastern and western borders are not less than 300 miles from north to south.

The inhabitants of this vast territory speak substantially the same language, though there are dialectic differences in various parts; and there is reason to believe that, with only these dialectic variations, the same language is spoken throughout eastern Thibet (the western fourth or fifth of Shang-tung, and north-west corner of Yunnan), as well as in Little Thibet. The latter country consists of five provinces—Lahoul and Spiti, now incorporated in our Indian Empire; and Zanskar, Ladak, and Rupchu, which are under the rule of the Maharajah of Cashmere. The Moravian missionaries reside in the Thibetan village of Kyelang, in Lahoul, and in another Thibetan village, Poo, twelve days' journey to the south-east of Kyelang, in upper Kunawar, and near to the borders of Spiti. In 1873, after twenty years' labour, they had twenty-three baptised native converts, and it is somewhat remarkable that they were all natives of Ladak. Though unable to reside permanently in the provinces subject to Cashmere, they are able to visit them from time to time during the summer months, and to preach the Gospel and circulate the Scriptures. The seed thus sown will in due time, we feel assured, bear fruit to the glory of God.

The border town of Chinese Thibet, Shipki, has been several times visited by these missionaries. They are not allowed to remain many hours, or to proceed further. Mr. Wilson, from whose "Abode of Snow" we quoted above, visited this town with one of them, and his description of the people, corresponding as it does to a large extent with that sent us by Mr. Cameron, of the Thibetans among whom he resided in Eastern Thibet, is worth quoting and comparing with our illustrations. He says:—

"The young persons of Shipki have none of the shamefacedness of the women of India. They would come and sit down before our tents, and laugh at us, or talk with us. It was quite evident that we were a source of amusement to them. They were certainly rather robust than beautiful; but one girl, who had come from the other side of Lassa, would have been very good-looking if she had been well washed. This Tartar beauty had a well-formed head, regular features, and a reddish-brown complexion. She was expensively adorned, and was probably the relative of some official, who thought it best to keep in the background. In fact, she was very handsome indeed, lively and good-humoured; but there was the slight drawback that her face had never been washed since the day of her birth. . . . In talking with us the men were rather rude in their manner, and after staying for a little, they would suddenly go away, laughing, and slapping their persons in a way that was anything but respectful. Both men and women wore long tunics and loose trousers, a reddish colour being predominant, and also large cloth Tartar boots; but during the heat of the day many of both sexes dispensed with the boots, and some of the men appeared with the upper part of the bodies entirely naked. All the men had pig-tails, and they wore caps like the ordinary Chinese skull-cap, though from dirt and perspiration, the original colour and ornamentation was scarcely distinguishable. The women had some pig-tails, some plaits, and were richly ornamented with turquoise, opals, pieces of amber, shells (often made into immense bracelets), corals, and gold and silver amulets; while the men had metal pipes, knives, and ornamental daggers stuck in their girdles. The oblique eye and prominent cheek-bones were noticeable, though not in very marked development; and though the noses were thick and muscular, they were sometimes straight or aquiline. The bodies were well developed, large, and strong; but the men struck me as disproportionately taller than the women. . . . They have not exactly the typical Tartar countenance, though with clearly marked Tartar characteristics, and there were two or three strangers among them whose features were purely Turanian. The people of Shipki have a striking resemblance to the country Chinese of the province of Shan-tung, and they were large, able bodied, and rather brutal in their manners—not a trace of
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Chinese formality or politeness being apparent. The weather being warm, hardly any one appeared in sheepskins, and most of their garments were of thick woollen stuff, though the girl from beyond Lassa wore a tunic of the ordinary thick, glazed, black, Chinese-made flaxen cloth. We did not obtain permission to enter any of their houses, which were strongly built and roofed of stone; but saw sufficient to indicate that these were dark uncleanly habitations, almost devoid of furniture."

Elsewhere he quotes from Captain Harcourt's description of the inhabitants of Spiti:

"Many of the men resemble veritable Calmucks; and with few exceptions fall, as do the women, very far below the European standard of beauty; indeed, for positive hideousness of countenance, the people of Spiti are perhaps pre-eminent in the British Empire." Mr. Wilson continues:—"For absolute hideousness, so great as to be almost beauty of a kind, I should back a Spiti old woman against the whole human race; and the production of one in Europe, with her extraordinary ornaments, could scarcely fail to create a great sensation. The dress of both sexes may be described as tunics and trousers of thick woollen stuff, with large boots, partly of leather, partly of blanket, which come up to the knee, and which they are not fond of taking off at any time. In order to obtain greater warmth they often put a quantity of flour into these boots, besides their legs, which I fancy is a practice peculiar to Spiti, but might be introduced elsewhere. The ornaments are very much the same as those of the Chinese Tartars, except that the women have sometimes nose rings, which adds to their peculiar fascinations. Not being affected by caste ideas, as even the Lamaists of Kunawar are, the people of Spiti make no objection to a European eating with them, or entering their houses, unless they happen to be rather ashamed of the interior."

It is very interesting to notice that though Thibet proper still remains closed to the Gospel, not only have the Moravian missionaries been able to reside, and labour among Thibetans, as mentioned above, on the west, but also that, through the Che-fu Convention, access to the same people on the extreme east has been rendered much more easy. They were visited, indeed, as long ago as the year 1868 by the late T. T. Cooper, who found Roman Catholic missionaries living and labouring among them. He attempted, but without success, to reach Bhamo by way of Yun-nan, a journey which was successfully taken by Captain Gill and Mr. Mesny in 1877, and later in the same year by our missionary, Mr. Cameron. One portion of the interesting diary sent us by Mr. Cameron was unfortunately lost in transmission by native post from Thibet; and as he has been travelling ever since, and could not receive the letters informing him of the loss before December, or possibly January, there has not yet been opportunity for him to supply the deficiency. It is not impossible that we may receive a copy of the missing portion in time to give fuller details than we have yet been able to publish, in our next number.

In the meantime it may not be uninteresting to notice what God has permitted this pioneer evangelist to accomplish during the few years of his residence in China. Assuming on arrival the native dress, he went to reside at Gan-k'ing, the capital of the Gan-hwuy province; and after acquiring some knowledge of the language, visited all the out-stations connected with our work in that province, as well as many other towns and villages in which there was, and still is, no stated preaching of the Gospel. He next proceeded to join Mr. Nicoll at I-chang, and during his stay there visited all the important cities and towns between that place and the province of Si-chuen. In the meantime Mr. McCarthy having opened a station in Ch'ung-k'ing, the commercial capital of Si-chuen, Messrs. Cameron and Nicoll proceeded to take possession of the premises rented, journeying by the nearly the same route as Mr. McCarthy had done. After a short stay there, they were joined by an American Presbyterian missionary, Mr. Leaman, and set out together for the political capital of the province, Ch'ing-tu Fu. They spent a little time there, and then went on to Ya-chau (or the city Ya), and Ts'ing-k'i Hien; from which point Messrs. Nicoll and Leaman returned to Ch'ung-k'ing, leaving Mr. Cameron to proceed alone to Eastern Thibet. Crossing the border at Ta-tien-li, he visited Li-tang and Pa-tang (or Bathang), crossed the Kin-sha or Upper Yang-tse River, and on the very borders of Thibet proper and Assam continued his journey to the last Thibetan town, A-ten-tsi, in Yun-nan. Thence via Ta-li Fu, he went to Bhamo.

Not being permitted by the Indian Government to recross the Burman frontier into China, he proceeded to Rangoon by the Irrawaddy, and thence by Singapore, Hong-Kong, and Canton to the newly-opened port of Pak-hoi. From this port he again went inland, and in the following letter gives an account of his journey across the provinces of Kwang-tung, Kwang-si, a corner of Kwei-chau, and Yun-nan to its capital. We have since heard that on his return journey he visited Kwei-yang Fu (capital of Kwei-chow) Ch'ung-k'ing (commercial capital of Si-chuen), and was proceeding to Kwei-lin Fu, the capital of Kwang-si. We trust that the journeying mercies that have hitherto been extended to him, will be continued during this journey, and that in due time we may hear of its safe and successful termination.

Kwang-si and Yun-nan.

Letter from Yun-nan Fu, the Capital of the Yun-nan Province, (Dated August 19th, 1878).

By Mr. James Cameron.

I was in the newly opened free-port Pak-hoi when I last wrote. I remained there about six weeks, and was encouraged by seeing the numbers of people who daily attended the preaching of the Gospel in the chapel belonging to Bishop Burdon. The native catechist in charge informed me that several were hopeful inquirers,
and others had a good knowledge of the leading truths of the Gospel. The place had only been opened about six months. One disadvantage under which they labour will remain for some time: their hearers are changeable, many being seafaring men, and so only remain a few days, and are then off to other ports. If these men become truly converted, through them the Gospel may spread to many parts on the coast. I believe if they once get a few good converts the work will grow quickly, as the literati are not so bitter against the Gospel there, as in many other parts of the province.

On June 11th I left Pak-hoi accompanied by a young man, a pupil of Bishop Burdon, and a servant. We first visited the prefectural city of Lien-chau, where we spent six days, and had not a few opportunities of making known the truth, both in the streets and in our inn. I could not speak the local dialect, but met some who understood and spoke Mandarin, while the native brother with me was quite at home amongst them, he being a Cantonese. The dialect was a little different to that he had been used to, but his stay in Pak-hoi had made him quite familiar with the variations.

From Lien-Chau we took wheel-barrows to Ling-shan, a district city more to the north, and not far from the frontier of the province of Kwang-si. We were four days on the road, but were able to do a little work in some of the villages as we went along. In some of our halting-places we sold many small books and tracts, and also spoke. In the district city we remained four days, but had heavy rain, and so were not able to be out much. We had very many visitors, and, having a place for them to sit in, were able to make the Gospel known to them.

While there I had many applicants for medicine, and was glad I was able to relieve not a few, having a good supply which I had received from Mr. Soltau in Siam. But many came with long standing diseases, whom I could not help. If we had a medical missionary in Pak-hoi I expect he would soon have his hands as full of work as he could well attend to.

Leaving Ling-shan we took one day to the West River, where we expected to get a boat to the prefectural city of Nan-lung in Kwang-si. That afternoon I sold many books and tracts, and spoke to many people, for the place was large, and the inhabitants were curious to see and hear the foreigner. The native helper had also a good opportunity to sit in, were able to make the Gospel known to them.

We had a pleasant, although rather long passage. Were able to visit several places on the river-side, where we sold books and preached. As a rule we found the people rather opposed to the Gospel. The name of Jesus seemed hateful to most of them. On arriving in Nan-lung, we got quarters in the city, and as many came to see us, we went out early and sold books along the streets, and afterwards spoke for a little time in our own place. The people, as a rule, were not at all friendly; they had no desire to see or hear the Fan-kwei-lao [foreign devil gentleman—a strange mixture of opprobrium and respect]. I did not remain there as long as I at first intended, lest doing so should give rise to disturbance, which I had no wish to
see. I remained, however, about four days, and sold many books, &c., and had not a few opportunities of speaking.

From Nan-ling we took four days to the district city of Lung-gan. Here we only spent one day, as it was a miserable place. Had many callers, and so were able to let them know what we came for. In the afternoon of the following day we took passage in a boat to a place thirty li further up. The boat was so crowded that we had scarcely room to sit. Our arrival caused a little stir, but I went out with books at once, and drew the people away from the inn. After our evening meal I had a quiet talk with many around the door.

Left early next day by boat for Shang-lin, a city still further up. The boat did not stop at the city; but I landed to pass through it, while the boat and natives went on to the market town a little further up on the opposite bank. On ascending the bank I was astonished at not seeing any city, as it was said to be near the bank. Passed through a small hamlet, where I saw no one, except one or two in a house. I then went towards a large building, where I gathered about half-a-dozen men round me, to whom I spoke for a little time, and then gave them a tract or two, as no one seemed to have cash to buy them with. I then discovered I had passed through the so-called city, and was then in front of the Ya-mun. The district is governed by a local official, and the office is hereditary, but recognised and sanctioned by the Imperial Government. I find many districts in this quarter are so governed, but the Imperial Government is trying gradually to undermine the authority of the local chiefs, and appoint instead ordinary mandarins. I expect, in a few more years, there will not be a local official in the whole province.

On arriving at the market town, I found the natives had secured me a lodging. My presence soon drew a crowd. The first time we stood to preach we only sold a few books, and were unable to say much, as they had so many questions to ask. These seem to be chiefly in the wants of rain. We arrived about dark on the 17th July at Feh-she, the highest point on this river to which large native boats can come. Went on shore early next morning, and got a tolerably comfortable room in a quiet inn. The native assistant and I went out early, but were not able to do much, as it was a great feast day in honour of their great goddess. We sold a few books and returned to our inn, where we spent the rest of the day quietly. Had not many visitors. The city is not large or important. All the trade is done in the suburbs outside, and there the large bulk of the population resides. We spent some days in the place, and sold all the books we could afford to part with. Spoke a little in several places; once in the city, in front of the Ya-mun, to a large and attentive crowd. The first time we stood to preach we only sold a few books, and were unable to say much, as they had so many questions to ask. The trade seems to be chiefly in the want of rain.
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the hands of the Cantonese, of whom there are many in all the principal places along the route.

The next stage of our journey was over land, and took us some thirteen days in all. We had for the greater part of the way to wade through water, which helped much to give us sore feet. We only passed two small cities by the way. In one, Kiu-chau, we spent a Sunday, and had a little talking to visitors, and also attempted open-air speaking, but with little success. The next city, Si-lung Chau, was rather larger. We spent part of two days in it, and got a good hearing on the street in front of the official residence. The people spoke good Mandarin; some understood a little Cantonese. We passed through several villages—some a good size—and were able to do a little talking. In the villages we found that most of the inhabitants spoke a local dialect of which we could make nothing.

Hing-yi hien, also called Hwang-tao-pa, we found to be a busy place, although not large. It is the first and only city we passed through in the province of Kwei-chau. The Roman Catholics have a good chapel here, and some converts. My presence did not attract the notice of many. Many took me for a priest, and wondered whether we were on the high road or not. We tried to get men who knew the road before starting; all said they knew it until we tried them, then we often found them at fault.

We were glad when we arrived within sight of the capital of YUN-NAN in the afternoon of the 17th. We did not find a suitable inn until near dark. We have now good quarters, and hope to pass a few days here ere we set out on the return journey.

Siu-ch’un Province.

BY MR. F. EASTON.

The following notes of Evangelistic work in the province of Si-ch’un, though not very recent are, we think, worth putting on record, as showing the accessibility of the people in the eastern part of that province. They are extracted from an account of a journey of eighteen days from the city of Chung-k’ing, our head-quarters in the province of KAN-SU. They have previously referred to Hoh-chau, between the capital of Chung-k’ing, and Shun-k’ing Fu, by which has recently been visited twice, once by Mr. McCarthy, and once by Messrs. Cameron and Nicoll, of our mission, and Mr. Leaman, of the American Presbyterian Mission.

Shun-k’ing Fu, Monday.—Took a walk through the city. It is a very large city, but not particularly busy, many of the main streets being occupied with private residencies, clubs, &c. Most of the business seems to be conducted in the suburbs outside the city, in the very long street by the river-side. The heat being intense, I returned to the inn, and conversed concerning the Gospel with the inn-keeper and a trader, who had bought a book of a foreigner on the streets of Chung-k’ing.

In the afternoon I went out to the street, it was hard work to make oneself heard amidst the bustle of business and general traffic. The street was soon blocked and business hindered, accordingly I moved into a side turning; but this happened to be the coolies’ and chair-bearers’ near cut to the old city; so that I eventually had to evacuate. Returning to the inn for some more tracts, I then made for another part of the city, and presently came upon the market-place, of the existence of which I had previously been in ignorance. This is a fine open space, with a number of stalls and stalls, something like some of our English market-places. The day was drawing towards the close, all general business was over, the large tea-shops were full of people, and here and there was a fortune-teller, a songster, exhibitor of pictures, or some other trifling matter. I joined a group of people who were examining a row of portraits drawn by the exhibitor. There was the rich man and the poor man, the old man and the young man, the hermit, priest, mandarin, &c. “You haven’t a portrait of a foreign man here,” I remarked, for the eyes of most of the people were upon me by this time. “No,” they replied, smiling. “Then you can look upon the reality,” said I, “and that is better than a portrait; but please to listen as well as to look, for I have something important to tell you.” In a moment I had a large and attentive audience. Come and drink tea, come and drink tea, said several voices. “Thank you,” I replied, “I will come presently.” I had looked to God for grace, and so trusting in Him, I proceeded to tell the blessed Gospel of God to these willing listeners. They appeared to understand me well, which fact gave me confidence; and they listened and I talked till some time after dark. They then purchased the whole of the sheet-tracts I had and a few books; but they were not anxious to get the latter, not purchasing the whole of the handful I had with me. I then joined the friends who invited me to drink tea, and found that they were Roman Catholics. They wanted to know the difference between our religions, &c. They informed me that their number in this city is small, but there is a foreign priest who has just built a holy chapel. Returning to the inn, I met one of my coolies on the street in search of me, and wondering what had become of me.

Tuesday.—One of our coolies unwell, and his shoulder so bad that he cannot carry. The weather is so unbearably hot,
that I am anxious to get further north as soon as possible. After much delay another man was temporarily engaged, and we left Shun-k'ing Fu, and after walking forty-five 

hours it arrived at Kin-fu-yang where we got very bad accommodation. It not being quite dark, I went on to the street, and at a teashop in front of a large Taoist temple I found a few people, with whom I talked for some time, and then sold them a few books and tracts. In the evening the Taoist priests paraded the street, playing bag-pipes and beating small gongs; this, I was informed was because the hearts of the people were likely to be upset, and inclined to sickness or evil by the trying heat.

Saturday.—At daylight it commenced to thunder and rain, but not continuously, so that between the showers we managed to get over the twenty-five very large li and reached Pao-nung Fu. We had some difficulty in getting an inn, but after a little time managed to get indifferent accommodation outside of the city. The examinations are being carried on just now, and the entire city is crowded with both civil and military students from nine smaller cities, and the counties of which they are the capital. Our inn is filled with military students, each one having his own horse. Some of our friends at home would laugh heartily to see the child-like and ridiculous performances these athletes perform; for the entire examination is nothing but a series of athletic sports, having scarcely anything to do with military knowledge. In the evening I had a helpful conversation about the Gospel of my religious experience, and seemed to understand that a mortal man with a hope in Christ must be a happier man than if without hope. May the Holy Spirit convince of His purposes. I think it will perhaps be unwise of me to attempt any more walking journeys till after the heat. But the multitudes seem everywhere equally sunken in sin, and ignorant of the things of God, so that there is plenty to do let one's lot be cast where it may in the whole empire. I will look to Him and He shall direct my paths.

Chung-king.—You will be sorry to find me here again, but so God has ordered it. On my journey from this place northward I enjoyed a nice time of preaching in Hoh-chau and Shun-k'ing, and several of the large villages on the way, and on the eighteenth day reached Pao-nung Fu (nearly two-thirds of the way between Chung-king and Kan-suh.) The examinations were being held, and the city was crowded with candidates from nine hien—districts or counties. I thought, God helping me, here is a good opportunity of sending something of the Gospel to nine hies that are not visited. But upon the day I arrived I became very unwell, serious symptoms soon manifested themselves, and after remaining there seven days, thinking my illness would probably be a prolonged one, not having the medicines required, I returned to Chung-king, where I arrived on the 7th inst. I could do nothing but pray on the journey, and God had mercy on me: I began to mend on the road, and am now feeling tolerably well, simply weak and unequal to any exertion. I have had a slight attack of small pox.

After much delay another man was temporarily engaged, and we left Shun-k'ing Fu (nearly two-thirds of the way between Chung-king and Kiang-suh) Mr. Nicoll was pretty well, and numbers of visitors were daily coming for conversation. I had hoped to see this to have been in Kan-suh, but God is guiding, though our wishes are not gratified.

We ask the prayers of our readers for Messrs. Easton and King, who have gone again to north-eastern Shih-chuen and southern Kan-suh, that special help, guidance, and protection may be afforded them.

Our Opium Trade with China.

By Mr. S. S. Mander.

IN OUR November number we printed a letter by Mr. Mander, which clearly showed that England was a loser by the opium traffic, and not a gainer. At the present moment there are few subjects of greater national importance to our own country than this momentous question. Altogether, apart from the sin and the disgrace of the trade, of the ruin we are working in China, of the hatred we are perpetuating, the fact that the opium traffic paralyses a healthy commerce which might alone supply Manchester and Liverpool, Birmingham and Sheffield, with an ample outlet for all they could produce, and which might so occupy the carrying trade, that our dockyards and ship-builders would again be in full occupation, while a well-paid labouring class would themselves be more profitable consumers, instead of being, to a serious extent, dependent on charitable support,—this fact alone is at this time of commercial depression one of the gravest import.

We now proceed to give another letter by Mr. Mander, in which he shows that India itself, in whose supposed interest all this wrong-doing is continued, is also a loser by the trade. Will not our readers all pray for the abolition of the traffic?

Letter IX.

India a Loser by the Trade.

Sir,—I shall now proceed to show that India herself also loses by her opium trade much more than she gains. It is admitted that the opium traffic is not a just one, but it is pleaded that it is too lucrative to be dispensed with. And no wonder, when the Government makes a profit of $25 per chest on the 40,000 chests it yearly sends to China from Calcutta. Such was the
average annual profit for the eight years ending 1872. But in addition to this it gets £600 a chest as duty on 40,000 chests more of opium grown in native States, and sent to China from Bombay. No wonder that when Indian finances in most years show very serious deficits, there should be heard protests against the surrender of this revenue. "Would you," it is said, "suddenly cut off nine million sterling?"

But it is not nine millions. The gross opium revenue was nine and a quarter millions in 1871-72, when it reached its highest value. But this sum has to be reduced by the cost of production, including the cultivation of the poppy and the manufacture of the opium, which, according to the Blue Book on the Progress and Condition of East India, brought the net revenue for that year down to £6,457,213. But the average of the last revenue for the ten years from 1864 to 1873 was less than this—it was only £6,413,597.

1. I deduct from this amount £125,000 a year for loss of interest on advances, thus:

It is known that as soon as arrangements have been made with the ryot for the cultivation of the poppy, and before a hoe has touched the field, he receives a certain amount in advance; and when the plant is above ground a second advance is made. Then, when the crop is gathered in and delivered, the ryot receives the small balance due to him. I say small, because these advances generally cover two-thirds or more of the whole value of the crop; and they are usually so long in being recovered that, according to Sir Charles Trevelyan, the advances in each of the years since 1864 to 1873 amount to £2,750,000. Speaking of these advances, Sir William Muir, one of the highest authorities, says in his Minute of 1868:—"I understand that the opium department is not charged with any interest for the use of the money. It seems to me that full interest should be charged." At the lowest rate (five per cent.) at which this can be estimated, it would amount to £125,000, which sum must be deducted from the supposed net opium revenue, leaving it only about six and a quarter millions sterling.

2. Take next the question of famines.

There is striking evidence that the diversion of so much of the best land of the opium-growing districts of India from cereals to poppy-growing is one of the causes of the frequent famines in those districts. The only remedy for them is irrigation, and where the poppy is grown, most of the irrigation goes to it. Mr. Tilling says, in his "Poppy Plague," "that in the last eight years one region of India, that of Behar, the very home of the poppy, has been visited with three terrible famines." When in 1868, 1,200,000 people died of famine in Rajpootana, we know that it was aggravated by the fact that the contiguous district of Malwa, which used to supply Rajpootana with grain, was occupied by the poppy. The people perished, and the loss to the revenue was immense, for one and a quarter millions of taxpayers and buyers of durable articles were gone. What the loss was I do not know; but when a million and a half of people died of famine in Orissa, in 1865, the loss was stated at £200,000 in remission of taxes alone; and such was the depopulation that very heavy loss to the revenue from various causes would continue for many years; and so it must have been in Rajpootana.

We have now come, however, to times when English public opinion will not permit people to die by millions of starvation, but requires the Government to feed the people. In 1874, Lord Northbrook had to feed four million
Crime too often follows the destitution caused by opium smoking; for at all costs opium must be had. Thefts, robberies, or even murders may result. The wretched culprit may have to flee from justice, or to make his escape from a neighbourhood which will no longer tolerate him. The very dogs pursue him. The cut before us seems to present such a scene. Probably, the bucket in which the wanderer carries his pipe, and the labourer’s hat slung behind him, are both stolen. Some cave among the hills may shelter him, or the rocks shield him from the cutting wind. There, as he contrasts the affluence of his youth with his present position, he may think of the nation which, by force of arms, has riveted the opium smoker’s fetters, and rendered the Chinese Government powerless to keep from its subjects this seductive vice. He, poor ignorant heathen—the victim of our Indian Opium Revenue—may think that High Heaven will surely avenge China’s wrongs. Is it possible that he may be right?
growing sphere of the country, and indeed wherever it can be had cheap." The fact is, that England has so far turned the energies of the people of India to the production of opium, that this dangerous drug now constitutes more than a fifth part of her entire export trade. The demoralisation thus clearly shown to be produced by the consumption of opium in India must, it is plain, far outweigh the profit gained upon the opium sold in India; it must go far also to outweigh the profits on the entire opium trade. This loss would arise in many ways; as first, by the increased cost of police, law courts, gaols, etc., the result of the greatly increased crime producing (see Letter II). Second, by the diminished use of varicous dutiable articles, also consequent upon the habit. Without entering into particulars, this must represent a very large set off against the opium revenue, though its amount cannot of course be stated.

4. Does it not seem remarkable that of India's exports to China, which, in 1874-75, were valued at eleven and a half millions sterling, the legitimate trade should amount to only one-sixteenth of this sum, and that less than an eightieth part of it should represent manufactured goods of all kinds? Yet it is obvious that the demand for them was prevented by the opium, which sucked off six and a half millions out of the eleven and a half millions, and which went directly to incapacitate the consumer for buying anything beyond the bare necessities of life. Here, then, is an immense market for India close at hand, and the entire legitimate commerce between them (export and import), during the year 1875, was less than one penny per head for the 200 millions of India, and less than one penny per head for the 400 millions of China. In other words, the imports from China to India were less than one sixty-fourth in many ways; as first, by the increased cost of police, law courts, gaols, etc., the result of the greatly increased crime producing (see Letter II). Second, by the diminished use of varicous dutiable articles, also consequent upon the habit. Without entering into particulars, this must represent a very large set off against the opium revenue, though its amount cannot of course be stated.

5. We have had two terrible wars with China, and they cost India (notwithstanding the indemnities paid by China to atone for her resistance to our opium traffic), according to Sir John Lubbock, six and a half millions sterling. The interest of this forms a deduction, whether recognised or not, from our opium revenue of not less than £300,000 a year. But what is to prevent another war? We were almost plunged into one last year through the murder of Mr. Margary, whose mission connected itself only too plainly with this traffic. That mission is acknowledged to have been for the purpose of opening up a new route into China for British commerce; and at the present time opium constitutes seven-eighths of that commerce. Another war must come soon; and then how many years' dishonest gains will be swallowed up?

6. But indeed much of the expense of war is constantly going on. The trade is a warlike attempt upon an otherwise friendly nation. How else can we explain the presence in the Chinese seas of twenty-five of Her Majesty's ships of war? There is Vice-Admiral Ryder's flag-ship, the Audacious, an ironclad of 6,000 tons, four other vessels of 4,000 tons each, and twenty others ranging from 3,500 to 584 tons. Such a force could not possibly be required if the trade were according to the wishes of the people, and of the benignant character usually ascribed to commerce. From the profits of the opium trade, then, we must deduct at least three-quarters of the cost of this fleet, which, estimating its proportion to the whole Navy expenditure, cannot be less than £300,000 a year. If the cost of this fleet is not to be deducted from the opium revenue, the only difference is that England herself has to bear it. The same remark applies to the interest of the debt incurred by the wars with China, to which we have just referred, and by the Indian Mutiny.

7. It may surprise many of your readers to learn that the great Indian Mutiny was really due to this very traffic. Startling as this statement may be, it rests on no less authority than that of Sir Henry Lawrence, who, in a letter to Lord Canning, then Governor-General, attributed the discontent which led to the mutiny, not to greased cartridges, but to the General Service Enlistment Oath which was administered to the Bengal army. This "General Service Order" had been issued by Lord Canning, because he wanted troops for China to serve in the "Looch Arr-w" war, which sprang directly from the opium traffic. The order disgusted and alarmed them, because crossing the sea involved a breach of caste; it was represented that they were to be compelled usually ascribed to commerce. From the profits of the opium trade, then, we must deduct at least three-quarters of the cost of this fleet, which, estimating its proportion to the whole Navy expenditure, cannot be less than £300,000 a year. If the cost of this fleet is not to be deducted from the opium revenue, the only difference is that England herself has to bear it. The same remark applies to the interest of the debt incurred by the wars with China, to which we have just referred, and by the Indian Mutiny.

Wu-chang—Hu-peh Province.

Wu-chang Station.—Missionaries: Mr. and Mrs. Judd, Miss Wilson, and Miss Emily Snow. Native Christians in communion, about 20.

FROM MR. C. H. JUDD.

YESTERDAY morning Yao Shang-teh and I went into the country to visit some villages. Taking bedding for us both on my pony's back, and riding alternately, we were not too weary to preach whenever we came to any houses. The first good-sized village we reached was Lo-kia-hang, about nine miles from here. Other missionaries as well as myself had formerly visited this place, but as yet we could see not the least signs of any good impression there. As myself had formerly visited this place, but as yet we could see not the least signs of any good impression there. As myself had formerly visited this place, but as yet we could see not the least signs of any good impression there. As myself had formerly visited this place, but as yet we could see not the least signs of any good impression there. As myself had formerly visited this place, but as yet we could see not the least signs of any good impression there.
The people are very indifferent, and the head scholar of the place came to tell us that the people did not want our religion. But we had also plenty of food to give them. We added, that he read to them on the first and fifteenth of each moon the "Sacred Edict," with its exhortations to filial piety, &c. In the course of our conversation this teacher of the people allowed that heaven must certainly have a Lord, but confessed he did not know who the Lord of heaven could be. I replied that he was a strange teacher of the people, and yet could not tell them who is the Lord of heaven and earth. It was this very thing we had come to teach them.

Not very encouraged here, we proceeded to a small market town about five miles further on, which we reached about 4.30 p.m. This place, Yiu-fang-ling (or the Oil-mill Hill), is one long street of shops. We preached in this street, and some until dark. After supper a most interesting debate took place between two men who sat at our table, the one denouncing our Christians as those who would do away with all their ancient customs of image worship, and destroy all their ancestral tablets, as those who would do away with all their ancient customs who sat at our table, the other man contending as earnestly that, while he was not one of our religion, yet all we said was good and true. He urged that idolatry was not their ancient religion, that the images worshipped only commenced to be such in the Chow dynasty, and "Where," says our friend, "were all your gods before that ? was there no god in heaven or earth before these images were made?" This brought out no small vent of feeling from his opponent, who declared that our friend, if he was coming to that, would soon be throwing away the tablet of his ancestors. This gave me an opportunity to tell the people, that if a man gives to his parents, while he neither deifies them, nor worship a block of wood in their memory.

Next morning, before breakfast, we again visited the street, preaching and selling tracts. After breakfast we went to a small market town about five miles further on, which we reached about 9.30 a.m. (rather a late hour here). We had an excellent time of preaching; both Yao and myself were helped of God to speak for some time, and we had excellent attention. From the remarks, questions, &c., put to us, I gather that a much clearer idea of the living God and Jesus Christ His Son as our Lord and Saviour has entered into the minds of the people. I could not but feel that the Holy Spirit was aiding us to preach the Gospel of the living God with such power in the time of need that I could not possibly in the least doubt His will and guidance in the matter. When funds were nearly exhausted I laid the need before the Lord one Saturday morning at Ta-ku-tang. The building of the boat will have to be deferred for a time. The outlay will be more than I first estimated, owing to several unforeseen necessities. We have been much comforted and encouraged all along by the precious promises of the Lord, which have come to me in the time of need. One has need of much patience to be able to bear with Chinese workmen, and more especially with the masters, who are given to appreciate the money advanced to purchase material for their own private use, which now and then brings matters to a standstill.

The Lord has been very gracious in giving us a continuation of fine weather, as well as supplying us with funds to go on thus far; and we believe He will enable us to accomplish all that is in our heart as regards Ta-ku-tang—house, boundary wall, chapel, and school-house. The building of the boat will have to be deferred for a time. The outlay will be more than I first estimated, owing to several unforeseen necessities. We have been much comforted and encouraged all along by the precious promises of the Lord, which have come to me in the time of need. One has need of much patience to be able to bear with Chinese workmen, and more especially with the masters, who are given to appreciate the money advanced to purchase material for their own private use, which now and then brings matters to a standstill.

We returned home, feeling sure our short visit of two days in the country had not been in vain. The use of the Holy Spirit was aiding us to preach the Gospel of the living God with such power in the time of need that I could not possibly in the least doubt His will and guidance in the matter. When funds were nearly exhausted I laid the need before the Lord one Saturday morning at Ta-ku-tang. Upon opening my Bible this verse gave me instant relief, and confirmed my faith, Isaiah xli. 10: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." I started soon after for a walk of thirteen miles to Kiu-kiang. The next morning a letter came from Mr. Moore, enclosing cheque from Mr. Taylor for 240 tael. This did the Lord prove His faithfulness and His loving care. They who trust in the Lord shall not want any good. You will have heard, no doubt, of our being able to hold on our way at Ho-ko, a large commercial town 700 li from here. We are glad to be able to tell you we have since rented a house at Kwei-k'i Hien, two days'
CHINA'S MILLIONS.

journey this side Ho-k'eo. After the Chinese New Year I hope to send a man and his family to reside there.

I ask an interest in your prayers that we may be guided as regards opening another place, and that a suitable man may be provided to occupy it in the name of the Lord. Easiest, reliable native helpers—they are our great need. The Lord is able to supply this need also, for nothing is too hard for Him.

It will soon be twelve months since we left you. It has been a year of mercies multiplied. Faith has been tried, but has become strengthened by the exercise, and a source of joy and peace in the Lord.

I leave (D.V.) again to-morrow for Ta-ku-t'ang. We are thankful to say we are all well.

**G Ltdings from Shun-si.**

MRS. HUDSON TAYLOR, in a letter from Tai-yuen (the capital of Shan-si), commenced Nov. 20th, informs us that all the missionary party were well, Mr. TURNER daily gaining strength, Mr. and Mrs. JAMES were continuing to reside peacefully in their newly-rented house, and Mrs. JAMES has had a nice little girl of six years of age taken to her. Mr. and Mrs. RICHARD, of the Baptist Missionary Society, had arrived, to the great joy of all our friends: they are both noble, unselfish missionaries. A suitable house had been rented for the orphanage: it was very dilapidated, but repairs were progressing, though as usual in China, slowly. They had heard of some more girls, but of course could not receive them till the house was ready. Mrs. Taylor continues—

"Last Sunday we had a very happy day among the women: twelve came here, and I am sure there was work done for eternity. We are being greatly helped. We have concluded to try and provide work for all needy women, and have seven now under employment: many clothes will be needed for children and destitute persons, besides which we propose to let them spin thread, weave, etc. If we were to begin to give relief we should be overwhelmed with applicants, and it would be almost impossible to know who were really deserving. By giving work to all who will do it we shall avoid difficulty and not pauperise the people, while we shall have more opportunity of influencing them for good. We go to see where all who come to us live, and so have access to numbers of houses. Mr. RICHARD thinks we should have all the city at the doors if we gave money to all the poor creatures who come begging, and might even have disturbance and be turned out in consequence; so we give nothing but a basin of millet at the door, and seek to help at their own homes those who are in distress.

"The new house will, I think, prove very suitable for our work, both for situation and arrangement; it is dry, near to the people, and yet on one side very open. As it stands now, there are twenty rooms; but we shall need some alterations. Some of the ceilings are low, still we unanimously think it will just do.

Messrs. TOLMAY and SAMBOOKE reached Hong-kong, January 26th, and were due in Shanghai, January 30th. Misses KITSON, PRING, and HOWLAND reached Singapore, February 1st, and were due in Shanghai, February 15th.

MR. P. TRENCH writes from Ning-kwoh Fu (an out-station in GAN-HUWY), where he had gone, hoping to make more rapid progress in the language from being left alone among the Chinese —"Dec. 17th.— We are very well just outside the front door. We pay 20,000 cash (under £5) deposit, and 3,500 cash (under £1) rent monthly."
History of the Bhamo Branch
Of the China Inland Mission.

For the above View in Bhamo, and for the other cuts given in this number, we are indebted to the publishers of Dr. Anderson’s excellent work, Mandalay to Momein. The engraving was taken from a photograph by Major Williams; and shows the rude buffalo carts used by the natives to convey firewood, or grain, and other produce.

At the suggestion of several valued friends we propose to give a short résumé of God’s dealings with us in connection with the branch of our work carried on in Bhamo, before referring to the more recent tidings which we have received from our brethren residing there. In attempting to do this, we are carried back in memory to the time when our thoughts as to the formation of the China Inland Mission first began to assume definite form. Engaged for several years in London, together with the Rev. F. F. Gough, of the Church Missionary Society, in the revision and reprint of a version of the New Testament in the vernacular of Ning-po for the British and Foreign Bible Society, we often looked up from that precious Word, on which we were feasting as well as working, to a large map of the Chinese Empire, and thought of the teeming millions who had never heard of the Gospel of God’s grace. The thought came over one, with ever-increasing weight and solemnity,—thirty-three thousand persons will die in China to-day without hope—without God—in the world. We looked at our Christian Chinese helper (Wung Lai-djin, now pastor of a native church in Hang-chau), and remembered that there were eleven out of the eighteen provinces in which the Gospel, which had been so blessed to him, was yet unproclaimed.

Our work progressed slowly, yet each month as it passed away was carrying one million
Chinese souls beyond the reach of the Gospel—twelve millions every year. And this, while to ourselves (as to every individual Christian) was given, without limit, the power to ask in prayer whatsoever we will, in the name of our Lord Jesus Christ—a power necessarily involving great responsibility. We felt constrained to desire, and to ask God to raise up men to carry the Gospel all over the Empire; and that, if He saw good, He would open wide doors both from the East and from the West to hasten the thorough diffusion of His truth.

We wrote to our beloved and honoured friend, the Rev. William C. Burns, then in Pekin (from whom we had derived those views of evangelistic work which have been developed and carried out to a considerable extent in the formation and working of the China Inland Mission) asking his prayers, and, if possible, his co-operation in the projected enterprise.

While preparing the outlays of the first large party of missionaries who sailed afterwards in the Lammermuir in May, 1866, we were rejoiced by receiving the following letter from Mr. Burns:

"Dear Brother,

"I had the pleasure of receiving your very welcome letter a few weeks ago, and was rejoiced to see that though you had delayed so long your return to this land, your heart has been meditating good things for its unenlightened millions, and that you are purposing (if the Lord will) before very long again to set your face towards China.

"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one; and if, by the help of God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and clamant in the view of all the Protestant Churches. The only part of your proposed scheme that strikes me as happily unsuitable is that which contemplates entering China from the Burmah frontier. Now that we can obtain passports to travel in any part of China that is not the seat of rebellion, the way is open to proceed from any of the open ports, if desired, to the boundaries of BURMAH AND THIETE. We hear that very lately a Protestant missionary has reached Shanghai, after having gone as far in S-I-CII-EUEN as the borders of THIETE. We have not heard the name of the individual, but he is supposed to be a self-supported young American, named Bagley, who last year paid a visit to Pekin. He was in the United States a local preacher, connected with the American Episcopalians Methodists.

"The difficulty, as far as I can see, of carrying out your plans will not be so much in penetrating the country, as in getting the new missionaries permanently located, and then afterwards in supplying them in positions so distant and isolated, with the outward means of support. However, the command is plain, 'Go ye into all the world, and preach the Gospel to every creature;' and He who gives the command, adds for our encouragement, 'Lo, I am with you always, even unto the end of the world.' Let us then go forward, assured that 'no good word shall fail of all that the Lord hath spoken.'

"Whether it shall be the Lord's will that I should take a part with you or not in this blessed work, I am at present unable to form any conjecture. Human probabilities seem to be against such a course; my brethren in the south having been for some time urging my return to Amoy, Swatow, and the new field opened by Dr. Maxwell in Formosa. However, I shall keep, if spared, the matter before the throne of grace; and who can tell but that the Lord may, notwithstanding all obstacles, open up my way to join you in some part of your exploratory journeyings?"

Wm. C. BURNS.

It will be seen from the above letter, that our work at Bhamo is no mere after-thought, but entered into our original plan. Subsequent events showed that, for the time being, Mr. Burns was right as regards BURMAH; and for some years the project was in abeyance—though not abandoned, and from time to time remembered in prayer. It became more and more evident that the time would come for the carrying out of this, as well as of other parts of the original plan. At length that time did come; and in April, 1875, Mr. Stevenson, after nine years' experience in China, accompanied by Mr. Henry Soltau, sailed from Glasgow for Rangoon.

After a very successful passage, they reached that port on the 14th May. Our friends found communications with UPPER BURMAH suspended, and at once commenced work for the Lord at Rangoon. Mr. Stevenson gave himself especially to the study of the dialect of Chinese spoken in YUN-NAN, and to the Burmese language. Mr. Soltau principally occupied himself with evangelistic work in the English language in Rangoon and in Maulmain; and many souls were brought to the Lord. After a few months thus spent, Mr. Stevenson, who had not ceased to wait upon God for guidance, was powerfully impressed that the time had come to go forward in the strength of the Lord. Writing to us on the subject in September, 1875, he says:—"I feel that so much prayer has been offered for Western China, that our success is absolutely certain." He wrote to Mr. Soltau, then in Maulmain, who immediately joined him; and the Rev. Mr. Rose, of the American Baptist Union, kindly agreed to accompany them. They left Rangoon on the 9th September for Mandalay, to ask permission of the King of BURMAH to allow their residence in Bhamo. Events which subsequently transpired lead us to believe, that if they had delayed their departure a single week, it might have been hindered altogether; and we cannot but see how clearly God guided His servant as to the time, as well as to the way, in which he should go.

The following extracts from a letter written to us immediately after their departure, by a Christian merchant who had shown them much sympathy, will be read with interest:

"Many would counsel delay in this enterprise. Some have the impression that the political horizon is too dark: at present on the Burmo-Chinese frontier. Others share this feeling with another: 'Good work can be done in British Burmah.' Again, it is said, 'There will be war,' and the inference drawn is practically, 'Don't trust yourselves among the savages till the sword has trimmed them, and prepared the way for you.' Many other reasons are also adduced, and manifested in full uniform under the auspices of that giant spectre, jungle fever, which is abroad at this season of the year. I mention these facts in proof of the profound interest which the presence of Messrs. Stevenson and Soltau has created in Rangoon—an interest which has perhaps too much care, and too little faith in it.

"To me the reasons for delay are not satisfactory; I have heard them before frequently. This week brought round the twentieth anniversary of my arrival in Rangoon, and therefore I cannot be charged with baseness or crudeness of judgment through lack of experience. The existence of the Kah-chens
was known then, and they had been visited by an American missionary, who, strange to say, is alive now. A friend dined with Mr. Stevenson and myself the other day who lived in Keb-ch'en villages some weeks, and received much kindness from them. He noticed that they had peculiarities, and he did not offend them. He is of opinion they would do no one any harm who showed a friendly spirit. An opinion like this is of much greater value than a host of conjectures. He noticed that they had peculiarities, and he did not offend them. He is of opinion they would do no one any harm who showed a friendly spirit. An opinion like this is of much greater value than a host of conjectures.

The utter lack of faith in Christian mission work which one sees among men who are sensible on other points, and men of experience among the people also, is marvellous. One who heard your desire expressed to see some of the Kah-ch'ens brought to the feet of Jesus, said, 'Hem! that sentiment is beautiful; but he does not know the Kah-ch'ens; he should see some of the spears they use!'

"The Panthays here regard Mr. Stevenson more as their friend than they do any one else; and I saw with my own eyes, the day before yesterday, a Kah-ch'en going up to him and asking him for medicine. If these strangers have already felt the power of the tongue, may they not also feel the power of the heart?"

Our friends were now fairly on their way to Upper Burmah, and very soon British territory was left behind. The enterprise before them was full of difficulty, and perhaps of danger. Many expected to see them back again in Rangoon within a few weeks at the furthest. But they were not alone. He who holds the key of David—who opens, and no man can shut—was with them; and besides the prayers of many Christians at home, they were accompanied by the prayers of many of the American missionaries, and of their native converts, whom Mr. Soltau especially had had frequent opportunities of addressing, through the kindness of the missionaries who acted as interpreters. On leaving Maulmain, these converts from heathenism presented Mr. Soltau with a purse of Rs. 41, together with the following address written in English by one of themselves who was educated in America:

"Dear Mr. Soltau,

"Will you please to accept from the Eurasian Girls' School these few articles, with earnest desire that they may prove sources of comfort and rest when weary? Accept also our thanks for your kindness; and trusting that we may be enabled to live better lives for the lessons you have taught us.

"We remain, &c."

Feeling encouraged by the sympathy and prayers of so many, at home and abroad, and pleading earnestly with God to open up their way before them, our brethren continued their journey to Mandalay, which they reached on September 20th. Of this city, a woodcut will be found on page 49, taken from Mandalay Hill, a beautiful eminence situated to the north-east of the city. Mr. Henry Soltau visited it, and thus describes his visit to the hill, and the appearance of the city from its summit:

"We passed through the city, entering it by the west gate, and leaving it by the north, and after walking some distance found ourselves at the foot of the hill.

"Several handsomey built kyoungs (monasteries) lay scattered about, and long rows of zayats for travellers were built by the side of the road. The pony was left at the foot of the hill, which we ascended under the shade of a covered way which shelters the whole of the path up to the pagoda. Half way up the hill sat a blind fiddler, whose fiddle was something like a European one, but differently played. He chanted a miserable apology for a tune, which he attempted to accompany on his instrument. What amused us most was the dexterous way in which he employed his toes to play some cymbals fixed into a piece of split bamboo. Leaving him to discover his sweet strains, we paused on, still ascending the hill, which became more and more rugged.

"On the summit is built a pagoda, and the first object which met our gaze as we entered was an enormous figure of Guadama standing in the attitude of preaching, the right hand stretched out as if laying down the law. The figure was so large that we could easily walk under the tail of the gown. To his right was another massively-built gilded figure of a priest, kneeling as if in the attitude of prayer."

"The views in every direction were magnificent. At our feet lay the city of Mandalay, its outer walls surrounded by a broad piece of water. It looked very well; the roads are regular, and the whole place is built in blocks. With fine buildings and well-made roads this would be a beautiful and imposing city. Paddy-fields, half covered with water, or clothed in rich green stretched away round the suburbs, and the river wound about in the plains till lost in the distance."

"The town outside the city walls is well laid out; the streets broad and regular, the town being divided into squares. The houses are for the most part bamboo and matting structures, very low, and separated from the road by a high wooden fence and planthain or other trees and shrubs. The paddy dogs are a great nuisance.

"Seperating the city proper from the town is a deep moat, full of water at present, but in the dry season forable. Many wooden bridges span it, built close to the surface of the water. Some of them are carved, and all are painted white. We crossed

"It gives me great pleasure to say that I have seen much of our friends during their stay at Rangoon. Their time has been well spent; they are now the centre of a large circle of local sympathy. It is a pleasure to meet one like Stevenson, who can devote himself to the hard and fatiguing work of studying the Burmese for ten hours daily, his only recreation being a lesson in the Yun-nan pronunciation of Chinese, of which he is nearly master. The loss of Soltau to Rangoon and Maulmain will be much felt. When he can speak in Yun-nan the language as powerfully as he has done to English-speaking audiences here since his arrival, we shall hear good news from Yun-nan.

"The presence of Mr. Rose is a singular providence. He has been over the ground, as far as Bhamù and the Shan states, already. Until he intimated his intention of accompanying them, it seemed as if there was only one link wanting to give confidence. That link was the Burmese tongue. It has been supplied; and along with it a kindly heart, a cheerful face, and a frame of such mould as inspires confidence."

He also received the following letter, accompanied by a wicker-work couch suitable for travelling, a travelling basket made by Chinese, and a travelling cap made by themselves, from the Eurasian Girls' School:

"Dear Mr. Soltau,

"Will you please to accept from the Eurasian Girls' School these few articles, with earnest desire that they may prove sources of comfort and rest when weary?

"Accept also our thanks for your kindness; and trusting that we may be enabled to live better lives for the lessons you have taught us.

"We remain, &c."
They were graciously received, and the officer promised to present the petition to the king. On the 27th they were summoned to another interview, after which the king himself accorded them an audience. He graciously granted their petition, promised them land in Bhamfi, and presented each of them with a handsome silver betel box, and a bag containing one hundred rupees.

Very thankful to God for inclining the heart of his Majesty, they left Mandalay by the steamer of September 30th, and on Sunday, October 3rd, reached Bhamfi. The usual crowd of men, women, and children sat on the shore awaiting the arrival of the steamer. Amongst the group were a number of Chinese, a few
wild-looking Kah-ch’ens, a few Burmese, and several Shans. Among this strange mixture of peoples, they had come to reside, to bear witness by their lives, and by their work, to the Lord Jesus Christ. The following day found them settled in the zayat, and the mission at Bhamo, so long looked forward to, and so long prayed for, was fairly commenced.

Here, perhaps, we should state that the town of Bhamo measures about one mile and a half from the south to the north gate, but it is only a quarter of a mile broad (or even less) at the widest part. It is surrounded on three sides by a wooden fence or stockade, which was in a most dilapidated condition when our friends arrived, so that in some places bullocks could pass in and out. We believe that, owing to the threatened attack of the Kah-ch’ens, it has since been repaired. There are three large wooden gates in the stockade, north, south, and east. The west side is bounded by the river.

In the hope that ere long the door into western China, via Burmah, might be opened, arrangements were made to strengthen the mission without delay. Dr. and Mrs. Harvey sailed from Glasgow on February 26th, 1876. And Mr. Adams, from Mr. Guinness’ Institute, who was already in Rangoon, was directed to join them on their arrival, and proceed with them to Bhamo. In the meantime, our brethren Stevenson and Soltau were being helped in answer to many prayers. They found the native governor of Bhamo, while professedly willing to assist them, really putting insuperable difficulties in their way, with regard to the acquisition of land for mission purposes. Earnest prayer was offered to God at the Pyrland Road prayer-meeting that He would either incline the governor to give our brethren the building sites they needed, or to remove him and send a governor who would deal more kindly with them. Within a few days of the time of that prayer-meeting the governor gave them a piece of land which they were able to use for a dwelling-house, though it was unsuitable for missionary purposes. Soon after he died, and a successor was appointed, in whom our missionaries have ever found a kind friend.

He soon gave them the site they had asked for at first for a chapel. Thus was prayer fully answered, and by the time Dr. and Mrs. Harvey, and Mr. Adams arrived in Bhamo, May 15th, 1876, the house our friends were building was already sufficiently forward for them to move into it.

By the kindness of the British and Foreign Bible Society and the Religious Tract Society, Messrs. Stevenson and Soltau were provided with Scriptures and tracts in Chinese. Caravans of Chinese were constantly arriving from YUN-NAN. The Gospel was preached to them by Mr. Stevenson, they were provided with suitable books, and even before the arrival of Dr. Harvey many of the sick were cared for by Mr. Soltau. After Dr. Harvey arrived, the operations of the Medical Mission were more fully developed; Burmans, Shans, Kah-ch’ens, but especially Chinese, were ministered to; and many of the latter, returning to YUN-NAN, carried good tidings of the kindness of the missionaries. The Kah-ch’ens, or wild hill men, too, who were so timid and shy at first, gained courage, and experiencing much kindness from our friends had their confidence more and more confirmed.

One evening in July Mr. Stevenson had a most providential deliverance. Feeling unwell he was induced to remain with the Harveys, and not return to his lonely quarters at the zayat. The place is like a battlefield; dead and dying all around us. Poor fellows! In their lives they have never heard of Jesus; and in their deaths they pass away with no one to comfort them or remind them of His love. Oh! the devil and lies from the devil, that lead men at home to believe that if the heathen live up to their consciences they will enter through the gates into the city. The heathen can tell them differently. There is no hope in the death of these people! No smile on their countenances, no earnest of heaven! You only need to see these men dying to know what it is to be as the heathen that know not God. Their barque glides out swiftly, but surely, into the blackness and impenetrable gloom of an unknown eternity. It is really awful. They say nothing; there is no bravado and cursing as one has known at home; but yet the poor fellows glide down into darkness.”

A few months later, Dr. Harvey writes:

“The medical work still progresses. Numbers come to the zayat every day from almost half the nations under the sun. Very often there are people representing five or six nationalities in, at one time; and such a jumbling—Burmese, Shan, Kah-ch’en, Chinese, Hindostanee, and I don’t know what else, beyond
CHINA'S MILLIONS.

dissenters explanations and explanations in English. The man who was bitten so severely by the tiger is progressing very favourably. When we first visited him, he was—as all Burmans do—lying on the floor, and looked very miserable. We fitted up one of the twelve iron bedsteads we brought from England, with mattress, sheets, etc., and had it conveyed to his own house. The convalescents still continue to show their appreciation of our services by presents of ducks, fruit, etc.

"I cannot help thinking much of Western China. Oh, when shall we able to get into YUN-NAN? At present fighting is going on in several places in that province. How it will turn out we do not know, but trust for the glory of God. God, I am sure, will never disregard all the heart-cries which are ever and anon ascending up to Him; some surely have and are ' entering into His ears,' and will move the heart which directs the affairs of the children of men."

Of the ten Luns I am certain—notably, that we are gaining the esteem of the Chinese in this place, and that is not to be despised. I have for some time been attending a Chinese official, first at the zayat, and afterwards at the temple, where he lives. Beyond present we seek. He has shown the greatest regard for us, and expresses himself exceedingly thankful for the visits, and begs me to renew them. He is all but convalescent, and leaves soon, under a Burman escort of soldiers, for YUN-NAN. He cannot but speak well of the foreigners, so we hope in this way a path will be prepared for us into YUN-NAN. But still our faith is not in men who fail, but in God, who cannot—no, cannot fail. We are all for the most part well, and, I am glad to say, happy together."

It was while thus fully engaged in useful labour, that the greatest encouragement our brethren had yet received in their desires to get nearer to China, reached them. On the 1st November, 1876, Mr. Stevenson received a letter in Chinese from one of the leading Kah-ch'en chiefs, inviting him to come with all possible despatch, and to bring medicines for his brother's wife, who was dangerously ill. It remitted him of his promise to come to the hills when invited; and assured that the nephew of the chief would conduct him safely to his home at Hla-ang. Seeing that this place was two days' journey beyond Bhamo, and only one day's journey from China, the invitation was thankfully accepted. Their great joy, however, was much tempered. Before leaving, the British Resident required them to give him a written promise not to cross the border into China, stating that the Viceroy of India had for the time being prohibited all British subjects from doing so—which prohibition had not been previously notified to them. It was very disappointing, when the long-coveted prize seemed within reach, to find it eluding their grasp; but God had His own wise purposes in view, and instead of permitting them to go forward into YUN-NAN and preach the Gospel in one place, he kept them in a focus to which converge caravans from many parts of China, whence the books they circulate, and the truths they preach may, perhaps, become more or less known among the inhabitants of very many districts.

If, however, they were not able to attain all they desired, they were able to take a long step in the right direction. On November 3rd, Mr. Stevenson and Mr. Soltau set out for the hills, and after a journey of two days reached Ma-t'ang, where they were cordially welcomed by the chief.

DESCRIPTION OF MA-T'ANG.

"The village of Ma-t'ang," says Mr. Soltau, "is situated on the hills of the same name, and in the dells that surround it, at an elevation of some 4,000 feet above Myut-thit or Tsee-kaw. The houses are all built of bamboo, and are far more substantial than those of the Burmans. The roof of each house is about 100 or 150 feet in length from end to end, projecting at each gable end, and reaching almost to the ground at the sides. At the entrance for about 15 feet the sides are open, or merely formed of open bamboo work. The poles which support the roof in this part of the building are ornamented with the heads and horns of buffaloes, which have been slain in sacrifice to the 'nats' or spirits, on the occasions of deaths, marriages, or any other special events.

"In this entrance shed, or hall—for the floor of it is merely the bare earth—stand the large wooden mortars in which the rice in husk is pounded until it is white and fit for eating. Early in the morning, before the break of day, the diligent and laborious women and girls may be heard pounding away at these mortars with long poles, two often working at the same mortar, and keeping time to the sounds of their wild singing, which is unlike any music I have heard, and is difficult of imitation. Having pounded and sifted the rice, the women carry it in baskets on their back, to fetch water from the little stream that flows down the hill-side. These baskets are secured by straps to their heads, in which way heavy loads are carried by both men and women.

"But I was describing the house. A wood fire in the centre of this entrance hall is the rendezvous of friends and neighbours during the day. The men, who usually remain at home unless obliged to go to Bhamo or Tsee-kaw, or some other village on business, may often be seen lying in the smoking opium in small bamboo water pipes. At night the doors of the entrance hall are made secure, for the buffaloes belonging to the house are kept here.

"Passing through this hall you come to the house proper, which is raised about three feet from the ground, and is built of strong bamboo. The door is approached by a plank of wood, or a stout bamboo, with notches cut in it for steps. A passage ex-

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extends the entire length of the house; on either side there are small rooms, some of which are divided off by bamboo partitions. The first of these is the guest chamber. Each room has a fireplace in the centre, which consists of a square space a little lower than the level of the floor, covered over with dry clay. This is very necessary, as the nights are cold, and the people do not possess too much clothing. The kitchen and general sitting-room of the family is at the end of the passage, whence a door, which is always kept open, leads into a small ruined verandah, and with it is entirely provided for the use of the 'nats,' of whom the people are in great dread.

CIVILISATION OF THE KAH-CH'ENS.

"The houses are far more comfortable and house-like than those of the Burmans, and there is much more family feeling than among the latter. The dress of the women is also superior to that adopted by their Burmane sisters, consisting of a jacket of blue cotton reaching to the waist, and a kind of kilt or petticoat of white cotton hang from the back of the ear, and tassels or silver tubes reaching to the knees. From what we have been already able to observe of our friends, we are of opinion that the women on these hills are far more modest and well conducted than those in Bhamo and Burmah generally. A far higher degree of civilisation maintains than we anticipated. Everywhere we are received with respect and hearty good will; and while opium has done serious injury to the men who indulge in it, those who have kept from it, probably the majority, are better off than those of the Burmans. 'He shall rule over thee,' is exactly true among the latter. The dress of the women is also superior to that adopted by their Burmese sisters, consisting of a jacket of blue cotton reaching to the waist, and a kind of kilt or petticoat reaching to the knees. From what we have been already able to observe of our friends, we are of opinion that the women on these hills are far more modest and well conducted than those in Bhamo and Burmah generally. A far higher degree of civilisation maintains than we anticipated. Everywhere we are received with respect and hearty good will; and while opium has done serious injury to the men who indulge in it, those who have kept from it, perhaps the majority, are better off than those of the Burmans. "The women toil hard from morning till dusk. They are the slaves of their husbands. 'He shall rule over thee,' is exactly fulfilled in them. Notwithstanding this, they are very happy and cheerful, much more so than the men. Having provided their lords with their breakfast, they march off to the rice fields with perhaps a little baby on their back, and a large basket in which to carry the paddy. All who can afford it, wear a large silver hoop at the knees, and many strings of red, green, blue, and white beads as they can muster. They think their blue costumes much improved by bands of red cloth stitched across the arms. Their ear ornaments are peculiar. Large flaps of ornamented blue cotton hang from the back of the ear, and tassels or silver tubes.
are passed through the lobes. The married women wear blue turbans, formed by wrapping the head round and round with long strips of blue cotton. All wear large rolls of rattan round their bodies, and the young ones wear belts and coconut shells. Little girls have girdles ornamented with small bells, like the harness of a steigh horse; also small bells fastened on to their dress. No scar ever goes anywhere without its disk, or large knife. He would as soon think of going out without that as we should without our boots. They use this weapon with great dexterity; men also carry spears, shot in iron, which serve both for purposes of defence and as alpenstocks.

"The one great objection to both men and women is their uncleanness. They never wash their bodies. The consequence is, the dirt is in layers in some parts. The girls have their hair cut straight across their forehead to keep it from their eyes, but it falls in a tangled heap over their ears and down on the shoulders, enclosing the face as in a frame."

THE CHIEFTAIN'S FAMILY.

"In this house resides the chief (who goes by the name of the fifth governor, because he is the fifth son of the former chief); also his brother, the seventh governor (the youngest of the seven sons); another man, a cousin or brother of theirs, I think, also resides here. No. 5 and No. 7 have wives and families. The former, however, delighted to have caught a glimpse of China, and praised the Lord for having brought them so far."

Among these people Messrs. Stevenson and Soltau continued to labour for some weeks; and in the volume of China's Millions for 1877, copious extracts from Mr. Soltau's diary are given, describing many villages which they visited, and many of the peculiar customs of the people. On November 25th our friends indulged themselves with a long walk towards China. As they climbed the hills, they looked down on the land they so longed to enter. Two or three hours' descent would have brought them into Chinese territory. The Kah-chiems across the border would have taken them in, and the Chinese, for the next day's provisions. They were inclined to murmur at Providence, and their hearts were ready to break. In their distress they cried unto the Lord, and He saved them out of their trouble. The son returned home, listened to his mother's words, and went the following Sunday to hear Chu Sin-sang. He felt uneasy, and resolved to turn over a new leaf; he desired to be cured of opium smoking, for he knew it was useless to attempt any reform till that was given up. A friend sent him to Dr. Galt's hospital for opium smokers at Hang-chau, gave him money to pay the usual fee required from every opium smoker who enters the hospital, which is simply a deposit of two dollars as a sort of security for his perseverance in white day neither mother, wife, nor children had a morsel of food, and they had nothing in the house to pawn or sell for the next day's provisions. They were inclined to murmur at Providence, and their hearts were ready to break. In their distress they cried unto the Lord, and He saved them out of their trouble. The son returned home, listened to his mother's words, and went the following Sunday to hear Chu Sin-sang. He felt uneasy, and resolved to turn over a new leaf; he desired to be cured of opium smoking, for he knew it was useless to attempt any reform till that was given up. A friend sent him to Dr. Galt's hospital for opium smokers at Hang-chau, gave him money to pay the usual fee required from every opium smoker who enters the hospital, which is simply a deposit of two dollars as a sort of security for his perseverance in
giving up the pipe. One dollar goes for his food while there, and the other dollar is returned when leaving the hospital after having been cured of the baneful habit.

This young man was cured, and returning to Ning-po found his employment in selling "bean sprouts" (a trade which no one is allowed to engage in at Ning-po but those who belong to the Trades Union connected with this business, and to which this man had belonged before he attempted booting for a livelihood). He can earn some days three or four hundred cash (1s. 3d. to 1s. 8d.) a day now, and it would gladden your heart as well as your eyes to see the happy change that has taken place in his family. When I first met him he was a lean, dirty, miserable-looking wretch; his clothes ragged and greasy. He is now fleshy and strong, well clad and happy looking. The formerly anxious and careworn face of the mother is now bright with hope, her eyes sparkle with gladness, and her whole demeanour seems to say to God and man, "I thank Thee." The wife has redeemed her dowry garments from the pawnbrokers, and presents herself at the Sabbath services with an air of contentedness and confidence, such as she never knew during her husband's opium smoking days.

The Lord's name be praised! Is not this a brand plucked out of the fire? Let us not be surprised that there has been no more result; for it is not surprising to see Christians. Mere confessions and professions go for little. What shall we eat, and what shall we drink, or wherewithal shall we be clothed; and you know their tattling propensity was given by Confucius as one of the seven reasons for which a man might divorce his wife. Then, how blessed a thing it is to fill their mouths with the praises of Him who hath called them out of darkness into His marvellous light, and thus help them to use their tongues for Jesus and His saving grace. Mrs. Wong has not been silent about this great salvation; she has induced several of her neighbours to come to chapel and hear the preacher for themselves; and she persuaded Ah-ngoh A-m to do so. The woman was delighted—"ting kiao-hying"—and fain would have pressed into that moment all the conditions required before their admission to the Church. But Mrs. Tsiu and Chi Sin-sang, knowing by experience the truthfulness of our blessed Saviour's parable of stony ground hearers, who greatly rejoice on first hearing the truth, but afterwards, having no root, soon wither away, told her that they would not receive her visit, and make known to her the way of God more perfectly; and that they would be pleased to receive her after she had lived so that it would not suffer him to tell of Jesus, "the foreign sage.""The third day after this was Sunday, the old man interjected, "I am too old: I am afraid it is too late!" Chu Sin-sang answered, "If you resolve, here and at once, to become a Christian, I will be there early, and from that day to this he has been the first to come and the last to go, so eager was he to tell of the truth. The other man was a neighbour and fellow-tradesmen, but some mock, and will not suffer him to tell of Jesus, "the foreign sage." One of the women baptized, called Mó-kó-sing, was formerly a neighbour of our old Bible-woman, Mrs. Tsiu. More than ten years ago she had frequently heard the Gospel from Mrs. Tsiu. But Mrs. Tsiu removing to another part of the city, she seldom or never met or heard of Mó-kó-sing. The latter, however, had not forgotten Mrs. Tsiu, nor her earnest appeals to her about the salvation of her soul; for, owing to change of circumstances, and the difference of feeling entertained by her husband towards Christianity, she was deeply impressed with the need of being prepared for the next world. The opportunity presented itself for her to make more inquiries into the suitability of the religion of Jesus to fit her for the next life, so she made her way to our mission premises, seeking our indefatigable pastor there. This visit was not without result: for henceforth she regularly attended the preaching of the Gospel, keeping the Lord's day, and showing due regard to all those things by which we know men and women to be Christians. More confessions and professions go for little in China: "By their fruits ye shall know them." If these be not good it is because there is no truth in them. Our experience in China is, that we can have abundance of professions without life, but we cannot have life without profession. This sister's professions, as we believed being the fruit of the life within, was accordingly accepted and baptized. Praise the Lord!

The other woman, Ah-ngoh A-m, is a neighbour of Wong S-meo, the mother of our preacher at K'ong-p'u. Wong S-meo is a woman that must talk; and since she has believed the Gospel, and learnt some of its precious truths, her tongue could not be better employed than in talking about Jesus and His great salvation. You know that the poor Chinese women have nothing to talk about, save the failings of their neighbours, or "what shall we eat, and what shall we drink, or wherewithal shall we be clothed;" and you know their tattling propensity was given by Confucius as one of the seven reasons for which a man might divorce his wife. Then, how blessed a thing it is to fill their mouths with the praises of Him who hath called them out of darkness into His marvellous light, and thus help them to use their tongues for Jesus and His saving grace. Mrs. Wong has not been silent about this great salvation: she has induced several of her neighbours to come to chapel and hear the preacher for themselves; and she persuaded Ah-ngoh A-m to do so. The woman was delighted—"ting kiao-hying"—and fain would have pressed into that moment all the conditions required before their admission to the Church. But Mrs. Tsiu and Chi Sin-sang, knowing by experience the truthfulness of our blessed Saviour's parable of stony ground hearers, who greatly rejoice on first hearing the truth, but afterwards, having no root, soon wither away, told her that they would not receive her visit, and make known to her the way of God more perfectly; and that they would be pleased to receive her after she had lived so that it would not suffer him to tell of Jesus, "the foreign sage." She got her living with comparative ease when working at her former occupation, but can now scarcely make both ends meet by her present trade. We received her cheerfully into our little church, and baptized her gladly.

We thank God for these four souls, and for eight other candidates at the same place. But what are four amongst so many! Oh that we could write to you and our friends at home of four thousand or even four hundred receiving the Gospel at once! Well, if the Lord Jesus could make five loaves and two small fishes go so far among 5,000 persons, satisfying their hunger, and making them feel comfortable and happy, truly He can make even four souls of much use, and fit them to accomplish much in His blessed kingdom and service. We long perhaps as much for quality as we do for quantity. If we had the former, in the shape of a deeper work of grace in all our hearts, the latter would then be its natural outcome; and you know that the poor Chinese women have nothing to talk about, save the failings of their neighbours, or "what shall we eat, and what shall we drink, or wherewithal shall we be clothed;" and you know their tattling propensity was given by Confucius as one of the seven reasons for which a man might divorce his wife. Then, how blessed a thing it is to fill their mouths with the praises of Him who hath called them out of darkness into His marvellous light, and thus help them to use their tongues for Jesus and His saving grace. Mrs. Wong has not been silent about this great salvation: she has induced several of her neighbours to come to chapel and hear the preacher for themselves; and she persuaded Ah-ngoh A-m to do so. The woman was delighted—"ting kiao-hying"—and fain would have pressed into that moment all the conditions required before their admission to the Church. But Mrs. Tsiu and Chi Sin-sang, knowing by experience the truthfulness of our blessed Saviour's parable of stony ground hearers, who greatly rejoice on first hearing the truth, but afterwards, having no root, soon wither away, told her that they would not receive her visit, and make known to her the way of God more perfectly; and that they would be pleased to receive her after she had lived so that it would not suffer him to tell of Jesus, "the foreign sage." She got her living with comparative ease when working at her former occupation, but can now scarcely make both ends meet by her present trade. We received her cheerfully into our little church, and baptized her gladly.

We thank God for these four souls, and for eight other candidates at the same place. But what are four amongst so many! Oh that we could write to you and our friends at home of four thousand or even four hundred receiving the Gospel at once! Well, if the Lord Jesus could make five loaves and two small fishes go so far among 5,000 persons, satisfying their hunger, and making them feel comfortable and happy, truly He can make even four souls of much use, and fit them to accomplish much in His blessed kingdom and service. We long perhaps as much for quality as we do for quantity. If we had the former, in the shape of a deeper work of grace in all our hearts, the latter would then be its natural outcome; and you know that the poor Chinese women have nothing to talk about, save the failings of their neighbours, or "what shall we eat, and what shall we drink, or wherewithal shall we be clothed;" and you know their tattling propensity was given by Confucius as one of the seven reasons for which a man might divorce his wife. Then, how blessed a thing it is to fill their mouths with the praises of Him who hath called them out of darkness into His marvellous light, and thus help them to use their tongues for Jesus and His saving grace. Mrs. Wong has not been silent about this great salvation: she has induced several of her neighbours to come to chapel and hear the preacher for themselves; and she persuaded Ah-ngoh A-m to do so. The woman was delighted—"ting kiao-hying"—and fain would have pressed into that moment all the conditions required before their admission to the Church. But Mrs. Tsiu and Chi Sin-sang, knowing by experience the truthfulness of our blessed Saviour's parable of stony ground hearers, who greatly rejoice on first hearing the truth, but afterwards, having no root, soon wither away, told her that they would not receive her visit, and make known to her the way of God more perfectly; and that they would be pleased to receive her after she had lived so that it would not suffer him to tell of Jesus, "the foreign sage." She got her living with comparative ease when working at her former occupation, but can now scarcely make both ends meet by her present trade. We received her cheerfully into our little church, and baptized her gladly.
A LETTER FROM MR. G. W. CLARKE, FR.OM YANG-CHAU.

The Chinese New Year's festivities are nearly over, and the people are again resuming their business. It has been a great time of feasting and of worshipping of idols. Much time and money are spent by all classes in gambling; as we pass the shops, we see many men and women joining in the games. The boys and girls in our schools have very much enjoyed the few days' holiday that they have had. On New Year's day, we had some good games with them, such as "French touch," dipping for oranges in a tub of water, or biting at a piece of treacle bread, or an orange suspended by a string. You may just imagine the roars of laughter there were, as the treacle bread rebounded from one or other of the two boys who were seizing it with their mouths, and struck the other boy's eye, cheek, or ear.

There was one little fellow named Chao-fan who joined in these games, of whom I propose to tell you a little. We first met his father early in May of 1876, when I accompanied Mr. M. H. Taylor on a journey in the province of Ho-nan, in the centre of North China. (When you hear of a Chinese province you must not think of a small district like an English county, but of a large one, as large as England, or sometimes as France).

We all noticed how well he worked, and felt interested in him. After asking him a few questions we found that he had no work, so we said that he could help the men as far as a city to which we were going, called Wei-teh Fu.

When we arrived at the city both barrow-men were seriously ill, and King-ming offered to stay and help if needed. We nursed the men ten or twelve days. King-ming was rather surprised that we should be so kind to strangers, and thought that we were peculiar men. One day we made a few inquiries about his circumstances. It appeared that he had lost his wife a few weeks before, and that he was so poor that on leaving his home he had left his only child, a little boy then about seven years old, to do the best the poor child could for himself. They had only the clothes they wore, a small bundle, and a few cash.
CHINA’S MILLIONS.

You may imagine how sorry we felt when we knew that his little boy had been left in the hut, expecting his father back after a few hours’ absence. It occurred to us that we might engage the man as a servant, and take the little boy down to Wu-chang and place him in a school. We prayed that the Lord would prosper the undertaking, and save them both for Jesus’ sake. On our homeward journey, after a fortnight’s absence we passed the hut. The father and son rejoiced to meet again. The boy was really a fine little fellow; he had quite won the heart of the inn-keeper, and was so friendly to part with him, and refused to take any money for his food and lodging. After much persuasion he took 200 cash (8d. to iod.). Several neighbours came to see us take our leave. We little thought then, how much trouble and time would be involved in carrying out our wish.

When we arrived at Ju-ning Fu, some barrow-men in our inn spread the report that we had bought the boy for 200 ounces of silver. We prayed very earnestly about this matter, and the Lord heard us. We had to leave the man and his son behind, and almost gave up the hope of seeing them in Han-kow. Our landlord offered to find King-ming employment.

The parting in our inn was most affecting. The man was in tears, for he felt that he had lost a good opportunity for his own and his son’s advancement. The little boy clung to us, and said, touchingly, “Why do you want to leave me? what have I done? I will go anywhere with you.” We felt that we might never meet Chao-fan or his father again, and we prayed to the Lord to save their souls, and if it were His will to carry out our desires.

A few months passed, and we returned in August to a house we had previously rented in Choh-shan, a hien or capital of a county in Ho-nan. We were greatly surprised to find King-ming employment. A few months passed, and we returned in August to a house we had previously rented in Choh-shan, a hien or capital of a county in Ho-nan. We were greatly surprised to find King-ming employment. A few months passed, and we returned in August to a house we had previously rented in Choh-shan, a hien or capital of a county in Ho-nan. We were greatly surprised to find King-ming employment.

The Viceroy distributes rice to all applicants, but the news of King-ming and his boy was spread to all of them. The man said he had tried Christ’s plan of making the fourth would appropriate the whole bill to himself, the third, and the second; each taking part of the remainder. The first was quite content to divide the cash, and so were got rid of. When these had gone, then there was enough left to give a bill each to the women and children, and so the matter ended very satisfactorily, though he would not like to try it again.

The Viceroy distributes rice to all applicants, but the people sit down, and had found it answers admirably. He began his distribution in this city by visiting from house to house and giving to all whom he found to be needy; so many persons, however, complained that he did not look out for them, but that they were out when he called, that he announced that he would give tickets to all who applied for them, and that they should take them the next day to a temple where they should all receive help. To his surprise 3,000 people applied for tickets, and when he got to the temple, at the appointed time, there were as many more who had come without. He saw the danger of an uproar, and was afraid of violence to himself, and of having the money stolen. The thought occurred to him that the people had not been promised any definite sum, he would relieve all the men and boys first, and give them one bill, as they went out of the temple, between four of them. They began with the roughs; each three were afraid that the fourth would appropriate the whole bill to himself, so they rushed off in sets to the money shop, to get and divide the cash, and so were got rid of. When these had all gone, then there was enough left to give a bill each to the women and children, and so the matter ended very satisfactorily, though he would not like to try it again.

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and bracing, so that we find moderately heated kangs very comfortable, though I do not care for them at night. The sky here is most lovely, almost always a deep bright blue, without a trace of a cloud anywhere; so pure and peaceful it looks, it does me good many a time. The wide streets, planted with fine trees, too, are a great improvement, if only dust were not plentiful. Beef and mutton are the common meats here; very little pork is eaten. We get English potatoes, and apples too.

Everything almost reminds one that one is not now in the part of China we have hitherto known. The Viceroy, Mr. Hill came at the end of the first two weeks; and on the third night after, I sank lowest, but it was the crisis, and the disease took a turn for the better, since then I have gradually recovered. Diarrhoea took the place of dysentery, the feverishness left me, and I have slowly gained strength and ability to take food. Now, thank God! I am almost entirely free from pain, and although weak I feel comparatively well. I can read, and as you see, write a little, but exertion even in this quiet form soon exhausts me. The work of complete restoration must be a slow one. The Lord is very near to me; and during the day, and often in the nights, when I cannot sleep, He refreshes my soul with His presence, and enables me to pray for His work, &c., throughout the world.

I thank Him most heartily for the experience of the past painful month. He has been teaching me what my careless heart would not have learnt in any other way. Pray that the lessons given may be received, and produce their proper effect, and that the new life given may be entirely devoted to Him who died for me. I have also learnt to love more deeply and really than I could have done in any other way, that our religion is real, that we are not following cunningly devised fables, but that the faith of Jesus Christ will stand the test, and supply all that is needed in the hour of death.

Excuse me writing so much about myself; my object is to glorify God by my testimony to His faithfulness, and to let you know my state so that you may be able to help me by your prayers.

About our work here. The relief work ceased for the time being except among the orphans, poor children, and aged people who regularly receive our help. There seems every prospect of our being able to settle down, and do a large work in this district. The work is God's; we cannot tell the future; our plans so often prove ill-founded that I am beginning to find that all must really and practically be left with Him, and we must follow His hourly guidance. The work in Ping-yang Fu must also be carried on. Pray that God will open the way there too.

Special prayer is asked for all the labourers in this province — Mr. and Mrs. Richard of the Baptist, and Mr. Hill of the Wesleyan Missions; and Mr. Turner, Mr. and Mrs. James, Mrs. Judson, Miss Horne, Miss Crickmay, and Mr. Bailer of the China Inland Mission. Also for several others designated by us for this province.

Pray that we may all walk with God. The responsibility of using the opportunity aright is very great.

**From Mr. J. J. Teerker to Mr. Mccarthy.**

I should have answered yours sooner, but the Lord had seen fit to lay me aside with a severe attack of dysentery. I was brought down to the grave, but Jesus was with me; and when I felt as if the end had come, I felt His arms supporting me, and was ready to go. So weary and worn out with pain, that I rejoiced in the thought that in an hour or two I should be with Him to sin no more, and to serve Him perfectly for ever. Mr. Hill came at the end of the first two weeks; and on the third night after, I sank lowest, but it was the crisis, and the disease took a turn for the better, since then I have gradually recovered. Diarrhoea took the place of dysentery, the feverishness left me, and I have slowly gained strength and ability to take food. Now, thank God! I am almost entirely free from pain, and although weak I feel comparatively well. I can read, and as you see, write a little, but exertion even in this quiet form soon exhausts me. The work of complete restoration must be a slow one. The Lord is very near to me; and during the day, and often in the nights, when I cannot sleep, He refreshes my soul with His presence, and enables me to pray for His work, &c., throughout the world.

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a departure of new missionaries; and at the daily prayer-meeting from 12 to 1 o'clock, with thanksgiving and praise for past mercies, God was asked again to show Himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of His young servants, who were casting themselves upon His faithfulness for life, for health, for food, for rainment and for all the grace and help needed in His service. He was asked, if it were His gracious will, to send, and to send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His answering message—and to select from among His many children some whose He would as richly bless in the giving, as He would work by the gift. With great joy and rest of heart, these petitions were left with Him.

On Saturday morning, February 22nd, the ‘answering message’ came, by the first post. One of the letters contained a cheque for £600. Our hearts were gladdened, our faith was strengthened; and not only in private, but at our weekly prayer-meeting thanksgiving and praise were offered to God and an apostolic prayer went up that He would abundantly bless the munificent donor, and every member of his household. We can testify from oft-repeated experience, that it is blessed indeed to ‘trust in Him at all times;’ and would exhort all His tried ones, to ‘pour out their hearts’ before Him;’ for the living God verily “is a Refuge for us.”

J. H. T.

Valedictory Meetings.

It is not long since we received intelligence of the safe arrival in China of the steamers Yang-tse—in which Messrs. Tomalin and Sambrook sailed—and of the Aris, which conveyed our dear sisters, Misses Kidd, Pring, and Howland, to Shanghai. For another party now on the way we have to ask the prayers of our readers. On Saturday, February 22nd, the circumstance referred to in the foregoing article enabled us to complete the passages of the party who were to sail with Mr. Taylor on March 9th from Marseilles. This party consists of Mr. Pigott (who not only goes out at his own charges, but has assisted in the going out of others) Mr. Coulthard (whose outfit and passage have been provided by his father), Mr. and Mrs. William McCarthy, Mr. William J. Hunnex, and Mr. Henry W. Hunt. Meetings to brief addresses from various speakers, and joined in praise for all the grace and help needed in His service. He also goes out at his own charges, but has assisted in the going out of others) Mr. Coulthard (whose outfit and passage have been provided by his father), Mr. and Mrs. William McCarthy, Mr. William J. Hunnex, and Mr. Henry W. Hunt. Meetings to brief addresses from various speakers, and united in praise and thanksgiving for past mercies, God was asked again to show Himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of His young servants, who were casting themselves upon His faithfulness for life, for health, for food, for rainment and for all the grace and help needed in His service. He was asked, if it were His gracious will, to send, and to send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His answering message—and to select from among His many children some whom He would as richly bless in the giving, as He would work by the gift. With great joy and rest of heart, these petitions were left with Him.

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Valedictory Service.

In the Conference Hall, Mildmay Park, on Friday, February 7th, a valedictory service was held, on the occasion of the departure for China of the Rev. J. Hudson Taylor and several new labourers in the mission field. From 700 to 800 persons assembled in the large hall, and for more than two hours listened to brief addresses from various speakers, and united in praise and thanksgiving for past mercies, God was asked again to show Himself gracious, not only in supplying present and immediate needs, but also in encouraging the hearts of His young servants, who were casting themselves upon His faithfulness for life, for health, for food, for rainment and for all the grace and help needed in His service. He was asked, if it were His gracious will, to send, and to send speedily, some large and considerable gift, or gifts—something so marked as to be unmistakably His answering message—and to select from among His many children some whom He would as richly bless in the giving, as He would work by the gift. With great joy and rest of heart, these petitions were left with Him.

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HE sketch of this work given in our last number brought us down to the close of the visit of Messrs. Stevenson and Soltau to the Kah-ch'en hills in December, 1876.

After a stay of six weeks among the Kah-ch'ens, they commenced their return, visiting on their way the town of Myu-thit, near Tsee-kaw. Here they spent several days, lodging in the house of a Chinaman. The first day they were there, a caravan with five hundred mules arrived from China. A few days later another came in with three hundred mules, from a different part; and a day or two after a third arrival with two hundred mules and ponies. The Chinamen bring large iron pans, vermicelli, dried fruits, &c., from China, and carry back Liverpool salt, Burman cotton, salt fish, and Manchester goods. Seven-eighths of the Chinese merchants were struck down with fever soon after their arrival, and many of them were very thankful for the medical care our friends were able to afford them. Numbers were benefited.

One man in an adjoining house appeared to be dying when they arrived. He was quite unconscious, the fever was high, and his weakness very great. Determined to do what they could for him, medicine was administered, with much prayer for his recovery; suitable nourishment was also given him at short intervals, and God was pleased to bless the treatment. A few days later the mother of the sick man rode in on a pony from Man-wyne, across the Chinese frontier. (It will be remembered that this is the very town in which poor Margary was murdered.) A mother's love had drawn her all the way from China, over that rough, steep road; and her motherly joy at finding her son saved may be imagined. She soon went to see the missionaries, and was profuse in her thanks for their kindness to her son. The report she spread on her return to Man-wyne cannot have done much harm either to them or to their country. They returned to Bhamo after an absence of seven weeks, reaching it on the evening of December 23rd, and found the friends they had left behind mercifully preserved in good health.

They also found that Mr. and Mrs. Cushing, of the American Baptist Union, had arrived in Bhamo. Mr. Stevenson had already acquired a considerable knowledge of the Kah-ch'en language, and was able
to preach in it. He had also compiled an extensive vocabulary of Kah-ch'en words and phrases. But on the arrival of Mr. Cushing, learning that our American brethren were about to send a man specially for that work, he very gladly gave it up to them.

In April, 1877, Mr. Stewart revised the missions left Bhamo for England. In the following month Dr. and Mrs. Harvey lost their only child, a little boy, only four months old. The sympathy manifested by the Burmese on this sorrowful occasion was very marked, and showed the progress that had been made in gaining their confidence and esteem. The Governor, with all his retinue, accompanied the funeral to the place of interment; and a large company, including Chinese, Shan, Kah-ch'en, Burmese, Hindus, and Europeans, gathered round the grave. On their return, as they passed through the town, the Burmese women came out of their houses, and cried out, "We pity you, we pity you." Dr. Harvey's health had already seriously failed, and this bereavement and the wet season coming on, so greatly affected him, that his removal from Bhamo was felt necessary. Leaving Bhamo, therefore, in June, he embarked at Rangoon on the steamer Kurrachee for Penang on the 8th July, hoping there to find a steamer for Shanghai, as he thought that the voyage to China might sufficiently restore his health to permit him to labour there for a time. All went on well until July 15th, when the steamer struck a sunken rock, and soon became a total wreck. The following account is condensed from one by Dr. Harvey, printed in The Sword and Trowel for March, 1878:

"At seven o'clock on that morning, about three hundred miles north of Penang, and some fifteen miles from the mainland, near the mouth of the Irrawaddy, in the province of Tenasserim, the steamer struck upon a sunken rock. At the time, my dear wife and myself were sitting in the saloon at the stern, with our Bibles for the morning reading. The sea was calm and there was a fair wind. The treble thud-bump shook us up, and made everything rattle on the steamer in an unmistakable manner. I ran on deck to ascertain the cause, and heard the chief officer shout, "She's on the rocks." The captain shouted, "Out with the boats," and then rushed into the saloon to reassure himself as to the position on the chart. All was now confusion, men rushing in all directions, preparing the boats and getting ready for the worst. Upon returning to the saloon, I found my dear wife in our cabin. We hastily put on all the clothes we could, not knowing where our lot would be cast by evening.

"No time was lost. Intense earnestness marked every face. The most lethargic were quickened, as though they had received a shock. While I was getting out a small tin box, fall of surgical instruments, and a bag, Mr. Harris was hurrying my dear wife out of the cabin and across the main deck. She was literally hauled over the ship's side. I reached her just in time to lay hold of her hand whilst she descended into a small boat below. When we were safe in the boat, the captain and officers commenced to load down articles for us to preserve. Guns, revolvers, ship's papers, a bag of dollars and rupees, sextants, chronometers, binnacles, albums, and little treasures of all kinds were passed down. 'Here, doctor, take care of this,' 'Take care of that,' 'Please, Mrs. Harvey, look after my chronometer,' such were the cries.

"While this was hurriedly going on, several natives got on to the other end of the boat. Three poor frightened Burmese children were handed down to us into the boat like so many portmanteaus. The captain threw in six or seven boxes of Huntley and Palmer's biscuits, and Mr. Harris a long axe for felling timber. The third officer was deputed to take charge of the boat, and ordered to make for the nearest shore. There were now about fifteen persons in the boat, together with the goods mentioned. When we pushed off from the wreck, scarcely any were found fit to use the oars, so that we had to put back to ship two fresh hands who could so do, in doing which we were nearly stove in by running against the ship's side. The two fresh hands having been taken in, we again started for the land, which fortunately lay but two miles off. It was the middle island of the Gregory group. In making for the shore, we had to struggle with the heavy tide, which was coming in. The waves were so high, and the boat so heavily laden, that several times we were nearly capsized. The poor little children at the bottom of the boat screamed as the waves broke over us. Once or twice I really thought we should never live to reach the shore; but thanks to the goodness we did.

"The sea bottom, along which were huge pieces of coralline, at last became visible. The boat was steadily steered amongst the rocks, and then grounded on the sand. The natives and myself all paddled through the shallow water to the dry beach. This my dear wife would doubtless have done, had not a kind-hearted Burman taken her in his arms and carried her on shore.

"The boat having been cleared, returned to the wreck to bring away more persons and stores. The goods we had brought were then all piled in lots. The next thing we did was to collect sticks and make a fire. As the brambles were crackling, bow the viper mentioned in Acts xxvii came to mind. The next thought was about water. I set out on a can of owing round to the other side of the island, and had not gone more than half a mile before I came upon a running brook of fresh water. 'Thanked God, and took courage.' The good news soon spread, and it was not long before there was some water boiling in an old tin kettle hanging by a string between three sticks. By this time two other boats had reached us, each well laden.

"Anxiously did we now watch with a binocular the sinking steamer. Her stern end kept getting lower and lower in the water. At last the vessel broke fairly in half, the aft part disappearing altogether, and the fore part, slightly inclined, remaining impaled on the top of the rock. * The last boat which reached the island brought the captain. He seemed to be much moved by the disaster. 'Having drunk a cup of tea which had been prepared for him, he related the condition of the steamer when he left. Half an hour after she had struck upon the rock there was half a foot of water in the saloon. The stern half gradually sinking lower in the water, the pressure upon it became so great that it at last broke away from the fore part, which was upon the rock. With it went nearly all our goods and chattels, kind presents of friends collected for many years past, things upon which we set great store, and which money could not possibly replace.

"The next thing which occupied our attention was preparation for remaining on the island until the time when we should be taken off. Two tents were suggested, one for our two selves, and another for the officers and crew. Some four or five axes with long handles were produced, and soon was heard the sound of the woodman. A piece of beach, sheltered above by a large branch of a tree dipping down to the sea, was selected for our tent. The attention and exertions of the captain and officers on our behalf were of a most unremitting kind. They proceeded, first, to erect a tent for us. This was done by throwing a large piece of sailcloth (an awning from the wreck) over the projecting branch of the tree just mentioned, and fastening the sides down on the sand by cords fixed to large sticks. The end nearest the dense jungle, which occupied the centre of the island, was closed with another piece of canvas. One or two rugs we had brought with us were spread out under this covering, and the few things we had saved placed around inside. Afterwards we enjoyed the luxury of placing boards underneath the rugs, and for the last two or three days the further luxury of dismally smelling mattresses, obtained from the wreck. It was decided that the captain and officers should all take their meals just outside our tent, for which purpose a table-cloth was spread out upon the sand, around which we all sat down as well as we were able. The fact of the fore part of the vessel

* See Woodcut on page 56.
remaining, impaled on the top of the rock enabled the captain and officers to see parcels of provisions, which supplied all our wants whilst upon the island. After dinner, on the first day, they all remained for a brief service. A psalm was read, the benediction sung, and prayer offered. We were glad to testify to the goodness of our heavenly Father for thus preserving our lives. After that we prepared ourselves for rest, and spent the first night upon the island. In my case it was not in sleep, I kept watch, and employed myself all through the night in collecting sticks to keep up a large fire just before our tent.

**Early on Monday morning Mr. Harris returned from Renoung with a Chinese junk.** The question now arose, Would it be right to go in the junk? The captain strongly advised us to do so, lest the provisions should not hold out. Having had a little practical experience of such craft I said: ‘No,’ but ultimately gave way to the majority. By nine o’clock, a few of the party, including ourselves, were on board.

The junk was not a large one, and our quarters were, therefore, of a limited kind. All the central part of the deck was open, forming, in fact, a large living-room, so that the actual deck was little more than a ledge of about one foot and a half in width. To this narrow ledge of deck we had to confine ourselves for three days and two nights, with the deep sea on one side and the hold of the junk on the other. Save an umbrella we had no covering to protect us from the pelting rain and burning sun which alternately played upon us. Stores had been put in for one day. They were nearly a fourth of the space occupied by the bed, and caused the tent, and so down to the deck. As it increased in volume it formed a channel running past my wife’s bed, through which the rain was descending in torrents. When we landed we found ourselves nearly a mile from the tent; we were tired, and for a time we were not able to drag ourselves along to it over the soft sinking sand. Upon our arrival a Lascar ran out to me with a drawn cutlass, but he soon recognised me, and with his fellows hailed our return with an English hurrah. It was now dark, and the inside of the tent presented anything but a cheerful appearance. Nevertheless it was a home. We had to strip everything off, because we were drenched to the skin, and not having any fresh clothes of our own to put on, borrowed some sleeping clothes from the second engineer. A large blue blanket was given us, in which we wrapped ourselves together, and then lay down to sleep.

It appeared that a day or so after we left the island the wreck had been visited by a band of Chinese pirates, who carried off what they could. Fear was entertained that they would attack the party left behind on the island. This led to the majority leaving in boats for Renoung; these were the boats we had seen. The second engineer remained with our brave captain, and a few of the crewmen on the island. They had visited the northern Gregory, which they found inhabited by Sa-la-gars. The poor people fled at their approach and hid themselves in the thick jungle, but signs being made, there was a confidence restored, and then the captain explained the nature of the calamity which had overtaken us. The morning after our arrival some of these natives visited us in one of their canoes. They were the wilder speci mens of humanity I had ever beheld; nearly nude, and decorated with ornaments in various ways. From these we desired they did their best to supply our temporal wants by bringing anses, yams, and fish. The latter they caught in a very clever way. Armed with long bamboo, each of which had a barbed iron blade, they walked about in the shallow water on the beach spearing fish. They had quick eyes, and threw their javelins with great precision. Their reward was rice, of which we had plenty to spare, while they had not tasted it for a long time past. They never attempted to molest us, but on the contrary, when the Anando arrived, they helped us to convey what we had to that steamer.

**We were now living in the large general tent, as ours had been taken down.** The rains increased both in frequency and force, so that our beds and other wraps were damped through, and the air so thickened that the men sweated more than ever. To add to our discomfort two new enemies attacked us, namely, flies and fresh water. The former were countless in number, while the latter often tried to enter the tent.

**Our hearts were filled with joy as a little boat was seen approaching us from the island.** It was the captain. He came alongside and took my dear wife and myself on board. The rain was descending in torrents. When we landed we found ourselves nearly a mile from the tent; we had to drag ourselves along to it over the soft sinking sand. Upon our arrival a Lascar ran out to me with a drawn cutlass, but he soon recognised me, and with his fellows hailed our return with an English hurrah. It was now dark, and the inside of the tent presented anything but a cheerful appearance. Nevertheless it was a home. We had to strip everything off, because we were drenched to the skin, and not having any fresh clothes of our own to put on, borrowed some sleeping clothes from the second engineer. A large blue blanket was given us, in which we wrapped ourselves together, and then lay down to sleep.

**The tent. From “The Sword and Tent.”**
ten to sink in by washing the sand away from the posts which supported it. Such was our condition on Saturday morning (July 28th), when about six o’clock the captain made our hearts dance for joy by shouting out, ‘The Ananda is coming; pack up your things!’ Peering through the binocular, we saw her steaming amongst the islands on her way from Renoung. The second officer put off in a boat at once to stay her progress. By six p.m. we were all on board, steaming away for Mergui.

*Friday, August 3rd,* found us once more safe in the port of Rangoon. Kind sympathizing missionaries of the American Baptist Society paid us every possible attention. Whilst some gave us a home in their house, others supplied us with clothes and money. One dear aged brother took me to a tailor’s and paid for a suit of new clothes. The ladies of the mission turned out from their wardrobes articles for my dear wife. From far and near help came from nearly all parts of their mission. They seemed to vie with each other in their attention and liberality. May God ever remember them for it, and supply all their need.

**THE WRECK (See page 54).**

It was now very evident that if Dr. Harvey’s life was to be spared, he must leave immediately for England. The British India Steam Navigation Company, kindly gave free passages to Calcutta, and offered 1st class passages from Calcutta to England at 2nd class rates. Dr. Harvey’s funds were insufficient for this (he having lost nearly everything in the wreck), when the principal at Calcutta generously said, “Pay me three hundred rupees; the remaining two hundred and fifty I will pay myself to the Company.” Great kindness was shown them on the homeward voyage, and on October 8th they safely reached England, where Dr. Harvey’s health has been greatly benefited by a prolonged residence at Hastings.

The missionary party at Bhamô was now considerably reduced. But Miss Tyler sailed from England on the 21st July, 1877, to be united in marriage to Mr. Adams. Mr. Adams met her in Rangoon; they were married there, and in due course reached Bhamô. Just before Mr. Adams left for Rangoon, however, the missionary party were not a little surprised by the sudden and unexpected appearance of a travel-worn Chinaman, who insisted, in the most un-Chinese way, at an unusual hour of the night, on seeing Mr. Soltau. It was not long before in the Chinaman our brother, Mr. J. McCarthy, was recognised. His arrival was opportune. Not only was the mission staff greatly weakened by the departures of Messrs. Stevenson and Harvey, but Mr. Adams would be absent for some time on the occasion of his marriage. So that, but for Mr. McCarthy’s arrival, Mr. Soltau would have been quite alone. As it was, Mr. McCarthy remained in Bhamô for six months, or until the caravan season had terminated. Mr. Soltau gave himself principally to the medical work, or to interesting the people by means of Scripture slides in his magic lantern, while Mr. McCarthy either preached to the people or explained the pictures. The work at Bhamô was diversified by another visit to Myun-thit. This time they stayed among the Burmans. The medicines and the magic lantern were very popular, and many were interested by the singing of hymns in Chinese.

About a month after Mr. McCarthy’s arrival, our brother, Mr. James Cameron, reached Bhamô. As we mentioned in our March number, he had traversed Eastern Thibet and north-western Yun-nan. From Ta-li Fu his route had corresponded with that taken by Mr. McCarthy. He made no stay in Bhamô, but returned at once by sea to China.

The commencement of the year 1878, found Messrs. McCarthy and Soltau, and Mr. and Mrs. Adams in good health, and busily engaged. The evidence collected by Mr. McCarthy in Yun-nan showed how widely spread and beneficial was the influence already exerted by the Bhamô mission. The preaching of the Gospel
and the circulation of Scriptures and tracts were continued with vigour; and about the close of the caravan
season the American mission was strengthened by the arrival of Messrs Lyon and Freiday, the former to
work among the Kah-ch'ens, and the latter among the Shans. Mr. McCarthy now bade the brethren farewell,
and returned to England; Mr. Stevenson rejoining Mr. Soltau to be ready for the caravan season of 1878-79.
The missionary course of poor Mr. Lyon proved a very brief one. Within about a month of his arrival, he was
called up higher, and after only a short stay, his young widow returned alone and sorrowful to her native land.
Mr. Lyon was a devoted man, and his brief sojourn had so endeared him to his brethren that they felt his
death greatly, and mourned the loss of a dear personal friend.

As there appeared little prospect of the speedy opening up of the route to China, it was thought best to
direct Mr. and Mrs. Adams to proceed by sea to Shanghai, with a view to their labouring in Ch'ung-k'ing, the com­
mercial capital of St-ch'uen. This journey was safely made, and they reached Shanghai early in December.
We have not, in this brief account, attempted to detail the hostilities between the Burmans and Kah-
ch'ens, nor dwell on the interruption which occurred to our intercourse with the hill tribes. Suffice it here to
say, that before the death of the old King of Burmah, Mr. Soltau had been able to pay a third visit to Myu-
thit, and subsequently received permission to visit the Kah-ch'en hills, which he did. Mr. Stevenson remaining
in Bhamô to prosecute his important work among the merchants from China, who were just then arriving in
considerable numbers. We give below the account of Mr. Soltau's third journey to Myu-thit, which place, it
will be seen, has suffered terribly from the marauding expeditions of the Kah-ch'ens.

In conclusion, we cannot fail to recognize how graciously God has answered the prayers of many years
in opening up the way to Bhamô. And though our brethren have not, hitherto, been able to enter China, the
Chinese have been brought to them in large numbers, and have taken back into their own country many portions
of Scriptures and Christian tracts, as well as what they have learned from the preaching of the Gospel, and
kindly impressions produced by the medical work. The existence of our mission station in Bhamô has led to
more extensive itinerations in Kwan-si, Kwei-chau, and S'i-ch'uen, as well as in Yunnan itself, than
would otherwise have taken place. By them, and by the friendly feeling of the many Yunnanese who frequent
Bhamô, the way is undoubtedly being prepared for yet more extensive and permanent labours. We would ask
the earnest prayers of our readers for our brethren, that their health may be preserved, and that their faith may
not fail; and also that the seed already sown in connection with the Bhamô branch of our work, though much of
it be hidden for a time, yet like bread cast upon the waters, it may appear after many days, and bear fruit abun-
dantly to the praise and glory of God.

**Visit to Myu-thit, near Esec-kaw.**

(See frontispiece.)

**FROM THE DIARY OF MR. HENRY SOLTAU.**

After trying all day to get a boat, and packing up
preparatory to going off, at last I engaged one with
three men at two rupees per day, and one rupee
extra for rice for the journey.

Friday.—Left this morning about seven a.m. Made very slow
progress, the current being exceedingly swift. In some places
the water is so shallow that the men have to jump out and pull
the boat across; whilst a few yards farther on, the water is so
deep that they cannot reach the bottom with their long eight or
ten foot poles, and back goes the boat towards Bhamô. About
eleven o'clock we stopped to breakfast at a pretty little village
situated on the right bank of the river. Here, under a shady
tree, I sat down on a log, and ate my simple meal of cold chicken
and rice, a little crowd of men and children carefully watching
me all the time.

Having taken a supply of Burmese as well as Chinese tracts,
I offered each of the men a copy, but not one of them could read
Burmese or Shan—a very unusual thing. None of the children
could speak Burmese. All spoke Shan. At length a man came
who could read a little Burmese, and he gladly accepted a
tract in that language. Passing by several villages, at which we
had not time to stop, we overtook two large cotton-boats, in one
of which were two chiefs of Ma-lang and of Loi-lone. The
former wanted to travel with me.

At sunset we reached a Shan village called Mo-pa-nyi. This
village is entirely peopled by Chinese Shans, who dress in dark
blue clothes, and are quite distinct from the Burmese Shans
who are the chief inhabitants of all this district. Here I bathed
and dined, and then we crossed the river to the large village of
Hai-lone. This village is the largest in size between Blaunô and
Myu-thit. The inhabitants are Burmese Shans. An elderly
woman called me into her house. She knew me, though I did not
recognize her. She asked if I had brought the magic lantern
that Mr. McCarthy and I took to Myu-thit last year, and was
much disappointed when she heard that I had not done so. Some
of her family were ill with dysentery, and many were sick with
fever. She said she wanted me to remain and dispense medi­
cines there. I promised to give some early next morning before
leaving. About a dozen people came with various complaints.
One old woman quite blind was much disappointed because I
could not give her anything to let the light into her sightless
eyeballs. Returning to the boat, I had a talk with my servant
"Chau" about his soul.

Having hung my little mosquito curtain inside the boat cover,
I turned in to sleep. Oh, the heat and the mosquitoes! Who
can describe the latter? I felt as if I had never known what
mosquitoes were before. The curtain did not keep the blood­
thirsty creatures out. In they came through the netting, and
many were big holes, for the netting gets rotten in the rainy season. I shall take fine
netting next time. "Chau" had no curtain: every now and th'in
would hear him bathing himself in the river to try and get rid
of the tormentors. About twelve o'clock a heavy thunderstorm
broke over our heads, and the rain fell in torrents. The air
was cool very soon, and so were my feet, for the rain blew into the
front part of the boat most mercilessly. This was soon prevented
by the mackintosh sheet, and then rest was possible.

Saturday.—Early in the morning people came to the boat for
About ten o'clock the clouds broke, and I went into a house.

HEALING AMONGST THE SHANS.

The old woman of 80 was led up to look at her eyes, and see if there was no medicine in the chest that would heal them. I told her it was impossible that she could ever see again; that once there was a Teacher on the earth who could heal such sickness, but that He had gone back to heaven, and now He gave sight to blind hearts, which was better than sight to blind eyes. I do not know if she understood my poor bungling Burmese speech. Distributed a very few tracts. Many entreaties that I would return and stay some days. Promised to do so, if time permitted.

Left at mid-day, and by evening reached an island on which was a small village of ten houses. Here we put up for the night. While dinner was preparing we sauntered and walked through the little settlement. Children numerous, and terribly frightened at me. No white man had ever landed there, the priests said. Two or three men knew me, who had been at the Zayat and received medicines. Only one man could read. In his house I spent the night.

In the evening all the inhabitants came to the house. Many wanted medicines; others were greatly amazed at the electro-magnetic machine. The children by dozens lest their fears, and by taking it down to the white man.

SHAN HEAD-DRESS, BRACELETS AND EAR-ORNAMENTS.

Sunday.—

Fig. 1. Chinese Shan chignon encircled with silver hairpin.  
1. Shan silver bracelet.  
2. Silver hairpin.  
3. Enamelled.

Fig. 2. Shan woman's tubular ear ornaments.  
1. Shan woman's finger ring.  
2. Silver tube for enclosing a needle cushion.

How sweet the Gospel sounds wherever one is! It is never out of place, and never too old to be loved.

Through the Lord's goodness we reached Myothit safely. My old friend the Kyoung Ta-ga (builder of a monastery) welcomed me to his house as he had done last year, when Mr. McCarthy was my companion. I was also very strange to feel that there is no one about you whom you can trust. Your own servants are trying to 'do' you at every turn. Your host welcomes you for what he hopes to make by you, and every one comes hoping to get something out of you. If we feel this solitude in any measure, how must our Master have felt the intense loneliness of His life here; hence He is able to have compassion on, and sympathy for, His lonely ones.

Went out early to get a little quiet. Saw the marks of a young tiger's paws almost outside the town. He had evidently come down to drink early in the morning, and returned again. It soon became known that 1 was arrived, and many patients came. The daughter of my host was very ill in fever when I got here, but was speedily relieved, the
with a terribly inflamed eye, who had been unable to sleep for some days, sent for me; I was glad to be able to help her materially. She had been in a very bad state of health ever since the death of her husband, and the sight of him brought on her fever again.

The chief of Ma-t'ang, the chief of Loi-lone, and a son of the sick man I am to see, the chief of Pon-line, came in this afternoon. A younger brother of the Ma-t'ang chief had been to Pon-line to try and get the sick chief down, but they said it was impossible for him to come: I would go up there to him, only one day's short journey. They would carry up everything, and had brought down two ponies—one for me and one for my traps. I need fear nothing. They would guarantee my safety.

I told them there was nothing to fear; I had lived with them for five weeks on the hills, and had received much kindness, and therefore I feared nothing. But I had engaged to come to Myu-thit, and they had engaged to bring the chief to that place to meet me. I had kept my part of the agreement, they must keep theirs. If he could not walk or ride, they could make a bamboo litter, and carry him down. "No," they said, "I must go to him; it was only a short distance."

I said, "I have given my word that I will not go into the hills at present, and even though my father or brother were at Pon-line, I could not break my word to go and see them." I should at present, and even though my father or brother were at Pon-line, I could not break my word to go and see them. "I must go to him: it was only a short distance."

I told them again that fear had nothing to do with it; but that seeing this was not my own country, I was obliged to obey the instructions of its governors, and not act as I myself might desire. If the priests had once gone beyond their word to go, they had laid it against God in so doing. I knew nothing of their movements or dealings with the authorities. After some further talk they left.

In the evening had a crowd to see the stereoscope and electric machine; gave away some tracts. Was asked to sing; the people remembered hearing Mr. McCarthy and me last year; gave some of the young men a lesson in Tonic Sol-fa; they would soon learn it. One or two had a first-rate ear for music.

Looking round me as I lay down for the night, I found that we are all sleep on the floor) is a majority of the Chinamen have left, and the most respectable of those who remain are living in the Burman quarter. What a change in it since last year! Then, during the wet season in You-nan, during the past two years, very few of the Burman people remembered hearing Mr. McCarthy and me last year; gave away some tracts. Was asked to sing; the people remembered hearing Mr. McCarthy and me last year; gave some of the young men a lesson in Tonic Sol-fa; they would soon learn it. One or two had a first-rate ear for music.
stands outside the house. By means of a little wick of cotton these are lighted, and look very pretty. All kinds of devices are made with these simple lamps and bamboo stands. Some of the prettiest are pyramids made of bamboo and lighted with these lamps. The pagodas are illuminated for some distance from the base with hundreds of little lights. Along the roads are rows of lamps fixed on bamboo standards about four feet high, which remind one of street lamps at home.

Opium smoking has to answer for a great deal. I heard today of another Chinaman, a young man, who had died lately from smoking too much opium. Men come into the dispensary every day, fresh from the opium dens, their breath and clothes reeking with the horrid fumes—they are just killing themselves, mind, body and soul. I am thankful that our Government makes no gain out of the miseries of these poor wretches. All they get here comes from the hills and from India.

I had just prepared myself to take evening prayers with my two China boys, when two Burmese rushed up, saying, "Teacher, come quickly, a man has fallen into the water and is nearly drowned." I hurried off at once. Just before we reached the spot we had to jump a deep ditch, about three feet wide. Several Burmese, not knowing of this ditch, walked into it, much to the amusement of the groups round the fires, who raised shouts of laughter as they heard the splash in the water. On the ground lay the drowned man, a fire blazing near his head on the right hand and another at his feet. He was apparently dead. His jaws were locked so that we had to force them open to get his tongue out a little way to clear the throat. All efforts to save him failed.

Wednesday.—Several in-patients and one or two out-patients keep me well employed.

Thursday.—When bathing this evening, was called to see a young woman who had eaten opium with the intention of committing suicide. Found her insensible; apparently fast asleep. A large crowd of neighbours and friends were sitting round watching her sleep herself away. I seized a pitcher of water and dashed it on her head and chest. This soon brought semi-consciousness, and a strong emetic brought full consciousness. I understood that she had taken six annas' worth; I left some medicine with her when I went home to dinner.

On returning, I found that she had become almost unconscious again, but that she had confessed that she had taken one rupee worth, not six annas' worth only. I remained till two o'clock in the morning, when she seemed much better, and all the opium appeared to have been brought up.

Friday.—This afternoon, just twenty-four hours after taking the opium, convulsions came on very badly. The women ran screaming out of the house and called all the neighbours together. I thought there would be a great scene. Put mustard poultices on, which greatly relieved her; by-and-by she became quiet, and fell into a healthy sleep.

Saturday.—To-day the girl is well. She had been away with her mother, who had been scolding her, and so had determined to put an end to herself. Her restoration to life was quite an answer to prayer.
We are pleased to see that our Government have definitely settled the question of the illegality of any attempt to introduce Opium into JAPAN. It is difficult to understand upon what principle a drug which is so pernicious in its effects that even small quantities must be excluded from JAPAN, should be imported in such large quantities into CHINA, contrary to the wishes of the Government of that country. That our Indian Administration is benefited so many millions annually by the traffic, seems a very poor excuse for such inconsistency.

IMPORTATION OF OPium INTO JAPAN.

In the Session of Parliament before Christmas, Mr. M. Stewart asked the Under-Secretary of State for Foreign Affairs whether the report from Sir Harry Parkes, our Minister in Japan, in reference to Mr. Wilkinson's judgments in the case of the Bishops of Ripon and Salisbury, Vice-Presidents of the Society; Lord Alfred S. Churchill; Earnest Noel, Esq., M.P.; Henry Richard, Esq., M.P.; Sir John H. Kennaway, Bart., M.P.; J. W. Pease, Esq., M.P.; W. T. Charley, Esq., M.P., and the Rev. F. Storry Turner, Secretary, called the attention of the House to the above-mentioned judgments, which appear to the Society to open a door to an uncontrolled and unlimited introduction of opium into Japan, in direct contradiction to the letter and spirit of the treaty between Great Britain and Japan.

The Memorial quoted the treaty stipulation of 1858 as to opium, viz.: "The importation of opium being prohibited, any British vessel coming to Japan for the purpose of trade, and having more than three catties weight of opium on board, the surplus quantity may be seized and destroyed by the Japanese authorities: and any person or persons smuggling or attempting to smuggle opium, shall be liable to pay a fine of fifteen dollars for each catty of opium so smuggled or attempted to be smuggled;" and the Tariff Convention of 1866, which says, "Clause III. Prohibited goods—opium." In accordance with these provisions, the Japanese Customs prosecuted Mr. John Hanley on two occasions for opium smuggling. The facts were not disputed, but the defendant pleaded that the opium was medicinal opium, not the opium used for smoking, and that the prohibition contained in the treaty applied only to the kind used for smoking. The British Consular Judge accepted this principle, and laid it down as a rule that "medicinal opium is not included in the prohibition of the treaty. The opium seized was examined, and, in the first case, declared to be medicinal opium, and the case was dismissed. In the second case, it was pronounced opium intended for smoking, and was condemned accordingly.

The Memorial, however, points out that the principle laid down by Mr. Wilkinson would admit all so-called medicinal opium without restriction of amount into Japan; that the Japanese Government had prepared regulations by which a sufficient supply of medicinal opium could be secured; and that owing to the large and increasing number of Chinese in Japan, there is very great danger of the vice of opium-smoking spreading to the Japanese. As to the alleged distinction between the two kinds of opium, the Memorial urged that although there is a difference in form and degree of strength between the opium which is generally used in medicine and the Indian opium of
which the great bulk is consumed by the Chinese opium-smokers, the distinction is not sufficient to secure Japan against the importation of opium which may be used for smoking, disguised in the form of that intended for medicine. The medicinal opium might very easily be prepared for the opium pipe; and thus, by Mr. Wilkinson’s decisions, Japan is denied the power to defend its subjects from the fatal allurements of the Chinese vice.

The Memorial concluded by protesting that “it would be a horror and a crime of the gravest kind, if by the introduction by foreigners of an agent the effects of which in China are so well known, the progress of Japan should be arrested, and in the end its intercourse with foreigners pass a curse instead of a blessing; and entreated his Lordship to instruct Her Majesty’s minister in Japan to accept the Japanese Regulations in principle as binding on British subjects, and to come to a speedy understanding upon all subjects of detail, so that the present uncertainty may be terminated, and the Japanese Government be brought to regard Great Britain as an active ally in the effort to preserve their country from the disastrous results of illegitimate consumption of opium.”

The Memorial being ready, the Secretary of the Society wrote to his Lordship, respectfully requesting him to receive a deputation charged to present the Memorial and support it by their arguments. To this request Lord Salisbury has sent the following reply, which appears to concede the point at issue:


Sir,—I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter of the 28th ult., upon the subject of opium, and I am to state to you, for the information of the Society which you represent, that his Lordship is advised that under the Convention with Japan of the 25th of June, 1866, the importation into that country of opium of every description is prohibited, and that regulations are at the present time under consideration for the admission of medicinal opium under suitable conditions.

I am to add, further, that the question raised by Mr. Wilkinson’s judgments, to which you refer, cannot occur again, as the new Regulations will remove all doubts as to the construction of the Convention between the two countries.

In conclusion, I am to remark that under the circumstances stated above, Lord Salisbury presumes that your Society will not think the interview asked in your letter any longer necessary.

—I am, Sir, your most obedient, humble Servant,

J. JULIUS.

The Secretary, Anti-Opium Society.”

A LETTER FROM MR. BROUMTON TO A FRIEND.

OUR letter arrived when I was on the eve of taking a journey to a Miao-tee neighbourhood in the hope of obtaining some reliable information about them. I am sorry to say I have not succeeded in obtaining such information, for just at the time when it was promised to give me an advantage here, being without a native Christian helper (the man who came with me having returned to HU-PEH sick), so that I had to travel with only a servant. I am not sufficiently conversant with the language to understand a great deal of the patois of the country people, and our own servant speaks a dialect that I have not yet mastered, so that he is not a very efficient help in making inquiries.

THE MIAO TRIBES.

From what I can learn, it appears that the Miao-tee are most numerous in the south-eastern portion of this province, KWEI-CHAU. They are nominally subject to the Chinese rule, but I am told that in reality there is a large number still independent, the Chinese being afraid to venture among them.

On my late journey I visited a place called Fu-tia, situated south-east of Kwei-yang. In that neighbourhood there are many Miao-tee; but they are very shy, and do not mix with the Chinese, only coming to the town on market days to make their purchases of cotton, cloth, salt, etc. I saw several of their villages, consisting of mud cottages, usually hidden among trees, and situated in places amongst the hills difficult of access—very different from Chinese villages, which are usually built close to the road-side. The Chinese always speak very disparagingly of them, and say they are uncouth and inhospitable; but I do not quite believe this. It is exceedingly difficult to glean reliable information about them, for the Chinese seem to know but little, and make as bad a tale as they can. I hope the time will soon come when some of us will be able to visit them with a trustworthy Chinese Christian, who will help us in finding out more about them. I am told that they have no towns, but live in scattered villages. From what I saw I should judge they are thrifty and industrious, for their land seemed very well cultivated and the people were well clothed. Those who attend the markets held in Chinese cities and villages speak a little Chinese, but I am told they are only able to converse about the price, etc., of the articles they purchase.

There is another interesting class of people in this province to whom I hope the Gospel may soon be preached, they are called THE TSONG-KIA TRIBES or the Tsong-kia-tee. I believe that they originally emigrated from Hu-nan and Kiang-si to this province, and in course of time intermarried with the Miao-tee. Now they are a distinct class, speaking a language differing both from the Chinese and the Miao-tee. They are thriving agriculturists, and have the reputation among the Chinese of being well off. If one might judge from the dresses and ornaments worn by the women attending the markets, I should think this is probably true. They, like the Miao-tee, do not bind their girls’ feet, and they seem a sturdy, hardy race. They, too, are despised by the Chinese; but it seems cheaper to be with the latter to look down upon other than their own blood.

As regards the dialect spoken in KWEI-CHAU, I found that what I learnt at Wu-ch’ing (HU-PEH) is understood here very well; of course there are local peculiarities, which are acquired in course of time. I was pleased to find, on my late journey, that as a rule I was well understood, which leads me to hope I am making some progress in the language. I certainly understand more of what I heard than I have done on previous journeys.

I visited the city of P’ING-yiien on my way home. It has been a large, busy city, but now consists only of one street of thatched cottages and a few shops. You speak of P’ing-yuen in your letter as being marked on the map as a large city. There is a city called P’ing-yuen some few days’ journey on the west of Kwei-yang, and another called P’ing-yiien, three days or so, on the east. It was the latter I lately visited. I have seen P’ing-yiien called P’ing-yuen in an English map. The sounds are very similar to English ears, which may have accounted for the mistake.

There are, I believe, only three or four cities in this province that have not been devastated by the Miao-tee. I have been now in twenty-three cities of the province,
and only three or four of them (including Kwei-yang) can be considered busy or flourishing places; of those I have visited, I think, next to this city, Can-shun Fu on the west, Tsun-i Fu on the north, Tung-jen Fu and Chen-yien Fu on the east, seem the largest and most populous. Many of the others merely consist of a large space enclosed by the city wall, and which contains only a mandarin's office and a street of thatched houses. It is a difficult thing to know how best to evangelize in this province: we specially need the Lord's guidance in this matter.

**Work of Romanists.**

At Can-shun and Tsun-i the Romanists are strong; they have not yet gained a footing in Tung-jen nor Chen-yien; the people there being rather fierce, and opposed strongly to the Roman Catholics coming among them.

I fear that very much superstition and error are taught by the Romanists. I have not yet met with any of their converts who seemed to have any idea of the Gospel plan of salvation by faith. With the majority it is a bare form without the power; numbers, too, join them for worldly advantage. For instance, I am told that persons who are involved in litigation sometimes become Romanists in order to gain their suit, for the mandarins are afraid to give a verdict against a Roman Catholic convert for fear of his applying to the bishop, who would complain to the vice-governor of the province, and he, to save trouble, would reprove or dismiss the offending officer. It is largely on this account that the Romanists are hated so everywhere, and it makes it very difficult for us to work; for the people of course think we are connected with them, and I fear it will be some time before that idea is removed from their minds.

It is not surprising that there should be little spirituality among their converts, for the work of instructing them is committed to native catechists who prepare them for baptism. The priests themselves do not mix with the people, but keep themselves aloof, so that they cannot tell what their converts' lives really are: of course the catechist is anxious to sustain his reputation by bringing in as many as possible. Yet I hope there are some really strong in the Lord's work; for their souls have not yet gained a footing in Tung-jen nor Chen-yien; the people there being rather fierce, and opposed strongly to the Roman Catholics coming among them.

**Kwei-yang.**

At present there are only Mr. L—and myself here, but we are hoping that reinforcements may arrive ere long. Mr. L—is not connected with any missionary society, but at his own expense. We are truly thankful for the privilege of being able to reside here so peacefully.

A medical missionary would be a great acquisition, as neither of us know anything of medicine. We have been blessed with excellent health; the climate though in so low a latitude is very temperate, for the greater part of the province is, I think, at a good elevation.

I reached China in December, 1875; went up to Wu-ch'ang in January, 1876, where I stayed with my sister and brother-in-law (Mr. and Mrs. Judd) till January, 1877, when I came here. I thank God for the way in which He has led me to this place, and pray that He will enable me to glorify Him in this land.

I would suggest, that, as a special subject for prayer, you would ask the Lord to give us some souls here who will prove useful among their own countrymen; and also that we may be guided as to how best to work in this province. We are young and inexperienced in the work; but that is no obstacle to our God. It may be that the Lord will lead some of His children to give, not only their sympathy and prayers, but themselves for His work in this land. The labourers truly are few.

**Famine Relief.**

**Welcome Words from Shan-si.**

*in a letter from Mr. James.*

It would have gladdened the hearts of the subscribers to the "Famine Relief Fund," had they been with us to-day. We have been distributing at one of the relief stations named Yen-feng, between 40 and 50 li east of the city. It is a large village among the hills, and, before the famine, contained 800 inhabitants. The present population is a little under half that number. The people from several smaller villages come to it to obtain relief.

To-day it has been bitterly cold, so cold that water has frozen in the house. We decided therefore to give, in addition to the stated amount, a good-sized cake to all that came. Poor things! it was a sad sight to see them after their journey through the bitter cold wind, their faces pinched and blue with the cold. Some had come far, others between ten and twelve li. They were mostly of the lower order, and came with their breath frozen on them, and looked like so many old Father Christmas-es: although all seemed poor and were indifferently clad, they all looked in good health and spirits.

It was a reward to see their healthy-looking faces, which but a short time ago were pinched and drawn with hunger; we felt our hearts glow with joy at being able to dispense the bounty contributed by the friends in different places: surely "it is more blessed to give than to receive." The thousand cash a month (about 4/-) given to them has not only saved their lives, but has been sufficient to enable them to grow strong again. Could those who have given of their substance see them, I am sure they would feel amply rewarded for all that they have done.

On December 27th we buried the remains of Mr. Whiting. It was a day of mournful interest to all of us: mournful because of the removal, and yet full of interest because he was the first Christian missionary buried in Shan-si.

Since his death his remains have been lying outside the east gate, at a temple connected with the Chhiat-Kiang Hwei-kuan, and would have been interred before had suitable ground been procured for a graveyard. On Mr. Richard's arrival from Tientsin, a piece of ground was purchased outside the east gate.

We left the city at about nine o'clock, and proceeded first to the temple, from which place twelve men carried the coffin to the grave.

When the body was lowered we held a short service, the bearers standing around in profound silence. After reading the ninety-first psalm, we sang that beautiful hymn, "Thou art gone to the grave, but we will not deplore thee," and concluded with prayer.

When we had finished speaking, one of the men came forward, saying, "Since you have shown your respect to Mr. Whiting, who has lost his life in seeking our good, let us also pay our respects." Before we had time to stop him he had suited the action to the word, and was down on his knees before the grave: the others would have done the same had we not restrained them, and more fully explained our meaning.

Since Mr. Whiting's burial the Native Relief Committee, through the Governor of the Province, have voted 400 Taels towards defraying the expenses of sending his body home, and that his friends desire it. Mr. Richard has replied that we have no intention of sending the body home; but that he will tell Mr. Whiting's friends, and the public, of their kind offer.
MRS. HARVEY.

We deeply regret having to record the removal by death of Mrs. Harvey, the excellent wife of Dr. T. P. Harvey. This sad event took place at Silverhill, Hastings, on Sunday the 23rd of March. A fortnight previous she had given birth to twin boys, and had progressed favourably until the 18th, when septicecmic fever set in, and in a few days terminated fatally.

Her departed friend was born in 1836, at Blomfield, Bath, and was brought to a saving knowledge of the truth when fourteen years of age. For about eight years before her marriage she had been much engaged in mission work in Nottingham; first in connection with the London and Cross Street Mission Halls—at the latter she had a night school for men which was largely attended. Afterwards she worked in conjunction with the Rev. Thornton, Vicar of St. Nicholas' Parish Church, Nottingham. Her earnest labours while in this town were owned of God in the conversion of many souls.

In November, 1875, she was married to Dr. Harvey, and the following February sailed with him from Glasgow for Burmah. They arrived at Bhamo in May, 1876, and remained there until June, 1877, when the failure of Dr. Harvey's health rendered it imperative for him to leave Bhamo. They proposed proceeding to China, where Dr. Harvey thought he could better stand the climate, and accordingly they left Rangoon on the 8th of July in the steamer Kurrachee for Peranang. How this voyage was interrupted by shipwreck, how they were enabled to leave the ship only a few minutes before the cabins were under water, how they were for days on an uninhabited island, and how on the twelfth day deliverance came, was told in a singularly graphic letter written by Mrs. Harvey, and printed in CHINA'S MILLIONS, in October, 1877. As indicating in no small measure the qualities of mind and heart of the writer, that beautiful narrative will now be read by many with mournful interest.

It is somewhat remarkable that this number of our paper, which tells of the removal of our sister to the "rest that remaineth," should contain, in the history of the Bhamo branch of the mission, an account of the shipwreck from which she and her husband were saved. They were now no doubt as to the course they should take. "To attempt to go to China," wrote Mrs. Harvey with wisely solicited advice, "would be out of the question. What we have suffered has greatly tried even the strength of us, and for my husband, in his weak state, the wonder is that he has survived it at all. Of course he is suffering in consequence; I fear is likely to do so. I only trust that by hastening home, of us, and for my husband, in his weak state, the wonder is that he has survived it at all. Of course he is suffering in consequence; I only trust that by hastening home, he may yet be in some measure restored." This hope was realised; but how little we know of the future, how mysterious the providence of God! The one least likely to live spared, the other taken away. On Saturday, the day preceding her death, conscious that all efforts to stay the disease were unavailing, she said, "It is no good. You have done all you can. I am going;" and calling the servant, thanked her for the kindness she had shown to her little boy, "Theodore Berger," and asked her to stop as long as she could to look after him. After a period of insensibility and silence, she mentioned the name of her first-born, who died in the mission, and who had given birth to twin boys, and had progressed favourably until the 18th, when septicecmic fever set in, and in a few days terminated fatally.

With our departed sister "it is well"; but a bereaved and sorrowing husband and three motherless children are left to feel her loss, and these we commend to the prayerful sympathy of our friends.

Home Proceedings.

ANY meetings to deepen interest in China Missions, to arouse more decided feeling against the enforced opium traffic, and to commend to the Lord's new labourers for their voyage and work in China, have been held during the quarter, January to March, both in London and in the provinces, and also on the Continent. Among the former we may mention, in the order in which they were held, meetings at—

   Regent's Park Baptist Chapel, Rev. Dr. Landels.
   Malden Gospel Hall, Rev. J. Hudson Taylor.
   Green Lanes Wesleyan Chapel, Rev. T. Hutcheon.
   Park Street Congregational Chapel, Rev. J. C. Harrison's.
   Alderagate Street, Y. M. C. A., Samuel Thompson, Esq.
   Baptist Chapel, Abbey Road, St. John's Wood, Rev. W. Stott.
   Midland Conference Hall, George Williams, Esq.
   Dalston Junction Baptist Chapel, Rev. W. H. Burton.

besides a number of smaller meetings in various halls. Meetings have also been held in Birmingham, Manchester, Liverpool, Shoreham, etc.; and on the Continent at the Hague, Amsterdam, and Marseilles. It is with much prayer for God's blessing that Mr. Hunnes, Mr. Pigott, Mr. Coathard, Mr. and Mrs. William McCarthy, and Mr. Hunt, have gone out, meeting Mr. Hudson Taylor at Marseilles, and accompanying him in the Messageries Maritimes steamer, St. Raphael, to Calcutta, where they would be the last of April 23rd. Letters received from them en route mention that they were greatly enjoying the comforts and accommodations of the French mail, and were able to have much fellowship in the Lord.

Many meetings of the Council have been held during the quarter, especially previous to the departure of Mr. Taylor: various matters relative to the present and future management of the Mission having been under consideration. At the meeting of February 5th, after full consideration and consultation with the Council, Mr. Taylor appointed Mr. Broomhall secretary to the Mission, having the general oversight of all the home-work, and especially the correspondence with candidates for missionary service. It being deemed desirable by the Council that Mr. John McCarthy should not return to China in Mr. Taylor's absence, Mr. Taylor deputed to him the printing and circulation of CHINA'S MILLIONS, under Mr. Broomhall's supervision. Under the same supervision, Mr. W. Soltan continues the conduct of the general work of the office. At the meeting of February 10th, the great desirability of an additional Director having been long felt and often prayed about, at Mr. T. P. Harvey's request (and with the hearty concurrence of the Council) Mr. Theodore Howard kindly undertook to assist him in the Direction of the Mission. Should therefore Mr. Taylor's absence be unexpectedly prolonged, or his earthly service be terminated, the continuance of the Mission on the same principles on which it has heretofore been conducted is provided for, viz., under the personal superintendence of a Director or Directors, assisted by the counsel and prayers of suitable Christian advisers, but not fettered by any necessity for awaiting the action of a Committee.

The prayer-meetings at No. 2, Pyrland Road have been well attended during the quarter, and many of them have been times of special refreshment from the presence of the Lord. We shall always be glad to see as many of the friends of the Mission as can make it convenient to attend these meetings. They commence at 4 p.m., every Saturday; and tea is provided at the close, to afford opportunity for social intercourse.
Through Eastern Thibet.

MR. CAMERON’S TOUR FROM THE CAPITAL OF SI-CH’UEN TO BHAMO.

In our March number we gave some account of Thibet—Central, or Thibet proper; Western or Little Thibet, now divided between Cashmir and our Indian dominions; and Eastern, or the western fifth of the province of Si-Ch’Uen. It is with the latter of these divisions that we have now to do. We mentioned in that paper the loss of part of Mr. Cameron’s diary, posted from Thibet. That loss has now been made up, and we shall make as copious extracts from it as our space will permit.

This journey really commenced when our friends set out from our station in Chung-ki’ing for the capital of the province (Si-Ch’Uen). The limits of this paper will not admit of any particulars of the earlier part of the journey, nor of the description of the capital, Ch’ing-tu Fu. And in the journey itself, from the capital to Bhamo, much condensation is required; many of the interesting details of missionary work effected, of conversations held, of books sold and distributed, if given in full, would require more space than we have at our disposal. It must therefore be understood that the great object of the journey was never lost sight of; and while it was essentially a pioneer journey, undertaken mainly to gather information about a part of the field little known, with a view to ulterior work in Western China, yet not a little seed was sown, none of which will fail to forward, in its measure, the gradual diffusion of Gospel light.

It will be remembered that our missionaries, Messrs. Cameron and Nicoll (both of whom were trained at Mr. Guinness’s Missionary Institute), were joined at Chung-ki’ing by Mr. Leaman, of the American Presbyterian Mission, who accompanied them in their journey as far as Ts’ing-ki’i.
At this point the sickness of Mr. Nicoll, and the weakness of the native Christian helper, compelled their return; and as they were scarcely fit to travel alone, Mr. Leaman kindly consented to accompany them. Mr. Cameron prosecuted his journey alone from that point, and we are very thankful that it terminated so favourably. The good providence of God in watching over him in his lonely illness at Ah-ten-tsi, deserves our grateful acknowledgment; but it shows the importance of the Divine plan of, wherever possible, sending men two and two on these long and difficult journeys.

There are two principal routes from Ch'ing-tu Fu to the border town of Eastern Tibet, Ta-tsien-lu. The one more direct, and therefore shorter, was first attempted by our friends. The failure of one of their baggage mules, the state of Mr. Nicoll's health, and the accounts they heard of the difficulties of the route, subsequently led them to abandon it for the more circuitous one, which was stated to have the advantage of being easier for their baggage animals. They proposed setting out on the 12th September, 1877, but the delays incident to the commencement of a journey in China prevented this, and it was not until the 13th that they were actually on the way. Ts'ing-k'i Hien was reached on October 5th, and on the 10th Mr. Cameron bade farewell to his companions, and pursued his journey alone. Ta-tsien-lu, the border town of Eastern Tibet, was reached on October 15th. Li-t'ang (or Lihang) on October 23rd. Pa-t'ang (or Lithang) on October 31st, and Ah-ten-tsi, the last Tibetan town, on November 14th. Here Mr. Cameron had a serious attack of fever, and remained until December 3rd, when he left for Wei-si Fu (as it is sometimes called, having a sub-prefect), or, more correctly, T'ing, which was reached on December 10th. On December 21st Mr. Cameron arrived at Ta-li Fu, and below this point his route corresponded with that of Mr. McCarthy on to Bhamo. Without further preface we will leave Mr. Cameron to speak for himself.

Ch'ing-tu Fu.

Thursday, September 18th, 1877.—Yesterday evening we entered the city, sold a good many books, and spoke for some time to an attentive crowd. This morning we set out at 8.30 a.m. Mr. Leaman and Mr. Nicoll rode on, while the boy and I entered the city for the purpose of buying a few articles.

We passed through the Man-chau city. The houses in it looked roony and clean, and the people on the whole seemed tolerably clean also, but many appeared miserably poor. Not more than one-third of the ground was built upon, and the roads were unpaved (they could not be called streets). The whole place more resembled country than city: there were no shops, and the people were few.

The suburb outside the west gate is also a miserable looking place. There, the houses and people are dirty, and there is no great trade. After 15 li we passed a village of about 100 families, and after 25 li a much larger place. The roads were dusty, but level; and wheelbarrows were numerous. We met a flock of horned sheep; and we saw some diseased pigs being carried to the city; two or more on a wheelbarrow; the smell of them was most disagreeable; they sell for 10 cash (less than 1 d.) per lb. The crops appeared very good, though in some places black from the dust. At night we put up in the county city of Li-t'ang.

Phii-Hien.

September 14th.—A wet day. After breakfast we had quite a number in, to whom I was able to preach the Gospel; they remained a long time, and seemed to get a good idea of it. My bed was in the public hall, and so I had visitors all day. I met a man who gave us a good deal of information about the way. I also learned that the Roman Catholics had a large school 90 li from this city in a village amongst the hills. They have there about 200 scholars, both male and female; and also some young men training for priests under the supervision of four French priests. Again, 400 li to the south, they have a much larger school, with about 400 scholars and several French priests.

In the evening we had many visitors in our room, to whom we spoke till a late hour.

September 15th.—Still wet. This is market day, and the inn has been crowded all day with people coming to see us. Little work could be done on account of their curiosity. But Mr. Leaman and I went out in the afternoon, and sold in a short time more than 2,200 cash worth of books. We could not preach much, every place was so muddy. Mr. Nicoll was ill to-day with fever.

Sunday, September 16th.—Still wet. We had some visitors; two men in the hall, and asked quite a number of questions about the doctrine. In the afternoon we three went out. Mr. Nicoll spoke, and soon had a large crowd. I spoke afterwards, and we left only when compelled by the rain.

Monday, September 17th.—Fair. We started as early as possible. The road for a good distance was very muddy. Passed a few small villages, but had to go 40 li ere we got breakfast. Here also it was market day, and the inn was soon crowded. Mr. Nicoll went out to the front and sold some books. We also sold a few while at breakfast. We found one of the Chinese ch'ang lined the street to see us pass. I spoke a little while there. We are nearly at the end of the Ch'ing-tu valley, which is about 170 li (50 or 60 miles) from east to west. By the time we arrived at Kwan-hien we found ourselves at the foot of the hills, and they looked formidable, with their tops enveloped in the clouds. We passed three or four swift streams to-day, and I saw a house built on piles driven in one of the streams. It had one large sitting-room, with an opening in the centre, through which the water could be seen. This opening had a wooden balustrade, and seats around it; so that it must be a cool spot in summer. There was also a bed-room, and another small room, all over the water, but several feet above it.

The suburb outside the east gate of Kwan-hien was nearly burned to the ground last month. Some of the people were repairing the less damaged houses, while others sat outside their temporary booths, talking and laughing away as if nothing had happened.

Messrs. Leaman and Nicoll arrived at the city some time before I did, and a large crowd followed them: I also had a few followers. The landlord was a military graduate, and did not fear the crowd. The keeper of another inn, next door to the Ya-men, and our landlord are on friendly terms with the mandarin. Mr. Leaman and I went on to the street to draw the people away, and in a very short time sold 800 cash worth of books. This city has but one principal street: the population is some 10,000 or so.

September 18th.—We spent the forenoon in the inn. In the afternoon Mr. Nicoll and the boy went one way, while Mr. Leaman and I went another. We could get no suitable standing-place for preaching, but sold all the books we had, and there was an outcry for more. Mr. Nicoll did not sell all his. We saw some robbers carried in; one, all covered with blood, looked as if dead.

September 19th.—We set out for the hill journey. Mr. Leaman's mule failed, on going out of the city. The road proved very difficult: the worst part was a bridge, which divided the river. This bridge was divided, and looked firm enough, but mules or horses with burdens could not cross; men had to carry the burdens.

At this point our travelers came to a stand. The direct route to Ta-tsien-lu is somewhat like a line drawn across a capital letter V, or U. The southern route takes the two sides of the triangle, and is by far the longer one.
The shorter way is now open, and may be traversed in safety; but the strength of the party was evidently not equal to it. They did not wish to divide, if it could be avoided; and therefore the only alternative was to return as far as Pih-hien, and there branch off into the southern route, via Ya-chau.

After breakfast, we concluded to try the more southerly route, as we were told the hills were less difficult for the mules. We were therefore met by a few words to the villagers, and then left. On the way back, Mr. Nicoll exchanged his horse for a powerful mule. The owner had only lately arrived from Kan-shun. He was a strong fellow, and weighed some 200 lbs. (Eng.) It carried him, and 90 or 100 lbs. of baggage besides. Put up for the night in Guan-teh-pu. We had a few Roman Catholics in, and had a long talk with them. They asked many questions.

**September 20th.**—The morning was rainy, so we did not leave till 9.30 a.m. Arrived at Pih-hien about noon; fed the animals, and then left. Messrs. Leaman and Nicoll had gone on before, and we only met in the next city. The boy had also gone on to prepare accommodation for us. We all arrived by dark. On account of a bad bridge, the mules had had to go a long way round, which made the 30 li more like 40. We had to hurry up, or the gate might have been shut. It made me think of the Great City, and of the bazaar and the complete dilapidation. On our way, what we saw of the crops looked well, but most of the fields were cut. We entered the inn at Wu-kiang Hien unobserved, it being dark. A small mandarin occupied the higher quarters, so we had to take a little side room.

**September 21st.**—Rain again. This is the feast of the eighth month, and our coolies were anxious to observe the feast. We also desired to remain as it rained heavily. The mandarin left, and so we were removed to his quarters. On the opposite side lived another mandarin, but less in power. We were not a little amused with him at breakfast. Our boys had our breakfast ready first, and put on the table; the mandarin and his companion had to go to another place, inferior in their eyes than the one we occupied. He was no sooner seated than he called his boy everything that was bad. He staggered very much, and his boy and ours had a hearty laugh at his expense. After breakfast he returned, and entered into conversation. I invited him to sit in the chief seat, which he did after a few empty words. I had a good talk with him; the others also spoke to him a little.

We had a few visitors, to whom we gave books; and soon after, another large party of men from the Ya-men came who expected the same. In the afternoon we three went on to the street. Messrs. Leaman and Nicoll going one way and I another. I went a long way ere any notice was taken of me; then one bought a book, and I soon had a large crowd, to whom I spoke a little. They were rather boisterous, and the roughs began pushing about, so I left, and on the way back sold a few more books. The others did not succeed either, the feast had left its stamp on many. In the evening, the landlord sent us a present of cake and fruit, which we declined, according to custom, as we had no suitable present to give in return.

**September 22nd.**—Still wet. Left early, but were detained at a ferry, and did not go on by that day. Reached Tsung-feng Chau early in the afternoon. The boy had gone on before, and so we had no difficulty as to quarters. We went out and sold books, and spoke in several places; there were listeners, but we did not sell many books. Several Roman Catholics came to see us. They have a chapel and a French priest there. He was absent in Ch'ing-ta Fu.

**Sunday, September 23rd.**—The three of us went out in the afternoon, and spoke first outside the city. Inside we also spoke in two places, where we had attentive audiences.

**Monday, September 24th.**—Left early, but it soon began to rain strongly. We crossed a rough hill; but the hills looked as if they had a little snow. One of our mules caused us much trouble at a ferry; we had to make it wade at last.

On the other side we put up for some time, and then set out for Tung-hien, which we reached about noon, and fed the horses outside the city. We then entered, and sold a good many books, and spoke in several places. At the Ya-men I had a good sale of books, and books to sell. We then passed on, and put up at a village called Wai-lung, where we had to pass through the crowd, who stood looking at a play. A few came to look at us, but they soon left. Our room was as large as a good-sized barn, but well ornamented and new.

**September 25th.**—Rain again. Did not get off till 9.30 a.m. Just outside the inn I sold a few books, and spoke for some time. Some of those present asked me a few questions. After I had done, walked 30 li to Kuang-chau, a city of some 15,000 inhabitants. Fed the animals outside, and spoke to the crowd at the inn; sold some books and then entered the city. It was market day, and I failed to sell any books or to speak. The streets were very muddy. Messrs. Leaman and Nicoll separated, and so we all went different ways, but had no great success. Nicoll did sell a few books. I saw two Roman Catholics, and was told they had a church there, and a good many converts; I was invited to their place. The French priest lives out in the country, and had to hunt for his customers. Crossed a noble bridge of fifteen arches, in very good condition, over the Na-hs, or southern river. [It is over 200 yards long and neatly 10 yards wide]. Reached Lung-chau after dark.

**September 26th.**—After breakfast, we spoke to a few people, who listened well, but would have it we were like the Roman Catholics. It rained till noon; we left soon after, the roads were bad and slippery. After 18 li we rested the horses, and then walked 12 li further, when we put up for the night at Kan-k'pi-pu. We sold a few books, but could not stand on the street on account of mud.

**September 27th.**—We found Kan-k'pi-pu (Dry-stream village) a dry place indeed. Water was scarce, and so was money. We had to change a small piece of silver, and were cheated in weight and in exchange, they tried to cheat us in the cask too, but failed. We succeeded in getting off by 9.30 a.m., after more than an hour spent about the silver. The roads were bad. At the next place we heard of Captain Gill and Mr. Mesny, they had passed two months previously. The past two days we have been ascending out of the valley. The ascent is so gradual that one cannot exactly say where the valley ends in this direction. The crops are much poorer and later as we go upward, the summer supply of water having been less than usual. We had a very steep descent and then ascent. The last 20 li were very rough, but dry. We put up for the night in Liu-tien-ti, and sold some books.

**September 28th.**—Left earlier, and took breakfast at Ming-shan Hien. The city, which is but small, was crowded with military students passing their examinations. We entered and sold books, and spoke for some time; the people listened well. From this place to Ya-chau the road was very hilly, and difficult for the mules, but the scenery was splendid, abounding in beautiful valleys and hills eind to their summits either with grain, etc., or shrubbery. The last 20 li were level. We had to cross a ferry just at the city, and left two of the animals on the one side, and sending only the baggage-mule across. It was raining hard. Messrs. Leaman and Nicoll went on, and I stayed behind till the man came back to attend the horses. It was then dark, and the boatmen were leaving, as it was a free ferry. After the payment of a few cash I was taken over, but not knowing the road had a long walk in the dark. I got inside the city, and while in search of the inn met Messrs. Leaman and Nicoll, both on the same errand. The wrong name for the inn had been given us. We had another long walk, and set two boys to search for our people, we ourselves also entering some of the inns to seek them. Mr. Nicoll found the place at last.

Our friends had now reached a city of considerable importance, Ya-chau (or the city Ye), being the great commercial gate of Thibet. It is the emporium of the trade in brick-tea, without which the Tibetans would scarcely be able to live. Cotton, needles, thread, and various other articles valued by the Tibetans are also exported from this place; and baggage animals, and poorly paid coolies, literally swarm the roads at the most suitable seasons. Our friends were rather late in the year, and the constant rains now made travelling less easy.
From the importance of Ya-chau they might have made a considerable stay in this place; but as they decided to go on, and not to have hindrances placed in their way, it was more prudent on this, their first journey, not to attempt too much; they therefore only spent part of one day here.

It may be well to mention that, besides tea, a good deal of insect wax is produced in this neighbourhood. The eggs of the insect, which are produced on one kind of tree, are removed, and placed on another tree of a different species. The young insects emerge, and coat the branch on which they have been placed with white wax, which they secrete. When collected, it is hard, and very valuable for giving consistency to the softer vegetable tallow, from which is made most of the candles used in worship in every shrine in China. The wax is also employed for many other purposes, and is a most useful production.

September 26th.—Worked on in Ya-chau till noon. The people were careless, and bought few books. We spoke in a few places. Left about 1 p.m. for Kwen-yeng-ju, which we did not reach till after dark. The road was a very hard one for the baggage-mule; and as Mr. Leaman and I stayed with it, we became very wet and dirty.

Sunday, September 26th.—Mr. Nicoll was very ill all day, and happening to have a headache, he almost fell into fainting. Mr. Leaman, too, was very tired. Being market day, I went out in the afternoon, gave away a few tracts, and spoke on the street; many gathered round and listened attentively. They seemed to understand well. Mr. Nicoll had failed me after a time, and I had to return to the inn. Soon after, the landlord and another man came to inquire more particularly about the doctrine. Both had heard me on the street. I spoke to them for a time, but I have little hope of them, as they are slaves to opium.

Monday, October 1st.—Had an early breakfast, and then started for Ping-king Him. Our first stage was 50 li of hill, with but little of level road; for 10 li were up hill and 15 were going down. It was too much for our mules, so we turned our riding animals into light burden-bearers, and thus mounted the hill, which was no joke. I became tired for the time, and pitied the poor animals, even with their lighter loads. Mr. Nicoll was very weak, and so had to face the worse, and "eat bitterness" of life; our hopes also suffered. The next 20 li was said to be good road; but alas, for the goodness of it! It was along the side of a hill, and had many ups and downs, so that it was often most difficult to keep our seat in the saddle. At a ferry we had much trouble with one of the mules. At length, however, we reached the city, where we found plenty of followers. Mr. Leaman and I went out, and sold a good many books, and soon the crowds dispersed.

October 2nd.—We did not leave to-day. Mr. Nicoll had an attack ofague, and was very weak. There was no saddle chair to be had, and he was not able to ride his mule. Mr. Leaman and I went out, and sold some books; after which we spoke—Mr. Leaman in one place, and I in another. I had a very large audience; some of the listeners asked many questions. We saw here some idols—gods of opium; three had their mouths smeared over with the abominable stuff. The temple in which they were placed had a number of other idols, many of which resembled foreigners in features and dress. Here we met some Tibetans on the street, also a lama and his followers. He sat in a green-coloured chair, and had a button, somewhat after the style of a mandarin. He was followed by quite a large party on horseback with shared heads (priests or lamas), and others on foot, who seemed Chinese, and attended to their animals when they put up. The lama was darker complexioned and thinner featured than the Chinese. At this city we found fish, potatoes and splendid bread—the nearest approach to our Glasgow scones of any I have yet seen.

A HAND PRAYER-WHEEL.

October 3rd.—Left Yung-king by 6 a.m. Mr. Nicoll a little better, but still weak. The first 20 li were of good road, and only had one bad hill. On the way we met a train of mules; it was very difficult to pass them, as the Chinese high roads are so narrow. After breakfast came 50 li of very hard hill road. Here our weakest male lost his shoes, and we had much trouble with him. We finished over 50 li early in the day, but could not proceed, as the next stage was 20 li of hill road without any stopping-place for horses. The village we put up at contained only a few houses—perhaps a dozen; every other house was an inn. Two had large stables which might shelter 200 horses. The mule-teams put up, and we had to get them to shine our animals—we shall have to do it ourselves soon. The village is built of wood, and roofed with the same material—viz., shingles. Here the scenery is truly grand—mountains covered to their summits with chams, and rising to a great height, surround the village. The people seem to be all opium smokers, and there is no trade going on.

October 4th.—Mr. Nicoll had another attack of ague last night, and is very ill to-day, which prevents our leaving. Saw a man and women smoking opium in the same room, and from the same pipe. She was ashamed at my seeing her, as we passed, but did not reprove others, for there were several people in the room.

October 5th.—Had a little breakfast and we set out. Mr. Nicoll, though very weak, was able to ride. We took five and a half hours to reach the summit of the mountain, which was an hour's rest. We passed the Chên-t'ai, or military governor of Kien-chun, on the mountain-side. He had a large unlike—about 200 animals, carrying his effects. Several of them were loaded with wood for firewood.

He was travelling to the capital, Ch'ing-tu Fu. There were four sedan chairs in the company. His son was in one, then two women, probably his wives, and he came last, escorted by many soldiers.

On reaching the top of the hill we had a splendid view; but we soon forgot it in the difficult descent of 15 li we reached T'ing-ki Him. Mr. Nicoll thought he could walk 5 li, so Mr. Leaman rode on, and Mr. Nicoll and I followed slowly. But he had miscalculated his strength; his legs shook under him before he had gone far. However, with the aid of a staff, he succeeded in reaching the horse, as it was being fed at the end of the fifth hill. Mr. Leaman and I walked leisurely on to the city, and had our young days recalled by the sight of blackberries (harmful-berries). We picked a good many and enjoyed them much.

October 6th.—After breakfast, Mr. Leaman and I went out...
The next day, October 7th, was Sunday. Our friends had time for quiet conversation. The old Christian man who was to return with the baggage was evidently unequal to the journey, but was afraid to go back alone. Mr. Nicoll’s strength was also much exhausted, and it was a question whether his going on would not prevent them from attaining the object of their journey; but he, too, was scarcely fit to travel alone. Mr. Leaman therefore very kindly undertook to go back with them to Chung-ch’ing by easy stages, leaving Mr. Cameron to prosecute his journey alone. Soon after setting out on the return journey, Mr. Nicoll began to improve, and so our friends were able to make a long interesting people were given.

Mr. Cameron was to make the acquaintance of many other of the hill-tribes—Thibetans, Kiang-ni, Ams-su, Shim-k’o, Ming-tse, Shans, and Kal-bans. We will now resume the account of his journey.

October 7th.—At an early hour parted with my companions a little way from the village where we had rested since Saturday. I was told there were no more high hills until I had passed Ta-men-lu. Passed through several villages, where I gave alms. The road was not good, but still I was able to ride the greatest part of our 75 li. Our path lay a good while by the side of a stream, but often 300 or more feet above it, on the side of a steep hill. The scenery was grand, and some splendid villages were in sight, in which the rice was not yet cut. In one village through which we passed, I bought a few small apples, and found they were edible, although not nearly so good as at our own foot. Our halting place was a large village, and it seemed to have some business. On changing rickshaw I got a fair price for it, much better than an encolie could. Had a little talk with several of the people in the inn; one woman told me there were several Roman Catholics in the place, and that the priest was a frequent visitor.

October 9th.—Made an early start, as I wished to get beyond the 60 li, but failed, as the road was bad. In the morning crossed the river by a good suspension bridge. Saw during the day many Man-tse (Thibetan) houses, and passed through one village said to be partly inhabited by them. Their houses are higher than those occupied by the Chinese; some appear to have one or two upper stories. [See view of Thibetan houses given as frontispiece to our March number.] Beyond the river there were several villages of Man-tse, and they looked well from the distance. Passed a little to the right of a very high mountain, and felt the cold breeze that came from its snow-clad top. The road then turned to the north and we reached the first village, called Ta-men-lu. Passed through one small village, where we had breakfast. I was told there was not yet a post-office in the place, and that the priest was a frequent visitor.

October 11th.—To-day had a long walk over a bad road. Rode 15 and walked 65 li. In the morning, halted at a good sized village, where we expected to breakfast, but there were neither rice, eggs, nor bread to be bought. I had, however, a little bread with me, and so with a cup of tea fared pretty well. My mule had a good feed, as I was able to buy some oats. In the afternoon had 70 li of ascent, and found it a stiff one, as the farther part of the day had been spent crossing hills. I got a small basin of rice before reaching the top, and was truly thankful for it. A descent of 15 li brought us to our halting-place, which was a quiet one; but there was no post-office. It was late, and being very tired I was glad to retire.

October 12th.—Of about daylight. Twenty li of descent surrounded, for three quarters of its extent, by rapidly descending ground. The wall was built on the edge of the flat land which, being very steep, makes the descent most difficult. Inside the wall, there is land enough to supply all that the people require in the way of grain, etc.

After travelling 75 li we reached the first village, called Ta-men-lu, about 3 o’clock. The others did not arrive till 3.30, and there was not time to feed the animals and then travel another 25 li. We have decided to send our old man back and a good many pounds of baggage, so as to enable us to get on more quickly.

The road was not good, but still I was able to ride the greatest part of our 75 li. Our path lay a good while by the side of a stream, but often 300 or more feet above it, on the side of a steep hill. The scenery was grand, and some splendid villages were in sight, in which the rice was not yet cut. In one village through which we passed, I bought a few small apples, and found they were edible, although not nearly so good as at our own foot. Our halting place was a large village, and it seemed to have some business. On changing rickshaw I got a fair price for it, much better than an encolie could. Had a little talk with several of the people in the inn; one woman told me there were several Roman Catholics in the place, and that the priest was a frequent visitor.

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* * *
CHINA'S MILLIONS.

the official of Ta-tien-ku, was to pass the night in his inn. Failing to get another suitable place, I supplied the town well with trucks (but did not get people to listen to preaching), and then left, and had a nice quiet time of reading by the side of a roaring brook, which I enjoyed much. I then walked slowly on. The road was very rough and bad, but not hilly. The official and suite passed me, and I saw had done the best thing in leaving the party was large, said to be eighty in all. Passed also a lama and party on their way to Pekin.

We put up for the night in a small hamlet. After rice, I saw in the common room about eight or ten poor tea carriers sleeping on the floor, with only a straw mattress under them and scarcely anything above them. They have hard work, hard fare, and poor pay. At night I had a nice talk with the host about the Gospel, and during the day gave many tracts away.

Monday, October 15th.—Started by day-light, and although the road was not good we got over the 30 li that lay between us and TA-TIEN LU by about 9 a.m. Just a little way from the city I saw one of the rope bridges, and wondered how the people could get over by them. I was a little disappointed with the city. I found it quite a small place, and we had some difficulty in finding an inn, which, after all, was not worth the name. A breakfast of bread and honey, however, helped to make things look brighter.

Mr. Cameron had now reached the border town of EASTERN THIBET. Up to this point the mandarins rule the people directly; but beyond it they are governed by their own rulers, who are subject to the Chinese. In important places Chinese mandarins are also to be found. The Chinese official, or merchant, may himself pass the border, but his wife may not; no Chinese woman, we are told, being allowed to do so. Many of the Chinese residents, therefore, marry native women, and learn the native language.

We will now resume Mr. Cameron's diary, merely mentioning that a considerable elevation had already been reached; and that, from a few miles beyond this city to Pa-t'ang, the road rarely, if ever, descends to a less elevation than 12,000 feet. A pass just before Li-t'ang is reached is stated by Capt. Gill to be 13,700 feet, and one before Pa-t'ang to be 15,700 feet; while near to it rises the magnificent mountain, Kin-da, 22,000 feet in height.

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Mr. Cameron found that the Roman Catholics had good mission premises outside the south gate of the city, and had a resident bishop and priest. They were stated to have some eighty converts, of whom perhaps one-half resided in the city.

The city itself is small, and for its position would be unimportant. The population is half Thibetan and half Chinese. The people appeared poor; they were not inclined to buy many books—perhaps but few of them read Chinese. On the subject of religion they seemed indifferent, and very few cared to listen to Mr. Cameron's preaching. We can well imagine, however, that had he been master of the native language he might have met with more attention. The Chinese residents, to whom especially his language would address itself, being there only for the purpose of making money—and that very frequently—were not the people likely to show most interest in religious questions.

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I find one-half at least of the inhabitants of Ta-tien-ku are Man-ten. They have a small lamasery in the city, which I entered a large party in the street bearing presents and followed them, as I saw several lamas in front, and so entered with them without detection. Several lamas sat cross-legged on one side of the building on mats. One took the presents and presented them separately to the chief lama, who, in return, gave a small piece of ribbon to the givers, which is said to be a charm. The people then left, looking as happy as if they had received a lump of silver. It was all over in a short time—much too soon for me, who wanted to examine the interior. Between the outer door and the main building I saw two rows of upright rollers, i.e., one on each side; and the people on entering and retiring to them turn round, a novel and easy way of saying their prayers (see cuts on page 68 and 69).

October 16th.—Supplied the city well with tracts, and also gave away some books. Purchased the few things we wanted for barter; and then, late in the afternoon, left Ta-tien-ku for the first stage of the journey towards Li-t'ang (or Litiang). It was only 40 li; but it would have been twenty too much for us had we not been overtaken, just outside the city, by a man who was going there, and who carried for us the things my coolie had.

We walked fast, but it was dark ere we arrived at the station. During the evening I found it was the first of the Government posts for dispatches, and also for escorts for officials going to and from THIBET.

We had a miserable place to sleep in, and the night was very cold. There was no bed except a little straw. The floor was broken, and so were the walls, through which the wind came, and made us glad to escape to the common room, and sit round the fire of green wood. We also got a taste of the THIBETAN FOOD, "TSAM-PA," and were informed that we should have to live on it after our little stock of rice was finished. I may as well give you at once some idea of what it is, and how it is made.

The people have a very dark wheat, which they dry in an iron pan over the fire, and then grind with the hand-mill. The flour so made is called "tsam-pa mim" (mim=flour). Brick-tea is well boiled and strained through a bamboo strainer into a churn, something like the old-fashioned country churns. A handful of butter and a little salt are next added, and then the charming polis is worked up and down as if making butter. It is then poured into basins, and each person adds enough of the "tsam-ja fluor," and with his hand works it into a paste, keeping the basin spinning round while doing so. It then, having absorbed the tea, etc., is taken up in handfuls, crushed, and put to the mouth, and, when the whole is finished, they wind up by cleaning the basin with the tongue! Fortunately, each person uses his own basin and carries it with him!

My host and some friends tried to frighten my man with the stories they told him about the dangers and difficulties of the road. He was not well, and I feared it might have had a bad effect upon him. I had to give him some medicine before he lay down to sleep.

October 17th.—Did not get off early as my coolie, although a
little better, was still somewhat on the wane. The morning was dull, and there had been rain during the night, and some snow had fallen on the hills around. On leaving we found the path wet, but it proved not so bad as we had been told; so I think it gave my man a little more courage, especially as I had told him before starting that the journey was both difficult and dangerous, but not nearly so bad as the people represented. We had at one ascent of 40 li, but fog prevented our being able to see anything before us. We passed many travellers on their way down with their wares for the Tashk-in market. The greater part seemed to be barefoot. The goods were carried by mules, horses, and carts. We also met droves of horses and cattle bound for the same quarter.

After a while the sun shone upon us, and made the way more pleasant until we reached the snow which covered the upper half of the mountains; the way then became very stony. On the summit we sat a little while, having had no rest all the way up; but we did not stay long, as it was very cold. There was fully half a foot of snow, and the prospect was anything but cherry; nothing could be seen but snow-covered hills. Our descent was much better, and, on the whole, tolerably dry. Twenty li from the top we came to the first habitation, but it was a wreck—the upper, and the one that remained appeared to serve for barn, byre, stable, etc., etc. We sat down a short distance from it, and had luncheon of bread and eggs; but we soon had to move on again, as it was so cold. We passed one station early in the afternoon, and pushed on for the next, which we reached before dark. We had travelled over 90 li, according to the reckoning of the people. I walked every step, as I put the coolie's things on the mule to save him.

During the afternoon we passed a number of houses in a large valley; many of them were of three stories, and had a fine appearance from the road. We found several men at the top of the hill; the lower parts were built for defence. They looked as if built for defence. They appeared to be in a state of warfare. The sitting-room had neither bench, stool, nor chair, but a large table, on the top of which was a number of strong milking utensils, apparently hooped with iron, and very clean looking. The sitting-room had neither bench, stool, nor chair, and no table, except a small imitation of one, with very short legs, that stood on one side; beside which was a kind of a table, on which was a small piece of lighted firewood, and so enabled me to get a view of the room; and, roughly calculated, it was 18 feet by 12 feet. This is the part occupied by the family, and by the guests who may happen to lodge there.

On one side was the kitchen range, which looked like the Chinese ranges, with its two brass pans. The light was from four oil-lamps, and there were no windows. We soon had tea, and then there was a general laugh, as we had company. We sat down a little while, having had no rest all the way up; but we did not stay long, as it was very cold. There was fully half a foot of snow, and the prospect was anything but cherry; nothing could be seen but snow-covered hills. Our descent was much better, and, on the whole, tolerably dry. Twenty li from the top we came to the first habitation, but it was a wreck—the upper, and the one that remained appeared to serve for barn, byre, stable, etc., etc. We sat down a short distance from it, and had luncheon of bread and eggs; but we soon had to move on again, as it was so cold. We passed one station early in the afternoon, and pushed on for the next, which we reached before dark. We had travelled over 90 li, according to the reckoning of the people. I walked every step, as I put the coolie's things on the mule to save him.

The valley and hill-sides were well stocked with cattle, horses, and sheep, and the pasturage seemed abundant. In the valley was a splendid road, and so we were able to walk at a good pace. No trees could be seen. The people were cow-dung fuel. There were a few wild gooseberry bushes, but also I saw fruit.

DESCRIPTIO\N OF THE PEOPLE.

The people are all Man-tsi, and they look wild in their sheepskin dress. In their belts they carry one or two large knives or swords. Others dress in woolen stuffs, but all have not the same colour. [See cuts in "China's Millions" for March, pages 32 and 33.] The garments are made loose with a belt. The boots reach up to the knees, the upper part is of woolen cloth, and round the edge near the sole is a narrow strip of leather, to which the light leather sole is sewed. All make their own. They do not shave the head, but the hair is allowed to grow long, and often looks as though no comb had passed through it for years, if ever. Some are wise, and keep it short; those who we met were very civil. One asked for a piece of bread; another offered to sell me a dog, and would either take rupees or silver, but it proved not so bad as we had been told; I think it gave my man a little more courage, especially as I had warned him before starting that the journey was both difficult and dangerous, but not nearly so bad as the people represented. We had at one ascent of 40 li, but fog prevented our being able to see anything before us. We passed many travellers on their way down with their wares for the Tashk-in market. The greater part seemed to be barefoot. The goods were carried by mules, horses, and carts. We also met droves of horses and cattle bound for the same quarter.

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CHINA'S MILLIONS.

blunders I made. It, however, does not seem to be difficult. There are many sounds in it unknown to the Chinese, but easy, I should judge, to a foreigner. Several household things, such as tables, etc., retain their Chinese names, as such luxuries were unknown to the old Thibetans. I learnt several useful words and sentences. After I had written them down the host requested me to read them over, and was highly pleased with their correctness, put me right if I got wrong a round.

We were soon like old friends, only we could not converse much. I was invited to eat "tsen-pa" with them, which I did; and when our rice was ready, I gave them some. The host divided it with his boys; and when we had finished our meal, he divided the remainder amongst the family, but I could see he kept by far the largest share for himself. They, of course, used their fingers to eat it. He had also a pet boy who came in for second largest share.

Supper being over, the beds were spread out, and so our sitting-room became the common bed-room. The females took one side of the room, while the master and his pet shared the other side with us. They only spread a few skins on the floor, and the clothing they wear during the day is turned into bed covering. The master of the house had a sort of light sheet, which was well tucked in about him by the damsel where she retired. Quietness soon reigned, and after some wakeful hours I had a sound sleep.

October 19th.—We arose up early, and after eating a little rice ground, we had our host with 100 cash and a little tobacco. He was delighted at our liberality, and before I left gave me a good drink of sweet milk, which I enjoyed. He told me if I ever passed again, to buy butter and put up in his house. This I promised to do. He saw us to the road, and we parted.

Feeling tired, I rode a little, as the road was good. When passing a spot where a party of merchants had encamped for the night, one of their dogs broke loose and came at me. He tried to get at my legs, but I saved myself with my umbrella, making lunges at him as he went from one side to the other. He next attacked my mule, and made her very restive; at last, he must have got hold of her, for she plunged as if going over her head, which sent me full length on the sward. It did not hurt me much, so I soon regained my feet, and found the mule had taken to hers, and had run away some distance. By this time one of the merchants had driven the dog off with stones; he also caught my mule, and we again resumed our journey, thankful that none had fared worse.

We had still a good road, and so passed the next government station about noon, when we halted a short time to eat a little bread, and give the mule a few beans. The country was more wooded than in the morning. In the afternoon we met some travellers, and asked how far it was to the next station. They said from 40 to 60 li, so we hoped to make it before dark. We had a high hill to climb, and it sorely tried our strength. I rode a little during the fore part of the day, but afterwards made the mule carry the luggage and relieve the coolie; and it was well I did so, as both of us found the hill more difficult than we had expected. We had a long stretch of table-land to cross ere we gained the true summit. We got our feet wet, as there was a great deal of water, and in some places much snow. The table-land, although so high, afforded rich pasture on which many flocks fed. We were glad when we gained the top as it was near sunset, and we had a difficult and steep descent before we could reach any habitation. The scenery quite changed; instead of tame pasture land we had steep mountain sides, densely wooded, and our road led us down a deep ravine, through which a torrent roared. The scenery was very grand, but I dared not stop to enjoy it, as it was nearly dark, and our road not too good, even by daylight. The light gave us good light long before we saw the first house, and we were truly thankful for the light, as the road was studded with huge boulders, and at times with decaying timber.

Our host was a Chinaman, and so we had beds. We had still flour, and the boy made some dough, and boiled it for supper. I had a little conversation with the master, and took down a few more Thibetan words. He asked where we came from; and on hearing we had walked fully 100 li. We soon after turned in, tired enough.

October 19th.—Did not start early, as we had only 40 li to go, and the road was said to be "tolerably good." We had a basin of rice, and then set out. I soon found I could not walk; every joint was stiff, caused, I suppose, by walking yesterday with wet feet. We were still in the ravine, and descending, but had many ups and downs. We saw little cultivated land, only a few patches where the Thibetan government relieved them of the duty of cultivating a part of the land. They who are poor have to work for the Government, and all the higher classes are exempt from the duty. The Thibetans are mostly poor opium smokers, and the law is that a Chinaman, and only found out my loss on wishing to use it. I visited the official, and in a few minutes they returned with it, and the in­

early in the afternoon. It is but a small village, perched on a hillside, just above a small river. There is an official, and it is said the Chinese are not allowed to pass without passports, unless in foreign employ. The inhabitants are chiefly Chinese, and I think in Government service. The so-called inn is kept by an underling. Here there was nothing to be bought. But a little "tsen-pa" flour and rancid butter. An inferior official from the interior told me that Captain Gill and Mr. W.'s party had been unable to enter Thibet, and so had to go south with a strong escort.

October 20th.—Detained a little at the Yau-men. I sent in my car, but was told the officer had not got up. I then got my passport, and in a few minutes they returned with it, and the in­

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The ferry-boats belong to the Government; I however saw the Man-tsi cross in canoes, and I believe they are allowed to do. They are not governed by the official, and the charge is 10 cents per head.
as he has a diary to keep. His wife is a Man-tsi woman, and not much improved, I judge, by her marriage. We enjoyed the rest much, and had time for reading, etc. This we do not always secure at night, on account of bad light. It was very cold, but when we had a fire, as our fuel was green, we were driven out by the smoke. There was plenty of snow to be seen.

Monday, October 22nd.—Left early, and crossed four hills today; the last one had snow almost to its base. Fortunately, the ascents were not very steep, though the absolute elevation is great [13,700 feet in one case], and so we made quick progress. The coolie's burden on the mule was too light for her, and she often gave us a rest after her. We only rested twice, first at a place 50 li from where we started, where we ate some "tsan-pa," and had a splendid drink of milk. I also took down some Thibetan sentences, and found there is a slight difference between the dia­lect here and that beyond the river. I almost forgot to mention that I saw gold-washers busy in one of the ravines we passed through. I went to examine what they were about, but they were Man-tsi, and could understand no Chinese. They looked very happy over their work.

We walked to day much further than we expected, through a mistake of mine. We passed what was called a station, although nothing to carry all day) that I had to stop several times and make it on foot for fear of missing the halting-place, as it was quite dark; but, some time after, the moon rose, or I fear we should have altogether lost our way, and have had to pass the night in the snow.

The last hill tried my coolie so much (although he had had 15 li off, so we kept on and walked fast. In the distance we could see many flocks grazing, and the shepherds' tents clustered near by them. The sight recalled the lives of the Patriarchs. We missed the halting-place, as it was quite dark; but, some time after, the moon rose, or I fear we should have altogether lost our way, and have had to pass the night in the snow.

On gaining the base we had a splendid road through a wide valley of good pasture land. In many places saw the watch-fires of the shepherds. It must be difficult for them to keep their fires up, as there is but little wood in the country. We had very good moonlight, and although tired, were able to keep on at a good pace, the cold no doubt helping us. I got my feet wet again, but soon after was cheered by the sight of trees, and the thought that there would be houses at no very great distance, and so it proved. On reaching the village, we found the people had gone to bed, and thought they would be afraid to get up, as they might fear we were robbers. The dog set up such a barking that they at last brought one man to see what was the cause, but he was so timid that he kept well away from us, and when he was asked where we could put up, it was some time before he pointed to a house. We requested him to call the people for us, but he refused, and slunk off. I lifted my heart up in prayer to my Father, and again knocked at the door of the house we had first knocked at. It seemed to us a long time before any answer came, and we had made up our minds to pass the night under the over-hanging roof of a temple, when our Father answered me; and in a short time we were seated by a good fire, with a pot of hot tea before us; and as we had a little bread and beef, we partook of it sparingly, and then laid down. The people in the house told us we had travelled 170 li since morning. I thought 150 li, but do not know.

October 23rd.—Did not leave early, as we felt very tired. We were but some 60 li from Li-t'ang, and accomplished that distance by about 2.0 p.m.; so that we really did the journey from Ta-tien-lu to Li-t'ang in six long days. We left the former place about 2.0 p.m. on Tuesday, October 16th, and arrived at the latter about the same time on the following Tuesday.

On starting this morning, we walked a short way along the bank of a stream, then struck into a ravine, and then went along the side of some hills. Pasture was abundant, and there were many herds of cattle, etc. We had a little climbing and descending, but nothing to speak of. Right glad we were when we saw Li-t'ang, or Lithang,

at no great distance. On entering the city the houses looked wretched, and the only part that pleased the eye was the golden roof of the lamastery at the foot of the street. I wished we could have had a room in one, instead of in our inn, as we had often to go to the door on account of the smoke of the kitchen.

(The work continued.)
The downward course of the Opium-smoker is now very rapid. Exposure to the weather, and want of food accelerate the injurious effects of the Opium. No one would think of giving a night's shelter to a man whose imperious craving for Opium would compel him to rob his benefactor before morning. Endeavouring to warm himself in the sunshine, with unshaven head, and haggard countenance, the sower, coming with his seed basket, finds him in a sheltered corner of the field. He cannot now exist long to benefit our Indian Opium Revenue; he may, however, serve some member of the literati as an apt illustration of the results of intercourse with a so-called Christian nation; and thus help to strengthen the anti-foreign feeling and anti-foreign policy of China.
that the dissatisfaction becomes more articulate among the public attention at home. The Hon. Sir Edward Fry's articles on "England, China, and Opium," in the London Examiner, have been republished, are favourably reviewed. We quote the following from the Shanghai Courier—

"There undoubtedly prevails an inarticulate dissatisfaction among a considerable class of English readers with India's share in this unpleasant traffic, and it is gratifying to know that the dissatisfaction becomes more articulate among the select few who are entrusted with the guidance of affairs.

Another opium war would be an utter impossibility. We are not even sure whether, if the Chinese were to make another attempt at suppressing the trade, in spite of those special clauses of the Tientsin Treaty which legalized it, the people of England would support any Ministry proposing to bombard India's customers into submission. The English toleration of the opium trade, in spite of the wars to which this has given rise, and the earnest remonstrances of the Chinese themselves, is in curious contrast with the justice and the generosity which ordinarily characterize English dealings with inferior races. In what page of history shall we find any record of a rule so conscientiously directed towards the interests of subject races as the English Government of India? If a taste for opium should ever spread among the people, the Viceroy and the governors of provinces would forthwith write serious minutes on the subject, and start commissions of inquiry, just as they did some years back, when they wished to test certain statements as to the relation between the per-cent of crime and the consumption of bhang. Yet the Government of India, as everyone knows, derives seven millions a year from the Indian opium sold to the Chinese. The Government of England is open to a like charge of inconsistency, for though, by 31 and 32 Vic. c. 112, it regulated the sale of opium as a poison, it virtually countenances the sale of that same poison as an ordinary commodity among the people of China.

"All our leading authorities are more or less ashamed of the traffic. Lord Salisbury has expressed his inability to defend it on principle. Mr. Bourke has expressed himself in much the same manner as his chief. Sir Rutherford Alcock's statement amounts to this—that it is only the dread of our brute force which prevails upon the Chinese Government to admit a drug which they know, or sincerely believe, to be demoralizing to their subjects. The opium clauses, repeats Sir Thomas Wade, have been from first to last rejected against the conscience of the nation, in defiance—that is to say—of the moral conviction of the educated men . . . . of the millions who are saturated with a knowledge of the history and philosophy of the country. And, lastly, Sir William Muir hints that England herself is not wholly guiltless of the odious imputation of pandering to the vice of China by over-stimulating production, overstocking the market, and flooding China with a drug in order to raise a wider and more secure revenue to itself."—The Shanghai Courier.
Address by a Chinese Christian.
(Being thoughts on Matthew ii. vers. 2 to 11, delivered at Wu-ch'ang.)

REPORTED BY MRS. JUDD.

SUPPOSE most of those present are believers in the LORD JESUS, and well know the incidents of which we have just read; but I propose to look closely into these few verses, and see what evidence we have that the facts there narrated are true—on what ground our faith really is based.

I think it is evident that a very short time before Jesus was born, Mary and Joseph were not living at Bethlehem (see Luke ii. 2); therefore, their being at that place when Jesus was born was the more remarkable, and was a fulfillment of prophecy. Bethlehem was David's city, and Joseph was of the house and lineage of David. God had promised the throne to David's descendants for evermore (see Psalm cxxxii. 11—13; Jeremiah xxiii. 5, 6). Here was the promised Branch, the KING.

Again, why did these wise men come to worship Him at Jerusalem? Because Jerusalem was the place where their hearts were set on worshiping; therefore, Jesus, as LORD and KING, must be worshipped there (see John iv. 20). That Jesus is King is true—not only King of Judea, but over all the earth (see John xvii. 35; John vi. 15; Luke xix. 38; Numb. xxiv. 17).

When Herod the king heard these things, he feared, and all the people with him. Why did they fear? Was it not a joyful matter, and not a cause for fear, that a SAVIOUR should be born into the world? It was to those who received Him; but Herod feared for his kingdom, and he loved darkness.

The appearance of the heavenly host to the shepherds was also an evidence that Jesus was no mere man, born in the ordinary way. The advent of THE SHEPHERD was made known first to the shepherds. In Isaiah xl. 10, 11, and Ezek. xxxiv. 12—14, He is prophesied of as the Shepherd. He is our Shepherd (1 Peter ii. 25).

Herod wanted the wise men to tell him where Jesus was when they had found Him—ostensibly that he, too, might go and worship Him; but in reality, that he might kill Him. Here we see that, although the birth of Jesus was exactly as it had been foretold, yet He was born into the world very man—just like any other infant; and the circumstances, place, and manner of His birth were only known to those to whom it was specially revealed, as is seen in the guiding star, and in the sign given to the shepherds, etc. Otherwise, why could not Herod have found out for himself where Jesus was? Then again, though He was born with all the weakness common to man, when Herod sought to take His life, He was not hid by His human parents; no, GOD had provided for the safety of His Son (see Matthew ii. 13, 14).

Here, let me say, brethren, that if we are really anxious to see Jesus, really desiring to know where He is, GOD will assuredly show us the way.

The wise men, on seeing Jesus, bowed down and worshipped Him, presenting Him with precious gifts. This, too, was an evidence that He was King (see Isaiah lx. 3, 6). After seeing Jesus, the wise men, being warned of God, returned another way. Here, again, we see how GOD had provided for His safety.

When we talk to people about the Gospel, some reply, "Why did Jesus die, if He was righteous?" they say; "Why did not God save Him?" We tell them that it was God's will that He should die. "Ah!" they say, "we don't believe that." But it was clearly God's will that the LORD JESUS should die that way, and His life was preserved until that time came. Would it not have been much more easy to injure an infant than a man of thirty-three years of age? Was not the power of the king who sought His life greater by far than those who crucified Him? Brethren, there is no want of evidence that JESUS was really the promised Saviour.

Royal Geographical Society.

At a meeting of this Society held on Monday night, April 28th, in the hall of the London University, Burlington Gardens, a paper was read by the Rev. J. McCarthy, of the China Inland Mission, describing a journey across China, from Chin-kiang to Elham. Sir Rutherford Alcock, K.C.B., vice-president, who took the chair, said that the lecturer had walked the greater part of the way in his long journey through the interior of China. It would be gratifying, doubtless, to the Chinese Missionary, who was present, to hear that during the whole of that long journey, extending over a period of eight months, the traveller never met with an act of incivility, that he was never once asked for his passport, and that he was never refused any assistance or courtesy he required. Sir R. Alcock expressed a hope that this journey might be an introduction to a new state of our relations with that great empire, and that we might be allowed to pass as freely from one end to the other as through Europe. Before asking Mr. McCarthy to begin his lecture, the chairman announced that the Council of the Society had awarded the two gold medals—the patron's medal to Lieutenant-Colonel Nicholas Prejevalsky, and the founder's medal to Captain Gill, R.E. Colonel Prejevalsky had explored one of the most wild and uncivilized countries probably on the face of the globe, if we excepted Central Africa. Over the vast steppes of Mongolia and the lofty deserts of Northern Thibet he had travelled for upwards of 5,000 miles, laying down by route, survey, and observations for latitude and altitude the previously unexplored country he traversed. The second medal was given to a countryman of our own, who had for many years devoted himself and a considerable fortune to the exploration of Persia, Thibet, and China. Captain Gill had produced excellent maps of his route, and had made a careful series of hypsometrical observations and a travers-survey, by which he had obtained the means of constructing with considerable accuracy profiles of the elevated and little-known regions of Western China and Thibet. The Rev. J. McCarthy then gave an exceedingly interesting and detailed account of the country and the people he had seen during his long journey. He left Chin-kiang in January, 1877, wearing the Chinese dress, and accompanied by a friend, a native of Nankin, and travelled up the Yang-tze as far as Hankow, and then, crossing the lake district to I-ch'ang, arrived at the city of Wun, as the province of Si-ch'uen, where he left the boats and continued his journey overland. Passing south-westward through the middle of the province of Kwei-chau, and stopping on the way at Kwei-yang, the capital, he reached the capital of Yunnan, where, as all along the route, he was well received and kindly treated by all with whom he came in contact. At Mawynne some of the people wanted to talk about the murder of Mr. Margary, but he turned the conversation and left on good terms with them. He reached Elham on the 26th of August, 1877. This was but one of many journeys taken by members of this mission during the last three years. In the provinces of Western China more than 30,000 miles in the aggregate had been journeyed over by their friends, and mission stations had been established in some of the inland provinces. In conclusion, he spoke of the loyal spirit in which the Tientsin Convention had been carried out by the Chinese Government. At the invitation of the chairman, the Marquis Tseng, speaking in Chinese, which was interpreted by Dr. M'Carty, expressed the pleasure with which he had heard of the friendly and hospitable reception which had been given to Mr. McCarthy. Further, he hoped that all succeeding travellers might be able to bear similar testimony to the good feeling of the people, and that with growing intercourse, people would gain a knowledge of the good points of the other.

-The Times.
Meetings held in the Conference Hall, Mildmay Park, TUESDAY, MAY 27th, 1879.

We have much pleasure in placing before our readers the following record of the proceedings in connection with the thirteenth Anniversary of the China Inland Mission. These meetings should remind us all that another year of labour for China has closed. The thought is solemnly suggestive. Has all been done for the honour of Christ in China, and for the salvation of souls there, that Christ-like self-denial and Christ-like earnestness could, in one short year, accomplish? If not, the opportunities lost are for ever past recall. In this brief period how many of our fellow-men from that land have passed into eternity? Probably twelve millions at least, or three times the entire population of busy, crowded, swarming London. This is only reckoning according to the ordinary rate of mortality, but multitudes more who have perished in consequence of the famine, must be added to the number. Mr. R. J. Forrest, H.B.M. Consul at Tien-tsin, speaking of the mortality caused during the recent famine, says:—“There is too much reason to believe that the enormous total of nine and a half millions is substantially correct.”

With this sad addition to the usual mortality there can hardly be a doubt that within the last two years, nearly as many persons as form the entire population of Great Britain and Ireland, have entered the eternal world from China alone. How many of these sleep in Jesus? Alas! how few of them ever heard His blessed name. Has He “brought light and immortality to light through the Gospel?” Is it true that “there is none other name under heaven given among men whereby we must be saved?” Was it His last command to those who loved Him to “Go into all the world, and preach the Gospel to every creature?” And are millions dying in a single year in China who have never yet heard the Gospel? It seems incredible that at this day such should be the case, and yet it is awfully true. “When will the wail of the dying millions be heard?” Thank God, in the thick darkness there are streaks of light; the Church of God is awakening, if but slowly, yet more and more to a sense of China’s need; and instead of yielding to depression because so little has been accomplished, we need to strengthen each other’s confidence in God, and to rejoice that He is graciously giving encouragement to all who are seeking to spread the knowledge of His will in China.

In the success of all Christian workers for China we unfeignedly rejoice, and desire for them each yet more abundant blessing. We gratefully acknowledge the goodness of God in prospering the efforts put forth by His servants in connection with the China Inland Mission. The meetings we now report were full of encouragement; they were indeed times of blessing, and we trust that the addresses, which in their printed form will be valued by those who heard them, may prove a source of much spiritual refreshment to our many friends who were unable to be present. In calling attention to these addresses, it may be well to say a word upon one point. In Mr. Hudson Taylor’s absence in China, we have allowed some of the very kind and affectionate things said concerning himself to stand, which, as editor of the paper, had they passed through his own hands, he would have omitted; those who read, however, will, we trust, ascribe as fully as did the speakers themselves, all success to the guidance and blessing of God.

In order to give our friends as full a report as our space would allow, we have had to omit from this number our usual engravings.

B. B.
Afternoon Meeting.

THEODORE HOWARD, ESQ., Chairman.

The meeting was opened by singing the hymn—

"Praise, praise ye the name of Jehovah our God,"

and prayer was offered by

The Rev. D. B. Hankin (Vicar of St. Jude's, Mildmay Park).

Mr. R. H. Hill, Honorary Secretary, then read portions of the following Report—

REPORT—

TWICE only since the formation of the CHINA INLAND MISSION have anniversary meetings been held. The first on the 26th of May, 1876, exactly ten years from the day of the departure of Mr. Hudson Taylor and a party of missionaries for China, in the good ship Lamanaeuraire. The second on the 27th of May, 1878. Both were occasions of great encouragement; the work of the Mission was briefly reviewed, and those who took part, representing nearly all sections of the Christian Church, expressed in warm and cheering words, their deep interest in the work attempted by the Mission, and their joy in its success.

Another anniversary season has come round, and it has been felt that it would not be well to allow it to pass without calling the friends of the Mission together. The answered prayers, the new mercies, the continued blessings of another year, call for unsaited thanksgiving and praise.

The present, not less than the past, has also its voice, reminding of duty and privilege. Never before has the Mission in connection with the China Inland Mission now number 69. Of these 21 are married; and 28 are single men; and 20 are unmarried ladies.

The native helpers number 101. These consist of—12 native pastors, 36 evangelists, 37 preachers, colporteurs, and schoolmasters, 10 Bible-women, and 6 chapel-keepers.

Sixty-four stations and out-stations have been opened.

These stations are situated as follows:

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<td>and a station at Bhamo, in Upper Burmah.</td>
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In other provinces which are yet without resident Protestant missionaries, extensive missions of very grateful acknowledgment have been taken, some of which are shown on the map published by the Mission.

The returns are not to hand which would enable us to give the actual number of those who, since the commencement of the Mission, have been received into communion; but, in all, the number would probably be little short of one thousand.

These few particulars concerning the work as a whole, amply prove that God has indeed owned the work of His servants. They are referred to now that His goodness may be gratefully acknowledged, and that all who have gathered together on this the 13th anniversary, and all who have aided the work by prayer or gift, and who may read this brief summary, may unite in thanksgiving and praise.

Our more immediate duty, however, is to give

A BRIEF ACCOUNT OF THE PAST YEAR.

During the year the following missionaries have gone out:

Mr. J. W. Stevenson. Mr. E. Tomalin.
Mr. and Mrs. Stott. Mr. A. W. Sambrook.
Miss Mitchell. Miss Jane Kidd.
Miss E. Snow. Miss M. A. Howland.
Miss Müller. Miss Jane Pring.
Miss Fanny Boyd. Mr. Hunnex.
Miss Ellen Boyd. Mr. Pigott.
Mr. S. B. Drake. Mr. and Mrs. W. McCarthy.
Mr. W. L. Elliston. Mr. Coulthard.
Mr. A. G. Parrott. Mr. Hunt.

Of these, Mr. Stevenson and Mr. and Mrs. Stott have returned to their labours after a season of needed rest and change.

The others are all new missionaries. Such an addition to the band of workers in connection with the Mission, calls for very grateful acknowledgment to the Lord of the harvest, who has, we believe in answer to prayer, called these to labour in the great harvest-field.

MR. HUDSON TAYLOR'S RETURN TO CHINA.

Another departure calling for special mention is that of Mr. Hudson Taylor, who, having regard to the general interest of the work, has felt it desirable to return to China. He left London on the 24th of February, and embarked at Marseilles on the 9th of March, having in the interval, by special request, visited and held meetings at the Hague, Amsterdam, and other places. He would, we believe, arrive in China about a month ago, our last tidings of

In the Province of Chen-kiang ... 40 Stations
him were from Hong-Kong. He was not in good health, and we take this opportunity to ask him the prayers of all who have knowledge of the work which, by God's blessing, has grown up under his direction. Believing the work to be the Lord's, he will not attempt to carry the burden himself; he will, however, for the labour involved in its direction need much physical strength, and for this, as also for all needful wisdom and spiritual power, we trust our friends will not cease to pray.

DEATHS.

During the year three of our brethren have been called to mourn the removal by death of their wives.

Mrs. Rudland, Mrs. Jackson, and Mrs. Harvey (the latter in England), have been called from the sphere of service to the heritage of rest.

Some other members of the Mission have been seriously ill, but have been mercifully restored to health.

FUNDS.

During the year we have received for the support of the work £9,983 11s. 11d., an increase of £1,340 over the previous year.

For the relief of the sufferers from famine and for the orphanage, we have also received £4,841 10s. 7d.; this, with what was previously received, makes the total amount received by the Mission for the sufferers from famine, £5,483 18s. 10d.

The above receipts being due to accounts, cannot here be presented in detail, but will be audited and furnished in due course to each known donor. The balance in hand at home is £49 4s. 10d.

Nearly the whole of the money received has been sent in through the post, in sums varying from a few postage stamps to £500. The generous giving, the prayerful sympathy, the abounding liberality of which, in receiving the money contributed, we have had such abundant evidence calls for the deepest gratitude. As an instance of this, we may quote an extract from a letter recently received enclosing £100. The donor said, "I do feel it such a privilege to help those who have given their lives to God's service among the heathen."

We praise God for His continued care for the work, and heartily thank our friends through whom He has sent the needed help.

THE WORK IN CHINA.

Concerning the work at the various stations of the Mission, detailed reports for the year closing yesterday have of course not yet reached us; but from what we have heard we believe it will be found, when the particulars are received, that in the number of earnest inquirers, and in the number received by baptism, no previous year has been more fruitful.

The Itinerant work has also been successfully continued. Missionary journeys have been made in the provinces of Fio-nan, Shiang-si, Kan-suh, Si-chuen, Kwei-chau, Yun-nan, and Kwang-si.

These and other journeys have been no barren wanderings; they are rich with promise of future success.

Our brethren who have been permitted to take thus have given practical demonstration to the Church of God that China is practically open for Evangelistic work, that the people of China are accessible, that if they be treated with courtesy and kindness, that if on the part of the missionary there be no assumption of national superiority, no undue insistence upon treaty rights, but rather the according to the Chinese willingly and not by constraint, the respect due to people in their own country, friendly intercourse is possible, and in many cases even welcomed.
for I believe it is much more influential for good than you imagine. I had never felt any interest in the poor Chinese until one of the first numbers was sent me by a friend. Now, if it were possible, I would willingly become a missionary; as I cannot think of this at present, I will do all I can in prayer and to awaken an interest in others through CHINA'S MILLIONS. For this purpose I take in several copies monthly."

Such a testimony, written to Mr. Taylor that he might be encouraged by knowing "a little of the good CHINA'S MILLIONS is doing," should encourage all our friends to aid in the circulation of the paper.

Mr. Taylor, though absent, is continuing to edit the paper in which he takes the deepest interest, and he would be greatly encouraged and cheered to know that his endeavours through its pages to promote interest in China, were supported by friends at home making it more generally known.

The circulation is increasing, but if all who now read it would kindly help according to their opporunity, its circulation would probably be soon doubled.

CANDIDATES.

The special and continued prayer of our friends is most earnestly desired in reference to the candidates who offer for mission work.

Many are offering; some have been accepted and will be sent out, God willing, in the autumn; others await decision concerning their application. The desire is to help forward all who are called of God to this work, and of such; and prayer is most earnestly entreated that in each case Divine guidance may be given, that the right conclusion may be come to.

THE WEEKLY PRAYER MEETINGS

at No. 2, Pyrland Road, have been well attended. The presence of God has been much realised; blessing has been sought upon the work in China, and usually each missionary has been mentioned by name in prayer before God. The meetings are held on Saturday afternoon at four o'clock. Any friends of the Mission who can attend will be gladly welcomed.

The arrangements for

THE CONDUCT OF THE HOME WORK

have been already indicated in CHINA'S MILLIONS. We only here repeat that by Mr. Taylor's wish before his departure for China, and with the cordial approval of the Council, Mr. Theodore Howard consented to join him in the direction of the Mission; and by Mr. Taylor's wish, and with the cordial concurrence of the Council, Mr. B. Broomhall undertook the position of Secretary of the Mission.

Inward to the whole work of God in China, we entreat the continual prayer of all who desire that Christ may be glorified in the salvation of men. We ask it for the missionaries that they may "be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work; and increasing in the knowledge of God;" that they may be "strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."

We ask it for the native Christians and helpers, that in the darkness which surrounds them they may be kept steadfast, and let their light shine.

We ask it for the teeming millions of China, still "without God and without hope," who know nothing yet of the love of God in the gift of His Son. Among these long neglected ones Christ shall be known, for He shall have "the heathen for His inheritance and the uttermost parts of the earth for His possession." "He shall see of the travail of His soul, and shall be satisfied." Be it ours to hasten that day.

The vastness of the work before us summons to renewed consecration. The successes of the past should inspire courage, and strengthen confidence in Him who will not withhold blessings from any effort put forth in His name, and for His glory. "Therefore, beloved brethren, be ye steadfast, unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Chairman then addressed the meeting. He commenced by referring to the report which had just been read, and to the earnest desire of those connected with the Mission that the Gospel should be preached throughout the length and breadth of the Chinese Empire. He said they were thankful for what had been done, but a yet greater work remained to be accomplished. Many thousands of miles had been traversed by the missionary, and the Gospel preached along the lines of travel, but vast portions of the country had never yet been visited by the evangelist. They knew how greatly Mr. Taylor desired that missionary work should be carried on everywhere in the Empire; and Mr. McCarthy would be able to tell them something of what had been done in the way of itineration by himself and others.

He then spoke of the special

REASONS FOR THANKFULNESS

to God for His goodness during the past year, for His mercies to their missionary brethren, for raising up and sending out so many more, for opening the hearts of His people to sustain the work as evidenced by the income reported, which was something beyond that of the previous year. There had also been gifts for the relief of the sufferers from famine to the amount of £4,841, which with what had been previously received for the same purpose made £8,432. God had been gracious, and they gave Him thanks for His great mercy; but it must be remembered that the work had increased, and was increasing; and the call for help was greater than it ever was before, because of the many more labourers that had been sent out.

He believed they were aware that these labourers went out without any guarantee of income. The Mission would help them to the utmost extent the contributions sent in would enable; but those who went forth distinctly understood that their dependence must be in God, and not in the Mission. In this confidence they went out, and it was in this confidence that they prayed that others might follow. They thanked God for sustaining the health of so many of His dear servants, and for restoring to health those who had suffered from famine fever and other causes, and for preserving others from danger, referring especially to those in Burmah.

He next referred to Mr. Hudson Taylor's safe return to China. They thanked God for that, though he was greatly missed here.

For these things and for unnumbered mercies they gave thanks to God, but they had in prayer and supplication to make their requests known to God; and what had they to pray for?

SUBJECTS FOR PRAYER.

He would begin by asking all who were interested in this work to pray much for Mr. Taylor. He had arrived in China in very feeble health; would they pray that his physical strength might bear the strain which would be put upon it; that he might have heavenly wisdom in the guidance of this great work; that he might discern rightly between things that differ, and that in all the important
matters he had to decide he might decide as should be for the glory of God. And then would they pray for each of the missionaries individually. They would find their names in CHINA'S MILLIONS from time to time. Would they pray for them in their respective positions they may be enabled to glorify God by being faithful witnesses for Him. Would they pray, too, for those connected with the home work, that they might have all needful wisdom and grace for the work which devolved upon them. It was work in which they needed to be upheld and guided by God, and in which they desired to have no will but to do His will. Would they add that there were some suitable candidates for the work who might be chosen, and that any not suitable might not be accepted. There was also need to pray the Lord of the harvest to send forth more labourers into the harvest. If they prayed for this, responsibility lay upon them, either to go, or if they could not go themselves to aid those who did. Thus might they have the privilege and honour and the blessing of being fellow-workers with God in the work of preaching the Gospel of the kingdom of His dear Son.

He concluded by commending the whole work to their prayers. The Lord was saying to them not only individually, but as a Mission, "What wilt thou that I should do unto thee? What is thy petition and what is thy request?" and it shall be granted unto you." Let us stir up our resources, but let us come and ask large things of God. Have we not the permission, not merely to the half of His kingdom? The mightiest king on earth offered to give to the half of his kingdom; but the King of kings offers "according to His riches in glory by Christ Jesus," and there is no end to that. Therefore let us ask in faith, nothing doubting. And if we meet again, beloved friends, we shall meet to give thanks yet more abundantly for yet greater mercies; and the day is coming when we shall meet around His throne in glory along with thousands and tens of thousands from the east and from the west, who have been brought to the knowledge of the salvation that is in Christ Jesus; and may we through God's grace be instrumental in helping many to the knowledge of Him whom to know is life eternal! 19

Prayer was then offered by the Rev. John Wilkinson.

CAPTAIN THE HON. R. MORETON

next addressed the meeting; and referred to the point touched upon by the Chairman, viz., that the Mission did not guarantee any salary to its missionaries; this, he said, was, so far as he knew, peculiar to the China Inland Mission. It would do all it could in the distribution of the funds sent in, but those who went forth thoroughly understood that beyond this there was no claim on the Mission. He thought this a pretty good test, for a man's knowledge of Him whom to know is life eternal! 20

And so, dear friends, we shall meet to give thanks yet another time, beloved friends, we shall meet to give thanks yet another time to the Lord, though not neglecting the right use of means. It is the casting ourselves on the Lord and then going forward with prayer—effort and prayer, prayer and effort. There is a little story which I have been telling a good many times lately, because it just illustrates this. A little child's foot was bad, and its mother used outward applications to make it well. When the foot got well, the mother was very anxious to impress upon the child that God had healed its foot, but for some little time she found that the child did not rise to the thought. The mother wanted to raise the child's thoughts, and she said, 'Now, my dear child, do you know that God made your foot well?' There was a dead pause, but after a little time the child said, 'Yes, and the poultice!' Now, my dear friends, God wants His people to work and pray, and pray and work. He wants them not to stand on one side, and say, 'How wrong that man is!' He wants them to go and tell the man that he is wrong. He wants them to pray and work." Captain Moreton related an incident in Mr. Spurgeon's experience illustrating this. "And so, dear friends," he continued, "there must be prayer and effort. There must not be effort without prayer. It is the casting ourselves on the Lord and then going forward which is the best way to work." At the same time, there must not be a trusting to the efforts, but a trusting wholly to the Lord, though not neglecting the right use of means.

Our meeting this afternoon is not for the purpose of collecting money, but to let people know what is being done, and leave it with them and before the Lord. Now, may the Lord bless our coming together this afternoon, and bless our brother, Mr. Taylor. How wonderful that that man has done all that he has done! It is because He that sent him is with him. That is the reason. Whatever may be the sphere of our work, may it ever be manifest that He is with us."

THE REV. FRANK WHITE

(From Talbot Tabernacle, Bayswater)

Referred to the feelings stirred in his heart by the report which had been read, and by the knowledge he had of the
Mission from its commencement. He said:—"I number some of my choicest friends amongst the members of the mission. Three of them have been under my pastoral care, one of them is my dear son in the Gospel; and, for one child, I know, perhaps, as much of the Mission as anyone. It deeply moves me, and I can almost ask, "Am I really a Christian?" A Christian is one who has Christ in him, not only the hope of glory, but Christ in him, so that he should be as Christ, anointed with the spirit of Christ, and possessed of the mind of Christ. An apostle could say, "We have the mind of Christ;" and the same apostle said, "Let this mind be in you which was also in Christ," not "Let this mind be in you which is in Hudson Taylor." It does not say that, though I am sure that there is not one of us who could not pray, "As the mind of Christ is in that dear man of God let his mind be in me."

I remember hearing Mr. Spurgeon telling many years ago a touching incident of a deaf boy who was deaf and dumb, and, I think, in some respects he was not quite right in his head. He was what they would call in the north a "daft" boy; but he loved his mother, and he was right there. He had to be taken to an institution, and it was a deep sorrow to his heart; and the child kept begging, and sorrow by refusing to eat, nor could anything which they said to him induce him to eat. He was likely to die, and the only way in which they could comfort him was to promise him that, if he would eat, his mother should come and see him in the course of a week. At this he cheered up, but, during that week, it pleased God to take that mother away, and when the boy knew this he just pined; but, as he lay on his bed, he was continually looking in a mirror. When he was asked why he looked in the mirror so much he said, "Well, they used to tell me that I was like my mother, and I am looking in the mirror to see my mother." Well now, I love this China Inland Mission because to me it is a mirror in which I can see Christ. I have seen a great deal of Christ in the head of this mission, and I have seen a great deal of Christ in those at home who hold up the mission by their counsel and prayers; and I have seen a great deal of Christ in the missionaries themselves. And, as I read the report of their journeymen and their labours, it leads me to like Christ, and I see the image of Jesus and the eyes of Jesus who looked up and saw the multitudes as sheep without a shepherd. And I see the heart of Jesus who, when those eyes of His saw them, was moved with compassion because they were as sheep without a shepherd. And I see the feet of Jesus in those missionaries—the feet of Him who went about doing good. And I see the hands of Jesus. Oh! this is the secret. And we shall never have our real and truest sympathies affected rightly by the mission unless we associate it with the Master Himself.

There is a beautiful little passage which I should like to give as a motto for this missionary meeting. I think that it is a missionary text. It is in the ninth chapter of the Gospel of Mark, and the forty-first verse:—"For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you he shall not lose his reward." By virtue of their union to Christ those converts in China are as truly united to Christ as we are. And those sixty-nine dear brethren and sisters are Christ's, and they belong to Him; and we want this afternoon to give them at least a cup of cold water. At least from every Christian heart there can go up a real prayer now for one of them. I know that some of you think of some one in China now, who belongs to this mission. Then, just pray this afternoon for that particular one. That will be a cup of cold water; and then, in the day when Jesus comes, he will say, "Maranatha." You know that hymn—I can never give it out myself for I am afraid of it, but it is true in a proper connection—

"Doing is a deadly thing."

But I think that deadly results have come—I will not say from singing that hymn, but from taking it out of its context.

DOING.

Ah, the day is coming when "doing" will be seen to be a living thing—a vital thing. Reference has been made to that One do for you and me? I say, I question whether I am a Christian sometimes, when I see a missionary. I question whether I am right to be where I am, and whether I ought not to be where I am not. And, perhaps, if we get upset in this way this afternoon, we shall get right set. We should be asking, "Well, ought I to go myself, or am I doing or only seeming to do my best to further the interests of the kingdom of my Lord and Saviour Jesus Christ out there?" To belong to Christ—this is the basis of Christian work; this is the basis of Christian sympathy; and this is the secret of that £500; and it is just as much the secret of the shilling. It is given in the name of the same Saviour, and that is the secret of true Christian liberality. God evoke from us this afternoon much liberality! Let the secret be, "They belong to Christ, and I belong to Christ." It is written—"He shall see of the travail of His soul." If I am in real living union with Christ, my will shall be as the will of Christ, and I shall desire the honour and the glory and the kingdom of Christ. He hath much people among those cities of China, and they shall be brought out, and He shall see of the travail of His soul. But are we to be united with Christ in bringing this about? And we are Christ's, and the)- belong to Him; and we want this afternoon a cup of cold water, and, as it is written in this blessed Word, "it shall in no wise lose its reward."

JUVENILE MISSIONARY HAND.

Perhaps the chairman will allow me, before I sit down, to say one practical word, or to give utterance to one suggestion in the way of practice, for I suppose that we want to be practical with regard to this mission work. Besides praying, as Captain Moreton has urged us, we want to be doing also. I have in my pocket a few copies of the first report of a little, feeble effort, in which some of us have been engaged in another part of London, and in which one missionary connected with the China Inland Mission was one of the first to co-operate—Miss Fanny Boyd. It is a little work amongst young people not connected with the Sunday School, but with the families of our own neighbourhood. We had last Saturday about fifty-six of these boys and girls. The girls, seated at one table, were engaged in needle-work, and the boys were engaged at another table making scrap-books and other matters of that kind. This has continued just a year. We meet fortnightly. We have a missionary address, and we
have prayer, and we have texts of Scripture, and we have missionary boxes. £54 has been the result of this little effort during the first year. We have several missionaries as honorary members, who come and speak to us, and we are enabled to give grants of £5 to this mission, and £10 to that. At least the children do. It is brought before the children, and they feel an interest in it. Now, I heard Mr. Bailache, the late secretary of the Baptist Missionary Society, say once, that a large proportion of the income of the society was derived from the efforts of children. I can quite believe it. There are not many churches, perhaps, which raise £254 a year like these children do. I think both the China Inland Mission and other missions might be greatly helped if the children took more interest in the work of the gospel. I must ask you to forgive me for speaking so long. I only intended to be present as an expression of my deep and deepening interest in the Mission, and not as a speaker.

**REV. J. EDMOND, D.D.**

*(Of Highbury Presbyterian Church.)*

The Church with which I have the happiness to be connected, or one branch of it, for it is now a united Church, was directed by God in the early days in a very singular way to look to the great heathen field of China; and God has been pleased very singularly to bless the Chinese mission of the Presbyterian Church of England. But I trust, and I am sure, that all the missionaries of that Church and all the promoters of that mission do consider with Mr. Taylor's spirit, so simply, but so beautifully and emphatically uttered in the little sentence which Captain Moreton gratified us by bringing up to recollection, namely, that it is not for this mission or that mission that we work, but that it is for China. In the spirit of those that have gone before me, and very eminently in the sweet spirit of the words we have now been listening to, it is, after all, not even for China, but for Christ, and the Chinese in Christ; for the glory of the Lord and do good, was another of his sayings; but he very wisely said "Take note, dear friends, of the order in which the two things lie. Do not try to do good till you trust in the Lord." First trust in the Lord and then do as much as you possibly can. You can not do too much; and so, praying and doing, doing and praying, we will strive to fulfill the Master's will. I am very happy to be here this afternoon to share the pleasure of this meeting.

**THE REV. E. J. DUKES**

*(Of the London Missionary Society.)*

I have been asked to speak for only two or three minutes about the Conference at Shanghai, as one of the missionaries who were present and as one who can testify to the great utility of the conference for assisting the Gospel in China. You know, possibly, that it was held in the month of May, 1877. The matter had been discussed for something like two years before that date, and arrangements had been made that the missionaries who wished to attend it could go from all parts of China. Some travelled as much as a thousand miles to reach Shanghai. Others came from less distances, but most of us came from long distances. There were 123 missionaries of both sexes. I think the number of male missionaries was 74. We represented 18 missionary societies, and three Bible societies. Now, when we consider that we represented three nationalities, and that there were so many denominations of Christians represented, it is indeed a thing for which we have reason to give God thanks that it was possible for us to meet together, and sit and discuss the affairs of His kingdom for seventeen days, and only for one moment to have so much as a jar in the whole proceedings. I dare say that some of you know something about the vexed question called the "qem question" in China. It is the question connected with the term that is to be used for God. There are two or three parties, at any rate two chief parties; but it was simply on that one question that there arose just for a moment a little bit of disagreeable feeling, but that was hushed at once. The whole proceedings for those fourteen days were carried on in perfect harmony, and everyone of us went away feeling that we had reason to give God devoutest thanks that he had ever called us together for that purpose. The proceedings have been published, as you know, in a volume; and if any of you are well acquainted with the affairs of the Chinese mission, and also with many details connected with the Chinese
character and life, read that volume, and you will be well instructed."

**THE REV. J. McCARTHY**
*(Of the China Inland Mission).*

Mr. Chairman and Christian friends, we cannot but feel to-day how much we owe to our Father in heaven for His continued goodness to us. When we met here last year we were thankful for the many openings which He had given to our missionaries. Some of us had had the privilege of travelling through parts of the country of China that had never been visited before by missionaries, and we were able to tell that we had been well received by the people, and had had opportunities of preaching the gospel to many who had never before heard that there was a living God in heaven, and that He had sent His Son to die for sinners. We have now to thank Him that these openings, which some feared might be only of a temporary character, have continued. There were some who said that the Chinese would carry out the arrangements of the Chefoo convention for a short time, and that missionaries might find it easy to travel about immediately after the conclusion of that convention, but that in a very little time the whole thing would be forgotten, and the difficulties would be as great as ever.

**MISSIONARY JOURNEYS.**

We are thankful to say that, in answer to prayer, the Lord has prevented this from being the case, and that our missionaries during the last year have had opportunities of making repeated journeys in some of the most western provinces of China. I would like to refer particularly to a journey taken during the past year by our dear friend Cameron. I think that it is one of the most remarkable missionary journeys that has ever been taken, considering the short time Mr. Cameron has been in China. It is only a few years since he went out there, and in that time he has been enabled to learn the language so as to communicate freely with the people and take long journeys through the empire. During the last year he started from Pak-hoi, a newly opened port, in the province of Canton, and travelled through part of that province right into the Kwang-si province. The Kwang-si province is well known to all who know anything of China as being a province where the people are very hostile, not only to foreigners, as such, but to them as Christians; whom they dislike because in their mind Christianity is connected with the terrible Tai-ping rebellion from which they suffered for many years. The leader of the Tai-ping rebels was a man who had heard the Gospel at Canton but had never professed to be a Christian. He had, however, learnt sufficient of the Old Testament to think that he might become a Joshua and destroy all the idols; and the people of Kwang-si have since that time connected Christianity with that rebellion. It was a thought a few years ago that it would be utterly impossible for a foreigner to travel at all, or to any extent, in that province. Well, we have to thank God that during the last year our brother Cameron has travelled even through this province, going into the large cities and towns, as well as the villages, and that he has had opportunities of distributing portions of God’s Word and tracts, and of preaching to the people. He found in one or two places that it was not very desirable to attempt to make a lengthened stay, and to make the literati, or scholars, the disciples of Confucius, who are particularly anxious to get foreigners out of the province, were likely to create a disturbance; and without delay he very wisely went on to the next city. He travelled right through the province, and through a part of Kwei-chau, and into Yun-nan, as far as the capital. Mr. Cameron remained there and preached the Gospel for several days, and then travelled eastward to the capital of Kwei-chau, then north to St-chuen, and back again to Kwei-yang Foo. He crossed then to Kwei-in Foo, the capital of the province of Kwang-si, and thence to Pak-hoi. We have also had cause for thankfulness that our brothers King and Easton in north-western China have been kept of God and preserved, and have travelled right into the north-western province of Kan-su. I am afraid that some here cannot follow me. China is mapped out before my mind, and these places have a locality and not merely a name. I would earnestly recommend the study of the geography of China to our friends who want to pray intelligently about the work there. The little map that our mission has published, will be very helpful for this purpose. We have cause for thankfulness, that in this western part of China, where foreigners before were not known and were not seen, our brethren have been able to travel about. The people received them kindly, and were glad to listen to their words.

**THE WOMEN OF CHINA.**

Our brothers Nicoll and Clarke, in Chung-king, have been visited not only by men, but by women who want to know the way of salvation. I do think that this is a special voice to our lady friends, and I want to impress this thought upon the Christian women who are here, and upon Christian ladies wherever we may meet them. The openings in China present to us more clearly than ever the terrible need of the women of China. Two hundred millions of women and children ought to occupy a large share of our attention. We ought to think of them: we ought to plead for them in prayer. I do not want to pass judgment; but yet I fear that the two hundred millions of women and children in China do not occupy as much of the attention of our sisters at home as they might do. Why, in this very hall I heard one who ought to know declare publicly that there were hundreds of Christian women in England who did not know what to do with themselves. I have asked over and over again since that time whether it can be true; and many people say that it is quite true. Oh, dear friends, it ought not to be true; it ought not to be so; for there is plenty of work to be done. Here are these millions of women in Western China, wretched and degraded. They want some kind sympathizing friend to go to them. They want to hear about a God of love. They know nothing about even human love. Most of them are living and dying without God and without hope in the world. Is it possible that there are hundreds of women at home who do not know what to do? These Chinese women are their sisters, with hearts as capable of realizing the love of Christ, and as capable of enjoying the blessedness of the Gospel as any of us are. There they are living and dying without hope; and I believe that if there is a Gospel. I want to press this upon you. I have been trying all the time since I came home from China to enlist the hearty sympathies of the ladies so that they might agree to pray about this matter, and there are some
little companies in two or three directions who are making this a matter of special prayer; but it ought to occupy a great deal more of the attention of our Christian sisters than it does.

The ladies who are willing to give themselves to this work should be prepared to help their sisters in their bodily sicknesses. As I travelled in western China, I was particularly struck with the physical wretchedness of the women there. They have suffered from fever and ague and goitre and plague and various other diseases; and the customs of the country would prevent male missionaries from going to their help. If there were sufficient medical men so filled with the love of Christ as to give up their professional advantages at home, and to go out there to help these women in their distress and trouble, they would not be received. The customs of the country are opposed to such a course; and if these poor women are to be helped physically, as well as morally and spiritually, it can only be done by their own sisters who go out to them with their hearts filled full of the love of Christ, and determined to leave their comforts and their homes and give themselves up to this blessed work of seeking the lost.

I do trust that the Lord will lay this matter upon the hearts of all of us, and especially upon the hearts of those who know and are experiencing how much they have been raised and elevated through this Christianity which we desire to have preached in China, and who know how the Gospel has always elevated the position of women.

NATIVE HELPERS.

There is another matter that presses upon my mind as I thank God for the openings in China; and that is, the need that will be increasingly felt for native helpers. I wonder whether the native helpers have the place in our prayers that they ought to have? I am not afraid of being forgotten in prayer, because I have got a father who always remembers me, and brothers and sisters, and my own immediate circle, even if the friends of the China Inland Mission should forget that there was such a person as McCarrthy in existence. And most missionaries have a little circle of praying ones who remember them continually. But I do often fear lest our dear native brethren who are labouring harder than some of us are, and who are giving up more than most of us are giving up, and who suffer day by day persecution and trial and continual opposition from their own friends and relatives, are not really remembered by us in prayer. Oh, dear friends, believe me, if there is a great and extended work of evangelization to be done in China, it must be done by Chinsmen and Chinawomen, and the best that we can do for the work is to direct and help them. I believe in saying to them “Come,” “Come after me,” rather than telling them to “go” into the difficult places. But one missionary can help and lead a great number of Christians who are qualified by the call of God, and who have been instructed in the truth of God; and if an extended work of evangelization is really to be effected throughout all these mighty cities, and these large towns, and these populous country districts, it must be by the native Christians; and therefore, as you are here gathered together especially to remember the work, I do want to place this before you as a real need; and I request that you would continually plead with God that he would raise up thoroughly qualified native helpers—men endowed with a power from on high, and whom I laboured in Hang-chau for six years was a Christian before I was, I believe; and, oh, the simplicity of the faith of this dear man of God I. The way in which he has received rebuke from others—the meekness and quietness of his spirit—has been a continual rebuke to me, an impetuous Irishman who often felt ready to boil over. The calmness and quietness and consistent Christian testimony of his daily life have been a continual help to me, and it has been a privilege to labour with him; and he is only one of hundreds in China. Well, we find in prayer-meetings at home, that the names of missionaries are mentioned continually, but not very often do I hear the names of the native pastors and teachers and preachers.

These things ought not to be. We ought to pray for those who are labouring there, and we ought to ask the Lord to raise up a great many more. These two points especially I would place before you as worthy of your serious attention: The need there is for the labour of Christian women among the women of China, and the need there is for prayer on behalf of the native helpers. I trust that we may be led to pray very earnestly concerning these matters, and that we may continue to expect that God, who has done so much for us in the past, will do yet more for us in the future, and that if we are permitted to meet here again, it will be still to tell of His continued mercies and of His great goodness.

REV. FRANK SMITH
(OF HORSEY RISE BAPTIST CHAPEL).

I do not know why I have been asked to say anything this afternoon, except it is that I love the China Inland Mission with all my heart; and that when I die I would be entitled to speak, and probably would be able to speak for a few minutes. Some twelve or thirteen years ago it was my lot to be thrown very much in connection with Mr. Taylor through one of the brethren who has now gone to China, and is labouring there as a missionary. I applied to Mr. Taylor, feeling at that time that I desired earnestly to work for God, and I imagined that the Lord would have me to work in China. On application to our friend, Mr. Taylor, it was decided that, on account of my health, it would be advisable for me not to go—at any rate just then. Other Christian work opened, and so time has passed on. It is my privilege to know some of the brethren and sisters who are labouring in China now. Our dear friend, Mr. Rudland, whose name is not on the list, and who has had a great deal of trouble during his work on account of bereavements, was a playmate of mine, and we both found the Lord Jesus Christ together. It was my wish to go out to China with him, but the Lord willed otherwise, and since then the Lord has honoured me in bringing to Him two others who are now labouring in connection with the mission. I refer to Miss Mitchell and to a brother who has recently gone out—Mr. Tomalin. I hope Mr. McCarthy does not really mean to insist that we are all ready to have a correct knowledge of the geography of China, and to be able to pronounce those Chinese words correctly, to be able to pray for China. I feel sure that our great Heavenly Father knows very well the geography of China and the names; and if we present to Him our prayers from our heart, even though we do not know these particulars, those prayers will be accepted. In my own little family at home at morning prayer my children generally say after me, and if by chance we should forget to mention the names of the missionaries, especially one of them, they are always ready to say, “Pa, you have not said Miss Mitchell,” or “Mr. Rudland.” And every night when they go to bed, and every morning when they rise, whatever their prayers may be worth—and the Lord knows that—they mention the names of those missionaries, so that out of the mouths of babes and suck-
Do not you think that there is one thing above all others that we all want as Christian people, not only for the success of the China Inland Mission, but for the success of the work of Jesus Christ everywhere, that is, a baptism of the Holy Ghost? I am sure you think that we do; and if our own churches at home and our own hearts at home were more constantly filled and more constantly revived by the Holy Ghost, the work of missions would prosper even more than it does now. We want to be stronger at home—stronger in faith—more in communion with the Lord our God. I for one am praying, and I know that hundreds of others are—all of you here no doubt are praying for the same thing. And let us remember it this afternoon, and cry to God that nations should be born in a day, or in comparatively a short time, and that the kingdoms of the world should be brought to Jesus Christ speedily. I thank you for the opportunity of being able to say one word. That God brought to Jesus Christ speedily. I thank you for the short time, and that the kingdoms of the world should be.

I will say at once that it is very encouraging—encouraging when looked at from merely a human standpoint. Of course as Christians we have no right to be discouraged. Our work cannot fail. We believe in our Captain. We stand by the marching orders. Our Commander's plan for the campaign cannot fail, and we believe that His word must always stand sure; and therefore we feel that we have no right to be discouraged, for we fight under the same banner as prophets, martyrs, and apostles fought under before us, and we expect to conquer in the same way that they did; our motto is the same as David's, "The Lord of Hosts is with us." "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you always."—these are at once the justification of our enterprise, and the assurance of its success. We cannot fail, so says God himself.

But let us judge of the prospects of success in mission work from data which we are in the habit of calling secular. Of course to one who really believes that God is moving all things in heaven and earth according to the counsel of His own will, and that he is really working out a plan in the world for the establishment of His kingdom, there is nothing really secular. All things are to be regarded in a religious light, and we shall so look at them if we are true Christians; and if we are truly interested in the work of our Lord we shall look at all political events in a religious light; and, whether it be the opening of treaty ports or the sending of ambassadors to foreign lands, we shall believe that these are events which our Lord would have us to see and to appreciate, as events of the greatest importance to the spread of the gospel, and as events which must always stand sure; and therefore we feel that we must always stand by the marching orders. Our Commander's plan in the world for the establishment of His kingdom, there is nothing really secular. All things are to be regarded in a religious light, and we shall so look at them if we are true Christians; and if we are truly interested in the work of our Lord we shall look at all political events in a religious light; and, whether it be the opening of treaty ports or the sending of ambassadors to foreign lands, we shall believe that these are events which our Lord is using for the establishment of His Kingdom. All such events must be duly appreciated. The post of organ blower is not a very exalted office; but though we forget the organ blower when we speak about the grand harmonies of song, yet he has got a little to do with our being able to join in it and able to enjoy it. And so with these secular events—these political changes, they are working out the progress of the kingdom of our Lord.
EVENTS FAVOURABLE TO CHRISTIAN EFFORT.

These events are such as these. The country has been opened. We are able now to go from end to end, and to preach the gospel of Christ. Foreign ideas have been emigrated to foreign lands; and in Australia, and the United States of America, they have lived under an enlightened and progressive government, and they have gone back to their native country to speak of the things which they have seen abroad. Ambassadors are now appointed to every part of the world, and for some years they have been residing in Germany, in England, and in the United States. A large number of Chinese youths of good family have been educated abroad, especially in the United States and in Germany. In Pekin, Canton, and Hong-kong, there are native schools under the management of English scholars. In the Government school of Hong-kong there are 700 pupils whose education is conducted in the language of the country, English. In the Raffles Institution in Singapore there are upwards of 200 Chinese ladies whose education is conducted entirely in English.

These are great facts, because many of these go back to their own land, and they spread new ideas, which will assist us in the future to preach the gospel of Christ. In addition to these things there is now a large secular literature. Books have been translated on geography, history, medicine, astronomy, and many other branches of natural science, and on international law. In Hong-kong and Canton there are three daily newspapers. In Shanghai there are two edited by missionaries, and there is a literary and scientific magazine, three church magazines, and two illustrated child's papers. Now I want you to appreciate duly the importance of these secular facts, because they will have a large bearing, and a very important bearing, upon our future work.

The country has, as it were, been entranced for provincials. It has been asleep, and it is now waking up and beginning to rub its eyes to see that there is a large world outside its own—a world not only political, but also a world of life and of thought beyond its own dreamy and dreary region of ignorance and conservatism. He would greatly err who would suppose that it is the missionary alone who is waking up China. It is our duty, if we believe that China is to be won for Christ, to take all these circumstances into our consideration, and to thank God for them. We require the ambassadors, and consuls, and schoolmasters, and printers as our assistants. They may aid the gospel; they may aid the missionaries; they may talk scandal about the work, but we believe that they are, in God's providence, our fellow-workers. They are making straight the way for the messengers of the gospel of peace. They are levelling the high road for the preachers of repentance. Let me dwell a moment longer on this secular literature; for it is important. It has a tendency to break down the conceit of the Chinese, which arises from the fact that they have nothing like education, as we understand the term. It is impossible for us to fathom the profundity of their ignorance. With regard to geography and history for instance, their ignorance is amazing even in the case of those who are called the learned classes. Hence, to incline them to listen to our message and to receive and respect our words as public preachers of religion, we need these secular aids; and we are thankful that we have them. Let me give you an instance.

I went to stay at one of our village stations away from Amoy for some time in order to carry on evangelistic services every evening. The first afternoon that I was there I was sitting in the shade of the church, and I saw a man pass by whom I knew by name. He was a heathen and I asked him to come and sit down. He came and sat down, and I said, "Light your pipe and make yourself comfortable." He lit his pipe, and when I saw that he was at ease I began to talk to him about various matters. I suppose that some friends would say that I ought at once to have preached Jesus to him. I thought otherwise. I think that the example of Paul on Mars Hill is to be followed sometimes. We are to be wise as serpents, while we are harmless as doves. I began to talk to him about the underground railway of London, and the Crystal Palace, and the bigness of London; and then we got to speaking of natural science. I then talked with him about eclipses and the phases of the moon, and then about geology, and so on. We talked for nearly three hours on these matters, and there was this man in a state of perplexity and surprise at what he regarded as my most marvellous wisdom, because I talked about these simple facts. When we held our first service he stood at the door and peeped round the door-post. The next evening he stood just inside and folded his arms and leaned against the door-post, and glanced sideways at me. The next night he came and stood at the far end. The fourth evening he was a little farther up, and on the Saturday night he came and sat at my right hand. The next day he came to both services, and within four months I had the pleasure of hearing that man proposed as a member, and his two elder sons as well. So I rejoice in these secular facts because they will have a great deal to do with breaking down the rickety and superstitious systems of idolatry.

ENCOURAGING PROSPECTS.

Now let me speak more particularly of those things which seem to suggest reasons for encouragement as regards the prospects of the gospel in China. It seems to me that the significance of the work which has been done in China during the last twenty years is not duly appreciated. In England we are very glad, of course, when we read the report of the Shanghai Conference to hear that in 1876 there were upwards of 600 stations and out-stations, upwards of 13,000 communicants, nearly 7,000 children under religious instruction, 231 students in training for the ministry, and 580 pastors and preachers, and that 135,000 sick folk were relieved at the hospitals and dispensaries. But, surely, we can readily understand that those statistics do not correctly represent the facts, and that there is very much behind them which needs to be brought to the front.

And so it is in all Christian work. There is very much work done which cannot be put into statistics. It is so with regard to those 600 stations. Each of them is a centre of light and of wide-spread influence in the villages and towns in which they are located; and very many of the persons whose thoughts are changed with regard to idolatry and various superstitions are not aware, possibly, that their opinions are changing because the church is there. So with regard to those 13,000 communicants, we hope that most of them, and we know that many of them, are, in their own small circle, whether of the family or the neighbourhood, lights in the world, shedding illumination upon the minds of others, and working as they can for the sake of Christ. Those 800 pastors and preachers and students—what shall we say of them? Many of them are men of eloquence and learning and piety and zeal; and, for one, look forward to the time when these men shall come to the front, and when they shall do greater work than the missionaries shall do, and when they shall modify the system of church organization and shall adapt their modes of instruction to suit the idiosyncrasies of the Chinese people, and shall be able, in this way, to advance
the work far more rapidly than we Europeans with our western prejudices can do.

And as to those 135,000 persons who have been healed of all manner of sicknesses and diseases, they have been messengers and missionaries and forerunners of the truth, and they have been opening doors by which fellow-workers of the Great Physician may practise a healing art of higher efficacy than that of the doctors and the dispensaries. Thus statistics do not sufficiently represent the facts. In the statistics of the Conference, the itinerant work of the China Inland Mission is not included; and this is a great work.

VOLUNTARY NATIVE WORKERS.

The one thing which seems to me most hopeful with regard to the future of the Chinese church is, that there are so many voluntary preachers and workers—persons who are not paid. You know it is often said about the Chinese Christians that they are "rice Christians"—that they are Christians for what they can get, and that, if you will pay them they will work, and that if you do not pay them they will not work. Now, I want to testify to-night that there are a great many Chinese Christians who are ready workers for the sake of the Lord, and who are quite willing to do all they can. At Shanghai, at the time of the Conference, one of our missionaries from the north told us that he had organized every member of his church into a Christian preacher. I think he said that his church numbered about one hundred persons. Everyone of them was supposed to do something, and he was to come and report himself once a fortnight. He had to stand up and say what he had been doing for his Lord during the past two weeks. In Foochow, the Methodist Episcopal church has gathered its large number of members, chiefly through lay agency. I think they call the lay agents "Bible Readers," or some such name as that. When the Bible Readers gather together twelve persons who declare themselves believers, then the mission recognizes them and a teacher is sent to instruct them. In Amoy, where I lived, the Presbyterian and Congregational churches have been gathered chiefly in the same way.

AN INTERESTING INCIDENT.

I should like to tell you a very interesting incident which came under my notice. At the close of 1877 I was visiting a station some distance from Amoy, and I heard that there was a large number of Christians who never gathered in our church. I made inquiries, and I learnt that four years previously eleven persons who had been under our Christian instruction had refused to come to our church. They said, "No, it is our duty to keep in our village with our parents and children and relatives. Why should we walk seven miles over the mountains and leave our friends behind us? No, we will stay here and instruct them." I told them that I should like to see them and talk over the matter with them and see whether something could not be done for them to help them. When I reached a place which was not far distant from the village at which they held their meetings, I stood on the brow of a hill, and the house which was used as a church was pointed out to me, and across the valley there floated the sound of a hymn which I could recognize, and was, "My heart greatly rejoices because of the grace of God, which saves my life from destruction. With my whole heart will I praise him." I thought that that was a grand song to hear, especially remembering that no missionary had ever been there before, and that on the Sunday no pastor or preacher had visited them, and that teachers had rarely gone there during the week. Those eleven Christians had multiplied into seventy, and they carried on the service three times a day, and had done so for four years.

PRAYER FOR MISSIONARIES.

I want to close by making a missionary's appeal to you for your prayers on behalf of your brethren in China. This afternoon our attention was called to the fact that we sometimes forget to pray for the native brethren who are ordained pastors of churches, and for the evangelists. Never mind what part of China our thoughts turn to, let us remember that there are preachers and that there are pastors who need to be prayed for, and that every missionary longs to have your prayers. Every one of you believes that. Every one of you believes that your prayers are as needful as your contributions; our brethren there are strengthened by the fact that you believe that. It must be a joy and refreshing to them to remember that every Saturday afternoon there is a company of believers who meet in Pyrland Road to pray for them. You act on such occasions as Aaron and Hur did to Moses on the hill-top. You strengthen their hands that the enemies of the Lord may be discomfited. Always remember that missionaries are not angels. They are the angels of the churches—the 'angels'—the preachers, but they are not angels, and they need to be strengthened by your prayers. They need very much grace to suffer and to go. It is absolutely essential that missionaries should be holy men. If they are not holy men, it is better for them to stop in England. The doctrine of the life is more powerful than the doctrine of the lip. The persuasive force of a consistent character is more effective than the highest flights of rhetoric. Pray for your brethren that they may be strengthened in their own souls, that they may learn to be holy, and that they may show by their lives, as well as by their lips, that they are indeed the children of God and the servants of Jesus Christ; and that they may be helped to strengthen in the faith "those that stand, and to comfort and help the weak-hearted, and lift up those who fall." It was a wise saying of Philip Henry, when he was speaking to ministers, that our lives should be the book of the ignorant. And that was also a true saying of Massillon, that the gospel of most people is the gospel of the lives of the priests that they observe. Now just so it is in China. They look to the missionaries, and they expect the missionaries to be the standard of Christianity—he typical Christian. The less the missionaries are supported by your prayers as well as by their own, the less can we hope that they shall have that success in maintaining the purity of their spiritual life which will enable them to carry on their work and prosper as we desire. Pray for them, brethren. Remember them always. Be constant and abiding in your prayers.

REV. W. G. LEWIS

(Of Westbourne Grove Chapel).

My Christian friends, of all the numerous philanthropic and Christian activities with which the name of the noble Chairman is so highly and so honourably associated, I know of none more grand in its dimensions, more important in its object, more spiritual in its character, more admirable in its history, than the Society in whose interests we are assembled here to-night. While my friend, Mr. Hill, was reading the Report, I marked with my pencil some sentences to which I will briefly advert before making some reference to the principles upon which this Mission is established, and the great work which it has in view.

The Report commences with a reference to the departure of a number of missionaries for China thirteen years ago. The valedictory meeting, my lord, was held in the church
of which I have the honour and the happiness to be the minister, and on the platform eighteen missionaries were at one time dedicated to the service of Christ in China by united and fervent prayer. From that moment to this, the China Inland Mission, as you may well imagine, has had a very large place in my affections and in my thoughts. My loved and honoured brother, Mr. Taylor, is a man evidently raised up of God most especially and distinctly for the work which he has in hand. Desiring to speak of him as Christian men should always speak of their fellow Christians—without flattery, without exaggeration—some of us can truly say, as the Apostle said of himself, "We glory God in him." Most surprising and wonderful are the adaptations which he possesses for this work—not such as would immediately ingratiate themselves on human esteem—but excellencies and adaptations built manifestly upon divine influence, upon the force of Christian character, upon communion with God, and upon a rare and wonderful self-negation which is only exemplified in those who are heroes among their fellow men.

In the thirteen years over which my review traverses, this man of God has been the instrument of sending sixty-nine of his countrymen and countrywomen to labour for Christ in the vast field of China. Under the various agencies thus employed, we have not only sixty-nine European missionaries thus occupied, but a number of native helpers amounting to one hundred persons. We lose not sight of the prayers by which Mr. Taylor has been sustained. We would not for a moment forget the great and sovereign goodness of the great Head of the Church and Master, what a narrow circle we have affected! This is one of those steps, in the providence of God, in the preaching of the Word, and to cause the seed that had been sowed to germinate, and bring forth surprising results. Unexpected issues have come out of laborious thought and painful research, and men have said, "What next? What scrutiny is to go on out of the secrets of the world's history—out of the possibilities of the future?" But I think, my lord, it would be troublesome for the human mind to project anything, to compare in grandeur with the work which is set forth by this Mission—the evangelization of China—the bringing to the knowledge of Christ, four hundred millions of our fellow men. It is easy to talk of millions.

It is easy for the peasant to look up at the orbs of heaven, but he has a very imperfect apprehension of their multitude; while the astronomer, with all the aids of science, reveals in the knowledge of worlds that utterly defy by their number his power of apprehension. And so it is when we speak of millions. How talk thou of the four millions of people that inhabit London! Do you know how long it would take for those four millions of people to pass you over? If you could take your position at any given spot, and if they could pass you at the rate of sixty a minute, it would take you well-nigh a fortnight, twenty-four hours per diem, for a single million of people to pass you. If it were possible that the inhabitants of China should pass any one of us, or all of us in review, thirteen years would be requisite for the marvellous procession to pass by, even at the rate of sixty persons every minute. The millions of China! Oh! how hard it is to affect great multitudes of people!

**HUMAN ENERGY UNAVAILING.**

Some of us have been labouring hard, year in and year out, in this metropolis; and, with all our energy and, as we trust, devotedness in the service of our Lord and Master, what a narrow circle we have affected! What a limited few we have touched! The greatest, the best, the wisest, the noblest, the most influential have to confess that the largest view of their labours is pathetically limited and circumscribed. How can we hope to affect four hundred millions of men? Well, the fact is plainly, that there never was a project presented to human wisdom more entirely unlikely. There never was anything—to use the language of the world—more quixotic than the thought that a handful of men should go forth and bring these four hundred millions into captivity to the subjection of their own faith. What a hopeless work! What will poor Mr. Taylor do with his companions, and his one hundred native pastors? Very little—very feeble work indeed in their own strength and in their own might. With the people confirmed in belief—rooted, if they have any religious belief, in a dangerous spiritualism, corrupted by gross morals, having knowledge without a conscience—full of proverbial wisdom, without the inward fire to give that wisdom and that knowledge a spiritual influence over their personal character and their lives, the case is hopeless, and you had better leave off the work if you look to any ordinary resources or any ordinary agency for its success.

**DIVINE POWER ESSENTIAL.**

But our brother, Mr. Taylor, and his co-workers are not looking to any ordinary influences. Their resources are divine: their trust is in God. It is remarkably characteristic of our friend who is the leader of this work that he is the partaker of a very simple faith in God—marvellous faith. He is a man whose greatness seems to some of us to be entirely made up of the intensity, and the purity, and the directness of his trust in God.
To him this great grace has been given, that without wavering, through difficulties and perils, he never loses hold upon the divine promise. He grips fast hold of the Word eternal, and rests there assured of a triumphant issue to every exercise of faith in the living God. Our brethren there, are men of prayer, and men who believe in the direct and unfailling results of simple and earnest supplication at the throne of grace. And, my brethren, if you and I are men of prayer—and let us remember that that part of the responsibility and labour is deputed to us—if we are men of prayer, we are individuals who are living in the recognition of the fact that at any moment He, whose mighty aid we invoke, can lift us out of littleness and out of feebleness, and out of the lowest depressions, and out of natural incapacity, and can gird us with all the might with which He arrayed the prophets, and can raise any one of us to the utmost capacity in His service. Oh the mighty possibilities of prayer, and of simple faith in the living God!

You have in this work already reaped large harvests of success. Some of those native preachers it would be an honour for us to know. I wish I could have my friend Wong Lee-djin on the platform here to-night—a man whom I knew thirteen years ago, and who is now, I believe, the pastor of a native church.

Christian friends, whether it be this Mission, or any work which we undertake for the furtherance of the glory of Christ throughout the world, let us remember that we are to expect from the divine resources new opportunities for labour—new doors into which we are to enter, new capacities which we are to employ in the service of Christ. The time will come in the Church of God—may it come soon—when we shall see in that which we consider the scientific world shall be transferred to the regions of the spiritual life, and invention and ingenuity shall multiply forms of usefulness unprecedented, and give birth to schemes of devotedness in the service of Christ which the world has never seen. There was nothing in the Pentateuch about the alabaster box. Moses had never suggested such a thing. All the prophets and the seers had lived age after age and never had placed upon any records of the house of God that such a thing would be acceptable to the Lord of Hosts. But there she came. It was all she had—a treasure which had long been cherished, which had been obtained at great cost, and she gives that—her dearest and her best—to show her devotedness to our loving Lord. May you and I follow her example, and somewhere in the recesses of our private history, find out something new, something fresh, something great in its living reality that we may show how much we owe and how much we love. Let us not cease to pour our prayers with earnest intensity and with strong faith that the blessing of the Lord of Hosts may rest upon our brother, Mr. Taylor, and upon all who are associated in this great and glorious work.

MR. A. WYLIE

(For many years Agent of the British and Foreign Bible Society in China).

My Christian friends, my only claim to address you here this evening is that I have come from China, the field of labour of the China Inland Mission, and know something of the work of that Mission. I am not connected with it, it is true; but in my connection with the British and Foreign Bible Society I have a certain connection and contact with every Protestant mission in China, and I have something to say for every one of them. They are all doing a good work, and I feel that we could not dispense with any one. Were any one of them withdrawn we should certainly feel the blank very lamentably. But I feel a special interest in the China Inland Mission. I feel a deep interest in its rise and history. I think that the Report which we have just heard is a most suggestive one. It appears to me to be a model Report—so many things suggested in very few words. It reminds me of the time that the first party arrived in China by the Lammermuir in 1866—at the time when I was on a distant expedition—one of my most distant journeys in the interior of China.

When I look back at that time and see the gradual increase that has taken place so that now we have a good band of sixty-nine missionaries, besides a hundred or so of native assistants, preachers and teachers, and some sixty-three mission stations, I think it a most noteworthy phenomenon. And it is not to be measured merely by the thousand converts that we hear reported. I am glad to hear that a thousand converts have been brought in. I rejoice at it; but that is by no means the measure of the work that has been done by this Society. Indeed it cannot be stated in any report that is placed before you. It will only be seen in after days. I had the privilege of making the acquaintance and the friendship of Mr. Taylor the first day he arrived in China, and that friendship has remained unaltered and unbroken from that time to this. It gives me great pleasure to bear testimony to his unflagging zeal in the great cause of the Christian Church. And the China Inland Mission is, I think, a wonderful testimony to the power of prayer, having grown up apparently independent of all the ordinary machinery of missionary societies.

There are several reasons why I am partial to the China Inland Mission; one is, its undenominational character.

CHINA AS A MISSION FIELD.

When I look at the great extent that the surface of China occupies on our globe, unparalleled by any other heathen nation—when I remember that it contains a third part of the population of our world, which has been almost alluded to—when I see that notwithstanding the number of dialects that are spoken, the whole nation reads one language, and I can go to the utmost limits of the empire from north to south, from east to west—with one and the same Bible, and find it understood, when I add to all this the fact that I have myself resided for many years in China, and am to some extent familiar with the customs and attached to the people, I cannot think it strange that I feel a little jealousy at other missionary societies dividing their interests between China and other countries; I know it is right, but still I feel that the claims of China are paramount, and although I would not by any means tear from these other societies a single laurel which they have so justly earned, I rejoice in the fact that there is one society that devotes all its interests, all its energy, all its influence to China, and, I wish, therefore, all success to the China Inland Mission. Again, while I fully appreciate the value of the diversities of operations, and think it is wisely ordered that every society shall have its peculiar plan of action, yet I have often regretted that the plans of most societies have not extended beyond a very limited surface on the eastern sea-board of China.

VALUE OF MISSIONARY JOURNEYS.

This was often pressed upon my attention while engaged in my vocation as agent of the British and Foreign Bible Society in China. In that service I was the pioneer of all other missions for some years, and went far beyond the traces of every other European mission with the exception of the Roman Catholic missionaries. In the course of time, however, the China Inland Mission, true to its name, has followed our track. It has now far out-
of Christian philanthropy seldom to be met with. It was
most harrowing details are contained in it, I think, that
weeks there to see for himself the state of things, and he
into the centre of the famine district, and spent several
Hillier, also in the same service— a gentleman who went
which he computes that more than nine millions have
reports by gentlemen in the British consular service.
the last China mail I received a pamphlet containing two
accounts of how the work has been progressing; and by
and have obtained a subscription from the British public
workers advocated and pleaded on behalf of this people,
ranked in the category with those of Livingstone and Stanly.
What Mr. Marzanny—a name which you—never mention without honour—with all the prestige of the British Government at his back lost his life in attempting,
Mr. McCarthy, a private gentleman, has been enabled to accomplish without difficulty. All honour to him for the fact, and to many other members of the Mission also, one at least of whom, I hear, has performed a very similar feat; and we know that there are many other remarkable journeys already accomplished, and others are being accomplished which will tell for much good in the future. In thanking the China Inland Mission for its work in this matter, and I wish it very much success.

THE FAMINE.

Another matter which has been mentioned in the Report
—and it is one which I could scarcely have passed over
without noticing—is the dreadful visitation which China
has suffered in the famine for this last year or two, by
which a great part of North China has been depopulated.
We were with what earnestness Mr. Taylor and his co­
workers advocated and pleaded on behalf of this people,
and have obtained a subscription from the British public
for their aid. Through his appeal and other similar
appeals a collection of some £50,000 was made; but it is
not so well known here how that money was disposed of.
Those of us who are deeply interested in the matter have
been in the habit of receiving from month to month
accounts of how the work has been progressing; and by
the last China mail I received a pamphlet containing two
reports by gentlemen in the British consular service.
One is by Mr. Forrest, Her Majesty's consul at Tien­tsin,
and he gives a brief history of the course of the famine,
in which he computes that more than nine millions have
been carried off by this dire visitation. Another is by Mr.
Hiller, also in the same service—a gentleman who went
into the centre of the famine district, and spent several
weeks there to see for himself the state of things, and he
has made a report on it. Although not at all sensational,
yet I am sure his most frightful and discouraging
most harrowing details are contained in it, I think, that
ever I read. But besides this, these reports give a record
of Christian philanthropy seldom to be met with. It was
a great thing to obtain the subscriptions. It was a great
privilege for the British public to have the opportunity
of giving subscriptions and thus aiding their fellow-creatures;
but a very important step remained still, without which
these subscriptions would have been utterly useless.
The difficulty of getting the money to the objects for
which it was collected was not so great. Cellucci, for
I cannot enter into details at this time, but the difficulty
was very great indeed. However, in the providence of
God, a noble band of Europeans offered themselves for
this arduous work. Among the earliest volunteers for the
work were members of the China Inland Mission. Some
of these gentlemen were brought very low, almost to the
gates of death by the hardship of the service, the climate,
and other causes. In the providence of God they were
raised up again to health and strength, and entered with
renewed vigour on the same work. The Report in a list of
twenty distributors gives the names of six members of the
China Inland Mission. These gentlemen at the risk of
their lives have imposed a deep debt of gratitude on the
Chinese, and I think the Chinese are not insensible to it.
They also deserve the warmest thanks of all philanthropic
Englishmen and earnest Christians for the magnanimous
faith shown to the heathen of the fruits of Christian
faith. We honour them for their work.

There is one point which I feel a little delicacy in refer­
ing to, although it is a fact of such a noble character
that I think it ought to be held up to view, I mean the
conduct of the heroic lady, Mrs. Taylor, who left her
husband in England to go out to China, and undertook
an arduous inland journey into the very centre of the
famine district when the famine was raging, for the pur­
pose of collecting together the destitute and outcast
children who had survived that dreadful famine. This is an
example, I think, we as Englishmen, and especially the
ladies, ought to be proud of. I suppose there are here
members of other missions besides that of the China In­
land Mission, and I would just say to such, Let us take
an example from the activity, the faith, and the zeal of the
China Inland Mission, and let us be stirred up to more
active and zealous work in the Christian cause. I would
say, God speed the China Inland Mission, and may His
blessing rest in a tenfold degree on the future of that
Mission as compared with its past.

LORD SHAFTESBURY then addressed the meeting,
after referring with approval to a statement in the
report, he said:—

But I was more struck with the paragraph which said, "Our brethren who have been permitted to take
the journeys have given practical demonstration to the Church of
God that China is opened, that the people of China
are accessible, that if they are treated with courtesy and
kindness, and if on the part of the missionary there be no
assumption of national superiority—no undue insistence
upon treaty rights but rather the according to the Chinese
willingly and not by constraint the respect due to people
in their own country, friendly intercourse is possible, and
in many cases even welcomed." Now, that is the very
quintessence of good sense. It is one of the most sensible,
most practical, and most true statements that I have ever
known. It bears on remarks that I have heard made in
the House of Lords, by peers who have been at the
Admiralty—just and good men, who, when discussing
missionary operations, have said, "With the missionary
there always is the inevitable gunboat." I believe that
that has been very often the case because missionaries
have stood too much upon national superiority; and there
has been too much insistence upon treaty rights, and
they have not sought to conciliate the people by courtesy
and by kindness, and by an immediate recognition of their
equality in the sight of God. Well, this operation for a long
time has been opened. Seven years ago I received a letter from
an American missionary in China, brought to me by a
Chinese gentleman—one of those gentlemen who live upon the profits which they have acquired. That gentleman came to me very frequently, and I remember saying to him, “How dare you come out of China? Your head would be taken off very frequently, and I remember saying to him, “How dare the means they have acquired. That gentleman came to me and, rely upon it, they will bring all their vices and, dividing themselves into sections, and each section taking up the spirit of earnest prayer and supplication. The prayer-meeting, as the pulse of the Church, is beating very low just now; and if we are stirred this evening by the records we have heard in connection with this Mission, and by the words of encouragement we have had addressed to us, to send up a more constant cloud of prayer and supplication on behalf of this great work, surely this meeting will not have been in vain. We could not surely but praise God with all our heart for what He has accomplished, and that He has sustained the life of our brother, that He has sustained his noble courage, and that He has so abundantly rewarded his labours. These matters surely should call forth our heartfelt praise; and I do most sincerely hope that from the very depth of our hearts we may glorify God on behalf of what He has done through this Mission.

Next, we come here, I trust, to get encouragement TO CONTINUE IN PRAYER on behalf of this work. It must be carried on by the power of prayer. We get the victory on our knees in this as in all other Christian work; and it seems to me that this is the crying need of the Church at the present day, at home and abroad. At home there is great lack of the spirit of earnest prayer and supplication. The prayer-meeting, as the pulse of the Church, is beating very low just now; and if we are stirred this evening by the records we have heard in connection with this Mission, and by the words of encouragement we have had addressed to us, to send up a more constant cloud of prayer and supplication on behalf of this great work, surely this meeting will not have been in vain. We could not surely but praise God with all our heart for what He has accomplished, and that He has sustained the life of our brother, that He has sustained his noble courage, and that He has so abundantly rewarded his labours. These matters surely should call forth our heartfelt praise; and I do most sincerely hope that from the very depth of our hearts we may glorify God on behalf of what He has done through this Mission.

And then, I take it that we really come TO ENCOURAGE THE LABOURERS themselves. I feel that it is always well that we should give prominence to the missionaries when they come home; that we should seek, not simply to cheer their hearts by listening to the addresses they have to give us and the accounts they have to furnish us with to the prosperity of the work; but we should seek in every other possible way to cheer and encourage them and give them a warm welcome. I may say that, while generally disapproving of applause in meetings, I could wish that every one of these brethren who came from abroad might have been greeted here by a hearty round of applause. It seems the only way one can express
appreciation in a public meeting; and it is well that these brethren should be cheered in every possible way, so that when they go back they may feel that they have the prayers and sympathies and interests of the Church of God at home.

Then, I trust that we do most devoutly seek, in the next place,

TO BE STIRRED UP OURSELVES

on behalf of the great mission fields abroad. It is a question whether the Christian Church in England has ever been aroused to a fitting sense of her responsibility. When we view our privileges individually; when we open our Bibles and read the character of the great redemption that has been made ours; the inexhaustible blessings that have been secured to us; when we read such a sentence as this—"All things are yours, and ye are Christ's and Christ is God's;" when we read that we are blessed with all spiritual blessings in heavenly places; when we see that we are, through divine grace, made the "sons and daughters of the Lord God Almighty;" when we read that we are saved by grace and raised up and seated together with Christ in heavenly places; when we read such a sentence as—"Now are we the sons of God, and if so much as I am God's son, then are ye also;" when we know that when He shall appear, we shall be like Him; for we shall see Him as He is;—when we remember that the coming of the Lord draws near, and that we are within a short space of that glorious moment when we shall shine in the light of the very throne of God, and that we shall shine in the very likeness of the Son of God, and that our feet shall tread the golden pavement of the New Jerusalem; when we know that we are acknowledged before angels and men as the fellows of the Lord Jesus Christ, the brethren of the great Elder Brother of the Church—oh! surely when we think of these divine blessings which are made over to us in Christ, we may ask ourselves, Have we ever yet rightly measured the depth of meaning contained in the one command of Christ to those whom He had thus saved and thus associated with Himself, "Go ye into all the world and preach the Gospel to every creature?"

And yet I feel I never can open my lips on such a mission and such a work as this without being challenged with the word, "Why not go yourself?" My dear friends, I have weighed that very solemnly before God, as I think every speaker on behalf of such missions do; and I have asked the question, What would I do if I were not here? Would I not exert myself to the utmost, and attempt greater things? To this I reply—How? How can we exert ourselves in the great mission work? God has not given us the power; but we have the power given us of praying. We can pray, and that is the very thing that a missionary needs. Pray for the labourers; and may we seek to encourage these brethren to yet greater victories for Christ. And if Mr. McCarthy and the others go back, let us say, "Go, brethren, followed with our prayers, followed with our sympathy, and followed with our means." May these brethren go back to gain fresh crowns to lay them at the Redeemer's feet; but may we be stirred up at home to pray, and, when we look out at the perishing millions around us, to determine that every minute of the one little inch of time that is left shall be filled up for God and Christ, and for the winning of souls to Him.

THE REV. GRATAN GUINNESS

(Of the East London Training Institute).

It has been my privilege to know Mr. Hudson Taylor intimately since he began this Mission, to a certain extent as a fellow-worker; and a true privilege it has been. We shrink from saying anything merely to the honour of man; but the text has been already quoted, "They glorified God in me." We glorify God in him. This Mission aims to send men north, south, east, and west, through the vast interior provinces of China. In the conduct of the work I have noticed the great wisdom, the deep comprehensive plans, the careful entering into details, the large foresight. I have noticed the deep sympathy with the workers, and wonderful humility in dealing with them, the head of the Mission never putting himself unduly forward, or exalting himself unduly above his fellow-workers; acting as the brother, acting as the servant. I might go on—I refrain. I bless God for the faith and for the prayerfulness that He has granted to the originator and leader of this Mission. Not only has there been large faith connected with the foundation and carrying on of this work, but there has been a great deal of downright hard work, which none but those engaged in the practical work of missions can rightly estimate. I have been connected in a somewhat practical way with this Mission, having had the privilege of furnishing from our missionary institute a number of those connected with it; and we hope to furnish more yet, the Lord willing.

We ought not to lose sight of the fact that ours is the honour and privilege of being fellow-workers with God Himself in the great work that He has undertaken for humanity, its redemption and salvation. Oh, think of that! Keep that before you. It is a lofty thing—fellow-workers with God! Think of what it means—workers together with Him! I think that we have reached a time of peculiar hopefulness in connection with Christian missions throughout the world. God has opened the world to the Church. Now or never the Church has to evangelize the world, for I believe that we are living in the last days. There may be some here that do not share that conviction. I honour them as far as they honour God and His Word; but it is my deep conviction that these are the last days, and that there remains but a little time in which to reap the harvest-field. Therefore, the more our duty to be up and doing; and, so far from that conviction cutting the sinews of missionary effort, it just gives wings to our efforts and to our zeal, and makes us feel that we must exert ourselves to the utmost, and attempt greater things than it would be prudent to expect if we thought that we had a whole millennium before us in which to convert the world. Pray more for this branch of the work of Christ. Your prayers can help it greatly. Ponder it, young men here and Christian women here—whether God is not calling you to the high places of the field. Ponder it—pray over it. God give you understanding and grace in all things! God bless this Mission, conducted for His glory, and for the good of multitudes in China, for His name's sake!
Mr. Chairman, I am scarcely prepared to say anything instructive in relation to the great work which this China Inland Mission has in hand, and yet I am glad to know that the same spirit which actuates this Mission and its representatives in the distant fields of China actuates my own heart. It is my great pleasure to have been a missionary all my life; I thank God, He has raised up for this purpose many of their own people. As a missionary I am in this country representing the wants of a large mission field. As I have the honour to speak in this place, you will indulge me just for a moment; if I tell you briefly something about my own experience as a missionary. For fifteen years, ever since God in His providence broke asunder the galling chains of oppression, and said to the black enslaved millions of the United States, "Go free," it has been my privilege to go with the palm-branch of the Gospel of the Son of God amid the sandy plains of the South, and the hills and the mountains of the Carolinas, to proclaim the living Gospel that is able to raise up that down-trodden people. My life has been in my hand more than once; but out of all danger the Lord has brought me. I know that He takes care of His people. There was, amid the dangers of the South, a power behind me that kept me. It was the power of prayer.

—The power of a living trust in Almighty God—the continual lifting up of the voice for protection by those with whom I laboured and who sent me forth. It was the power of prayer that saved me in the storms of the sea. I believe, and I feel that if the aspirations that we have heard of in connection with this China Mission are to be attained at all, it will not simply be because you send your representatives to China to labour and to preach. It will not be because you give from your funds. But it will be by the blessing of God coming down in answer to fervent, earnest prayer. If China is to be redeemed and disenthralled, and her superstitions driven to the winds—if she is to shake herself loose and blossom as the rose under the reviving and elevating influences of the Gospel of Jesus, it will be because the efforts of the missionaries have been made successful by the prayers of Christians at home, and of those who labour among these people. I have had the privilege of seeing at least some of the Chinese in the land from which I come. We have about 15,000 of them among us, and they bring with them all their national peculiarities and habits, and their superstitious religion.

OPIUM SMOKING IN SAN FRANCISCO.

I was struck with the remark made by Lord Shaftesbury in relation to the conversation which he had with the representative of China some time since—that you force opium upon the Chinese, and that the evil will react upon yourselves. Were you to travel through the streets of San Francisco and the many towns and villages where there are large Chinese populations, in every dark alley and nook and corner of that city and of those other towns, you would find around the opium dens, not only Chinamen, sickly, weakened, and emaciated by the desolate opium, but white men and boys, and young white ladies creeping into the shade and smoking opium with the Chinese—so much so, that the authorities have been compelled again and again to take steps to stop it; so that the caution found in the Word of God holds good—"Be sure your sin will find you out." When we for the sake of money undertake to force an evil upon a distant people, God will find out the traffickers in opium by bringing the evil back, and allowing their sons and daughters in many instances to partake of the same evil. Well, now I have said enough; and yet if I can I should like to make clear this one point and leave it as an impression upon the minds of those who are connected with this Mission and of those who go to preach in China—that, whatever other appliances we have, we must be sure to remember that it is not by might nor by strength, but by the power of the Holy Ghost; and, whether we are in China, or in the islands of the sea, or in the American, or in proud and Christianized Old England, if the people are to be redeemed—if the lands made dark by sin are to be enlightened—if the people are to be lifted up from their fallen condition—it must be by the Spirit of God arresting their hearts, and that, in answer to the fervent, faithful prayers of Christians.

MR. R. C. MORGAN

(Editor of "The Christian")
Work among the Villages.

FROM MR. W. D. RUDLAND.

HERE has been much prayer offered at our Pyrland Road prayer-meetings, and we doubt not by many others elsewhere, that God would prosper the work in the T'ai-chau district, and cheer and comfort our bereaved brothers, Rudland and Jackson, by giving them to see many souls added to the LORD. These prayers have been remarkably answered as the following account will show. Mr. Jackson, who first commenced the work in that part of Cheh-kiang, had been spending some time in T'ai-chau with Mr. Rudland, by whom it has now for some time been carried on. We can understand, therefore, the joy both would have in finding the work in the villages so much further advanced than their most sanguine expectations had led them to anticipate. May all the hundred registered inquirers have their names written in the LAMSI's book of life, together with many more who shall learn of Christ from them.

On the 21st March Mr. Jackson and I went down to see how things were, and to examine and baptize those whom we thought fit subjects. After spending a few hours at the city of Hwang-yea, we hired a coolie to carry our bedding, etc., and set out for a walk of 25 li (about 8 miles) which we found to be rather long. Just before reaching our destination we crossed a small mountain pass, and on reaching the summit a very beautiful view presented itself to us. At our feet lay a fertile plain, the wheat looking fresh and green under a bright sun; behind rose a range of mountains covered with bamboo and pines, and at the foot of the mountains were numerous villages nesting in the nooks, surrounded by trees and bamboos. Numbers of peach-trees were in bloom, which made quite a charming picture. As we descended I said to Mr. Jackson, "What a blessing it would be if the light of the Gospel were to spread to all these villages, and throughout this beautiful plain," little thinking that the men soon to be baptized would represent seven of the villages, and other candidates, three more.

On arrival we were surprised to find the people all so friendly and quiet. Women and children came round us as if we had been old friends. Being very near the Roman Catholic stronghold we thought that perhaps they had often seen foreigners; but on inquiry they said that many of them had never seen one before. After getting some dinner, the people began to gather, and we soon began our work. We sat examining candidates until about 11 p.m.

Next morning we soon saw that we had a day's work before us, and after breakfast again began examination. We had Pastor Liu and the Evangelist Yuong-kao with us, and were kept hard at work all the day. Including a few whom we examined on Sunday morning, we examined in all 56 candidates, and accepted 18 of them for baptism.

After breakfast on Sunday morning, Mr. Jackson and I went out to have a little quiet time together, with our Bibles, as we had no chance of quiet inside. We saw the people coming from all quarters, and were convinced that we were going to have a good congregation. We were not left long alone, for soon a number found us out, and we had to return. Every place was full of people: as for seats it was quite out of the question to find enough. All the neighbours round were bringing what they had, and as many seats as we could get were placed in the reception-hall, but more had to stand than were able to sit. When the service commenced, those were all still who just before were talking away as noisily as a concourse of Chinese peasantry usually do: I never saw better order under the circumstances. While Mr. Jackson was preaching all were very attentive except a few children, of whom a number were present with their mothers. I counted 130 persons, but there were many more. The people seemed to be in real earnest, and to listen as if they were afraid that a word might be lost.

After dinner we had a short service, and then Mr. Jackson baptized the 18 in a canal close by, in the presence of about 300 people, who looked on in amazement, wondering what was going to be done. As each one stepped into the water Mr. Jackson questioned him as to his faith in Jesus; and it was cheering to hear each one confess Christ before so many of their friends and neighbours. It was a day which will be long remembered by many as well as ourselves. How often did we say to each other, How I wish Mr. Taylor were here to see this; how it would cheer him before he goes up north!

Most of those baptized are small farmers cultivating sufficient ground to keep their families. Although we only received 18, there were not a few others who, we believe, are converted, but at present they need further instruction. We could not expect them to be deeply taught seeing that an ignorant though very earnest man has been the principal worker there. We hope to go again soon, and shall probably baptize quite as many, if not more than before. The total examined was 64; and there are over a hundred who have given in their names as inquirers.

The centre of the work is about equi-distant from Hwang-yea city and the town Hai-men at the mouth of the T'ai-chau river; so that we have been all round the district, but never before in it.

Numbers of the people have given up idol-worship; and one man who was baptized, and who seemed to be the leader, brought me his family gods this morning. He has been preaching the Gospel in all the villages round, and quite a number of those examined first heard the Gospel from him. I should like to have him with me and give him a few months' instruction; for I believe he would then be a very useful man, and we are now in very great need of such men.

There are several candidates now in Hwang-yea city. One is the son of a deceased member; his mother also believes, he says; and as an evidence he has given me the family tablet and idol. Now the question is, what are we to do about a larger chapel? There is not a suitable building to be had for money, give what one would for it; and the present place will hardly hold the members now— when we have been again and baptized more it will not hold them. Ground can be bought at a reasonable price.

Our native helpers are all here now for the conference, which begins with a prayer-meeting this evening. The last one left its mark, and has been a blessing to all present, and we are expecting a richer blessing this time.
ESSRS. DRAKE, ELLISTON, and PARROTT, have all reached this province in safety. When we last heard, Mr. Drake was at Tai-yiien (the capital), and Messrs. Elliston and Parrott were at Tsch-chau Fu, a city in the south-west of the province. A house had been rented there, and we hope it may prove a centre from which not merely many sufferers from famine may be relieved, but from which many may learn to know Him who is ever ready to hear the cry of His own redeemed ones. There is much reason to fear that want of rain will again destroy the hope of harvest of some of the famine districts, and will increase the sufferings of the surviving remnant. Our readers will note Mr. Parrott’s remarks on this subject. His letter is dated March 8th.

We have by God’s mercy at last reached our destination in safety, having, by the journey of 1,433 ½ from Han-kow in 26 days—from 3rd February to 1st March, including Sundays, and two or three days’ delay in getting cars.

One travelling from Han-kow through Ho-nan cannot but be struck with the general ruin of the temples everywhere, and the lack of priests. I don’t think I saw more than half-a-dozen throughout the journey. In a few instances the idols are yet worshipped, it would appear, from the sticks of incense seen burning among the ruins. The people in Ho-nan seem chiefly to worship heaven and earth; but with all their worship there is a great want of rain everywhere, and to-day the butchers have ceased killing their beasts, and the mandarin has been worshipping his gods at the temple and crying strongly for rain.

During the latter part of our journey the broken-down houses and remains of men’s bones along the road-side, spoke loudly of the great suffering from famine in past years; and even now in some districts the people said they had had no rain for two years. Do we not need to pray much to our God for continued help in the way of relief?

Before leaving Chin-kiang God gave us the assurance of His presence and power with us in the words of Exod. xxiii. 20: “Behold I send an angel before thee into the place where I have prepared.” And He has not failed us, but has brought us in perfect peace, and given us a good house in this city. Satan once tried to hinder us by evil reports of Messrs. Hillier and Drake. The report went that they had been robbed on the road, and the former stabbed in the shoulder; but as we advanced the rumours ceased, and we praised God and took courage.

We have a good arrangement of getting letters, and from Han-kow through a banking company. No doubt it will receive this in China. I thank God for bringing you back, and shall not be surprised to see you in Shan-si soon.

**Trust and Go Forward.**

**By C. H. Spurgeon.**

Nothing can stop us. Behold, this day all things work together for good to them that love God. The stones of the field are in league with us; yes, it is not on earth alone that we find allies, but the stars in their courses fight against our foes, and all heaven is on the side to befriend us in the service of God. See how the ladder swarms with coming and going angels! Heaven surrounds those who are doing heaven’s work. God Himself is with us for our Captain; and His host, which is very great, is round about us even as horses of fire and chariots of fire were round about the prophet. All things shall be given that are needed, and as our day our strength shall be. Brace yourselves up, my brethren, for a new endeavour. Be strong in the Lord, and ye shall see greater things than these. Full of weakness, yet stand ye in His strength each one, and play the man. Say “I can do all things through Christ that strengtheneth me.” omnipotence is waiting to gird your loins. Buckle it about you, and become mighty through God. Our Head, Christ Jesus, hath all power in heaven and in earth, and that power He pours into all His members. By faith I commit myself, and I trust, also, my beloved Church and friends, to further efforts for our Lord, relying upon His word, “Thou shalt see greater things than these,” and fully believing that through Christ Jesus all the forces of heaven are in alliance with us, and the will of the Lord shall surely be accomplished.—Extract from Sermon.

**MR. HUDSON TAYLOR.**

Our friends will regret to learn that our latest letters from China state that Mr. Hudson Taylor was seriously unwell. In accordance with earnest medical advice, he had, accompanied by Mrs. Taylor, left Shanghai for Chee-foo, where it was hoped the rest and change might, with God’s blessing, restore him to health. For this, we are sure, our readers will not fail to pray; will they also pray that during his enforced absence from the stations he hoped to visit, the work connected with them may be greatly prospered.

* Mr. Spurgeon alludes to the Girls’ Orphanage, for which the fund has just commenced, and land has been purchased.
China's Millions.

LADAK SCENERY—THE Kiang-chu Maidan or Plain (14,000 feet above sea level).

Through Eastern Thibet.

Mr. Cameron's Tour from the Capital of Si-ch'uen to Bhamo.

(Continued from page 73.)

The portion of Mr. Cameron's diary given in our last number brought our traveller to Li-t'ang (or Lithang), one of the highest cities in the world. It is not large, having only some 1,000 families resident; and its elevation, 12,500 feet, and the proximity of the snow-clad mountain, Shieh-lah (13,700 feet), make its climate necessarily a severe one.

The vegetable productions are therefore few, but there is abundant pastureage in the neighbourhood, and meat, milk, and butter, are important articles of diet. A few Chinese soldiers, and a much larger number of Thibetan soldiers, are stationed here.

The principal objects of interest are the lamaseries, of which there are two—one in the city, ornamented with an expensively gilded roof, containing some 3,000 lamas, and the other, five miles away, said to be nearly as large. Mr. Cameron was unable to enter the one he visited, but his description of what he was able to see of it will be read with interest. Well may we join him and exclaim—When will the Gospel reach the Thibetans, that some at least may be turned from these vanities to worship the living and true God, and to wait for His Son from heaven? Will not our readers pray God to hasten this day, to call to this service, and equip for it, His own messengers, and give them access to the people.

Making here, as elsewhere, but a short stay, Mr. Cameron continued his journey to Pa-t'ang (or Bathang). In reading his diary it will be borne in mind that the plain on which he was travelling was a table-land, varying in elevation from 12,000 to 13,000 feet; when he speaks there.

No. 50.—August, 1879.
fore of low hills, the expression is to be understood as of hills of little elevation above the level of the plain; low only as compared with some of the snow-clad mountains near—one of which, passed in the distance before reaching Pa-t'ang, is said to be 22,000 feet high, or 10,000 feet above the plain-level. The highest point actually traversed on this part of the journey is 15,600 feet in height.

There appears to be great similarity of character in the scenery throughout Thibet, and the wood-cut on the preceding page probably serves to give an idea of the appearance of many of the hill-bounded plains through which Mr. Cameron travelled, though the scene itself must be much smaller one, inside which was painted a black monster—a beast* standing on its hind legs, with its mouth open, out of which seemed to escape a hen-panter, on the wing, and apparently frightened. Its escape was effected by the presence of a very large serpent, coiled up in front of the black monster, and in position to bite it.

The next circle seemed more intelligible. It was divided into several parts. Suppose two concentric circles, having the upper half divided by two V-shaped lines, the point of the V being in the centre of the circles. The part in the outer mouth of these two circles had splendid houses painted in it. Everything looked peaceful and prosperous about them. To the left of these houses, and rising up on that side of the angle, were a few more houses with magnificent gardens and pleasure grounds, most, tastefully laid out. In the gardens, people were sitting or otherwise enjoying themselves; while,in the grounds were to be seen people riding on splendid horses and mules, as pedestrians who seemed fully to enjoy themselves. Still in the angle, but lower, were others, who appeared happy enough, but they had a little toil; they were the toilers and dressers of the gardens. To the right of the V, and outside it, was a large open space, apparently a battle-field. The victors were those who issued from the buildings within the V, and they were led by two trumpeters on horses. The enemies were being hurried headlong into the lower part of the circle, in which were to be seen the pictures of all wild animals, ready to devour or torment them. On the left, and filling the other quarter, were the naked and shrunken figures of people apparently enduring severe torture.

These pictures show that they have an idea of a future state, and know that evil doers shall be punished, and the righteous shall enjoy enduring bliss; but, alas! their system is false, and can never lead its upholders to the happy land they so beautifully portray. Oh! when shall "Christ and Him crucified" be preached to the multitudes who speak the language (Thibetan) which was written underneath these circles.

EXCLUSIVENESS OF THE LAMAS.

I hear, all along the road, that the lamas are determined to keep all foreigners out of their country. My hope is in God—I know He will open it in His own time and way. He may not see fit to send me, but He will send His prepared ones; and when His time comes they shall have entrance. I believe it is our duty to knock at the door, for the command is, "unto all the nations." I often wonder why God permits the door of entrance to be barred so long. How unsearchable are His ways! they are indeed past finding out.

DESCRIPTION OF THE PEOPLE.

The men seem to have no particular style of dressing their hair. Some are clean shaven, and show a clean skin (priests), while others let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head, which many let their hair hang in tangled masses round the head. The hair of the priests is tied up in very small plaits, and allow it to hang down all round. It is said there are but 100 Chinese in the city, and the majority of them are soldiers. There are a few Ya-men runners, while the rest are small business men. In the Chinese quarter almost every other house has a small shop in front. Their stock seemed very low—the only well stocked shops I saw were beef shops; beef—fowl—pork was nowhere to be seen, unless on the street, in the shape of small, starved-looking swine. The business men are from Shensi. Some have shops, while others are travelling peddlers: the only difference between the latter and the usual hawkers in China being, that their packs are carried by cattle, which feed as they move along. It is said this year this trade is very bad. The Man-tsi get to know the value of things, and so the Chinese cannot make money quick enough. All their merchants speak the native language well.

LIV'ANG.

October 24th, 1877.—Had a look about the city. The houses occupied by the Chinese are low (only one story), and many of them are flat roofed. Those occupied by the Man-tsi are often of three stories, and look much better than the others; the outside of these houses (both in the city and without) are splashed over with something that gives them a brick-like appearance; while the windows are of a dark colour.

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In the afternoon I went out and gave away a number of tracts. They could not be sold here, even for a single cash each, as no copper money is in use; tea, tobacco, rupees, and silver being the principal articles in which payments are made. Thread can be bought enough. All their merchants speak the native language well.

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I visited the lamasery, which is a very large building, and has an enclosed court in front; but it being closed, I did not get a sight of the interior. The walls of the court were covered by paintings, which looked like pictures of women sitting cross-legged on their dress. (This is a favourite custom of the Man-tsi. I have seen both men and women do it, and imagine it has something to do with the custom of the lamas, of sitting upon a stool in the lotus position, with the head down.) The walls of the lamasery were covered with pictures, which were composed of numerous rounds, or circles, each containing the figures of six men in different positions, but at equal distances. Then there was a large circle, in which was a man who seemed to be floating in the air, with a beast standing on its hind legs, with its mouth open, out of which seemed to escape a hen-panter, on the wing, and apparently frightened. Its escape was effected by the presence of a very large serpent, coiled up in front of the black monster, and in position to bite it.

The next circle seemed more intelligible. It was divided into several parts. Suppose two concentric circles, having the upper half divided by two V-shaped lines, the point of the V being in the centre of the circles. The part in the outer mouth of these two circles had splendid houses painted in it. Everything looked peaceful and prosperous about them. To the left of these houses, and rising up on that side of the angle, were a few more houses with magnificent gardens and pleasure grounds, most, tastefully laid out. In the gardens, people were sitting or otherwise enjoying themselves; while, in the grounds were to be seen people riding on splendid horses and mules, as pedestrians who seemed fully to enjoy themselves. Still in the angle, but lower, were others, who appeared happy enough, but they had a little toil; they were the toilers and dressers of the gardens. To the right of the V, and outside it, was a large open space, apparently a battle-field. The victors were those who issued from the buildings within the V, and they were led by two trumpeters on horses. The enemies were being hurried headlong into the lower part of the circle, in which were to be seen the pictures of all wild animals, ready to devour or torment them. On the left, and filling the other quarter, were the naked and shrunken figures of people apparently enduring severe torture.

These pictures show that they have an idea of a future state, and know that evil doers shall be punished, and the righteous shall enjoy enduring bliss; but, alas! their system is false, and can never lead its upholders to the happy land they so beautifully portray. Oh! when shall "Christ and Him crucified" be preached to the multitudes who speak the language (Thibetan) which was written underneath these circles.

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The hair of the women is jet black, and the fashion is to make it up in very small plaits, and allow it to hang down all round. To prevent the face being all covered, they cut about two inches in front, but leave it long enough to come down to the nose, which gives them a very peculiar appearance.

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...
strings of beads (about the size of a large pea), which at times are so long that they have to be tied up so as not to trail behind. All I had had bread, but some had none of the ornaments; others had them, but much smaller than those described. I have seen some women with very large ornaments carrying burdens along the street.

To the north of the road lived a man who had some sheepskin gowns, while others wear the thick woolen stuff. All seem made to open in front, but overlap, and are kept tight by a belt round the waist. When dressed in skins, the wool forms under clothing. On the counter of the shop, in the beat of the day, some may be seen with their right arm and breast exposed. I know not if they wear stockings (they make and sell woolen ones, but, alas! they have no heel as the locals touch up in near the knee, and are made of strong but coarse native materials, with light leather soles.

Many of the people are good-featured, and a few have clean faces; but as a rule both men and women are black with dirt. It is not much to be wondered at, seeing they live in the midst of so much smoke, soot, and dirt, that they often look as if their persons had been unwashed for years. I have seen a young woman mix and eat her 'tsan-pa' with a hand as dirty as can well be conceived.

October 35th.—Made an early breakfast of bread and mutton, and then resumed our journey. I wanted to buy a horse first, but it was impossible to get one at a reasonable price. The people seemed to think I was compelled to buy, and so they raised the price. Every person rides a horse in this part if they only have a few to go.

On leaving Li-t'ang I had to pass over a portion of the plain in which it is situated. Looking back, I had a good view of the whole city, as it is slightly elevated above the plain. Here we passed several women who were gathering cattle-dung for fuel. The country in and about the city is one continuous valley, and many of their walls are covered with it, as they plaster it there to dry.

At some distance from the valley were low hills, which we had to cross. In the valley between two of them I passed a hot-spring. My attention was drawn to it by the smoke that rose from it, and the mule gave a start as she put her feet in the water. After crossing, I dismounted, and returned to look more closely at it. The place was rocky, and the water sprung up in many places, in no great quantity, but pretty warm. The place was rocky, and the water sprung up in many places, in no great quantity, but pretty warm. The stream was fed by the hot springs, which we thought was the highway, when two Man-tsi pointed out the road, and we soon reached it. On getting it, they brought him the tea, minus butter, what he would give. He said "thread," and they started to go.

October 36th.—Up early, and away before the sun shone over the mountains. The morning was very frosty and cold. This proved a blessing to us, as the hill we had to climb was very wet, but fortunately this morning had ice on the wet parts. After reaching the top, we created a large extent of bare, rocky table-land; but towards evening we descended into a nice, well-sheltered valley. Here it was warm and pleasant. We procured some milk, but had to put up with two valves for our room-fellows. They were very quiet, so we slept well.

October 27th.—Bought a little fresh butter to-day, and so had bread-and-butter for breakfast, and a drink of sweet milk. On starting, the first 18 li led down a very narrow wooded valley, in which we had repeatedly to cross and recross the stream that ran down the vale. After this, the valley widened out, and there were several farm-steads, occupied by Man-tsi, which we passed ere we arrived at Lah-ba-ya. At this place we fed the mule, as we had to leave it behind. Our host was a native, but could speak a few words of Chinese. The hostelry we had to put up at.

Our beds were made of earth, about 18 inches higher than the floor. We had no fire, and I did not feel well, so had to lie down with a burning skin, but almost shivering from cold.

October 28th.—Up early, and away before the sun shone over the mountains. The morning was very frosty and cold. This proved a blessing to us, as the hill we had to climb was very wet, but fortunately this morning had ice on the wet parts. After reaching the top, we created a large extent of bare, rocky table-land; but towards evening we descended into a nice, well-sheltered valley. Here it was warm and pleasant. We procured some milk, but had to put up with two valves for our room-fellows. They were very quiet, so we slept well.
large piles of turf, square at the base, and then built up to a point. The turf was hid by the many rows of slate on which were carved Man-tse characters, and on one or two I saw the figures of lamas. On ascending out of this valley we reached what at first looked like a long reach of table-land; but we were soon undeceived, as we had to ascend by a bad road. We had several of these ups and downs ere we descended into the true valley. The pasture now was not very good; there were no cattle on it.

Our last climb brought us in sight of a well-watered valley, and a few houses, one of which looked very well. It was two stories high, square built, but tapering a little, and flat roofed, with a low parapet round the roof. The ascent was through a square hole in the centre. It had good large windows of open woodwork. We now hoped our haven was reached, but on descending found the road did not lead us near it at all. In this valley we passed the ruins of several houses; and fields which seemed to have been once cultivated, were now but pasture land. Near sunset no place was in sight; my cowrie was a little ahead, but seemed quite discouraged, and sat down. He was afraid we had passed the usual place for a night. We pressed ascent as there was still some way off, and that we should require to make haste, as it would soon be dark. He became our guide first, and on arrival, our host. He was in charge of the government inn, built for the reception of officials, etc., on their way to and fro. I was glad to see a place in which we could pass the Lord's day. God truly is kind. His presence has indeed been with me, and He has given me rest.

**October 29th.**—Not well all day. In the afternoon was able to speak a little to one of the mandarin runners; and later on he and another came into my room, when I was able for some time to talk to them. One listened very attentively all the time.

**Monday, October 30th.**—Had a bad night; slept but little, and did not feel very fit for the road. I could eat nothing, and did not all day on Sunday, but I thought that if I had an egg I could take it. The host went in search of some, and returned with a native who had eight, but, alas! all bad. The native came again soon after with wine, as he wanted more thread; the landlord told him the eggs were bad. The answer was, they sold them so. He gave me a little wine, and I returned him five eggs which we had not broken.

On starting we had a low hill to climb, and then a fair road with occasional hillocks. We travelled 61 li and did not pass one house all the way. In some places we passed over good pasture land, but by evening came to a colder and less fertile region, with the snow-clad hill I thought we would have to cross on the morrow. Our host is a Chinaman, but married to a Man-tse woman. The Chinese seem to despise those who do so, and look on them as having turned their back on their own people. I had little idea of getting a horse here, but I did, and not a bad one, much cheaper than one could be bought in Li-t'ang.

**October 30th.**—Set out early, as we have a bad road. We got up among the snow long before noon, and had to walk through it for many li. The sun shining on it made it most painful for the eyes. I had to walk with them shut, to ease them a little. My pony, not being shod, preferred the snow through it for many li. The ascent was, on the whole, gradual; but the descent was long and difficult. It had however, a little break, where we rested the animals, but the pasture was very scant. On resuming our journey we had a well wooded descent. In a few glades within had, their toots, as it was still some way off, and that we should require to make haste, as it would soon be dark. He became our guide first, and on arrival, our host. He was in charge of the government inn, built for the reception of officials, etc., on their way to and fro. I was glad to see a place in which we could pass the Lord's day.

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**October 30th.**—Up some time before daylight. After a hasty meal, we set out. Alama, on his way to the capital, had passed the night in the inn, but in a native house. It is said they all can "speak the native patois." I did not see him; I thought I might have been there before, but it was too soon for him.

Our road was uphill for about 30 or more li; some parts were of very bad road, covered with loose stones; then we had many li to traverse above the snow-level. The snow seemed to be about a foot deep, and, like yesterday, the glare was very painful to the eyes. It made me think how much these eyes of ours are at present to behold the glory and brightness that surround our Father's throne. Our last climb ere we reached the summit [15,000 feet] was very difficult; and it was rather a wet climb too, as the road was the only channel for the melting snow. There was not much water, but sufficient to wet our feet as I could not ride, and was too poorly shod, being reduced to straw sandals. My shoes had become un wearable, and the sandals were not much better—this day find me no different. The descent from this pass, the Tso-lo-ling, was long, and in places very steep. For many li the country was barren; but after, we passed into a large forest, and had, on the whole, a good road for a considerable distance. The general course was down, down, down, and it was often very steep; but we had one or two short ascents, caused by parts of the side of the hill being almost perpendicular, or by land-slips. We were glad to be sheltered from the sun.

The journey to-day was a lonely one on the whole. For more than 60 li we did not see a living soul, and then only one. There were no inns or anything of the kind. Strangers seek quarters in private houses. The people seemed afraid of us, and some had ever so many questions to ask ere they would tell us whether they had room for us or not. At last a woman took pity on us, and we stayed here to get a little straw for the animals and a little "tsun-pa" for ourselves, and then hurried off. We thought it would be about dark by the time we reached Pa-t'ang.

Our path was still down by the side of the stream, but the valley was narrow, and hills high and very perpendicular. We walked fast, and had many ups and downs, but it became dark long ere we reached the city. In one place we were in a strait. The path at best was narrow, but here a portion had quite slipped away; the bank was precipitous landward, but deficient toward the stream. We got over by taking the burden off one side of the mule, and she then jumped across. On arriving at Pa-t'ang (or Batang), we had a deal of trouble to get a resting-place. They have no inns, or anything of the kind, but in a native house. There are private houses. The people seemed afraid of us, and some had ever so many questions to ask ere they would tell us whether they had room for us or not. At last a woman took pity on us, and led us to a resting-place. It is not a good one, and we were thankful for it, and have indeed been able to say, "Lithero hath the Lord helped us."
many weeks, devastated the whole neighbourhood. It is situated on a small river, about 35 yards wide, that joins the Kia-sha, or Higher Yang-tsi river, some 5 miles lower down. At this point, the latter is not more than 170 to 200 yards in width, and its elevation is 9,300 feet above the sea-level.

Pa-yang owes its chief importance to its being on the high road to Thibet Proper. The authorities feared that Mr. Cameron might attempt to cross the border into it, and were much reassured when they learned that he had no intention of doing so. Indeed, ignorant of the language, and therefore unable to preach the gospel to the people, he could only relate the best of the situation, any such attempt would have been as useless as dangerous. After spending a few days there, therefore, Mr. Cameron continued his journey of exploration, with a view of finding the southern limits of the Man-tsi, one of whom he engaged as servant, hoping to acquire the language from him. The route to the next town of importance, Ah-ten-tsi, follows the Pa-yang river to its confluence with the Kia-sha (Yang-tsi river), then follows the latter, and the latter for a time, when it crosses it, and soon after mounts the range of hills between the Kia-sha and the Lan-tsan rivers. For a considerable distance the road runs along these hills, and on some parts of the route the elevation reached is considerably above 14,000 feet, and the keen, dry air, and sharp winds from the snow-clad summits sorely cut the faces of the travellers. The town of Ah-ten-tsi itself is 3,900 feet higher than Pa-yang, being 10,000 feet above the sea-level. It is situated in the province of Yen-ma-ha, and is one of the last Thibetan towns—the last of any great importance; though, as will be seen, a few Thibetans are to be found at some distance beyond.

We now resume Mr. Cameron's diary.

November 2d.—Had a restless night. I had escaped the cold out-of-doors, but could not so easily escape my old enemies—bugs, and had to get up often to free myself from them. We are up-stairs, but have an earthy floor. All the floors, even to the top of the house, are of clay. The houses are built of small stones, and are covered with clay. All are of two stories, and have no windows on either floor. Our host belongs to the same name of the north of this province. I called on the French priest, who received me very kindly and courteously. I had a long talk with him in Chinese. He confirmed what I had heard from other sources, that the language of the Man-tsi is the same as the Thibetan; only each place has its own dialect. He gave me a long account of how the lamas oppress the people. There are 4,000 lamas in this small province. (You may guess its size when our landlord asked my boy if he had been in Chung-kung—a city much larger than Leeds in population—and in his answering in the affirmative, he asked if he knew a friend of hers who went there this year.) Two-thirds of the land is said now to belong to the lamas. The people have to pay tithes four times a year, and many are so poor that in winter they have to get food from the lamas. In lending, his measure is small; but in re-payment, his measure is larger, and in many cases the man becomes a beggar or refuses to pay. If the latter, he is left alone till they see he has something, then they pounce upon him, and away he goes and all he has. Their gross immoralities cannot be described here. They dress foreigners from the west entering Thibet lest the people should believe their doctrine, and so no longer trust in the lamas for charity prayers, etc. They tell the French priests, "If you get the people to hear, we shall have no trouble on us both."

On leaving them I went to see the so-called city. It is walled in, and is a large place. There seem to be many residents. I saw women enter, which astonished me, as they are supposed to be shut out from that so-called sacred place. On the gate, and on a temple inside were the same kind of pictures as those at Li-t'ang; there were some slight differences, but on the whole the ideas are the same. As soon as the women had entered, the door was shut, and I was unable to go in. The Roman Catholic priest has not been inside the edifice, though he has lived more than a year in Pa-t'ang.

In the afternoon the mandarins sent me a present of meats—in all ten dishes. I am sorry I have no foreign things I can give in return. In the evenings I try to get as many native words as I can from my host and hostess.

November 3d.—The mandarin called on me, and copied my manuscript, as he had a dispatch to write and forward by the escort to the next place. We have been preparing for the journey today. The climate is mild here, and some grains, vegetables, and fruits are produced, but no rice. The town is built in a small beautiful valley, and the hills open towards the south; while on each side are high mountains, and to the north a low hill cuts off the north-west blasts. The few fields at present look winterly, the soil is dry and stony, and there is no pasture land.

Monday, November 5th.—The escort wanted to delay our de-
pature for another day, but I would not consent, so we left Pa-t'ang about breakfast-time. The Lord has indeed answered prayer. I was very anxious to engage a native to follow me as servant, so that I might have a chance of acquiring the language. I was not likely, but the Lord had a man, and me there was a young man willing to go, and so I saw him. He has consented to go, and remain at least a year or two. He has been five years in Thibet, and while there he was a lama, or learning to be one. He can read and write—I suppose not much, but enough for my present purpose. His age is about eighteen or twenty; he has a mother, who lives in Pa-t'ang, but his father is dead. His mother is willing that he should go with me. I hope he will not fail by the way and turn back.

The mandarin’s agent saw me out of the city bounds, on behalf of the great man. I have my landlord and two natives for escort. He is the leader, and wears a button. Our road was rough, and devoid of interest, lying for a time along a hillside. Some distance from the city we crossed a hill, and then walked by the side of the Yang-tsi-kiang, which in this distant region is not wide but is rapid. The natives and I passed for some time by the side of the river. These boats carry about on their backs.

In the afternoon we passed the place where a man was killed by robbers, only two days ago. The escort kept a sharp look out for some K; they seemed to expect robbers, but we saw nothing, and were not sorry. About dusk we arrived at the hostelry, which is said to go \\n
The next day we passed for some important place, as there is a small Chinese official. There are a number of Chinese officials, and a great many natives. I saw some of the skin-boats here. The bottom was a whole hide, and the sides and back narrow, made of perhaps half a hide or so. The length was about 7 feet, the breadth 3 feet, and the depth 1 foot. In the bottom and up the sides was a sort of basket work of cane, which was a good support. The seams were smeared over with a sort of pitch, and were quite waterproof. The boatman guides his craft about with a paddle.

We had a hard ride to-day, and the latter part of the way had many ups and downs. By dark we reached our resting-place, which was a low hut; there we all put up—the horses just outside our sleeping-room. I did not feel well, and there was too much smoke for me, so I turned into my cot, but could not sleep for the chattering of the escort, who sat round the fire cooking their evening meal. A drink of milk on arrival had satisfied me.

November 7th.—Early in the morning we started, and then walked along its bank for some time, passing quite a number of rapids. On leaving the river we entered a narrow ravine. The road was now rough, and the ground covered with small bushes. After walking a long way the ravine widened, and there were several houses, and a few fields of cultivated land. In the afternoon we had a high mountain to ascend; towards the top there was plenty of wood, while the lower part of it was quite bare. We had been very warm all day in the valley of the Yang-tsi, but as we ascended the mountains we felt the cold. We were not far from the snow which thickly covered the higher parts of the mountain. On reaching the summit of the pass we were near the resting-place, which lay on the other side. The inn was the best I have seen in these parts. It belonged to a native. Just outside were two or more parties of natives, camping in the fields. Their goods were packed in several piles, while their horses and cattle were scattered about, picking as best they could the short grass. It is a wonder to me how they ever can carry their burdens on such food. I had quite a number of visitors at night. Some had eggs, while others had curds for sale, and not a little of our time was taken up in measuring thread, etc., one fathom being the price of one egg.

November 7th.—Left early, and had a pretty good road for the greater part of the way; but it was very cold, as the wind was sharp. In Pa-t’ang my face and hands had time to heal, but they often stroke, or if long enough, curl; but their hair was not a little of our time was taken up in measuring thread, etc., one fathom being the price of one egg.

November 7th.—Early, and had a pretty good road for the greater part of the way; but it was very cold, as the wind was sharp. In Pa-t’ang my face and hands had time to heal, but they often stroke, or if long enough, curl; but their hair was not a little of our time was taken up in measuring thread, etc., one fathom being the price of one egg.

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November 10th.—No escort yet. Left after we had a little "tsan-pa." Gave a rupee for what we bought, and presented our host with some thread for the trouble he had given him. He escorted us a little way, and then we parted. About 20 li our escort made up to us. The leader looked rather the worse for wear, and our road till afternoon still lay along the side of the stream, but it was very trying. It ran on the side of a high hill, and was so narrow that two horses could not pass. In some parts the sharp rock must have been bad for the horses' feet. Most of the hills were precipitous, rocky, and bare, but some of them had grass, and others trees near their summits. We passed the entrance to several valleys, and in the afternoon entered one, and rested at a farmhouse for our midday meal. On resuming our journey we commenced a gentle ascent. The day had been warm, but on ascending a low hill all at once it became very cold. The wind coming from a snow-clad mountain near caused the sudden change. Our road proceeded up the hill—the Tsch-lah mountains, 14,500 feet. If indeed we may continue this name so far to the west, it being confined in many native maps to that portion of the range east of the Kin-sha.

The range forms the boundary between the provinces of Si-ch'uen and Yun-nan.

We continued to ascend till we reached a considerable height; and the hills were bare enough. In the valley beneath us flowed a small stream, and by its side, at long intervals, we saw a few houses, with small spots of cultivated land. Towards evening things began to look better—houses more numerous, and the soil more productive. The hillside was in sight, and in the distance, after dark, and with some difficulty in getting lodgings, although there were several houses. The family that did receive us had to seek shelter in the next house. Only the landlord slept in the room with us. There were several lamases in this place, and they came in and talked to us. One was a Chinaman, the other spoke but little Chinese. The fire was in the centre of the room, and all sat round it. My bed did for a seat for me; the others sat on the floor, cross-legged, and chatted away for a long time. Last night we had a cripple staying with us—he was very talkative; and one or two others came in to pass the evening. They spoke the Man-ts'i language, so I did not understand what was said. Long after dark there was a loud knocking at our door, and the landlord immediately went to open it. In came a new comer, who seemed relieved, and then left. His trouble was, that two of his daughters had gone off, carrying with them some household stuff. He was told by the cripple that he would have to look after them; for he had not obtained the least information about them. The landlord is a Chinaman, but has a native for his cook and gave us milk, tea, and "tsan-pa." The females of the family had all the work to do. The men sat at the fire, or went out hunting, leaving the women to thresh the corn, winnow the grain, and carry the burdens.

The escort have no horses yet. We had to buy a little "tsan-pa" corn, and it had to be ground, which took some time. After passing another hill—fortunately a climb all the way, but gradual at first. From the top of the hill, we found but little snow on the other side; but it must be most difficult to ascend, as it is very steep. The wind was most piercing. It found its way through all our clothes. After passing the summit, we found but little snow on the other side; but it must be most difficult to ascend, as it is very steep. We took some time to reach the bottom of the hill, but once there, we had a tolerably good road, though still rough in parts. We soon entered a well-wooded valley. It was dinner-time, and we were hungry; but we had to go on, as we were without pot or pan. We hoped to make up to some party at their meal, and this we did, after travelling many miles. They had nearly finished, and willingly gave us the use of their pot. On leaving, we gave them a little thread for the loan, which they were not willing to take. We still journeyed down the valley, for a few inches in breadth. After passing another hill—fortunately not very high—we came to a better road, and, about 8 p.m., reached a house.

The people within were not willing at first to give us shelter, but we told them we could go no further that night, and that if they would not take us in, we must sleep outside. On entering, they were very kind, and gave us milk, tea, and "tsan-pa." The inmates consisted of two women and an old man. He is a native of Si-ch'uen, but has been here for years. I think he is the husband of the elder woman. The younger is the mistress of the house; her husband was not at home. The old man kept talking about something. He sat down by the side of the cripple, and told what he was in quest of. The cripple at once took one of his garters off and wound it up, blew upon it, and muttered a few incoherent sentences; after which he let it unroll. He did this two or three times, and then spoke to the new comer, who seemed relieved, and then left. His trouble was, that two of his daughters had gone off, carrying with them some of his household stuff. He was told by the cripple that he would have to look after them next day. My new boy, after the departure of the stranger, asked him if we should have next day or not. The answer was that we should not. My boy told me this; but I determined to leave, whether the escort had horses or not, so that my boys might see the folly of trusting a fortune-teller.

Our accordingly started about noon, by ourselves; and had not gone 6 li before we met the stranger of the night before, asking for the least information about his daughters! Our road was good, so we arrived early at our halting-place, it being but go 6 li distant; but there are no more houses. This place is named by Lachen-tsi, under We-ch'i, the first district in Yun-nan by this route. November 13th.—No escort yet. We left this morning with the prospect of having to "eat a little bitterness," as most travellers on to-day's stage have to sleep in the open air, for the wind is difficult and high. We expected to be able to buy a pot to make tea in, but failed; this, however, became a blessing instead of a misfortune, as my men thought.

Our first 10 li were lovely; then we had a climb, and the mountain was very difficult, being both steep and high. For several li we had a good depth of snow, and the beaten track was almost like glass in some places. The wind was most piercing. It found its way through all our clothes. After passing the summit, we found but little snow on the other side; but it must be most difficult to ascend, as it is very steep. It took us some time to reach the bottom of the hill, but once there, we had a tolerably good road, though still rough in parts. We soon entered a well-wooded valley. It was dinner-time, and we were hungry; but we had to go on, as we were without pot or pan. We hoped to make up to some party at their meal, and this we did, after travelling many miles. They had nearly finished, and willingly gave us the use of their pot. On leaving, we gave them a little thread for the loan, which they were not willing to take. We still journeyed down the valley, for a few inches in breadth. After passing another hill—fortunately not very high—we came to a better road, and, about 8 p.m., reached a house.

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November 14th.—Set out soon after daylight, and walking along the hillside for several miles, and then had to cross the valley and ascend the opposite hill. This valley is well peopled and well cultivated. The houses are very numerous, and in one place we saw a lamasery. We rested a little at the top of the hill, in the house of a Chinaman, who, however, could not speak Chinese. On resuming our journey, we began to ascend, passing through a valley with very high hills on each side, more or less wooded. After passing the summit, we entered a much broader valley, which had no inhabitants, except a few charcoal burners, and they had but one hut or two for living in. They had not far to go for wood, as there was plenty on each side of them. Leaving them a long way behind, we passed a few more houses, and soon after the climb became more severe, and we on the lookout for a good halting-place; but not finding one, kept moving on, and before we were aware of it, found ourselves well up the sides of another hill. This put halting out of the question. Near the top of the hill, our escort took a man who was leading a bull. He told us there was a resting-place on the other side. On reaching the top, we saw a nice valley, and what looked like houses, at a short distance beyond nothing. It must be snow-clad summits. On getting near what had appeared houses we found they were but resting-sheds, and only one of them was by the roadside. In it were two men, the companions of the man with the bull. They invited us to share the hut with them. I thought of doing so, but my new boy said we had better go on, as he feared they were bad men. We consequently went on, although it was dark, and no house did we find for many miles. The road was not good for many of our places there had been landslips, which had reduced the road to a few inches in breadth. After passing another hill—fortunately not very high—we came to a better road, and, about 8 o'clock, reached a house.

The people within were not willing at first to give us shelter, but we told them we could go no further that night, and that if they would not take us in, we must sleep outside. On entering, they were very kind, and gave us milk, tea, and "tsan-pa." The inmates consisted of two women and an old man. He is a native of Si-ch'uen, but has been here for years. I think he is the husband of the elder woman. The younger is the mistress of the house; her husband was not at home. The old man kept talking away at a great rate; at times to us in Chinese, but oftener to them in their native tongue.
Province of Kan-suh.

THIRD VISIT OF MESSRS. GEORGE KING AND G. F. EASTON.

RIDDINGS have been received from Messrs. King and Easton from Kan-suh. They left Chung-k'ing in Si-ch'uen in November, 1878, and reached Ts'in-chau in Kan-suh, on December 12th, having been twenty-six days on their way. During their journey they saw very little distress, though last year the suffering was very great. The native officials and gentry had been liberal in their relief, and an abundant harvest had reduced the price of provisions to nearly the normal standard.

At the prefectural city of Ts'in-chau they learned that not only had many of the local poor been relieved during the preceding winter, but that great numbers of the starving Shen-si people had flocked to that city, and been relieved. Hearing of the rain that had fallen in the latter province, many of the refugees returned in the spring; but alas! only to suffer terribly—numbers died of cold and hunger.

Many of the poor of Kan-suh, who had been sustained through the famine, were suffering from cold and nakedness, having disposed of their clothing to purchase food. Our friends undertook a personal investigation of the cases of distress, but into many houses they could not enter, as the women and girls were huddled together for warmth on the "kangs," destitute alike of clothing and covering. (Most of our readers are aware that these "kangs" are brick bedsteads, consisting of a winding flue, in the mouth of which a handful or two of grass or stubble or anything combustible being burnt the whole structure is warmed; and the warmth gradually diffused renders also the temperature of the room more moderate.) Without clothing the poor sufferers are of course unable to undertake any work to improve their condition. Messrs. King and Easton were therefore purchasing secondhand clothing and distributing it, as well as food and money, in the most necessitous cases.

Our friends were living in two comfortable rooms of a Chinese inn, and proposed to spend the winter in Ts'in-chau if circumstances permitted. They hoped to relieve as far as they could many of the worst cases of distress, as well as to preach the Gospel and circulate Scriptures and tracts. The authorities were watching them very closely, and the Hu-nan underlings disposed to make trouble; but our brethren were seeking grace and patience so to live and act and work as to commend themselves to those around them, as well as their message.

The following extracts are from a letter from Mr. Easton to Mr. Judd:—

Since my last to you we have been engaged in distributing clothes, etc., to the poor.

We first purchased a large quantity of secondhand clothing in this city, and then engaging two coolies, Mr. King made several journeys into the immediate suburbs; he found much distress, especially in small places off the great road, often failing to obtain admission to a house because women and girls were huddled together on the "kang" entirely naked.

In many cases food or a little money has been given as well as clothes. Women and children compose the bulk of the needy. It is now beginning to be known [that we are giving relief], and numbers come to our inn daily.

What little has been done shows that there is plenty of room for the use of a good few hundred taels if the money is still available.

Several days' journey from here there are places more needy than this. If the money has not been used elsewhere, and our way of using it be approved of we shall be glad if you will forward it to Chung-k'ing at your earliest convenience.

By this post I am also writing to Mr. Nicoll, asking him to send it by the Post-office people, who charge 3,000 cash per 100 taels.

Of course, if the money be needed elsewhere, especially for food, it may not be best to send it.

Though the weather is cold we get opportunities of talking to the people every day, and books and tracts are getting well read.

Of course, if the money be needed elsewhere, especially for food, it may not be best to send it.

It the more impress upon us the fact, that we must walk in wisdom towards those that are without, and give no reason for stumbling.

province of Si-ch'uen.

THE WORK IN CHUNG-K'ING.

EXTRACTS FROM THE DIARY OF MR. GEORGE NICOLL.

We give again a few extracts from the diary of Mr. Nicoll, hoping the work in Chung-k'ing may be kept before God in prayer by our readers. Messrs. S. R. Clarke and Riley joined Mr. Nicoll on October 15th, to assist in the work in Si-ch'uen. It is the season of sowing now; but the reaping time will surely come, and if it tarry awhile we must wait for it with expectant faith. In the meantime how much cause there is to be thankful that our friends are able to remain there in peace, and that there are such opportunities of sowing the good seed of the Word of God, as the following extracts and those we have previously printed, show to exist.

Wednesday.—Two merchants called in the morning; one of them, an old man about fifty, seemed from his conversation as if he desired to know the truth. In the afternoon I had eight other visitors, but of a different spirit to those who came in the earlier part of the day.

Thursday.—A man from the capital of the province (Ch'ing-tu Fu) called this afternoon with a Roman Catholic friend to make inquiry about our religion. At first I took him to be a Romanist, but then he denied it. He said he understood that religion, and believed it to be the only true one; but was not a member.

I gathered from him that his father and mother had
died when he was quite young, and had left him in care
of an uncle. When he was about four years old his uncle
took him to Kwei-yang Fu (capital of the Kwei-chau
province), where the latter acted for several years in an
official capacity. During their stay in that city the uncle
was on intimate terms with the Roman Catholic priests,
and allowed his nephew to attend their school, where he
was permitted to act almost as he pleased. He studied
Latin as a sort of amusement along with the other boys
for five years; and during that time often heard in the
class about the different bodies of Protestants, but he
never met with a Protestant to make inquiries for him-
self. On his arrival in this city yesterday he heard of me,
and came to hear what we had to say about the
"religion of Jesus." We had a long conversation together
which I trust may be blessed to his soul.

Friday.—I was astonished to receive a visit before 8
a.m. from my friend who called yesterday. He came to
have more conversation with me before entering on the
business of the day, and said that our conversation of the
previous day had kept him awake all night. I talked to
him some time, and then had worship. I read 1 John iii.,
and spoke for a little while upon the truth contained in
that chapter, after which I prayed for him, and for some
others who were not present. Worship concluded, we
had further conversation upon that chapter and about
prayer. I told him that when we prayed to God we talked
to Him as to our Father, and showed him how John
spoke of our being sons: "Beloved, now are we the sons
of God."

"But," said he, "how are we to become the sons of God?
I told him as well as I could; after which he said, "I
noticed, whilst you were praying that you prayed for some
who were absent; would you please remember me in your
prayers when I am absent also." This I gladly promised
to do, and exhorted him to pray for himself as well.
Whether he is sincere or not remains to be proved, but
his conversation and manner pleased me, and I hope and
pray that God may bless him and save his soul.

Sunday.—Another person visited me this afternoon,
and asked me to pray for him. This is quite a new thing to
me among the heathen.

Wednesday.—The two merchants who visited me last
week came again to-day, but "bread alone" seemed to be
uppermost in their minds; and they do not appear to
realize their need of the Word of God.

Province of Kiang-si.

FROM MR. CARDWELL.

The many friends who met Mr. Cardwell during his visit to this country will be glad to hear
further tidings of him. During the building of his house at Ta-ku-t'ang, his work is not at
a standstill; and though funds for the building are only supplied as required, yet doubtless
his own faith, and that of all his fellow-workers, is being strengthened for future service by the
very manifest way in which he is being helped of God. The account he gives of the pewterer shows
how the faith of the native Christians is often tried, and should lead to much prayer for them, that
their faith may not fail, but on the contrary, may prove a convincing testimony to their neighbours
and friends.

You will remember me telling you of the pewterer at Hu-keo Hien who desired baptism. He has been up to
see us to-day, and I find he has lately commenced his study of Latin, and that he is ready to renounce his
personal religion for the sake of Christ. He has given up the study of the mysteries of his old religion
and has been instructed that they are false, and that his desire to be a Christian is sincere. He has
rendered much for his profession of Christianity. He formerly
took a prominent part in all the idol processions of the
city; but since he has become a Christian has refused to
render any help whatever. He was told that if he would not join as was his custom in time past, he must help with
money; upon which he told me he has lately sold the pewter
and has given his goods to sell for the purpose. The landlord of the
house in which he lived also told him he must leave. He
sought and obtained another place, but when this landlord

heard he was a believer in Jesus, he refused him the house. He, however, succeeded in obtaining another, in which he now lives.

In consequence of these removals, and the continued persecution of neighbours, his business has suffered somewhat that often he has but little to live on. His wife was at one time much opposed to his profession; but of late, whilst passing through trial and difficulty, her mind has changed toward him. May the Lord still bless his testimony to the turning of many others. A single witness for Jesus in the whole city! Friends in England cannot realise fully the position of this man, being ignorant of the subtle influences employed against him. They can, however, unite with us in asking the Lord to strengthen his faith.

I am thankful the Lord has enabled me to get on with the house at Ta-ku-tang so far. I have this day had another proof of His loving faithfulness. The carpenter who contracted for the house came this morning to tell me he would lose largely by the contract, and the only way he saw of getting out of the difficulty was to sell his own house. He had foolishly bought all the timber at a dear place, and in small quantities; he confessed to its being entirely his own fault. Having proof that he really will lose, I could not as a Christian man allow him to sell his own house to make up the deficiency, so have promised, if able, to pay him a considerable sum above the contract; even then its cost will be more reasonable than other carpenters would do it for. But what was I to do? he was at a standstill, and I had spent all I had. Whilst in this difficulty the steeamer came, and I received a letter with a cheque enclosed for £20; thus was I again enabled to praise Him who abideth faithful.

Province of Shou-si.

From Mrs. Hudson Taylor.

It is more than a month since I received any letters, for the silver has not yet come. The trial of separation from loved ones is much harder to bear, from our being unable regularly to hear from them and to write to them. Yet a little while the hardships will be over. It is worth having them for the silver to the turning of many others. A single witness for Jesus in the whole city! Friends in England cannot realise fully the position of this man, being ignorant of the subtle influences employed against him. They can, however, unite with us in asking the Lord to strengthen his faith.

We moved into our new house on December 20th. I am looking for large blessing, and am so happy. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again, "Ask and receive that your joy may be full and, finding, as He promised, perfect peace and rest."

Every joy and trial falleth from above,
Traced upon my dial by the Sun of Love;
We may trust Him fully all for us to do,
They who trust Him wholly, find Him wholly true.

Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest."

We have had a girl of fourteen brought to us. Her father is dead, her mother is gone she knows not where, her friends, her brothers, her sisters were all starved to death. Her aunt brought her to us, and with tears begged us to save the child's life, for she had nothing to give her to eat. I said I would go and see where they lived. The aunt said, "You may rest assured about it," and again implored that we would take her, she would never want to take her away. I went to see them, and found the aunt herself had no home of her own, but was lodged with others. The girl is a pretty child, and is said to be nine years of age, but is sadly out of health. I hope they will soon look as flourishing as the others already do.

Our work class is very popular. It is much on my heart that we may be all full of earnest, expectant faith and desire for blessing. We must rest in the Lord assured of it, and it will come. Miss Havergal's lines upon "Thou wilt keep him in perfect peace whose mind is stayed on Thee," etc., have been very sweet to us:

"Like a river glorious is God's perfect peace,
Over all victorious is its bright increase,
Perfect, yet it floweth deeper every day;
Perfect, yet it groweth deeper all the way.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest."

"Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry touch the spirit there.
Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest."

Every joy and trial falleth from above,
Traced upon my dial by the Sun of Love;
We may trust Him fully all for us to do,
They who trust Him wholly, find Him wholly true.

Stayed upon Jehovah, hearts are fully blest,
Finding, as He promised, perfect peace and rest."

I had a little conversation with the coffin-maker, and inquired why all the people came down to the shore to ask what ye will, and it shall be done unto you."

This is exactly what Gospel preachers need to do, at home or abroad—to go to the people."
"This last week I have adopted the plan of going down on the sand for a hour before eight o'clock in the morning, in order to reach some of the people whose business it is to take goods up and down the river, and who would probably come to the hall to hear me preach. By this means I hope to increase my little-vocabulary of Chinese words, and to be able to use them more readily. I believe also that many will hear something of the Gospel narrative who might otherwise never have heard it.

The first morning I saw some fishermen mending their nets, and went on board their boat, and had a short chat with them. I found that they used the otter to catch their fish and to hunt them into the nets. Since then I have had little groups of ten or twenty men on the shore to talk to. There seems to be no difficulty in getting listeners. At this hour of the day their minds are clear, and perhaps better able to remember what is told them."

"At the little Chinese service this afternoon, we had twelve present, one of whom was the artist in this street, who promised to come some time ago. He brought along with him three or four of his fellow-shopmen."

"Another week has passed, and my work is going on, though in a quiet way. The men on the shore still listen to what the foreigner has to say, if the weather be at all fine; and in the hall in the afternoon there is almost sure to be somebody to listen. I think I have only opened the door once when no one came in. We had a good meeting of the natives at our little service this afternoon, and took for our subject, Acts xvi. 30-31."

"A fortnight more is gone. I have been getting on slowly with the language, learning a little each day. To be able to understand, I know, from my questioning afterwards on my words, and to be able to use them more readily. I believe that many will hear something of the Gospel narrative who might otherwise never have heard it."

"The best day I have had at preaching was one day this week, when I devoted some hours to it, at different times of the day. Many seemed interested to hear something of the doctrine of the foreigner; but others again were quite indifferent. If only a few will listen, surely this is encouraging;"

**Work among the Sailors.**

FROM THE DIARY OF MR. J. DALZIEL, OF SHANGHAI.

"TH Mr. Douthwaite and my wife, I went on board the Growler this afternoon (Sunday), and received the kind permission of the captain to speak to the sailors. Mr. Douthwaite and I first went down to them. As it was our first visit, I announced our object in coming, assuring them that we did not wish to intrude; but that, if with their full consent, it would give us much pleasure to come among them. I then asked permission to send for my wife. They at once said 'Yes.' We made our stay short this time, and found out the hour that would suit them best for future visits. The vessel is small, but there are more than seventy men on board.

**Tuesday.—** Our work among the sailors continues with sufficient results to encourage us to patient perseverance. Many whose acquaintance I make are glad to receive a parcel of The Christian, or of Word and Work on leaving port. These I am able to supply through the kindness of friends who send me their read numbers. May God bless all who thus contribute to cheer the sailor in his lonely watch. Our faith was strengthened to-day by receiving a letter from a Christian sailor—who requests his name not to be published—with a cheque for 10 taels (between 50s. and 60s.), to be used for the benefit of the sailors. Our Thursday meeting is very well attended; frequently the room is crowded.

**Sunday.—** Had a good meeting this morning at the Sailors' Home; Mr. Jos. S. Adams took part in the service. In the afternoon Miss F. Boyd and her sister accompanied me to the Growler, and her address to the men on the "one thing needful" was listened to with deep interest. The scene will not soon be forgotten. The day was wet, and on that account the awning was up, which made the lower deck very dark, but we soon became accustomed to it, and the men brought out their little bits of candle and had them placed all around, so we soon had an illumination on a small scale. In the evening we had again an earnest word from Mr. Adams at the Temperance Hall. At the close we spoke to several of our sailor friends. One to whom Mr. Adams spoke seemed deeply anxious about his soul.

**Saturday.—** During the day we had a visit from some sailors who desired some books to take away with them, and who wanted to write home before leaving Shanghai. Our usual prayer-meeting was held this evening; one man who said he was leaving Shanghai trusting to the Lord Jesus alone, came late in the evening, towards the close of the prayer-meeting. I discovered that he was not very well off for clothes; and it gave us small joy to be able to replenish his wardrobe, poor fellow, from some clothes left here by members of our Mission who had for Christ's sake adopted the Chinese dress.

**Sunday.—** We had a very good meeting on board the Growler to-day, and, we believe, saw signs of deeper interest than formerly. At the Temperance Hall, too, we had a good meeting; we felt it to be a solemn time, and believe God was working in many hearts. Some to whom we spoke seemed much impressed; may the convictions result in conversion!"
China's Millions.

Through Eastern Thibet.

Mr. Cameron's Tour from the Capital of Sichuan to Bhamo.

(Continued from page 104...)

We left Mr. Cameron, in our last number, at Ah-ten-tsi, a town under Chinese rule but whose inhabitants are principally Man-tsi, or natives of Eastern Thibet; even the Chinese residents have often Man-tsi wives, and speak their language better than their own. The officials are all of low rank; one of the highest being an officer of the customs barrier. The town is some 10,000 feet above the sea-level, and at the time Mr. Cameron visited it (November and December), was very cold. He was not able to do much here beyond enlarging his vocabulary of native words, as he was soon laid low with fever. It was well he had reached a place where shelter and food were to be procured, for the very first night he had an attack of ague, which was repeated, and soon ended in a severe attack of continued fever. Unable to bear the noise and bustle of the inn, a private lodging was procured for him, into which he had almost to be carried; and here he lay some twelve or fourteen days. He thought his end was near; but to one who lives to serve God, what could death be but gain? He was not alone: his heart was in peace; and the only thing that gave him any concern was his unused silver, which would have been difficult to send with his horse and mule to any of our Mission stations. The natives alone, even if faithful, could never have conveyed it safely so far. He remarks in his diary—"See what a trouble it is to be rich!"—yet his whole store by this time could not have been very much. Silver is heavy; he had to carry his store on his own person, and had now been travelling for months. With all his economy, it must have been heavily drawn upon. It pleased God, however, to hear the daily prayers which were ascending for His servant, who is
remembered by name, as are all the members of the Mission, constantly before God. He began to recover, regained a little strength, and soon hoped that if he could but get on his way, the journey would be useful rather than injurious. The season, too, was becoming late, and there were yet high passes to be crossed before he could reach our nearest station, that in Bhamô. We find him, therefore, soon setting out again; and, providentially, he had no relapse.

The road from Ah-ten-tsi crosses back to the Kin-sha or Yang-tsi river. There are no ferry boats here, and the only means the people have of getting over peculiarly Tibetan contrivance, the rope-bridge. In these lonely regions are to be found Roman Catholic Missions and missionaries; and not only so, their converts too, are to be found. When will this be true of Protestant Missions? Will none of our readers find their hearts stirred up to offer themselves to go and labour among these needy ones? It is our earnest hope that the perusal of this diary will lead to much prayer for the peoples who were visited by Mr. Cameron, and that some may be led to offer themselves for labour among them.

After leaving the Yang-tsi-kiang, the road once more crossed a spur of the high mountain chain which separates the Yang-tsi and its affluents from the Lan-tsan river. It then gradually descends, and the traveller soon finds himself in a milder climate, and in a rice-producing district—a very pleasant change after months of weary travel in the alpine uplands.

The acquaintance of other aboriginal tribes, the Mo-so and the Míng-kia, is made here. Their language differs so much from both that of the Man-tsi and from the Chinese, that at times our travellers were in some difficulty for want of interpreters. We will not, however, anticipate Mr. Cameron's remarks, but will resume our extracts, only premising that before leaving Ah-ten-tsi he had found opportunity to convey pretty fully to all the officials, and to many others in the town, the substance of the Gospel he came to preach.

Monday, December 3rd.—Left Ah-ten-tsi soon after breakfast. The mandarin wanted to send three or four men with me, and said he was bound to send an escort; so I said, "If so, send one man to lead, as we do not know the way." I did not feel at all strong, but thought I should soon be better if once on the road. This is a cold place; we had four days of snow last week, and the cold seems to go quite through one.

I did not think I was so weak until I tried to mount the mule. I almost fell off on the other side, and was half inclined to unload again, and to begin over. One of the men had to lead the mule a long way, as I had not strength to guide it. Our road led us down a valley, where we passed several houses and patches of cultivated land. The hills on each side were high and bare, while in the valley the ground was a good-sized stream. We rode a long way on its left bank, and although going with the stream were often a considerable height above it. Towards evening we left it, and entered another valley; and after ascending for some time, came to a few farm-houses, in one of which we put up for the night.

December 4th.—Last night I slept better, but still feel shaky. Crossed a mountain pass and then descended to the Yang-tsi-kiang. We had a good amount of climbing, although we were going in the same direction as the stream. The hills continued to be rather barren, but there were many farm-houses by the river side. We passed many rope-bridges; there were neither boats nor proper bridges on this part of the stream.

About noon our guide was changed, as each goes only one stage. The new one passed several good resting-places, and when it was all dark wanted us to go 15 li further, but I could bear no more. We put up, therefore, in a small that, in which lived a man, his wife, and two children. There was no shelter for our horses, but little straw for their food. The snow-clad hills in sight made our resting-place a cold one.

December 5th.—Last night we were much crowded together, the place being so small. To-day's road has proved very bad for riding, the path being both narrow and dangerous. Being too weak to walk, I had to ride over the greater part of it. We passed many farms, and found the soil generally more productive; the hills were covered by low trees.

ROMAN CATHOLIC MISSION.

In the afternoon passed Tsê-ku or Tsê-chung. It is a small place on the face of the hill beyond the river, and there is no access to it but by a rope-bridge. Here reside two Roman Catholic priests, who labour among the Man-tsi, and scattered Chinese. They have a few converts in and around the place; some of them native, and others Chinese. The Chinese are very poor, but have generally an interest in the Ah-ten-tsi. It is said to be a rice-growing district. Pears grow plentifully, and they are conveyed to Ah-ten-tsi, and other parts.

We arrived at the mission quarters in a Roman Catholic family, where we were treated most courteously. They would not show us our cooking food; they themselves supplied all we required. I had a good opportunity of speaking to them of the Lord Jesus. I told them we were not Roman Catholics, for I would not deceive them, but did not enter into any controversial matters; all I wanted was that they should fully and alone trust Jesus. They were Chinese, and understood and seemed to comprehend what I said. The family was large.

December 6th.—Gave our host a present of tea on leaving. We have no guide now; yesterday had been allowing, but to get a good one would have lost me half a day, which I declined to do. To­day the road is better, we are passing through a well-wooded district. In the afternoon the country became more open, and on the other side of the river there were many farms; the land at times was cultivated far up the hills. Still later, we passed many houses on our side of the Yang-tsi, but it was difficult to find a resting-place, as we are now amongst the Mo-so people, and the Thibetan language is useless. Fortunately, some of them speak a little Chinese, or we should find it difficult to procure what we require. We were indebted to one of the Ah-ten-tsi mandarins for a resting-place to-night. He is on his way to Wei-tsi, and passing the night here. He sent one of his men, and soon obtained what my men had been unable to procure.

December 7th.—To-day the country keeps more open, and houses are more numerous. Rice is grown here, but the people seem to be very poor, notwithstanding the soil is so much more productive than that of many parts through which we have passed. The few Chinese who live about here are not to be distinguished from the natives. They dress in the same way, and often speak but little Chinese. The Mo-so women wear a different head-dress to any I have yet seen; they go in for shells as ornaments. Some have only a circlet, while others have several rows stitched on to a cap, in shape like that worn by Chinese women in winter. On the top of their heads they have a piece of felt, fitting close to the head, except a small part in front, which stands up, and gives the whole a peculiar appearance. The other parts of their dress are much the same as those worn by the Man-tsi women. But perhaps the natives might notice a difference where a stranger would not.

Roads are numerous now, and in the afternoon we got out of our way a little. The Ah-ten-tsi official overtook us in consequence, so for the rest of the day we had a guide. He is of low grade, and has only the horse he rides, and one servant. I had a little tea-jar with him at a resting-place. He learned to eat it in Thibetan, doubtless for want of means to provide better food, as he is a great opium smoker. We had difficulty again in finding a resting-place, as we did not reach the proper hostelry.

December 8th.—We lost our guide this morning, as we stayed to breakfast before starting. The pipe, I suppose, satisfied him. We soon passed a small village, but did not find much Chinese. We again missed our way: it was a native's fault this time, as he told us we were on the high road. We lost nothing by the mistake, however, for we halted to feed our horses at the first. Ere I knew what they were about, the people, who proved to be Roman Catholics, had provided Indian corn to feed them, and food for ourselves. On leaving, we procured rice and corn enough for several days. When I
wanted to pay them, they would not accept of anything in return. I offered them silver, and on its being refused, gave them a present of tea, but they would not receive it. On the contrary, they urged us to remain with them a day, and promised that all we needed should be supplied. Being Saturday, however, and so early, I could not think of putting up, but promised to remain a day or more if I returned. I told them I was not a Roman Catholic, but they said we were all one family. I endeavored to point to the only Mediator. They received me a short way and then we parted. They were the kindlest people I have met with all my journey. The country is now quite open, and well peopled. We found only a poor resting-place at night. On this route, so far, there are no inns; travellers put up in private houses, and so must take any place they can get.

December 9th.—Unable to rest to-day. We seem to be getting out of the hills, for they are much lower, and farther apart. By noon we arrived at the first Chinese village. Here I had an opportunity of telling the Gospel to a few. They listened very attentively, and seemed to understand well what was said. In the afternoon felt this valley, and entered another, in which we returned to-day with a friend, that he might hear me preach the Gospel; some asked not to many of them, and was able to speak to them freely about the Lord Jesus, etc. The civil magistrate listened very attentively, but alas! he is an inveterate opium smoker. It is said that he consumes more than two men, and his wasted frame and hollow cheeks look as if it were true. On parting, he offered to send an escort, which, while thanking him, I said was unnecessary. He asked many questions, and seemed much interested. On account of callers, I was unable to go on.

December 10th.—Called on all the officials. Enjoyed my visit in many of them, and was able to speak to them freely about the Lord Jesus, etc. The civil magistrate listened very attentively, but alas! he is an inveterate opium smoker. It is said that he consumes more than two men, and his wasted frame and hollow cheeks look as if it were true. On parting, he offered to send an escort, which, while thanking him, I said was unnecessary. He asked many questions, and seemed much interested. On account of callers, I was unable to go on.

December 11th.—Saw my men with my card to the officials. They went to the military mandarin, and his secretary called on me, as the "great man" was not at home; we had passed him two days ago in a small place. I had a long talk with this officer, who appeared to be well informed, having travelled a good deal. He listened to all I had to say, and then leaving asked me to call on him. Several persons called during the day, to whom I was able to preach the Gospel; some asked not a few questions. One man who came last night, returned to-day with a friend, that he might hear more about the Gospel. He asked many questions, and seemed much interested. On account of callers, I was unable to go on.

December 12th.—Today, country is better peopled and cultivated. All round us were low hills, more or less wooded. We now crossed a few stone bridges, the first we have seen for a long time. Had a little mishap this afternoon. As the horse was crossing a bridge of planks, one gave way, and down he and his load went. He fell on his side, but was not injured; so far as we could see, although he fell full six feet. Soon after this we arrived at Wei-si, a miserable-looking place. The cots we had no room, except a large open hut, through which all the kitchen smoke seemed to pass; so we got lodgings in a private house. Some of the Ya-men runners soon came to make inquiries about us. Our quarters are not very good; I have a kind of bed, but the natives have to lie on the floor.

This town, Wei-si, was the point reached by Mr. T. T. Cooper, in his attempt to go to Bharmo in 1856, and in which he was imprisoned for a time. It is a place of little importance; its principal interest to us lies in the fact that in the district of which it is the capital, three at least of the aboriginal tribes are to be found—the Man-sai, Mo-son, and Ming-kin. As will be seen, the Roman missionaries have not
then took up sticks, and ran at the calf, crying, "I want your life. She was easily disarmed, but sticks were plentiful, and she did not care where they were taken from. It seems that the daughter is to be given in marriage in a few days, and her sisters as well as her mother, think she has secreted the bracelets till after that event. Her future husband, although a Chinaman, does not act like one; they, professionally, seek no intercourse with those engaged to them, but he is in the house and talks with his intended bride every night. On his arrival he pacified the old dame; and then she and her eldest daughter tried hard first to persuade me to make them a present of a few ounces of good silver, and then tried to buy some for cash. But I could not even sell them any, as the Wei-chi cash are made of iron, and cannot be used elsewhere.

December 15th.—The hostess is herself once again. She burnt some incense this morning on the family altar, which afforded me opportunity for a little talk with her. She seems to be a great devotee; morning and evening she goes through her ceremonies; at times gives her gods a drink-offering of tea, by pouring it on both sides and in front of the altar. She places a few blossoms in the air to allow the wind to scatter them, and also to drink. She tells me a Roman Catholic priest has been here once, giving away medicines. He put up in her house, but did not stop long.

Left early without escort. Two trailers, who had to cross the hills from the plain below, overtook us, and then another man joined us. I thought at first he insisted on sending an escort, and two men set out with me. Ere long they returned, and said they had met another man with warlike implements entered, and said they also formed part of the party sent to escort us. This, I should say, would be the place for dark deeds, as the bush was dense, and the path rough as well as narrow. We, however, saw nothing; and late in the afternoon arrived at our halting-place, in a nice, partially cultivated valley.

The soldier travelling with us had so little difficulty in securing accommodation for us, which was roomy enough, but unfortunately rather open, and very cold. He soon got some wood, and notwithstanding we were in a sort, made a good fire, although the sparks might at any time have found their way through the openings in the floor to the straw underneath. Ere long, some men with warlike implements entered, and said they also formed part of my escort. I asked how they could say so, for I had never seen them on the way; but before night I found that six or seven had been appointed to see me safe over the mountains. Some of the men ahead, but he had not met us as expected. We were

December 16th.—The official and some others saw me off. They had with some difficulty found quarters in a private house, and after a long walk, heard his shout, and made for him. He had with some difficulty found quarters in a private house, and we walked on all day finding no suitable resting-place. We followed the Yan-tsi kiang for a long time, but left it before dark, as it took a turn to the north-east, near Li-kiang Fu. In the dark we lost the highway, and had a deal of scrambling up and down we found it again. We had to cross a small stream, and as there was no bridge for horses they had to ford. In the dark we could not find the fordling-place, so we chose the widest part we could see, and made them go in. You may fancy my dismay when I saw the poor things having to swim. We soon got over, and had a hearty laugh at our caution. I thought they might have made a success of a bed for that night. On examination, we found that, although dripping, the wet had not had time to penetrate far. We had always new cause for praise.

December 17th.—The official and some others saw me off. They insisted on sending an escort, and two men set out with me. I was engaged in, and had a long and interesting talk with him, and with "mine host" also, but he did not agree in every particular, and the 芰 half of the wood given us.

For several days I found it impossible to write my diary for want of candles. I will now, Dec. 20th, try to write it up from memory.

December 15th.—Left without an escort, but he overtook us after we had travelled some thirty li. Early this morning skirted a well-peopled valley. The villages were a long way from our road, and on the opposite side of the stream. The place appeared well cultivated and very productive; and it required to be so to support the number of its inhabitants. To the north there were two springs as if to water the valleys, and through one valley flowed a large river, said to be the Yang-tsi kiang. By the side of the valley road stood the hut of a collector of Li-kin. The customs people came out to see us, but did not stop us.

We met a lama on his way to a place two days' journey off. My Pa-tang boy had a long talk with him. They have a lamasy in this valley, and also in the place he was going to. He is not a native of this district, having come from KABILLY. He is not a native of this district, having come from KABILLY; but conversed readily in that spoken at "Laasa." He was astonished to see him, as we had seen no signs of any Thibetans for some time back, but we had not proceeded far ere we saw a place where another lama lives. I think they must have come down from the north to this valley, and are spreading abroad. When shall the Gospel enter and spread all over those parts? The country is more level and more populous; and it is more difficult to have intercourse with the people, as they speak a language quite different from any I have yet heard. [Probably that of the Ming-kia.] We had some trouble in getting quarters, although houses were not so scarce. I could not get a room at the official station. The officer was not at home, and the deputy had to wait the despatch carried by our escort. I would not wait for this but made ten 4 or more, and about dark arrived at the next village. After a little search found the place, and about dark arrived at the next village. After a little search found the place, and found it again. We had to cross a small stream, and as there was no bridge for horses they had to ford. In the dark we lost the highway, and had a deal of scrambling up and down we found it again. We had to cross a small stream, and as there was no bridge for horses they had to ford. In the dark we could not find the fordling-place, so we chose the widest part we could see, and made them go in. You may fancy my dismay when I saw the poor things having to swim. We soon got over, and had a hearty laugh at our caution. I thought they might have made a success of a bed for that night. On examination, we found that, although dripping, the wet had not had time to penetrate far. We had always new cause for praise.
ings and shops. For we left, the people began to gather for the market; many came from the country, and their language I could not understand; they must have spoken either the Li-kiang dialect or Ming-kia, for I could not understand one word. While here I found out something that had puzzled me before.

THE MING-KIA

And those who speak their dialect have a peculiar way of dealing. One cash they count two; what we should have to pay too cash for, they could buy for 50, and yet would count it roo. I first found it out in refusing to give the price they demanded for straw. The old woman reckoned my offer up in their own way, and made it double what I said; but seeing I would give no more, it was given to us. Having asked an explanation of their system, they laughed and said it was only used amongst themselves. Two Chinese afterwards told me the above, and said none could take the advantage of it unless speaking their language. They have also a way of talking about large and small cash, meaning, I think, full and half-price, as I never yet saw a small cash in the place; some that I thought small they did not reckon so.

I was only able to give a few tracts away, and then left after buying some pears. The pears were cheap, large and good, and cost us two to three cash (half-a-farting) each.

After going up the valley (which was well laid out with rice fields), we had to cross a high hill (probably the Wang-kong Shan). For a few miles we met many men and women carrying their wares to market in a peculiar fashion. They have huge hampers on their backs, to which a broad strap (say two inches broad) was attached, and passed across the forehead. The whole weight rests on it. The road was bad, and the pass was so narrow and steep that one could not at times. Sit it is a staple article of trade, we met scores who carried nothing else. They said it came from a place south-east of Ta-li Fu [or from Bhamo], salt is a great article of import from Bhamo into YUN-NAN; this district may, however, be supplied from elsewhere.

You may fancy we are coming to civilization again when I tell you we came to a place where once (a common Chinese dish, like soup and vermicelli) could be bought; and we did not pass the place without giving our patronage. The fellow that sold it was a great fellow; he asked the price, I gave, and when we had finished, he wanted to charge about double.

We travelled next through a comparatively flat country. One afternoon we came to an interesting little, and turned up some cooked rice we had, and went on, hoping to travel either ten or twelve miles. Our road became worse, darkness was fast approaching, and to crown all, we took the wrong road, and soon found ourselves amongst fields, with only a fourth, which we lost as we approached a stream. It was not dark; but as we were near some houses we crossed the river and made for them. At the first house my man entered they would not give us shelter, and soon the master came to have a look at us. He advised us to go to some hours at a little distance farther on, but I told we would rather camp out than go on. Seeing I was determined to go further, he eyed me for a little, and then said we might pass into his grounds, he would be better inside than where we then stood. We got straw for our animals, and a fire under the open verandah, and there we passed the night.

After our host had had his rice, he and a son came and sat with me. He spoke Chinese very well, but was a Ming-kia. He could not tell me where they originally came from; all he knew was that they had been in and around SUT-CH'UN for centuries. While talking, two of his neighbours came, and as they also understood Chinese, I spoke to them of God, and of His plan of salvation. They listened attentively, and afterwards asked some questions. After his friends left, I asked him about his family, and was much struck with an expression he used in reference to the death of one boy. He said, "I turned him." Never having heard the words used in that way, I did not at first understand him, and had to ask again what he meant. I gained a good opportunity of explaining. In the end he said that all we have is but a loan which we shall have to return by-and-by. I expect he is the first of his race who has heard the Gospel. As he could read Chinese, I gave him a tract or two. He said they had no written language of their own. He confessed the Mo-so race to be the or­iginaries of all that region. At present there are three races: one of the Li-kiang dialects, and Chinese. What a field for a linguist! If there did not satisfy him, he might find one or two, and not far off. Who will come? Since I have seen all three races, I cannot say where I would like to labour.

Looking on the field, one feels as if one would like to divide it amongst the tribes to the different races. It could be reached more easily than the Chinese; and if a missionary could labour amongst them for a little, he might soon get native helpers, who would be the right hand, not as in the case of the Mo-so, Ming-kia and Chinese. The idea of a field for a linguist. One can speak all the different languages. The languages are not, I think, difficult, and may bear a close affinity to each other. I was, indeed, glad that we did lose our road, even although we had to pass the night all but in the open air. I had as good a sleep that night as if in the best bed, notwithstanding my bed being hard, low, and cold.

November 22d. Rose early, and had rise by moonlight. At dawn we started, and by a short cut soon regained the road. We passed through several villages ere we arrived at the city of Kien-chien Chau, which is situated in an extensive valley or plain. (On the way we passed a hot-water tank. The water came out of a peculiar-looking hill, or huge mound, which supplied a good sized stream of almost boiling water.) Round
CHINA’S MILLIONS.

...giving away some tracts, etc., I moved on, and had a quiet talk with others while disposing of my stock. I asked if there was a place where I could have a sermon... My throat failed me, and so after some hesitation I returned to Shang-kwan. I was then quite dark. The road from Ta-li Fu is...have made a mistake: they might have made the reception...was visible a long way off. It is built not far from the foot of the great... It was in a most convenient spot; for near at hand was a stream...I turned towards the south, as I had failed to get standing-room where business was brisk, and so collected a crowd; some were disposed to be argumentative, if not worse...the main streams issue from its crown. One small well was used for plucking herbs, if we might judge from the number of feathers in and around it. In one place, where the water crossed the road, I was amused to see my mule, on feeling the heat, give a leap right up into the air, as if in dread of it; she sprang across the other streams; we could not get her to put a hoof in one of them. Not so the horse: he walked coolly through, and also to a deeper part, where he took a good drink of it. This part of the province is well peopled, although here and there the ravages of war are very apparent. When shall the sword be turned into a plough-share?

Kien-Ch’ien.

On entering Kien-Ch’ien we did not attract much notice, although it was market day. My man had gone on before and found an inn: there were many of this kind. Being, but first in several weeks, we did not quarrel with the accommodation, although it was far from lofty, clean, or dry. The furniture consisted of three beds, with very questionable straw mats spread over them to cover the unsightliness, if not worse, of the uneven boards. No table, chair, or stool attempted to dispute with us the vacant three feet, or less, between the beds. The entrance to this abode of gloom was so low as to lead one to believe the architects never had a sight of their giant, Chang. However, I may have made a mistake; they might have made the reception-hall so low for the express purpose of teaching visitors there could be no shame in stooping. I was so slow to learn this, that I received several reminders ere I learned to honour "mine host." Some might ask, Why stop in such a place? The answer is easy: Because (here was nothing better. It was a palace to us, for we had so I did not take long to examine my quarters, as I wanted to do some work. As it was still early, I took some tracts and books, and sallied forth in quest of a suitable place to preach in. The road was rough, but more or less level till near the King of kings often act much in the same way. I hoped to send letters from here but failed. They tell me Hia-kwan...on the margin of the great lake, and saw a good-sized boat, the longest, in fact, I had seen since leaving Chung-king. As we proceeded we saw a number of boats, either carrying goods or fishing.

December 23rd.—Left long before daybreak, as we were anxious to reach Ta-li Fu by night. We had not traveled far...it was all play. It made me think that the soldiers of the Roman Catholic here: they were able to procure rice, the first we have had for a very long time. The Chinese are as a rule very thrifty and heavy eaters, but in this case it was far from lofty, clean, or dry. The furniture consisted of three beds, with very questionable straw mats spread over them to cover the unsightliness, if not worse, of the uneven boards. No table, chair, or stool attempted to dispute with us the vacant three feet, or less, between the beds. The entrance to this abode of gloom was so low as to lead one to believe the architects never had a sight of their giant, Chang. However, I may have made a mistake; they might have made the reception-hall so low for the express purpose of teaching visitors there could be no shame in stooping. I was so slow to learn this, that I received several reminders ere I learned to honour "mine host." Some might ask, Why stop in such a place? The answer is easy: Because (here was nothing better. It was a palace to us, for we had so I did not take long to examine my quarters, as I wanted to do some work. As it was still early, I took some tracts and books, and sallied forth in quest of a suitable place to preach in. The road was rough, but more or less level till near the King of kings often act much in the same way. I hoped to send letters from here but failed. They tell me Hia-kwan...on the margin of the great lake, and saw a good-sized boat, the longest, in fact, I had seen since leaving Chung-king. As we proceeded we saw a number of boats, either carrying goods or fishing.

Ta-li Fu Was visible a long way off. It is built not far from the foot of a range of high hills: some of which were snow-capped. On the other side, and about a mile off, was the lake, the shore of which was all but covered with houses. This valley gives one idea of how densely some parts of China can be, and are, peopled. The road from Shang-kwan does not pass through the large towns, but runs along the borders of the lake, so one can only judge of the population from their appearance. I sent a man on to seek quarters; and had only to wait outside the gate a short time, when he came and led us to our inn. This city must have been very important at one time. It is now a very busy place, but the people say, nothing like what it once was. This is doubtless true, for street after street may be seen almost in ruins.

December 25th.—I have been able to talk to many during the past few days. In the tea-shops, which I visited daily, numbers listened very attentively. In the street I gave away many tracts. The Roman Catholics here: they gave me six on learning I was not a Chinese, and then had a quiet talk with others while disposing of my stock. I asked if there was a Roman Catholic priest in the city, but the answer was, "No—none here; come: they would not be allowed to settle." The feeling seemed bitter against them.

December 21st.—Left in the morning for Ta-li Fu. We had still some climbing, but more level ground, and found a much denser population, although it was quite evident that war had thinned it. After a long day’s march over hill and plain we found ourselves in an extensive and well-peopled valley. The road was on a great embankment, raised to prevent the river from flooding the surrounding country. The ground was so low that it gave one the idea that at one time it must have been a huge lake. Although houses were plentiful, we found it difficult to get lodgings for ourselves, and straw for our animals; with perseverance, however, we succeeded.

December 26th.—I have been able to talk to many during the past few days. In the tea-shops, which I visited daily, numbers listened very attentively. In the street I gave away many tracts. The Roman Catholics here: they gave me six on learning I was not a Chinese, and then had a quiet talk with others while disposing of my stock. I asked if there was a Roman Catholic priest in the city, but the answer was, "No—none here; come: they would not be allowed to settle." The feeling seemed bitter against them.

December 22nd.—We had more level road to-day, and in some places the land was low, marshy, and laky. About noon we were able to procure rice, the first we have had for a very long time. It was very cheap at hand, and good. The price did not annoys us, as the district is a rice-growing one. We got it for five cash per bushel, the only drawback being the want of some accom­panments. After leaving, we entered a defile through which a river flowed, and met a large party of traders, judging from the appearance of the mules. On emerging from the defile we found ourselves in a very flat and well-cultivated valley. The road was a great embankment, raised to prevent the river from flooding the surrounding country. The ground was so low that it gave one the idea that at one time it must have been a huge lake. Although houses were plentiful, we found it difficult to get lodgings for ourselves, and straw for our animals; with perseverance, however, we succeeded.

December 23rd.—Left long before daybreak, as we were anxious to reach Ta-li Fu by night. We had not traveled far...it was all play. It made me think that the soldiers of...the Romans are the best of all: they paid it, 800 taels (£500 to £600) for it two years ago. They have a bishop and two priests, but not many converts. When will Ta-li Fu have one Protestant missionary? There is a wonderful field here, and the feeling on the whole is good.

December 27th.—I was out early and saw some Chinese soldiers at drill. It seemed to me that both officers and men stood much in need of discipline; the men left the ranks, spoke, etc., as if it was all play. It made me think that the soldiers of...the Romans are the best of all: they paid it, 800 taels (£500 to £600) for it two years ago. They have a bishop and two priests, but not many converts. When will Ta-li Fu have one Protestant missionary? There is a wonderful field here, and the feeling on the whole is good.

December 22nd.—We had more level road to-day, and in some places the land was low, marshy, and laky. About noon we were able to procure rice, the first we have had for a very long time. It was very cheap at hand, and good. The price did not annoy...as the district is a rice-growing one. We got it for five cash...per bushel, the only drawback being the want of some accompaniments. After leaving, we entered a defile through which a river flowed, and met a large party of traders, judging from the appearance of the mules. On emerging from the defile we found ourselves in a very flat and well-cultivated valley. The road was a great embankment, raised to prevent the river from flooding the surrounding country. The ground was so low that it gave one the idea that at one time it must have been a huge lake. Although houses were plentiful, we found it difficult to get lodgings for ourselves, and straw for our animals; with perseverance, however, we succeeded.
high and not easily climbed. The river that flows from the lake is wide where it passes the town; but a short distance beyond, it has to pass through a narrower channel. I saw nothing of the great trade for which the place is celebrated. There is no proper post-office, and no regular letter-carriers; letters are sent by chance travellers.

Mr. Cameron had now reached more frequently trodden ground. Mr. Margary passed that way in 1874, and the commission sent to inquire into his murder did so in 1876. Mr. McCarthy had preceded Mr. Cameron on this part of the route by several months, having arrived in Bhamo on August 26th; subsequently, Captain Gill and Mr. Mesny had traversed it. We do not, therefore, propose to enter into minute details of the remainder of the journey, as there were few incidents of special importance.

Leaving the Hia-kwan (Ta-li Fu) on December 28th, and travelling through narrow valleys between high hills, and over very rough roads, he reached Yang-p'ei on Saturday the 29th, where he heard of Mr. McCarthy's visit. Spending the Sunday there, he had good opportunities both for preaching and book distribution. At T'ai-ting-p'ei, on the 31st December, he saw many of the Gospel placards posted up by Mr. McCarthy and his companions. New Year's day found him climbing the almost interminable hills which make up this part of the journey, and on January 2nd he arrived at Yung-p'ing Hien. Next day, after crossing many hills, one of them snow-capped, Sha-yang was reached, and here a little Gospel work was effected. This valley was much warmer, and the crop of beans was already forward and promising well. On Saturday the 5th, when nearing Yung-ch'ang Fu, Mr. Cameron met a French priest, and had a little conversation with him in Chinese. He knew of our station at Bhamo, and surmised that Mr. Cameron was on his way thither; but gave a very gloomy account of the dangers of the road. He said that two priests were sent there in the year 1876, and had never been heard of since. It was supposed that they had been murdered.

Mr. Cameron was struck with the appearance of the valley in which Yung-ch'ang Fu is situated, and with its importance as a centre for missionary operations. Of this city he says:

"Quite crowded, so I did a little work in several of the tea-shops. Some listened well, and took the tracts willingly. I was able also to speak to a few of the lodgers at the inn, who came into my room. The landlord and one of the young men (Sien-sengs) came to see the foreigners and his things; but they did not stay long, as I had nothing to show them, and I spoke to them of their need of salvation, etc."

Resuming his journey on Monday, January 7th, he was soon among the hills again, in a more sparsely peopled district. The higher hills were covered thinly with snow, and the weather was wintry. This continued till the Teng-yieh Chan (or Mo-mien) valley was reached on the 9th. This valley Mr. Cameron speaks of as both long, wide, and comparatively well peopled; and of the city he says:—

"The streets were quite crowded, so I did a little work in several of the tea-shops. Some listened well, and took the tracts willingly. I was able also to speak to a few of the lodgers at the inn, who came into my room. The landlord and one of the young men (Sien-sengs) came to see the foreigners and his things; but they did not stay long, as I had nothing to show them, and I spoke to them of their need of salvation, etc."
From a distance the city looks square, but not very large. We entered by the south gate; the suburb outside it is almost in ruins. It was market day, and such a crowd of people I have not seen together for a long time. The greater part were outside the gate. We had difficulty in finding accommodation in an inn, as every place is crowded on account of the road being blockéd by robbers. We found shelter in one at last, but it was a place! We had to live in a loft, with about twenty companions, many of whom smoked opium. We all slept on the floor, but had straw mats.

January 10th.—The city is much quieter to-day. I was a good deal in the city, did a little missionary work in some of the teashops, and gave tracts to people in the streets. About dark, a party of soldiers, who had taken fifteen prisoners, said to be part of a robber band who had kept the road for some time previously, passed into the city. In the evening a man who had to ride in single file. In comparison with Eastern Thibet the hills did not seem so formidable as Mr. Cameron and not to attempt the return journey, he did so; and as we have mentioned before, returned to China by Rangoon and Singapore.

went to Bhamó along with Mr. McCarthy, and from there to Yun-nan Fu with the evangelist Yang Ts'en-ling, came to see me. He is now on his way back to Mr. McCarthy.

January 11th.—The robbers have been beheaded, and are left on the field, a spectacle I should not like to see. It is said that they are to lie there three days. Many go to see them. Some three or four of the robbers were recognised as belonging to the city. It is said a few of the soldiers were killed in capturing them, as they fought desperately, and were a large band. The majority have escaped, so the road is still considered unsafe. Many travellers left, however, in the afternoon; for word came that they had fled to the other side of the mountain, and so are far from the route. I was a good deal in the city to-day, and spent some time in the teashops talking to the people. Some listened attentively. In the inn I was also able to do a little work.

After staying a day or two longer in Mo-mien, Mr. Cameron continued his journey, his party being now increased by the addition of Mr. McCarthy's messenger. He passed through the usual experiences by the way, and was in difficulty at times for want of suitable interpreters. The first woman of her he says:—

I was much pleased with his wife, who soon came in. The only objectionable part about her appearance was her teeth, which were black from eating the betel. She was dressed in a very pretty jacket (tightly fitting at the neck, and the rest half loose), and in a long skirt reaching down to the ankles. The jacket was braided down the front, and, like the skirt, was made of a dark material. The head-dress was of the same hue, but coiled up in the shape of a gunner's shako; I should think it was fully 18 in. in height. Unlike the Chinese ladies, she was very frank, and yet not bold or immodest. To me she seemed a far superior person to her husband, who was an idle opium-smoker.

While there, one of the Shan priests came in. His dress was splendid. I cannot fully recall it to memory so as to give a proper description of it; but he had a turban round the head; and was dressed in a jacket of white silk and in a dress of the same material. On one finger he wore several silver rings. He had a fair complexion, and a pleasant and mild countenance. The hostess bowed before him, and remained kneeling until he muttered some words. He kept turning a fold of his dress during the muttering.

On the afternoon of the fourth day, Mr. Cameron, who had joined a large caravan of traders on their way to Burmah, arrived at Manwyne, the town where Mr. Margary was murdered. He had had many opportunities of speaking to his travelling companions, and to other Chinamen by the way; for the road having been closed for some time by the robbers, now it was open, travellers were more than usually numerous. At Manwyne there was great difficulty in finding quarters. At last Mr. McCarthy's man found an old woman willing to make room for the foreigner and his party. True the place did not look very promising, but it was the only alternative from camping out. An interesting incident soon occurred. Mr. Cameron says:—

After entering, I had a long talk with our hostess, and found she was the son in Burmah who had been ill. It was not expected that he could live, so she had gone to see him. While there some Europeans arrived at the place, and gave her son some medicine which was the means of restoring him to health. (See account in CHINA'S Millions for May, page 53.)

On inquiring more particularly, I found it was our friends in Bhamó who had been the benefactors; and on telling the old woman we were at once became friends. She seemed very grateful for what had been done.

On going out into the town I was astonished to find the place so crowded. We were outside the gate, and near by was the market, in which were Shans, Chinese, and Kah-ch'ens. In the market-place no notice was taken of me, beyond a remark about my height. All seemed to be of medium or low stature, and so I was much noticed. There were many foreign articles for sale, and a large supply of native swords, as the demand for these seemed great. The late disturbances had raised the price considerably, and at one time the makers could not produce them fast enough. Pearl shirt buttons could be bought in large quantities. They are largely used by the natives for beautifying their Provision bags, etc. I cannot enumerate the one-twentieth part of the articles I saw. It put me much in mind of a country fair at home, only here every day is the same. Gambling is carried on without the least fear; never have I seen so many gambling booths. Some played high and were quite excited, and money changed hands quickly.

The city is but small and dirty, and much quieter than the suburbs. I walked about almost unnoticed. I spent part of the day in the suburbs. I walked about almost unnoticed. I spent part of the afternoon in the city, did a little missionary work in some of the teashops, and gave tracts to people in the streets. About dark, a party of soldiers, who had taken fifteen prisoners, said to be part of a robber band who had kept the road for some time previously, passed into the city. In the evening a man who had to ride in single file. In comparison with Eastern Thibet the hills did not seem so formidable as Mr. Cameron and not to attempt the return journey, he did so; and as we have mentioned before, returned to China by Rangoon and Singapore.
CONSEQUENCES OF PERSISTENCE.

SIR,—Should England persist in this traffic, the following consequences will ensue:—

1. The finest opening in the world for the manufactures of England and India will continue virtually closed against them, the people being less and less disposed to deal with us, and becoming more and more unable to do so. The fear which the Chinese have of the opium constitutes their great covert objection to railways and other Western improvements, or to admitting us at all into the interior. Thus the merchants have damaged their own cause immensely. One of Her Majesty's Consuls, speaking, in 1873, of the seaport of Chee-foo, says, that "Though coal is excavated at several places in the province, none is intended to be brought to the port. The authorities are opposed to any step tending in any way to develop foreign trade, advance foreign intercourse, or introduce the (peaceful) appliances of Western civilization..." so convinced are they that an influx of foreigners will lead to endless trouble and disaster." And this does but represent the general feeling of the Empire. Thus, while the markets of Europe are being closed against us by the improvement of their own manufactures, and while the boundless resources of America are making it independent of us, we deliberately let go the extraordinary advantages which we possess in a country which, did we treat it aright, could abundantly compensate us for all these losses.

2. The profits of the trade ("which cannot be dispensed with") will vanish. The cultivation of the poppy, which began generally to spread in India, only after the Opium War of 1847 (and for which Mr. Fry, Q.C., says he believes England morally responsible), has so rapidly increased, that in 1855, 40,000 chests were estimated to be the produce of three provinces; while since then, on undoubted evidence, it has been rapidly increasing over the whole Empire, and this while its growth in China is still illegal. But it is known that Prince Kung, the Prime Minister, is seriously debating with his colleagues the propriety of legalising it on purpose to undersell and drive the native drug out of the country the Indian opium; while the Emperor is at the same time being petitioned not only to allow but to encourage its growth, especially throughout the southern provinces. This has long been the dread of Indian Finance Ministers, of which we have abundant evidence.

It is true that the Indian opium is still much preferred, but only in Eastern China, where native cultivation is recent; in Western China, where it has been grown much longer, the native drug is much preferred to the Indian. There can be little doubt that the cultivation in Eastern China will rapidly improve until it rivals the Indian quality, as the teas of Assam and Cachar now rival those of Congou and Souchong: Indeed, Consul Morgan reported from Tien-tsin in 1874, that Shan-si opium sold there at a higher rate than the Indian. The Chinese drug, too, is known to be less injurious than the Indian.

3. Finding our revenue diminish through Chinese competition, we shall increase our produce and lower our prices in order to keep up the revenue, and so saturate China with the poison—ours and her own. Such a procedure is too horrible to contemplate; but we may judge how far considerations of humanity are likely to prevent it, when we find the Hon. E. Stracey writing thus from Simla, in 1869:—"It seems to me, therefore, that immediate measures of the most energetic character ought to be taken with the object of increasing the production of opium. I think that special inquiry should be made as to the possibility of profitably extending the cultivation of opium in the districts of the north-west provinces, in which canal irrigation is available." Sir Richard Temple also, in the same year, wrote:—"I am clear for extending the cultivation, and for securing a plentiful supply." This policy is morally certain to be acted upon unless prevented by English public opinion, for the Hon. J. Stracey is now, I believe, our Finance Minister in India.

4. This dreadful competition will bring about very quickly a state of demoralisation and misery in China without parallel in the world. It is a simple calculation. If the Indian drug has produced such dreadful consequences as it has, what will be the case when a native growth is superadded many times greater in quantity?

5. With this will come frequent famines, such as the one even now occurring in the province of Shan-tung; but much more extensive, and which will rend every feeling of English heart; and English sympathy and treasure will be the sufferers' only hope. If the difficulty of transport, and the consequent necessity of each province having its own sufficient food supply, is such in India, with its 6,300 miles of railway, that a million can die of famine in a single province, or can only be saved by gigantic Government effort, what must be the danger in China, with no railways, no good roads, and very few steamers on her inland waters? "Chinese history abounds in records of most awful seasons of death occurring from famine in its vast mountain-divided provinces. Even within the last ten years, dwellers on the coast have been repeating one to another the horrible rumour that while they were enjoying cheap rice, in Kan-suh human flesh was being sold for food." In such a land, to cultivate the poppy must be to increase the extent and severity of famines; and yet we have the highest authority for the fact that the cultivation is spreading all over China, and already has reached, in some provinces, to the extent of one-half to two-thirds of the land. It has even spread largely among the poor populations of Mongolia and Manchooria. How can such a thing be? Great officials there have already memorialised the Government, entreating it to forbid the cultivation of the poppy, for that it was depriving hundreds of thousands of people of grain food, and that many were committing suicide through starvation, with money in their hands. That under such circumstances the cultivation can go on and be extended can only be explained by the fact that it is very profitable, and that the use of opium beums the moral faculties, and produces perfect indifference to the future. Even the children commonly sing—

"Everywhere the flower blows;
Sleep or waking, still it grows.
Reap a profit while 'tis there—
For the future who shall care?"

6. It shall surely be done to us as we have done; and drinking may be expected greatly to increase in this country. It is remarkable that the consumption of intoxicating drinks is constantly increasing notwithstanding all the efforts of temperance societies. In the last thirty years, whilst the population has increased thirty per cent., the consumption of alcohol has increased two hundred and forty-seven per cent. Is there not a cause? It is not too much to say that Great Britain is, in one way or other,
Winter draws on apace. The fields supply nothing that the wretched Opium-smoker can eat. All he can beg is insufficient to purchase that Opium without which he could not exist for a single day; he has, therefore, exchanged his only shirt for a little Opium, to quiet for a time what an Opium-smoker well-called, "the torments of the hell within." All power of enjoyment has long since passed away; now there is nothing before him but suffering—suffering while he lives, suffering beyond the grave! With trembling steps and a shivering frame he seeks the shelter of a cave among the rocks, in which he will lie down, and die. Nor is he alone in his misery: thousands of similar victims are living, dying, dead—they are to be found everywhere. How many hundreds of thousands, or even millions, are suffering from the earliest stages of the same course, who can tell?
introducing or extending the use of intoxicants amongst almost all nations. And what did the Lord God say to ancient Babylon? “Recompense her according to her work; according to all that she hath done, do unto her” (Jer. l. 29); and to Edom, “As thou hast done, it shall be done to thee” (Obad. 15). “Even as I have seen,” said Job, in the world’s early years, “they that plow iniquity and sow wickedness, reap the same” (Job iv. 8). And to the latest days it will be found true that “Whoso diggeth a pit shall fall therein” (Prov. xxvi. 27). And we know Who said, “It is impossible but that offences will come; but woe unto him through whom they come” (Luke xxi. 17).

7. What is to prevent Chinamen crowding into England, as they have into America, and inoculating this nation with the habit of opium-smoking, as they are inoculating the Americans? The Chinese ambassador, Kuo, who is now in England on a special embassy, has put this before us in reply to a deputation. These are his words:—“The opium question has been too much looked upon as concerning the Chinese only; but seeing that the Chinese Government is taking steps to send envoys to foreign countries, is it to be expected that the Chinese people will remain at home? Coming abroad, they will bring their habit of using opium with them; which cannot but have an injurious effect on the people among whom they settle.”

Let us see the bearing of these words. The Chinese have been anticipating the ambassador. They have long been pouring into the countries of the Eastern Archipelago, and years since began to cross over into America. How far the result fulfils the ambassador’s prediction, the following extract from the San Francisco Evening Post will show:—“Among the many vices that undermine society in our midst, the opium habit is certainly one of the most dangerous. It is indulged especially by professional and literary men, students in our colleges, and pupils in our higher schools; people who suffer from nervous disorders, fast women, and those whose business or vices make special demands upon the nervous system. The victims of the drug in the United States have been estimated as at least over 120,000 annually (which is ten times more than it was thirty years ago), of which, according to druggists and physicians, not more than one-third is used for medical purposes.”

The poisonous drug captures the will, and makes its victim the slave of its power—not able to live without it; willing to do any crime to obtain it, and to persist in its use though madness and death are its swift and sure accompaniments.”

The Cincinnati Gazette also speaks of its great prevalence, and adds that—“The Custom-house returns give the amount of opium imported into the country in 1875 as nearly 250,000 lbs. annually (which is ten times more than it was thirty years ago), of which, according to druggists and physicians, not more than one-third is used for medical purposes.”

The Overland China Mail of March 4, 1875, regrets to hear that opium is sent from Hong-kong to Sydney for consumption by the lowest class of European females in that country; and adds these significant words:—“The spread of the use of this dangerous narcotic should be as limited as it is possible for Customs duties to make it.”

(To be continued.)

Woman’s Work in the Villages.

FROM THE DIARY OF MISS L. MITCHELL.

The cities of China are very numerous, but the country towns and villages are innumerable. The people residing in them are more simple than those in the cities, and are particularly open to visits like those detailed in the following extracts from Miss Mitchell’s diary. Hundreds of earnest lady workers might find useful and happy spheres of labour in China, and the sweet savour of the Name they most love might be quickly spread in many a district where it is still unknown. Is it not very sorrowful that those kindly, well-disposed, people should be left to go down into darkness, no one caring for their souls? Can we all say, We have done what we could—all we could?

Saturday, March 22nd, 1879.—We had a good prayer-meeting to-day. The men, women, and girls nearly filled the schoolroom. We have been asking that a blessing may attend to-morrow’s service. All the girls in Miss Murray’s school who had measles are now well. We do thank God for His goodness to them in this sickness.

Sunday, March 23rd.—Before service a parcel came in from an old woman, containing an idol, with a letter from the pastor to say she did no longer need the idol she had worshipped all her life, for she had found the true God, and believed the true doctrine of Jesus. Shall not we rejoice that another precious soul is rescued, another born.
for glory, and pray that this woman, even in her old age, may be kept faithful to the end, and may become a worker for her Saviour among her own people? The services to-day have been well attended. We met together round our Lord's table to commemorate His dying love in the breaking of bread. It was the first time I had thus taken part with the Chinese Christians in this ordinance, and I was very happy. At such time, in England, the Lord manifests Himself in an especial manner to His own children, and is the same here, and wherever we meet in His name. Bless the Lord, O my soul, forget not all His benefits, and all the blessings He has permitted us to enjoy to-day.

Monday, March 24th.—To-day, Miss Murray, her Bible-woman, and I had a small boat, and went to a village some distance from Shao-hing. We had a pleasant journey, and enjoyed the beautiful country all around us. No foreign lady had ever been to this village before, and we were soon surrounded by a number of men, women, and children. One woman who had been to our chapel, invited us to sit down. They listened eagerly to the "Old, Old Story," so new to them. We had to tell them who God was, and how He freely gave His Son to die for them. They asked many questions, they should pray, and what words they ought to use when praying. One old woman asked if she was to pray to our God and ask Him, would He let her stay here, as she had a great desire to be present in this world a long time. They thought our doctrine was good—very good, and desired to know more about it. We sold some books. They brought us tea and rice, which we had to eat with our chopsticks. We declined the food, but they would not hear of a denial. One of them came to me and helped me beautifully, holding my umbrella while I endeavoured to eat as gracefully and without rushing, and it is sweet to know that our dear friends at Pyrland Road daily pray for us.

Tuesday, April 1st.—I again accompanied Miss Murray and the two Bible-women to a village twenty li from here. No foreigners had ever visited this place. We were invited by a Chinese gentleman, who met Miss Murray and the Bible-woman when visiting in the streets, heard a little of the doctrine, and desired to know more. He gave us a warm welcome, and invited us into his house, many people following us. They were allowed to come in and to listen to the Gospel. The villagers were attentive, and some very earnest. One man said this: "The blood of Jesus Christ cleanseth from all sin." A woman, too, was so anxious to learn it that she followed us and asked again and again till she knew it perfectly. We trust God's blessing will follow His own Word, and that some may believe and be saved. We feel grateful to our Heavenly Father who inclines the hearts of the people to receive us so kindly. We might meet with insult and be driven away, and see our Master's words rejected; but no, we are treated with the utmost kindness, the best food the house can afford is placed before us, and we are asked to come again.

I love to go into the school and hear the girls sing and read; they look so happy and bright at their lessons, and some of them I write very nicely. I had a nice conversation with one of the little ones in which she told me they were all praying that I might quickly learn the Chinese language, that the true doctrine of Jesus might be spread in this place. This nicely-written letter, from one who was once a heathen child, greatly encouraged me. How glad I am that these dear children have learned to come to Jesus with all their wants, and that they remember to pray for me! We remember daily at our mid-day meeting all the friends of our Mission. These seasons of prayer are very refreshing, and it is sweet to know that our dear friends at Pyrland Road daily pray for us.

Saturday, April 5th.—We were all filled with joy to-day when we saw our friend, the Chinese gentleman from the village. He came to hear more about the doctrine of Jesus. The word spoken has gone home to his heart; he does not now believe his idol to be his god. The Bible-woman with Miss Murray talked to him a long time, and we all hope he will have grace given to trust in Jesus.

Sunday, April 6th.—The gentleman came to chapel, bringing his little boy and a friend with him. He was attentive and promised to come again. We had a large number present at the morning service, and the young students very faithfully preached Christ. We have good tidings from Mr. Meadows and the pastor of the churches they are visiting. Souls are being saved, and the Lord's work is prospering. Though I have had much to make me happy to-day, I have been longing for a loving word from my beloved friends in England. They will be remembering us in their prayers, and when they gather round the Lord's table to commemorate His dying love. After I went into the school and saw the happy faces of Miss Murray's girls, it made me again rejoice that God had permitted me to come here and try to talk to them and tell them what is in my heart.

DEPARTURE FOR CHINA.

Mrs. Baller, who has been home for needed change, has left us to rejoin her husband in China. She left Marseilles on the 10th August, in the Messageries Maritimes steamer Tigre, and will be due in Shanghai on the 22nd September. She takes her infant child with her and leaves two little girls in England. We commend her and her family to the prayers of our friends.
China's Millions.

A Bridge Near Shanghai.

Third Visit to the Kwang-si Province.

The following brief notes of Mr. Broumton's recent journey from Kwei-yang Fu, the capital of the Kwei-Chau province, to Kwei-lin the capital of Kwang-si, and back again, are taken from a letter written by him after his return. Though so very brief, and little more than indicating the routes taken, they are of great interest; for if we mistake not, there are glorious Gospel triumphs to be achieved in this province, and a large harvest will some day be reaped there. We see as yet but the beginnings of work in this important province; but assured that better things were in store for it, we rejoiced greatly at the first visit of Messrs. E. Fishe and G. W. Clarke, and were very thankful for the journey of Mr. Cameron through it to the capital of Yün-Nan. The journey referred to in the following notes, was through a different part of the province, in which Mr. Cameron was accompanied by Mr. Broumton as far as Liu-chau. We ask prayer for this province, that it may soon be opened to stated efforts, and not left to mere occasional missionary visits. The view on page 127, of a farm in the adjoining province of Kwang-Tung (through which province Mr. Cameron first entered Kwang-si), will give an idea of many scenes in both provinces.

no. 52.—October, 1879.
WE LEFT Kwei-yang on the 4th November, 1878, and took the same route as did our brethren E. Fishe and G. W. Clarke last year, as far as Tu-yin Fu. There we diverged from their route, and visited Pah-tsal T'ing and San-kioh, where we took boat to Ku-chau, and thence to Chang-gan, passing Huai-yien Hien (the first city we came to in Kwang-si) on the way. From Chang-gan we travelled by road, and in four days arrived at Kwei-lin Fu, where we remained three-and-a-half days.

KWEI-LIN FU, the capital of Kwang-si, is a great city, and a very busy place, owing to its having water communication with Canton. We went into the streets daily, and sold many tracts and books—all we could spare, in fact. We were unable to do much preaching, for, owing to our short stay in, and limited acquaintance with the city, we could not find convenient places for preaching without interrupting traffic. The people on the whole behaved well; and though there were posted up in all parts of the city, notices tending to excite the people's anger against us, yet they (the people) were unaffected by them. We thought it advisable not to stay longer on this, the first visit; so we left Kwei-lin Fu on December 2nd, and made for Liu-chau Fu, which we reached on the 9th December, having passed through Yung-fuh and Lo-yung Hien on the way (both very small). Liu-chau is a busy mart; we stayed there a day, and on the 11th December brother Cameron and I parted, he going south to Pak-hoi, and I returning here.

On my way home I visited K'in-yuen and St-gun Hien in Kwang-si, and Li-po Hien, Tuh-shan Chau, Tu-yin Fu, and so home.

We were very thankful that we were able to visit the capital of Kwang-si, and hope this journey will be one of the beginnings of good things for this province. The people generally were very well behaved, and we were surprised to find that they could understand us. Everywhere in Kwang-si they were intensely curious to see us—a marked contrast to Kwei-chau, where the people seem quite indifferent, and hardly notice a foreigner. Indeed, I usually find it a difficult matter to get an audience in the cities of Kwei-chau.

Cheh-kiang Province.

Hang-chau—Cheh-kiang Province, North.

I HAVE much pleasure in sending you a report of our "Work of faith and labour of love" for the year 1878-1879. My heart is filled with gladness and gratitude to God as I look back and see what blessings have attended my first year's labours with the native Churches in the Hang-chau district.

During the year we met with many difficulties and much persecution; but God made the darkness light before us, and the rough places plain; and now, as we reflect upon the past, the path seems bright, and glowing with innumerable mercies. We have learnt that difficulties are nothing to those who are in league with Omnipotence; and that, if the ark of God be in the Church, the waters shall divide, and the ramparts fall before its onward march. We exult in the power, love, and faithfulness of our God, and joyfully exclaim, "The LORD hath done great things for us, whereof we are glad!"

The manifest presence of the Holy Spirit has been felt amongst us in the conversion of precious souls. Nine have been added by baptism, one by restoration, and one by transfer, making a total of eleven. We have lost two members by death, and one by dismissal, a total of three. Our clear increase has thus been eight, raising the number in fellowship with us to eighty-five.

I usually find it a difficult matter to get an audience in the outstations and churches, there are signs of healthy life. The attendance at the Gospel Hall is very encouraging. There are eight hopeful inquirers, three of whom we have already agreed to receive into church fellowship after baptism.

In each of the outstations and churches there are signs of healthy life. The attendance at the Gospel Hall is very encouraging. There are eight hopeful inquirers, three of whom we have already agreed to receive into church fellowship after baptism.

The Sunday and day-school, though still small, is gradually increasing. Our three orphans, whom we were led to receive during the year (looking to the "Father of the fatherless" for the supply of their needs), are well, and progressing with their studies satisfactorily. With regard to this branch of our work, we are still making it a matter of prayer for the LORD to open up our way to help other destitute orphan lads, by commencing an orphanage for them.

We have made several journeys into the country, on
preaching tours, and to visit the churches; and on each journey have sold large numbers of Scriptures and other religious books, etc. Books have also been sold by our colporteurs and other helpers.

The prayer-meetings have been well sustained, and the spirit of prayer has been poured out upon us. We feel that many of the blessings received are owing to these meetings, and the prayers of God's dear people in other parts.

It has been our aim to bring before the minds of our members the joy of contributing towards the support of the Lord's work. At our last annual church meeting, over fifty dollars were received from the churches; also a balance of six dollars, from the communion fund, has been given for the poor; since that time, twenty-one dollars have been sent to the famine district. Oh! that each member could realise the truth of God's Word—"There is that scattereth and yet increaseth." . . . . . "The liberal soul shall be made fat; and he that watereth shall be watered also himself."9

The last annual conference of our native helpers was a season not easily to be forgotten. We are now looking forward (b.y.) to another such season.

During the year a large number of sick people have been relieved by such medicines as we have been able to administer.

Arrangements have been made for the native pastors and evangelists to write a sermon and an exposition on given subjects and portions of God's Word once a quarter. Those for the present quarter have been sent in, and do good credit to the writers.

It has been my joy to receive several little presents from one and another of the members and helpers; these are valued by me as the expressions of their true sympathy and love.

For a season pain laid me aside from active labour, and I was only able to lie patiently, and pray, and plan for future work, if the Lord should spare me. Now he has spared my life, and permitted me again to work for Him. Feeling thankful for all His goodness to me personally, and to us as a church and people, we would unitedly ascribe all the praise unto Him, and say, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." W. A. WILLS, Missionary.

NATIVE HELPERS.

| WONG LE-DJIN, Pastor | ...... | Hang-chau |
| NING TS'K-YING, Assistant Pastor and Schoolmaster | ...... | (Sing-ka-long and Poon-yiang stations) |
| TS'ANG LIAO-WANG, Pastor | ...... | Yü-hang, |
| KAO ZIAO-GYI, Evangelist | ...... | Gan-kih, |
| 'O-AR-HO, | ...... | Siao-shan, |
| TS'A SI-VU, | ...... | Kông-deo, |
| DZING TIN-H | ...... | ...... |

EXTRACTS FROM MR. WILLS' DIARY.

January 1st.—Left Hang-chau, accompanied by Mr. Markwick and Ts'a Si-vu, to visit the churches, etc.

January 4th.—Reached Gan-kih. Found all well and so glad to receive us. In the afternoon Ts'a Si-vu and I sold books and preached in the city, while Mr. Markwick rested, being quite fatigued with the journey.

January 5th.—In the morning a large number came for medicine; after which we met for a prayer-meeting, and at 11 o'clock the evangelist in charge, Kao Ziao-gyi, preached. In the afternoon we met around the table of our Lord to commemorate His dying love to us — there were eight members present; and in the evening we had a little gathering for prayer and Bible-reading.

January 6th.—Walked to Di-p'yu, and sold books there. We have three members there, also two inquirers; one an old woman 72 years old, who has given up all worship of idols, and seems clear upon the doctrine relating to Jesus. The next time I visit Di-p'yu I hope to see more of this old lady. Her son is a member at Gan-kih.

January 8th.—Walked to Yü-hang, selling books on our way. It seemed so pleasant once more to meet with the dear Christians. The pastor has lost his little daughter. There has been a great deal of sickness; and many deaths have occurred this year in the neighbouring cities.

January 9th.—visited the pagoda, and had a good view of the city and country. In the afternoon we preached and sold books; many listened, but owing to the approach of the New Year, very few purchased books. This is a time when every one saves money.

January 10th.—In the morning we gave away medicines. In the afternoon the members assembled for worship; we had the communion, and felt much of the Master's presence. It was my pleasure to examine one candidate for baptism, and hope to baptise her (b.y.) next March. In the evening we left for Hang-chau by passenger boat.

February 4th.—Arrived at Siao-shan. At 8 p.m. the members met together to consult about doing more towards the support of their preacher. After singing and prayer I read several portions from the Scriptures referring to giving, and then tried to ascertain what the members could do towards contributing to the expenses. At present it is a small and feeble church, consisting of eleven members, and none of them well off; in fact, in England I think all would be considered poor. I believe no adult member earns more than four or five dollars (i.e., about 16s. or £1) per month, which, with a family to support, leaves very little to spare. However, this church has agreed to give one dollar or 4s. per month for every ten members God may be pleased to bless them with. Our meeting closed with a few words of encouragement and prayer.

We then left for Hang-chau, and arrived there at 3 p.m.

PERSECUTION.

Thursday, Feb. 5th.—After returning from the usual weekly prayer-meetings, I was told of another case of persecution. A farmer living outside the city, who had been a member with us for many years, had been ill-treated because he refused to pay any money towards the support of an idol temple near his farm. We made it a matter of prayer that God would teach me what was best to do. I called the Di-pao (something like our policemen, but of a higher grade than the Chinese ordinary policemen), and told him that this farmer was a disciple of Jesus, and worshipped the one true and living God, and reckoned these gods in the temples to be only idols, useless, worthless, and helpless. That, as he did not believe in them, he could not pay any money to help to build or support any temple, and thus spread a doctrine he believed to be false and wrong, leading men down to hell. I told him to go to the owners of this said temple, and tell them that they must no longer persecute our member, and that, according to our treaty, I could rightly have them punished for what they had already done; but as our religion taught men to forgive one another, and as the disciples of Jesus should, "as far as possible, live peaceably with all men," we did not wish to prosecute the
CHINA'S MILLIONS.

offender or offenders. And since they had been advised by the pastor and deacons of our church to allow this man to dwell in peace, and had not listened to them, I desired him now to rebuke and warn them. After the Di-pao had left, I exhorted the natives to continue earnestly in prayer, and to look and trust to "Jesus only."

At the evening meeting, special prayers were offered in behalf of this member and all others who for Jesus' sake were being persecuted.

February 5th.—This morning I accepted as a student the first man I had the pleasure of baptizing in Hang-chau, in December, 1877. He had then been for some time an earnest Christian, and since his public profession, has suffered much for the sake of Jesus. God has already used him in leading many to inquire about the doctrine of Jesus; and one or two, we have reason to hope, are already saved and will soon join the church. He is a man of some determination, and of earnest spirit, longing for the salvation of his fellow-countrymen. He is by no means a poor Chinese scholar, for he knows the character well; and with the help of a primer, he has learned to read a little of the Romanized system, and can form a few of the letters. By trade he is a paper-maker, and is not above teaching, being a very young student, being 40 years old. I have promised to try and teach him more of the Bible and its doctrines. He will devote the morning to the study of the Scriptures, preparation of sermons, or expositions, etc., that I may give him. At times he is to itinerate, to sell books, and preach. When at Hang-chau, he is to open the Gospel Hall every afternoon, and speak with those who come in. As he has no means of support, I offered to give him three dollars per month during his studentship, for his board, etc.; and afterwards to see whether I could use him as a colporteur or not. After furnishing him with materials for his work—viz., pen, ink, slates, books, etc.—we prayed together for God's blessing on the commencement of his studies.

PRAYER ANSWERED.

Monday, Feb. 10th.—Hired a boat, and at 2 p.m. I started for Shanghai, taking my friend and companion, Mr. Markwick, with me, for whose stay at Hang-chau I feel very thankful. Just before we left, I heard that the owners of the temple have promised not to persecute our member again. To God let us render all the praise for this answer to much prayer.

March 31st.—Went to the West Lake, and met several of the poor pilgrims from far-off parts, who now crowd to this city daily to worship the gods of the temple. It was a beautiful spring day, everything around helping to remind one of the God who made all things. It seemed so very sad to see these crowds of pilgrims who had come from afar to worship only heaps of dirt and clay. May God bless the books sold, and the word preached to them daily during this season by all the missionaries in the place.

April 6th.—The assistant pastor and the students being away preaching in the villages near Siao-shan, all the day's services here fell upon me; and a happy day it was. We held five meetings indoors, and one in the open air. Crowds gathered to hear us speak. I will give you, as nearly as I can remember,

A SHORT TESTIMONY

of one of the new converts. He said, "My dear friends, I once, like you, worshipped blocks of wood, stone, and clay; but (thanks to the true God) the foreigner was sent to tell us of Him whom we had forsaken and forgotten. Now, on account of what Jesus has done, I am saved; and when I die, my soul will be with Him in heaven, and never die." (Hereupon some one called out, "Yang-kwe-ts'i," i.e., foreign devil.) He answered, shouting, "No! No!!! No!!! my fellow-countrymen; he is not a devil, but a man like ourselves—a true friend to this country. He has come from far, far-off England, and left many dear friends and relations—and why? Not for business, not to make money, but because he wishes to preach to you this Gospel. Does not his coming from so far show that the doctrine of Jesus is very important—and so it is, for if you don't believe in Jesus, and leave off worshipping these useless things, your souls will surely go to hell."
FEEL specially interested just now in a very poor woman who has come to worship with us on Sundays for some time past, and often brings a neighbour with her. She says that what she hears comforts her heart. I asked her one day in her own home (after I remembered what Jesus suffered that her sin might be forgiven. She placed her hand to her forehead, and said, "They put something here"—and pointing to her hands and feet—and here, and here, too; and He was not in the least bad," I do so long that this may be another trophy of redeeming grace.

Mrs. Tylie (you will remember her) will (D.V.) be baptized on Sunday next.

Since my last letter, the little ones previously mentioned as coming to the school have been received. They are nice little things; one of them, I think, is a beautiful child. Six have been added in a little more than a year; but I have been under the very painful necessity of refusing two more for lack of accommodation, and yet another woman speaks of sending her little girl of eight years. So there seems to be every prospect of the school increasing, and what is to be done? We are desirous of obtaining the next house, though it is said that the landlord "would rather see it empty than have foreigners in it." But as the Lord has all hearts in His hands, we continue in prayer unto Him, and looking up, expect an answer. It is very hard to be unable to receive all who are offered to us. I feel sure that if the friends at home were able to see the day that was in the days of our happy children—many of whom truly love the Saviour, desire to please Him in their lives, and enjoy the bright hope of spending eternity with Him—and the city children of the same age, they would strain every nerve to help us to open and sustain schools for them, rather, homes, for such we seek to make them) for these dear children, whose lives, apart from the Gospel of Jesus, are joyless in the extreme for the present, and without a ray of hope for the future. It seems to me that work amongst the young is the quickest and steadiest way of serving the Lord here. It is so nice to have one's heart. I asked her one day in her own home, if she remembered what Jesus suffered that her sin might be forgiven. She placed her hand to her forehead, and said, "They put something here"—and pointing to her hands and feet—and here, and here, too; and He was not in the least bad," I do so long that this may be another trophy of redeeming grace.

At this moment, the new doctrine. His wife had been to see us, but the answers from their 'gods, for one of which see page 131] idol [the Chinese have several modes of obtaining responses from their 'gods, for one of which see page 131] if the God spoken of by the missionaries were the true God, and if so, should she worship Him? The answer being in the affirmative, and told the idol that she would no longer worship it, bade it farewell, and after a short time gave it to the pastor of the district as a useless thing.

We have been cheered of late by the increased attendance of women on Sundays, and often a few extra seats have had to be carried in.

You were inquiring about the house-to-house visitation. It went on well until the children were taken poorly, and we needed help from the women indoors; besides which, the weather became very wet; but it has been resumed, and last week we spent two very interesting afternoons in visitation. One nice countrywoman, with her purchases on her arm, kept us the whole of one afternoon, and only bade us good-by when we told her we were going home. She came again on Sunday, and brought a neighbour with her. We were so pleased to see her.

On that same afternoon, a man (also from the country) asked us to go to his village, and tell the people there of the new doctrine. His wife had been to see us, but the others had never heard the Gospel, but thought that vegetarianism ensured great happiness hereafter. We promised to go in the course of a day or two, and he said that we could eat our noon rice at his house.

The village was about 12 h. away. On Monday, Miss Mitchell, the two women, and myself, after an early dinner and a few words of prayer (which strengthened us very much) set out for this village. As soon as our boat was descried, the man's wife ran to the landing-place and received us with as much courtesy and kindness as would have done honour to any Englishwoman—aye, or Scotchwoman either. In a minute or so, most of the villagers were round us; they listened very attentively, took no notice of our clothes, and asked no questions about us. When we took our departure, they accompanied us to the boat en masse, invited us back again, and promised to return our visit. We felt griefed for one poor woman who seemed to fear death, and said to us, "If I were nearly dead, and prayed to your God, would He make me live?" she added, "I greatly desire to be here." She looked wistfully at us as we spoke to her of heaven, and told her that they who trusted Jesus did not fear death. It was so touching to see her, poor thing!

We hope (D.V.) to visit another neighbouring village to-morrow. We are thinking and praying about taking a house-boat for a week, and going with the women to some
of the villages between this place and Ningpo, or else to some beyond us, where, as Mr. Wills tells us, they desire to hear the Gospel.

May 5th.—I am again in quarantine, this time with a small-pox patient. I wish something could be done for the accommodation of our children when sick—this is the third time this year that I have been obliged to take the sick ones who had infectious disorders to my own quarters as the only means of isolating them.

The weather has been very hot, 90° F. Please remember us in prayer, that this loathsome disease may not spread further.

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Kiu-shan—Cheh-kiang Province, West.

(Missionaries: Mr. and Mrs. Douthwaite, and Mr. M. H. Taylor. Outstations: Kin-hwa Fu, Lan-sî (work temporarily suspended here), Chang-shan, and Yuh-shan in the Kiang-sî province. More than fifty converts have been baptized.)

FROM MR. DOUTHWAITE.

SINCE I wrote last, one convert has been baptized here, an old man aged 72 years. He is a native of Kiang-sî, and lives about five miles from Sing-k'eng. I first met him in Chang-shan last October, and was much struck with his simple confession of his own worthlessness, and his entire trust in the merits of the Lord Jesus for salvation. His knowledge is of course very limited, but what he knows he holds fast. Yu Yuh-san brought him here while I was away in Shao-hing, and Mr. Henry Taylor baptized him. He came again last week, and seemed very happy.

Mr. Henry Taylor has just returned from a visit to Kin-hwa, where he examined five converts, all of whom were very satisfactory, and will probably be baptized this spring.

Here one of our inquirers brought us three idols a few days ago. They have been worshipped in his family for more than a hundred years, but he has lost all faith in them. He has not yet openly confessed Christ; still, it is a step in the right direction.

The girls' boarding-school may now be considered open, for we have one girl, and expect two others in a week or so from Pun Dao-seng's family. When they come, my wife will doubtless write you full particulars about the school, so I need not add more on that subject, except to remind you that our mission expenses will be greatly increased by it.

As there seemed no prospect of getting a suitably instructed preacher for Sing-k'eng and the other villages, we have invited Pun Dao-seng to spend a few months with us, that we may prepare him for future usefulness. I will tell you more about him after we have tested him awhile.

Please ask all who are interested in this work to pray especially for our students, that God would fill them with the Holy Ghost and with power.

FROM MRS. DOUTHWAITE.

IT WAS with very great pleasure that we heard you were on your way to China; and what I am about to relate will, I think, give you great joy. I have three girls as good as finally secured. They are standing and watching me now as I am writing. I should like to know what you are thinking about them. They look as if they thought me the very queerest and strangest object they have ever beheld. To teach them anything at all will be a very slow process, for they have been used to open fields and perfect freedom, and take very badly to the restraint of the school premises.

I hope you will like the arrangement we have come to about receiving girls. We found it a very much more difficult thing to get them than we imagined. We decided to take each girl on trial for three months; at the end of which, if the parents agreed to the stipulations, the girls might be indentured to the school from that time till they reached the age of nineteen. The stipulations are as follows:—(1) That the betrothal money of each girl be fixed at sixty dollars; the half of which is to be given to the parents, and half to the school superintendents, to use on behalf of the girl at her marriage. (2) That the parents be allowed to receive half their money now, and half at the girl's marriage. (3) That the feet be unbound. (4) That the betrothal of the girl be entirely in the hands of the school superintendent. (5) That she may not return home before her marriage. (6) That if the parent asks her after the three months' probation, they repay the school for the girl's board at the rate of two dollars per month.

There is an exception to the above rules in the case of one already received, the child (aged six) of one of our converts in the city. He was very poor, and was offered eighteen dollars by an outsider for his child. He was very unwilling to give her even for that sum, but on being asked if he would put her into the school instead, he most willingly complied. We advanced him ten dollars of her betrothal money, and she is now indentured to us without the three months' probation.

The other two are children of a Kin-hwa convert, Tsiang, and their ages are eight and ten years. He (Tsiang) himself brought them last week, and I am told that they are as good as finally secured. They have been worshipped in their family for more than a hundred years, and have been brought up as idolaters. They will probably be baptized this spring.

The girls have not yet been instructed, but we are hoping to have a special set of books—read, write, and sew, then we can afford to be strict about the악 things.

The list of stipulations is as follows:—(1) That the betrothal money of each girl be fixed at sixty dollars; the half of which is to be given to the parents, and half to the school superintendents, to use on behalf of the girl at her marriage. (2) That the parents be allowed to receive half their money now, and half at the girl's marriage. (3) That the feet be unbound. (4) That the betrothal of the girl be entirely in the hands of the school superintendent. (5) That she may not return home before her marriage. (6) That if the parent asks her after the three months' probation, they repay the school for the girl's board at the rate of two dollars per month.

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The girls have not yet been instructed, but we are hoping to have a special set of books—read, write, and sew, then we can afford to be strict about the악 things.

You cannot imagine the delight of my heart in having attained, or rather begun to attain that which I have desired so long. Three baby scholars are not much to boast of; but probably another will come from Chang-shan this week; besides, you know the wonders prayer works.

I had twenty-four dollars left out of the money you sent for the house, and Mr. Douthwaite has given me a few spare dollars of the mission money; Mr. H. Taylor has also helped; and so, with a few subscriptions from friends at home, I have managed very well so far, but the money goes most amazingly; and the poor children are in rags, and need a thorough outfit, etc.
HAVING given notices of the work in the northern, central, and western districts of CHEH-KIANG, we should now give some particulars of that in the east, before proceeding to refer to the south-east, and the south. But we have not the necessary information at hand; for Mr. Williamson, who is now in charge of this work, has been greatly tried by the long and severe illness of his wife, who has been hovering between life and death, hope of recovery having at one time been almost extinguished. God has, however, heard prayer, and has so far restored her, that her husband has been able to return to Fung-hwa, and hopes for some time to be able to continue his work. The presence of Miss Pring has been a great help and comfort to Mrs. Williamson. We ask the prayers of our friends, that if the Lord will, Mrs. Williamson may be more fully restored, and may be spared to her husband and children.

Tai-chau—Cheh-kiang Province, South-west.

(Missionaries: Messrs. Rudland and Whiller. Outstations: Siin-kü (city), Kyi-t (temple), Hwang-yen (city), Dien-tsu (temple), Yang-fu-miao (town), Tai-p'ing (city). Native helpers: Pastor Liu, assisted by six or seven evangelists and colporteurs, and by one Bible-woman. More than one hundred converts have been baptized.)

FOR some time past, quarterly meetings of the native helpers engaged in the Lord’s work in the Tai-chau district have been held for prayer and conference about the work, and for addresses on some Scriptural subjects. Reports of the work of the preceding quarter are communicated; and by giving extracts from the reports of two of these meetings, a more connected view of the state of the district will be presented than any one letter would give, especially as the first report reviews the whole of the year 1878.

The extracts are made from letters of Mr. Rudland, dated January 6th and 23rd, and April 22nd respectively. In the first of these letters Mr. Rudland says of the former conference, that it was a time long to be remembered by all present; there was not a jar from beginning to end, and such a spirit of unity among the native brethren he never saw before. He was very unwell when the meetings commenced; but the simple, earnest prayers of the brethren quite cheered and encouraged him, and made him forget his weakness for the time. At the latter conference Mr. Rudland was restored in health; and Mr. Jackson was also with them, and could but look back with thankfulness to the time when, alone in Tai-chau, he commenced the work—when there was not one known Christian in the district. There was manifested in these meetings also the same earnest, united spirit as in the former reunion—the best promise for the continuation of blessing.

The first conference we refer to commenced on Tuesday evening, with a happy prayer-meeting, and was continued on Wednesday and Thursday. Addresses were given by Mr. Rudland on "Faith in God" (Acts xxvii. 25); by Pastor Liu on "Ministry" (Col. x. 25); and by Evangelist Küh Yih-djünn on "Practical Obedience" ("Doers of the Word," Jas. i. 22). We can only afford space here for some extracts from the reports.

TÁI-CHAU CITY.

BAPTIZED during the year six persons (four males and two females), besides which there are two inquirers. The first inquirer is a priest, who has been a regular attendant for more than a year; but at present he does not see his way clear to come out, as he does not know how to get a living, and is afraid of persecution. He is far above the average of his order in learning and intelligence, and seems to have a good knowledge of the plan of salvation. He has read the Gospels through, and several other books, but I do not feel satisfied as to his having undergone a change of heart.

The second inquirer is a woman who attended for some months, but is now prohibited from coming by her husband, who has beaten her very severely several times for so doing. We hope that she is truly converted, and that ere long the husband may be won by the for-bearing way in which she acts. The neighbours say that she never quarrels with him when he beats her.

There are also a large number of regular attendants, but we can scarcely call them inquirers yet. The Sunday morning meetings for Christians and inquirers are well attended; on an average twenty-five are present. In the afternoon at the Gospel service from forty to fifty usually attend, about as many as can be comfortably seated, and often there are as many more standing. In the earlier part of the year few came in, but now we have a very fair congregation. The prayer-meetings on Sunday, Tuesday, and Saturday evenings are pretty well attended, and there is a much healthier tone in them than there was a few months back. On Thursday evenings we hold a Bible-reading.

SINEN-KI (90 li west of T'ai-chau).

The work here is in a very unsatisfactory state, and
needs a more efficient man to take charge of it, but I am not able to find one at present. Please ask the Lord to raise us up earnest workers in our midst. Persons from other places are of little use here.

KYI-T’O (50 li east of T’ai-chau).

No progress has been made this year at this station so far as numbers are concerned, and two members have absented themselves entirely, because I would not interfere in a law case they had with a neighbour. The rest of the members are regular in attendance, and some evangelistic work is being done amongst the passers-by, and books sold. We hope to see the work prosper now, as it is in the hands of a more efficient native helper, who has just gone to reside there.

HWANG-YEN (60 li south of T’ai-chau).

Up to the present time only two persons have been baptized here, although the station has been opened nine years. One has died, and the other seldom attends now, as he is living some miles away.* But the Word says, “Cast thy bread upon the waters, and thou shalt find it after many days.” This promise is being fulfilled now, for we have more candidates and inquirers in this station than we have ever had before in the seven stations put together. There are at present twenty-five candidates, and as many more inquirers. There have been several peculiar cases of healing by prayer. Three cases of ague, several of dysentery and of other diseases. This seems to have arisen from Yuong-kao telling the people that Jesus when on earth healed the sick, and that He could do so now if they would pray in faith; and he referred them to James v. 14, 15, and read it to them. They went home and tried the promise, and the patients began to recover from that time. This soon spread, and others called these men in to pray for their sick folk, and they recovered. Others tried the same plan with a like result. So now the chapel is too small to hold the people that attend, and we are trying to get a more suitable one. How God seems to use this poor ignorant man!

DIEN-TSI.

Here there are four candidates and a few inquirers. Two members have been removed by death, and one has gone over to the Roman Catholics, because they took up a lawsuit for him, which I refused to do. From these causes our numbers have diminished instead of increasing this year.

YANG-FU-MIAO.

The work seems to be at a standstill here also; and two of the members seem to be growing cold, and seldom attend. There are, however, two inquirers, and we hope that a change of men may be the means of prospering the work.

TAI-PING HEN.

The work here is in a very encouraging state. Two persons have recently been baptized, and there are eight candidates who have all been examined, and I hope shortly to baptize most of them. There are also several inquirers, and as many as can possibly get into our preaching-rooms come to the Gospel services. Here, too, we need a larger place, but houses are so scarce that there seems no chance of getting one, without either building or buying.

I cannot close this report without feeling thankful that we have such a prospect before us for the coming year.

EXTRACT FROM LETTER OF JANUARY

I NOW write to tell you a little more about the work at Hwang-yen. You know that often the natives magnify things very much, and I was prepared to find matters less promising than the reports. But they really are more hopeful than had been supposed.

I did not let them know that I was going down, lest more should come together than usual in order to meet me; but I went quite unexpectedly. Doubtless you have not forgotten the day's work we had at Dien-tsi [when over twenty candidates were examined, and fourteen were baptized], but that was nothing compared with this one. I took Pastor Liu with me that I might have the benefit of his advice; and we sat for five hours examining candidates for baptism, most of whom had attended regularly for some months past, and possessed a fair knowledge of the plan of salvation, and knew that their sins were forgiven through a crucified Redeemer. I carefully examined them. Of course we cannot expect them to surpass their teacher, Yuong-kao, who is not deeply taught, as you know; still, they seem to partake of his firm faith in God. I mentioned in the conference report that there were twenty-five candidates; but we examined thirty on Sunday, and several more on Monday. Many of them had been previously examined either by Yih-djiin or Liu, but some to whom they had examined were not present; so now the list of names of those examined contains forty-two, as far as Liu and I can judge. We are both of the same opinion, that we ought to wait a little while before baptizing them; but we cannot find any reason at present why they should not be received after they have learnt a few things which they do not yet understand.

This work is not so much in the city, though there are some encouraging cases there, but principally in a large cluster of small villages about twenty-five 1/2 south-east of the city; and these people come all that distance (eight or ten miles), having to cross a high mountain pass, to the meetings every Sunday.

I shall send our teacher, Loh Sin-sang, to the villages where they live, to spend a few weeks amongst them, and instruct them in the way of the Lord more perfectly. One man has offered a large upper room for preaching, so that there is no difficulty on that score, and as it is the New Year, he will doubtless get a large audience. He is just the man for that work, and will feel quite at home there. He has improved very much, and will, I expect, in due time be a very useful man. At present I am keeping him here that he may be better instructed.

* The first converts at Dien-tsi, however, were brought to Christ here, and the work progressed there; and that at Yang-fu-miao sprang from Dien-tsi again. In these two outstations more than thirty persons have been baptized.

We are now asking the Lord to give us this year, 1879, one hundred souls. The native Christians are joining us most heartily in this request, and I doubt not but we shall see it. Last night we had for our subject, "Believe ye that I am able to do this?" Now He is able; therefore according to our faith will it be unto us. Will you join us in this plea for one soul this year? It is no great thing for an Almighty God to do. "He is able."

The native Christians are often asking me when we are going to build a girls' school, or whether I intend abandoning the project since Mrs. Rudland is dead. I do not think it should be abandoned, and should like to be permitted to put up the building, whoever may carry on the school. There is no difficulty as to children, for there are quite as many waiting to come as we should require to begin with. The natives are praying very earnestly about it, and we trust ere long to see it (our project) put into execution and completed. "He is able."
I firmly believe that this is but the commencement of a very great work. I am not usually very sanguine, but I see the Lord at work; and where He puts forth His Almighty arm, blessing must follow. Liu is of the same opinion.

APRIL CONFERENCE.

SOME new converts from Hwang-yen, and some candidates (two of whom were baptized on the Thursday afternoon by Mr. Whiller) were present at this conference, which commenced on Tuesday evening, April 8th. We had a good time, and the Lord was in our midst. Wednesday morning was occupied, as usual, by an hour's prayer, singing, and an address by myself. In the afternoon the reports from the several stations were read. Thursday morning was devoted to business and discussion on several matters concerning various members. In the evening addresses were delivered, the notes of which I will subsequently send you.

REPORT.

In looking back upon the last three months, I can but exclaim, "What hath God wrought!" Three months ago there was a prospect of a rich harvest, but it seemed as if I was not to be permitted to gather it in; but now (thanks to the God of all grace) I am in my usual health once more, and am able to work for Him. We have much cause for encouragement in several of our stations, and are now looking forward to a large ingathering of souls. We began during the first hour of the new year to ask the Lord for a hundred souls during the year, and thought we were asking great things, but now He is showing us that He is pleased to hear His children ask great things, for He has said, "Ask, and ye shall receive, that your joy may be full;" and there is now a prospect of the number being exceeded before the end of the year. Twenty have already been baptized, and we have over fifty candidates, and more than a hundred inquirers; and as we are just about to start on a tour to the outstations, we hope to baptize others as we journey along. To Him be all the glory.

TAI-CHAU CITY.

In this station the Lord has poured out upon our native brethren such a spirit of earnest prayer as we have never experienced before; and that not occasionally, but each prayer-meeting for some months past has been the same. Need we wonder then that God is blessing us? Our Sunday morning meetings for the Christians and inquirers have also been times of refreshing; and there are evident signs of growth in grace in not a few of our members. Our Thursday evening Bible-readings are likewise bringing forth fruit, and proving very profitable. The afternoon Gospel services are pretty well attended, and there is more anxiety to hear than was ever shown before. Had we a more commodious building, we should have more hearers than we can now accommodate. This, I trust, we shall have funds to build in due time. There is also a good work going on among the women, and we hope that many of them may be brought to Christ.

There are at present eight inquirers (six men and two women). One is a blind beggar, who has been attending very regularly for some time, and seems to be in earnest about his soul. When asked why he, a beggar, came to hear the Gospel, he said, "I have heard that people believing the foreign religion go to heaven, and I do not want to be born into the world a horse for people to ride; it is bad enough to be blind and have to beg one's bread, but that would be worse. (The people say here that a person becomes blind through some great crime committed either in this life or in some former existence, and when they are born again they become horses. Also, that Buddhist priests and nuns become pigs for the people to eat. These are two of the current notions that the people have of the transmigration of souls. Not very complimentary to the priests, etc.) I do trust that the man is truly converted, though his mind at present is rather dark. He who opened the blind man's eyes can open the eyes of this poor man's mind, and show him Himself as His Saviour.

Another inquirer is a fortune-teller, but though he understands the Gospel pretty clearly, and attends our prayer-meetings and Bible-readings, as well as the Sunday services, he does not see his way clear to give up his business, though he confesses it is all deception. May God give him grace to give up all for Jesus.

SHEEN-KI.

In this station the work is in a more encouraging state. There are five inquirers, and more than ever come to hear the Gospel. But we are still needing a more efficient man here, and are asking the Lord to give us one.

KY-0.

At present there seems to be a cloud hanging over this station, and but little to encourage one; we trust that ere long the breath of the Spirit may disperse the cloud, and that brighter days may dawn again.

The members are tolerably regular in their attendance, but few outsiders come to hear the Word, and so we have neither candidates nor inquirers. Let us pray that the Lord will work in this station, as well as in the others.

HWANG-YEN.

This city, containing nearly one hundred thousand inhabitants, has been productive of but little fruit until recently; but now the work is growing and spreading far beyond our highest expectations. Twenty have been baptized; forty-four more candidates have been examined, but deferred for a time; and there are about two inquirers, besides many who come to hear occasionally; and we trust that in due time many of these may be brought to the Lord. Our great difficulty is the want of a larger place of worship; for the one we are now using will only seat about twenty-five persons; others are compelled to stand or go upstairs, where they can hear, but cannot see or be seen. We have tried our best to get a larger place, but have failed, and the only alternative is to buy a piece of ground and build. The silver and the gold are the Lord's, and He will, I trust, in due time provide a place of worship for those whom He is now bringing to Himself.

DIEN-TSI.

Here things are still looking rather dull, the members seem to be growing cold, and not attending so regularly as before. There are two inquirers.

YANG-FU-MIAO.

The meetings here are better sustained now, and there is more life than formerly. One member who has been suspended wishes to be restored again, and we trust that he has seen his error, and that it may be a lesson to him in the future, so that he may be a gainer rather than a loser by it. There are two inquirers.

TAI-PING HIEN.

In this city we have some encouragement. There are seven candidates whom we hope soon to baptize, besides several others of whom we have hope, though we can hardly class them as inquirers. The prayer-meetings are well attended, as well as the Sunday services; and quite a number come in to listen each afternoon when the chapel is open.

You will see by this brief report that while we have much cause for thankfulness, yet we have need to pray and wait for a blessing to rest upon all our stations.
**Use of the Ka-pue.**

He then rises to his feet, and taking the Ka-pue, with its plain surfaces placed together, passes it through the smoke of the burning incense, with a circular motion, a few times. He then throws it up reverently before the idol, so that it shall fall to the ground between him and the idol. The nature of the answer is supposed to be determined by the relative position of the pieces as they lie on the ground. If the flat surface of one falls upward, and the flat surface of the other falls downward, the answer is affirmative or favorable. If both oval surfaces fall upward, the answer is negative, or unfavorable. If they both fall downward, the answer is indifferent, neither very good nor very bad. — *Deceit.*
We deeply regret having to record the death of Mr. Wm. McCarthy, at Wu-chang. The sad tidings were first communicated to us in the following letter from Mr. W. J. Hunnex. It appears from letters received since, that on Saturday, June 28th, our brother was directing the removal of some furniture, and the men carrying the goods appearing indolent, he, in urging them on, "got somewhat exposed to the very hot sun, and even lifted some heavy pieces himself. He felt no ill effects at the time, but passed a restless night." During the next day (Sunday) he was very feverish, and suitable medicines were given. At night he became seriously worse, and at three o'clock on Monday morning passed away. It is stated that the cause of death was heat-apoplexy.

One of our missionaries, in sending the foregoing particulars, writes:—"His brief career has been a blessing to us all. I am a better man for having known him, though but for so short a time. He enjoyed his work so much. The last time he preached was on the tea-steamers, Fleur's Castle, Han-kow, and Afghan. He was so pleased to get a little opportunity to preach in English when he could not do anything else."..."His fresh life and earnestness gave us all a strong impulse in our service for the Master."

Mr. Hunnex's letter will be read with much sympathy by many of our friends. May we ask their prayers that this solemn event, which has deprived the mission of the help of one from whom much useful service was expected, may be overruled for blessing to the whole work? Mr. Hunnex writes:—

Wednesday, July 2nd. To-day we have all been sadly affected by receiving a short note from brother King, at Wu-chang, notifying the death of our dear brother Mr. Wm. McCarthy at that city. You will, I doubt not, have received full particulars of this sad event before this letter reaches you. I can scarcely yet realize the fact that our dear brother, who was so lately with us, has indeed "gone home." It is only a couple of weeks since I received a long letter from him, in which he told me that both he and his dear wife had never felt better in their lives, and I was just about to answer his letter when the sad tidings of his sudden and unlooked-for departure reached us. It is indeed a heavy blow, but it is our Father's hand which has dealt it, and we cannot doubt but that He has some wise purpose in view, although at present we cannot see it. It was on Saturday, May 10th, about 9.30 p.m., that I took leave of Mr. and Mrs. McCarthy and our brother Nicoll, on board the vessel in which we had travelled from Shanghai. I myself coming ashore here, Ngan-kiu, whilst they went on to Wu-chang. As we knelt together in the darkness on the deck of the steamer, and our brother McCarthy's voice was lifted up in prayer to God on my behalf, I had no idea that this was to be the last time that I should hear it on earth, but so it was, for he has "gone home." Our absent brother speaks to us in solemn tones, "Be ye also ready—be up and doing—the time is short, and ye know not who may next be called upon to follow me." God has accepted the life-service of our dear brother, and we thank Him for the assurance which He has given to us that all is well with him. The hearts of our brethren and sisters at home will be pained, I know, even as ours have been, by this mysterious dealing of our loving Father with His children. We cannot understand it—we only know that all must be well.

I need not ask the friends at home to join with us out here in fervent prayer to God that He may support and comfort our dear bereaved sister under the great sorrow which has fallen upon her. We cannot—we must not—be slow to come as those who have no hope, but yet we know that the blow must be a very severe one to our sister, and as such she must have our earnest prayers and sympathies. Our dear brother's work on earth has been brought to a close when we thought that it was only just commencing. For him the combat has ended—the victory has been won—the crown has been gained, and we know that before this he has heard the "Well done, good and faithful servant" from the lips of that Master whom he has so well and faithfully served. The friends here join with me in their expressions of sympathy with our brother McCarthy, in England, in the great bereavement which has happened to him in the loss of his brother; and we pray that both he and all the other friends of our dear departed brother, both in England and in Ireland, may feel at this time of sorrow and affliction the supporting power and consolation of that Gospel in the propagation of which our dear brother has been called upon to lay down his life.

Kiu-kiang—Kiang-si Province.

Mrs. Cardwell, writing from Kiu-kiang, says, "I should like to have been able to tell you that we were settled in our own little abode at Ta-kou-t'ang, but our patience must be exercised a little further; it will be all right in God's own time. I went over one day just to have a look at the place. The people were looking out for me; it seemed to me that the half of the women in the town had come up to pay me a visit, and when I told them that I hoped to come and live amongst them, and would have them to my house, and go into their houses and see them all, they were greatly pleased. I had not time to say much to them—all at once. The crush was so great that two women fell into the mortar bin, much to the amusement of the rest."

"My beloved husband has not been very well lately. He is at Ta-kou-t'ang most of the time. He has sent Tsai to Ho-k'eo and Kwe-k'li to visit our helpers, as he is unable to go himself just now.

"We are encouraged for the future by what we hear from one another; so we hope the Lord has much blessing in store for us."
China's Millions.

VALUABLE pamphlet published in Shanghai by the Rev. W. Muirhead, Hon. Sec. of the Shanghai committee of the above fund is likely to reach the hands of but few of our readers. We propose, therefore, to extract as much of the contents as our space will allow. All information about China is important to those who pray and labour for its evangelization; and this famine has especial interest to us, so many of our friends having contributed to relieve it, and so much of the time and strength of a number of our missionaries having been occupied in connection with the distribution to the sufferers.

NO. 53.—NOVEMBER, 1879.
CHINA’S MILLIONS.

It will be understood by our readers that the subjoined report was prepared and published in connection with the General or National Relief Fund, and does not refer to the supplementary fund contributed by the friends of the China Inland Mission. Mr. Muirhead prefaces the report by the following remarks:

“The following report from R. J. Forrest, Esq., H.M. Consul at Tien-tsin, and Chairman of the China Famine Relief Committee there, will be read with deep interest. It gives a very intelligent account of the province so severely devastated by the famine, its physical characteristics and natural history, the condition of the people, and the details of their suffering from the want and starvation to which they have long been exposed. The relief work also is graphically described, and gives a clear and definite idea of what has been done by the distributors with the funds placed at their disposal.”

“...”

“The [Shanghai] Committee defer the publication of their report while the work of relief is going on. It was hoped that in a month or more the state of things would be so improved as to render it unnecessary to prolong the work. At present, however, there is some ground for apprehension as to the future. The timely fall of rain or its withholding will determine what the condition of the remaining inhabitants is to be. As news comes to hand on the subject, it will be duly published, and in the meanwhile we are thankful that so much has been done for the relief of the starving multitudes, and with such a high degree of success.”

Shanghai, April 6th, 1879.

WILLIAM MUIRHEAD, Honorary Secretary.

REPORT OF R. J. FORREST, ESQ., H.B.M. CONSUL AT TIEN-TSIN.

And Chairman of the Famine Relief Committee at Tien-tsin.

THE PROVINCE OF SHAN-SI.

The province of SHAN-SI extends from north to south about 400, and from east to west about 200 miles, and consists of two elevated valleys formed by the Yellow and Fen rivers, which are separated from each other and from CHHIL LI by desolate and formidable mountain ranges. Compared agriculturally with other hilly provinces of the Empire, it is poor enough. The Great Wall intersects the province between the 39th and 40th degrees of N. latitude, and the industry of the people north of that barrier is chiefly confined to the pastureage of animals, or the manufacture of ornaments from the agates and crystals found in abundance in the surrounding hills. Coal and iron are most plentiful all over the province, but more especially in the valleys which stretch to the south; and the facility with which these minerals can be excavated has provoked the erection of extensive smelting works—now all cold—near the capital, T'ai-yuen Fu, and thence along the entire valley of the J'en. The iron utensils—chiefly cooking pans—once commanded the markets of China as far south as Fu-kien, when they came into competition with the cheaper, if not better, castings of the southern provinces, particularly Canton.

POPULATION.

The exaggeration with which everything Chinese has hitherto been surrounded has estimated the population of SHAN-SI as amounting to between fifteen and fifty millions; but aided by the light which has of late been shed over the unhappy province, a sober and careful computation would not exceed fifteen millions as its entire population in 1874. During the Ming dynasty its prosperity was at its highest. Princes of the reigning house and their associates had their favourite abodes near T'ai-yuen Fu; but four centuries of neglect, famine, or insurrection have sadly interfered with the population, wealth, and fertility of SHAN-SI. In 1853 the T'ai-p'ing rebels entered from HO-NAN and endeavoured to establish the dynasty of Great Peace, by desolating the southern prefectures and exterminating the inhabitants. The cities along the valley of the Fen, particularly Ping-yang, show in the ruins of their principal buildings, and the patchwork appearance of their walls, the fury of their onslaught.

DISAFFORESTATION.

The mountains which intersect the entire province would suggest the existence of extensive forests, and as a consequence, a regular rainfall, and unfailing springs from which agriculturists could always obtain the water necessary for their operations; but the ignorance of the people, or the apathy of their rulers, has permitted the hills to be shorn for centuries, not only of trees, but of that luxuriant herbage which, yearly quickening, yearly dying, should form, as it does in other provinces and countries, a sponge to retain the moisture necessary for the constant fertilization of the country. A century and a half ago those patient and accurate observers, the Jesuits, remarked the fact of disafforestation, and Du Halde states of SHAN-SI generally, that “coal in either lumps or cakes is used instead of wood, whereas there is not enough in the province for fuel.” The “patches of earth” in the hills, mentioned by the same authority, “four or five feet in depth, without the least stone,” may continue in some places, but the greater portion of them has long since been carried down by the summer floods to form shallows in the Yellow River, or dangerous banks at its mouth.

THE HERO GOD OF SHAN-SI.

The Hero god of SHAN-SI is the mythical Emperor Yao, who, in the dawn of Chinese history, some 4,000 years ago, had his capital at Ping-yang. His altars are no more divine, but the province abounds in memorials of his greatness. His remains, enclosed in a coffin of gold, lined with silver, are slung by massive chains in unfathomable waters in a mountain cove, whose deadly vapours prevent the entrance of curious mortals. Perhaps the veneration of the people would now be gladly transferred to any hero who could bring back some of the water which then prevailed; and the neglected brazen cow which the superstition of a bygone age caused to be erected at the bridge of Hsaw-chou, to swallow up the recurring floods, would again command the adoration of the multitude if the stream over which it is the guardian were once more flooded by the mountain rills.

RIVERS NOT AVAILABLE AS COMMERCIAL ROUTES.

The Fen river, which flows by the capital and principal towns of the south of the province, carries the rainfall in its uncertain and shallow channel to the Yellow River, but its torrent-like propensities prevent any but a very inconsiderable traffic being carried on it. Its banks are lined with mining villages, and the singular abundance of coal and iron may in future years renders SHAN-SI one of the richest provinces, not only of the Empire, but of the world.

The natural inlet to SHAN-SI is from the Yellow River, where the Fen joins that stream at Tung-kuan, and the magnitude and frequency of the cities thence north to T'ai-yuen, is sufficient indication that this was the great commercial route in former
times. The want, however, of engineering art, the powerlessness of the natives to deal with the caprices of the Yellow River, or the existence of such a trivial obstacle as a broken bridge, was observed by a scientific foreign traveller, Mr. J. Morrison, C.E.—has thrown Shan-si into compulsory commercial relations with Chhi-li, notwithstanding the enormous difficulties of access over the mountains with that province. The opening of Tien-tsin to foreign trade has now compelled the permanent adoption of the mountain route for commerce; and a rugged pass, which should only have been used by smugglers, brigands, or desperate traders, had the Yellow River been kept navigable from the sea, has now become virtually the only road to which Shan-si can trust for ordinary commerce, or extra-ordinary supplies in times of distress or famine.

The Ku-kuan Mountain Pass Described.

The Ku-kuan mountain pass, commencing at the town of Hui-lu Hien, in Chhi-li, about 117 miles from Pa-ting Fu, extends about 130 miles to Ssu-tieh Hien, some twenty-nine miles from T’ai-yuen Fu, and is thus graphically described by an eye-witness, Rev. Jonathan Israel, B.A.:

"Much of the road is along the dry bed of torrents whose violence has impelled benevolent individuals to inscribe on the rocks the timely warning against taking refuge from storms and mudslides liable to be swept by sudden torrents: 'Beware of the mountain water.' A route started ages ago has been incessantly used ever since, and a track has thus been worn by mere attrition. There is not the slightest approach to a grade. The traveller is often confronted by precipices hundreds of feet in height, and is seldom out of sight of apparently bottomless gullies. In the autumn and winter the valley roads generally follow the beds of streams, but what becomes of the roads when the streams are full is a standing puzzle to the traveller." The condition of this pass during the famine winters, when torrents were prayed for but did not come, will be described below.

Where the Famine Was Principally Felt.

The southern portion of the province of Chhi-li, where the famine was principally felt, consists of an almost uniform plain, extending from the Peiho River in the north to the borders of Shan-tung, Ho-nan, and Shan-si, in the south and west. It is traversed in a south-westerly direction by the Grand Canal, or rather by the Wei River, which assumes that name after its junction with the Canal proper near Chang-ho, and by the Pu-tou River (and its affluents), which, rising in the Shan-si mountains near Wu-tai Shan, flows in a south-westerly direction to Chien-ting, and thence to Tien-tsin, where it empties itself into the Peiho. This enormous plain was once famous for its fertility, but since the floods of 1871-75, when it was nearly denuded of the dried rushes and grass, gather up vast dust ledges liable to be swept by sudden torrents: 'Beware of the mountain water.' A route started ages ago has been incessantly used ever since, and a track has thus been worn by mere attrition.

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ASPECT OF AFFAIRS IN 1877.

In November, 1877, the aspect of affairs was simply terrible. The autumn crops over the whole of Shan-si, and the greater portion of Chhi-li, Ho-nan, and Shu-nan had failed. No rain had fallen, and the heavens were pitilessly blue. Tien-tsin was inundated with supplies from every available port. The bundle was piled mountain high with grain, the Government houses were full, all the boats were impressed for the conveyance of supplies towards Shan-si and the Ho-chien districts of Chhi-li, and carts and wagons were all taken up, and the cumbersome equipment of the Chinese Government was hurried forward to meet the enormous peril which stared it in the face. The water-courses were crowded with boats, the roads were blocked with carts. Refugees to the amount of some 100,000 poured into Tien-tsin, and were housed in hovels made of mud and millet stalks in the various suburbs.

Typhus fever was rampant, and in the villages of Ta-chih-khu, south of the place of the reception of the officials, was not an uncommon event for from four to six hundred wretches to die in a single night after the setting in of the cold weather.

On the 6th January a fire broke out at Ta-pei-an—in a refuge provided exclusively for women. The officer in charge on discovering the flames locked the only door and ran away. Two thousand and seven hundred women were consequently burned to death in three hours. A foreign passer at the time of the conflagration luckily made an aperture through the wall, or the tale of victims would have been nearly five thousand.

Corpses were scattered all over the plain, the foreign settlement swarmed with starving beggars, who, while they excited the commiseration of observers by sweeping out of the dust the grain which leaked from the cargo, did not fail to improve the occasion, when apparently unobserved, by digging knives into the grain sacks, and having filled their capacious sleeves from the resulting stream, running away to feast on their booty. The loss on the various grain stuffs during their conveyance from Tien-tsin to Hui-lu Hien was very great, but not so large as that sustained during its transit over the Ku-kuan Pass. That mountain trail, for road it can hardly be called, is divided into the following sections and distances by ruined guard-houses:—

<table>
<thead>
<tr>
<th>Distance</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>32 li</td>
<td>Hui-lu Hien to E. gate</td>
</tr>
<tr>
<td>65 li</td>
<td>E. gate to N. gate</td>
</tr>
<tr>
<td>8 li</td>
<td>N. gate to Wall (Ku-kuan)</td>
</tr>
<tr>
<td>40 li</td>
<td>Ku-kuan to W. gate</td>
</tr>
<tr>
<td>55 li</td>
<td>W. gate to Ping-ting Chau</td>
</tr>
<tr>
<td>70 li</td>
<td>Ping-ting to S. gate</td>
</tr>
<tr>
<td>180 li</td>
<td>S. gate to Ssu-tieh</td>
</tr>
</tbody>
</table>

In all, reckoning 3 li to the mile, 1,300 English miles in length. The most frightful disorder reigned supreme along this route. Hui-lu Hien, the starting-point, was filled with officials and traders, all intent on getting their convos over the pass. Fugitives, beggars, and thieves absolutely swarmed. The officials were powerless to create any sort of order among the mountains. The track was frequently worn out, and until a new one was made, a dead block ensued. Camels, oxen, mules, and donkeys were hurled along in the wildest confusion; and so many perished or were killed by the desperate people in the hills for the sake of their flesh, that the transit could only be carried on by the banded vigilance of the interested owners of grain, assisted by the trained bands or militia, which had been hastily got together, but some of whom were armed with breech-loaders. The carriage of salt to Shan-si was prohibited by the governor, owing to the scarcity of pack animals. Night travelling was out of the question. The way was marked by the carcasses of men and beasts; the wolves, dogs, and foxes soon put an end to the sufferings of any wretch who lay down to recover from, or die of his sickness in those terrible defiles.

"Journeys in North China." By the Rev. A. Williamson.
MURDER WAS VERY COMMON, and if the officials could not prevent it, they could warn the way­farers that the Imperial authority was still potent enough to exert itself on such offenses as came within its grasp, for human heads formed a constant decoration in conspicuous places along the route. Broken carts, scattered grain-bags, dying men and animals, were frequently stopped the way, that it was often necessary to prevent for days together the entry of convoys on the one side, in order to let the trains from the other come over. No idea of employing the starving people in making a new or improving the old road ever presented itself to the authorities, and passengers, thankful for their escape from the dangers of the journey, were lost in wonder that the enormous traffic was possible.

As Ssu-tieh the path ceases, and the traveler towards Tai-yuen Po, already impressed with the magnitude of the famine, would begin to realize in their fullest extent the enormity of the suffering.

HORRORS OF THE DISASTER.

Industry had stopped, no sound of welcome or reprobation reached him from the villages as he passed along—only everywhere the silence of stupor mingled with which no alleviation could come. Starved men, crawling along and sitting for as distance which they did not expect, died on the roadides in the bitter cold. Women barely able to support the burden, were seen carrying their dead children for burial where the dust or snow was thick enough to conceal them. Magpies, crows, hawks, and dogs, were feeding undeterred on corpses which no one cared to bury, and gangs of desperadoes, living in the security of the hills, rendered the passage of the road a terror to those who tried them unarmed, or in no considerable numbers.

A famine village could be detected at once by the abundance of lichen on the few trees which generally surrounded them, or of woodwork in most of the houses. Children lying about in sheltered corners, completely for their enormously distended stomachs, the result of existing on the roots of rushes, poisonous berries or leaves, and faint clay, were awaiting the inevitable end. While in the ruined houses the dead, the dying, and the living were found huddled together on the same stone bed.

During the four bad years everything valuable had been dispersed, the beasts of burden had been killed and eaten, and the domestic dogs, driven by hunger to feast on the corpses everywhere to be found, were eagerly caught and devoured when the chance occurred, by the starving people. Women and girls were sold to troops to traffic in, who took the opportunity of making money in this abominable manner, and suicide was so common as hardly to excite attention. The mass of correspondence sent by foreigners and natives who became engaged in the work of relief, contains descriptions so revolting to every sense of human nature, that they had better remain buried where they are. One feature, however, that of CARNIVORISM, deserves a passing notice. Residents in China, from their knowledge of the abominable custom which the Chinese usually show for death, are both to believe that any extremity would induce them to partake of human flesh; but with every desire to disbelieve in the hideous statements of late so common, the imperial authorities must confess to their truth. During the T'ai-ping rebellion, cannibalism was pretty common, especially at the final stage of Nanking, and foreign residents at Shanghai may recall the account which appeared in the papers there of the capture, and subsequent roasting, of a rebel leader, and of the consummation, by the Imperial soldiery, to make them brave, of the heart and other organs of the murdered man. But the real T'ai-ping rebels, and most of the Imperial braves in the war of the rebellion, were little better than savages, and the stigma of their misdeeds could hardly be applied to the general inhabitants of China.

Reference to the horrible particulars contained in Bishop Tagliabue's and the Rev. Mr. Hill's reports must satisfy the inquirer on this revolting subject. A Chinese statement for warded by Mr. Richard gives the names of eleven villages in which two-thirds of the dead were eaten; in one of them, An-chang, as many as nine-tenths; but no period is mentioned, and the report is doubtless exaggerated. The vengeance of both the authorities and people seems to have been exercised on the wretched offenders, who were only obeying the supreme law of self-preservation, and the fact is patent, from the severity of the punishments recorded, that cannibalism is received with as much detestation in China as it would be in Western countries.

The mortality continued so frightful during last winter and spring, that pigs were dug out of their holes, and the uncoffined dead were flung. Professional beggars all died, not a
play-actor remained in the province, and one Protestant distri
buted by the Committee a little satisfaction to the guards. The
heathen priests had disappeared in consequence of the famine.

EFFECTS FOR RELIEF BY THE AUTHORITIES.

The Chinese officials were not idle in the meanwhile in their
efforts to mitigate the suffering of the people. One of the ablest
and benevolent men, brother of the famous Viceroy Tseng Kuo-
fan, and uncle to the minister to England and France, continually
remembered the throne concerning relief, suggesting the sale of
offices and even a foreign loan as a means for raising the neces-
sary funds. On the 11th November, 1877, the Gazette contained a
memorial in which he states: "All the hopes that had been
estered of an autumn harvest have been extinguished by the
continual drought, and it has not even been possible to get the
seed into the ground for the autumn sowing. The great extent
of the country and the long duration of the drought, have com-
tined to strip the southern section of the province absolutely
bare. There remains neither the bark of trees, nor the roots of
wild herbs, to be eaten. The land is filled with the sound of
lamentation, and the corpses of those who have perished by star-
vation are to be seen on every wayside." He further states
"that seventy-six sub-prefectures, departments, and districts
were under the dreadful visitation. No less than three or four
millions of people are reduced to absolute want."

In December, ten more districts were added to the list, and
the price of grain-stuffs still advancing, Tseng again implores the
thrones, that the money, taels 200,000 allotted him by decree
of 1875, and that Kiang-ni and Hu-tung should contribute 60,000
piculs of rice. In January, 1878, Tseng informs the
Emperor that 1,000 people are dying daily, and that six millions
must be at once relieved. The special Famine Commissioner
sent to co-operate with Tseng memorialised on the 16th February,
reporting "that the soil of SHAN-SI was baked to the consis-
tency of a brick, and that at two districts alone, Tseng-tai and
Sang-cheng, there were 450,000 applicants for relief. That all
the furnaces in the iron districts were impounded. The roads,"
says he, "are lined with corpses in such numbers as to disable
efforts for their interment; whilst women and children, starv-
ing and in rags, know not where to look for the means of keep-
ing and in rags, soul and body together. The distinctions drawn a
short time ago in respect of the degree of impoverishment in
individual cases have now disappeared. All are equally reduced to utter
starvation."

Mr. Timothy Richard writing from T'ai-yuen on the 1st
of January, 1878, but whose letter was not received until
February, says: "The names of eight or nine millions
of people are down for relief, viz. Hsii, two, SHEN-si and
CHIH-li about one, and SHAN-si five or six millions.
The people sell their lands, pull down their houses, sell
their wives and daughters, eat roots and carrion, and even use
the clay and refuse is nothing strange, but a constant oc-
going body and soul together. The distinctions drawn a short

was, and still stands in the way of getting at the relief so plentifully provided.

FORMATION OF COMMITTEE AT TIEN-TSENI.

On 14th March, 1878, a meeting was held at Her Majesty's
Consulate to consider the request made by the Shanghai
Committee, through the Rev. Mr. Muirhead, that a committee
should be formed at Tien-tsin to co-operate with Shanghai;
receive and forward to their destination funds sent for famine
relief, and generally to aid in the scheme. The following
gentlemen consented to act:

R. J. Forrest, I.M.'s Consul 
G. Detring, Commissioner of Customs
O. N. Denny, U.S. Consul
W. Forbes, British Merchant;

and a representative of each of the Protestant missions.

It was at the same time resolved that the distribution should be
entirely unsectarian in its character, and that distribution should be
made to all without distinction, and that the funds should be
given. While it was admitted that the province of SHAN-SI,
from its greater extremity of distance and distance from any
relief base, merited the earliest attention, it was resolved, if funds
were permitted and opportunity served, to attempt some distribution of
relief in the province of CHIH-LI.

DISTRIBUTION OF THE RELIEF FUNDS.

The chief difficulty was to find a sufficient number of distribu-
tors, and it was necessary to trust entirely to the various
missionary bodies for agents in the work. Many came forward
with great alacrity; and as funds began to flow in fast, the work
was begun by forwarding taels 15,000 in charge of the Rev.
David Hill to T'ai-yuen Fu, where the Rev. Timothy Richard
had already commenced relief with funds supplied from other
sources. From the departure of Mr. Hill the work went on
steadily and well, until the partial success of the autumn crops
practically ended the famine. A total sum of taels 125,487(858
has to date passed through the hands of the Tien-tsin Committee,
of which a small balance still remains for distribution.

It must be borne in mind that there was neither organisation
nor plan, but little experience to assist either the Committee
or distributors. When called upon to deal with the magnified
charity confided to them, the need was so urgent that the prompt-
test action was necessary; and it should be a satisfaction to the
contributors to know that at the conclusion of the work but few
mishaps have occurred, fewer mistakes, and that the money has,
with the exception of a small percentage, reached and relieved
the people for whom it was intended.

MODE OF DISTRIBUTION.

A question of no little difficulty presented itself at first, starting
whether the distribution should be in grain or money. Inquiry
proved that the various food staples were still to be purchased
in all the great trading centres, although of course the price was
enormous. The discount on bills of exchange for SHAN-SI
and other afflicted districts was great, and much uncertainty
prevailed whether the inland banks would be able to meet the
drafts on them, when presented, at all events in the time named.
The Tien-tsin Committee, however, after mature inquiry, came
to the conclusion that it would be impossible to send grain con-
veys to SHAN-SI except at enormous risk and expense, and
was agreed to send money. The Chinese authorities said that
they would find bills, and at a better rate than Mr. Forbes offered to
give them for, but after some delay it was discovered they could
not do so; the hard silver was therefore sent in carts under the protection of an officer and some troops provided by the Taotai. The agents paid all expenses, which, with a present to the guards on their return journey, did not amount to a quarter of one per cent. on the sum sent, as against seven or eight per cent, which would have been lost on doubtful bills. The money, including all subsequent supplies, arrived in perfect safety, and it is a matter for congratulation that the plan of distributing hard coin has proved a great success. The recipients, by the practice of small economies and contrivances unknown to outsiders, were able to make their donations assist them in a hundred different forms; and those who were living on straw and reeds ground up with a little mud or chaff, or boiled bark, were able by the addition of more substantial food, which the relief money put within their reach, to tide over the time pretty well until the autumn harvest was cut.

The Distributors in Shan-si.

Messes. Timothy Richard, David Hill, A. Whiting, and Joshua Turner undertook the work in Shan-si, and men better fitted for it would be hard to find. It would be invalid to make any distinction in recording the services of this devoted band, but Mr. Richard, whose Chinese name, Li Tiao-lai, is known far and wide among all classes of natives, stands out so prominently that he must be regarded as chief of the distributors. He had experience in 1877 in similar work in Shan-tung, and by his tact and power of organisation has been a powerful agent in bringing the relief through to a successful termination. He and his friends did well and honourably receive the money, which was put at the Governor's disposal. Mr. Richard, the Famine Commissioner, Luan Yih-feng; districts were allotted to them; and every sort of assistance afforded which lay in the power of the local officials. If they came across the misdeeds of the Wei-yuans, they endeavoured to rectify the harm done, and by their tact and judgment appear to have turned the petty but inevitable annoyances to which they were sometimes exposed, into real advantage to the cause.

Famine Fever.

The magnificent sincerity of the Chinese, or their acclimatization through many generations, renders them little liable to the diseases which kill so many Europeans; but typhus fever, a direct result of the famine, which broke out in the winter of 1877, slew thousands upon thousands that the famine had spared. The distributors were of course fully exposed to the contagion. Mr. Whiting, of the American Presbyterian Mission, died early in the year, and his grave in the cellar of a ruined house is not the least noble in the valley of Fen. * Yuen Yih-feng, the Famine Commissioner, for some months and a large number of the assistants employed in distributing died, or where disabled by typhus. In Chin-hai, Mr. Barradale, of the London Mission, followed his wife into the grave on the 28th May. The wife of the Rev. Mr. Hall, of the Methodist Mission, was taken with typhus, and, awoken from a long delirium to find that her husband had, during her unconsciousness, contracted the disease and died. Three French sisters of charity perished at Tientsin. Mr. Turner, of the China Inland Mission, and Mr. Smith, of the American Board, survived fearful attacks, and not one of the little band has escaped without a severe shock to his health. The list of the gentlemen who gave their services will be found in the annex, and a braver or more unselfish band it would be difficult to find.

Appreciation of the Help Rendered.

As far as the native authorities were concerned, it must be admitted that at first the great bulk of them would rather have had no foreign relief, as they could not divest themselves of a dread of some concealed and ulterior design, a feeling which is in no wise difficult to understand. When, however, the fact was patent to them, in the spring of 1878, that the fund had been collected and would not be properly distributed, two men came to the front, who from their official elevation and influence compelled the submission of the subordinate officials. Li Hung-chang, Grand Secretary and Viceroy of Chin-hai, and Tseng Kuo-chuan, Governor of Shan-si, threw themselves heartily into the work when they saw it was a reality. The reports from Shan-si, appended, and other advices recently received, show what assistance was rendered officially there to the foreign distributors, and the writer must accord his appreciation and gratitude for the constant cooperation and assistance of H. E. Li Hung-chang in the work. In Shan-si the distributors came early face to face with a very difficult task, and an inspection of the work shows how much the government and the Chinese people at large were indebted to the foreign officials and to them particularly.
China's Millions.

Mr. Hill, at P'ing-yang Fu, has adopted a similar plan with the approval of the officials, but no returns have as yet reached Tien-tsin. With the balance of taels 3,472 remaining in September last, and a further sum of taels 25,722, which have just been received at T'ai-yan from Tien-tsin, the distributors in Shan-si will be well provided with money to support orphans and aged people for some time to come.

In Chih-li and North Shan-tung

Mr. Lees relieved .................................... 14,691
" Stanley and friends ................................ 18,405
" Lowry .............................................. 5,377
" Innocent .......................................... 6,531
Meurs. Budd, Morse and Farrago ................... 84,696
Père Wynhoven ...................................... 6,000

Total, 135,700

at a cost to the Tien-tsin Committee of taels 42,199, or 31 taels per head. The returns for Chih-li are, however, admittedly not reliable, and Père Wynhoven has sent none. That a much smaller sum would be required to give substantial relief to an individual in Chih-li than in Shan-si, can be accounted for by the proximity of Tien-tsin with its vast stores of food, and the facilities which exist in the way of canals and roads to convey grain to the afflicted districts. Besides the above amounts, considerable sums were expended by the various religious societies through special agents; but as the purpose of this report is only to show what was effected through the Tien-tsin Committee, detailed notice of their action cannot be attempted here.

The Roman Catholic missionaries, it should, however, be mentioned, played a very important part in the work of relief, their permanent and very extensive establishments in the stricken districts giving them greater facilities for going among the people than were enjoyed by the missionaries of other denominations. All the money distributed by them from the Famine Fund, excepting the small sum handed to Père Wynhoven, was given by the Shanghai Committee, and whatever statistics were returned will properly be included in the Shanghai Report.

If it is impossible to arrive at accuracy with regard to the numbers actually relieved by the foreign fund, it may be imagined that it is equally difficult to determine the number of those who perished of famine and the subsequent pestilence.

Mr. Richard says, of his district, 30 per cent.; Mr. Hill 73 per cent.; and Mr. McLainve three-fourths, of the population actually died. In Chih-li Mr. Lees computes the loss at one-fifth, Mr. Stanley at one-third, and Mr. Lowry at 20 per cent. The authorities are assured that in Shan-si five millions and a half, in Ho-nan one million, in Shan-tung half a million, and in Chih-li two millions and a half have perished, and there is unfortunately too much reason to believe that the enormous total of 94 millions is substantially correct.

At present matters are slowly improving. Chih-li has gathered a half-crop of grain, Shan-si about a third, and the prospects of the spring harvests in 1879 are very favourable in both provinces. But in some districts there remains barely half the population, and many a tract of fertile country is covered with rotting millet because the owners have all died. A considerable portion of land is uncultivated for a like reason. A pestilence of dysentery beat out typhus as soon as the harvest was gathered, and the accidental bursting of the banks of one of the rivers traversing it can flood it in a week with fresh water. A few canals, and the necessary floodgates, weirs, and pumping machinery, would place the inhabitants of the south of Chih-li beyond the reach of the misery they have endured since 1871. The Vicerey is alive to the fact, and has sent for plans, specifications and prices, to an eminent firm of hydraulic engineers; whether anything will result from his inquiries it is hard to predict. His progressive ideas— and he is essentially progressive—are generally strangled by the system which surrounds him; and a useful work of imperative necessity would be vested from Peking, where the anti-foreign party is supreme, not because the scheme is doubtful, but because foreign machinery and foreigners would have to be employed.

That the distribution of the Relief Fund has produced, and will still produce, good results as far as our intercourse with the Chinese people is concerned, cannot be doubted. The distributors have got through the wall of native exclusiveness, and have really been brought face to face with Chinese domestic life. In Shan-si, moreover, they have been acting in cordial co-operation with the highest officials, who have not been reluctant to acknowledge their devotion and services.

The latest advice from both Shan-si and Chih-li will form a satisfactory terminus to this Report. Mr. Richard, under date of 14th February, 1879, says, 'The distress here (P'ing-yang Fu) is far less than last year, and if good rain falls in spring, there will be no need of our distributing relief after the beginning of June. Even now very few indeed die of starvation, and the price of grain is reduced from five or six times to only double the price.' Mr. Lees, who has just returned from the districts in the south of Chih-li, has handed back the sum given him for relief there, as there were hardly any bona fide applications for it. The autumn crops were sufficient for the decreased population; and the prospects of the spring harvests are so promising, that the people are once more contented and busy.

That this promise of peace and plenty may be fully realized is the ardent prayer of all who have known the unutterable misery through which the inhabitants of Northern China have recently passed.

R. J. Forell, H. M. Consul,
Chairman and Hon. Treasurer, Tien-tsin Committee.

Tien-tsin, 1st March, 1879.

Mr. Muirhead's pamphlet also contains a valuable report from W. C. Hyllier, Esq., of H.B.M. Consular Service, who visited the famine districts, and letters from Messrs. Richard and Scott, together with a list of the names of all the distributors, other than Roman Catholic missionaries, engaged in the relief of the distressed. We hope to be able to present some of this valuable information in future numbers, but have only space now to subjoin the list of the distributors in the Province of Shan-si.

1879. Mr. George Clarke, China Inland Mission.

Mr. Drake, China Inland Mission.
Mr. Eliston, China Inland Mission.
Mr. Parrott, China Inland Mission.
DURING the last few days," wrote Mr. Judd some time ago from Wu-ch'ang, "we have had several visits from a gentleman from Ho-Nan. He appears to have become much interested in the Gospel, so far as we can judge. He says he first heard of it when he met Messrs. M. Henry Taylor and G. W. Clarke in Kwei-teh Fu about two years ago. It appears that something Mr. Clarke said to him aroused his interest. They met in a Chinese inn for one evening only. He is returning to Ho-Nan, he says, fully purposed to worship the living God."

"Lao Lei, the man who has travelled with Messrs. Bailer, Cameron and others, intends starting to-morrow for his native place in Shen-si, where he purposes preaching the Gospel to his friends and neighbours. I think he first became enlightened by meeting with some of our brothers on their travels. These are surely instances of spiritual results from some of the itinerant work."

FROM THE DIARY OF MR. G. PARKER.

The spirit of intelligent interest which has been remarked by all our workers who have stayed for a longer or shorter time in this city, makes us the more thankful that it has been one of the first to be opened to the Gospel. Whether we regard the extent of the province of Shih-ch'uen, of which it is the commercial capital, or the geographical position of the province, so central for Western China, and not merely bordering on Tibet Proper, but containing many Thibetan and other tribes, we cannot be sufficiently thankful for an opportunity of preaching the Gospel there. Nor can we doubt that the good seed so willingly received by many will be found ere long to be bearing fruit in the conversion of numbers who in their turn shall prove to be light-bearers to their countrymen. For this let us earnestly pray.

Tuesday, 28th.—This week has been one of incessant calls from well disposed persons, who come to pay their respects. I have been sitting in the reception-hall from morning worship till dusk, reading my Chinese Testament when not conversing with guests.

A man who stayed a long time with me to-day is, I verily believe, on the Rock. He well remembers all I taught him on a previous occasion. He is on a visit for a few months to friends; I hope he will take the light back with him. He is a man of a warm temperament, much like a soldier I met at Han-chung, in the Shen-si province, who seemed to drink in the good news with joy.

Thursday, 30th.—Three companies of women came to-day, one party from a village 50 li (10 miles) distant.

A Roman Catholic lady from the neighbourhood also called and spent some time in conversation. I presented her with a copy of the New Testament, which she reads fluently. May God open her eyes.

Friday, 14th.—To-day I accompanied Mr. Burnett and his teacher to the street to sell books. In several places we got large and attentive audiences. The teacher is a senior wrangler, and we quite hope the truth is having an increasing influence on him; his going with Mr. Burnett on the street, and acting as interpreter while he sells the books, is quite his own proposing. Messrs. Burnett, Clarke, Riley, and I, went to his house to a feast; they came to us the next day. We were introduced to all the family—brother, sons, son-in-law, and nephew—and sat down to talk with them.

The father gave up idolatry a few years ago through the influence of a Romish priest, who is reported to have
THE SCHOOL OF THE AMERICAN METHODIST EPISCOPAL MISSION, SHANGHAI.
been sent back to Europe owing to his evangelical tendencies. The family never joined the Romanists, so the son says, because the idea of having a woman for a god did not please them. The family is one of the most influential in the city.

Saturday, 15th.—The Fu-t’ai’s secretary and another gentleman called this morning; they were most affable.

Five Mohammedan women came in the afternoon; they make much of the fact that they do not worship idols, and do observe a “worship day.” Both Roman Catholics and Mohammedans, at first contact, think us to be the same as themselves.

A company of four women from the country were brought in by an old woman, whose face I recognized as having been one of my recent visitors. I remarked on our having met before, and asked her if she could repeat anything of what she had then heard. She pointed to heaven, and then to her heart, to intimate that I had talked of God and man’s heart; she told that she had not worshipped idols since her first visit, and did not intend to do so again.

I think there could scarcely be a more promising field in heathendom for a lady than Chung-king. Alas! there is no one here yet to care for the women. What glorious results might be gained if some lady could visit all the villages whence women have come to see us!

Tuesday, 18th.—Three Romanists at worship to-day: ten women came in and stayed also.

Saturday, 22nd.—Four companies of visitors came in this morning, two of men and two of women. In one company I noticed two who were present yesterday afternoon, with about twenty others.

Sunday, 23rd.—A doctor from a neighbouring district city was deeply impressed as I opened up to him the leprosy of sin by which we are all diseased. I pointed out the miracles of mercy wrought by Christ, and His sufferings and death to cure us. He stayed some time, and asked leave to come daily that he might understand the way.

Two Mohammedan women came in the afternoon, one of whom was present with the last group of co-religionists. Later on I had the most interesting audience that has been gathered in the walls of the hall. The room was full of young men, who sat and listened for a long time. One, who had just come back from the country, had paid us his first visit the day before he left the city. I am greatly pleased with his earnestness.

Wednesday, 2nd.—Mr. Ma came to-day and underwent a good examination on the faith and duties of a Christian. I am greatly pleased with his earnestness.

On exhortating with the man on the delusion they were under, and on the sin of fearing other than the one true God, he took the earrings out of the child’s ears, took the bracelet off his arm, and stripped him of his coat. I wished to give him the equivalent for them, but sent him with the things to get the father’s consent.

Two companies of women came in, and seemed a good deal interested in the truth.

I, had a long talk yesterday with an applicant for baptism. He acquires the knowledge of the truth rapidly, but I am not quite satisfied as to his having undergone a change of heart.

Thursday, 13th.—After three women had gone, an old man, Mr. Chang, stayed and talked for some time. I fully think he is trusting Jesus. He comes in again and again with his little grandson. He is a native of Canton, and came here when a youth.

Three young men were quite impressed with the story of Christ’s substitutionary work. Later on, three women seemed to drink in the truth, and said they wanted Jesus to be their mediator. Another group came afterwards, but more from curiosity than to hear.

Saturday, 15th.—A continual stream of visitors all day long.

Tuesday, 18th.—Besides Mr. Wang, a Roman Catholic and a third man (both of whom have been here for several Sundays) were present.

An old man, who reads every book I lend him, came to ask for the loan of a New Testament: he is, I think, not far from the kingdom.

To-day I have had many visitors. One woman has been most attentive on each visit, and is most anxious to learn all she can.

Tuesday, 25th.—The sun shone out to-day, and old Mr. Chang found his way in with his grandson. During the late wet weather he has read through nearly the half of the New Testament.

A silk merchant’s assistant, named Ma, also called; he was a visitor here in the tenth month of last year, and was very earnest in seeking the way of pardon. Since then he has been away on business; but he has lost no time in coming to us on his return.

Thursday, 27th.—An inferior military officer came to-day and made minute inquiries. He professed a sincere desire to enter the religion.

Friday, 28th.—I had two most interesting groups of females to-day. One woman was most attentive and inquisitive, particularly inquiring when some ladies would be coming to Chung-king: when they came she would join the religion.

Monday, 31st.—Mr. Wilson’s colporteur arrived from Ichang on Saturday, poorly. He had been attacked by three men at Kwei-fu.

Tuesday, 1st.—A Mr. Li, employed in one of the three foreign stores, had heard Mr. John preach at Han-kow on Christ feeding the five thousand. He had evidently been much impressed, and came, on arriving at Chung-king, to hear more.

One of the four women who came encouraged me much by the readiness with which she repeated the substance of what I had been saying, each time I paused. It is probably not polite for women to stay long, for they seldom remain more than ten minutes.
O MISSION premises have as yet been secured in this province, but our friends have occupied very satisfactory quarters in an inn, and have been visited there by numerous inquirers. From time to time journeys are taken to cities in the neighbourhood, or to more distant places, and a gradual diffusion of Gospel truth must result. Mr. George King accompanied Mr. Easton on his third visit to KAN-SUIII, and assisted in the work there till his return to Wu-chang; since which time Mr. Easton has been labouring alone. We ask much prayer for this solitary worker, who has no Christian native helper with him, in his remote but privileged sphere of labour. May health be continued to him, and much success in work cheer and encourage him.

FAMINE RELIEF AND OPIUM-SMOKING.

The famine money we have used in this neighbourhood has formed an additional link between us and the people; but what would unite them more closely would be some reliable medicine, or at least a good prescription for the cure of opium-smoking. The mandarins have effectually stopped the sowing of opium this season, and the Tao-tai has issued a proclamation allowing smokers three years to cure themselves of the habit, after which no mercy is to be shown.

Some are very disturbed about it, and several earnestly asked Mr. King to see what he could do for them while down in the south, promising that the whole city would (bow the head to the ground) if we could but cure a number, more or less, of them.

It is probable that a good prescription, or better still, the medicine, would win the people to us in any part of the province. A medical missionary would probably find little or no difficulty in either travelling or settling anywhere. We are frequently asked for medicine, and have made some friends with the aid of a little camphor or chlorodyne.

INQUIRERS.

We constantly receive a number of visitors in our inn, and lately we have been pleased to see that not a few have come on purpose to inquire more about the Gospel. They have read our books, heard our preaching, and come for further information. One man reads his books night after night by the light of his opium lamp, and has really got a very intelligent understanding of the Gospel: he is now reading the New Testament.

Another young man of some literary education is very much struck with the substitution of Christ, and with the fact that the Gospel is extended to all nations, and to every class of people.

A HU-NAN man of ability, designated T'ang Ta-ren, is in the habit of reading the "Evidences of Christianity" to his friends, and discussing upon it. When he meets with difficulties he comes to us for further information. His last definite inquiry was concerning the resurrection.

Heads of villages have also been to buy or beg a book and a few sheet tracts for their villages. We find the "Evidences of Christianity" a valuable book, and highly appreciated by those who read it.

BY MR. JAMES WILLIAMSON, OF FUNG-HWA.

Be thou faithful unto death, and I will give thee a crown of life. (Rev. ii. 10). These words of promise are surely applicable to poor Seng Le-ping, whose sad end is described in the following account, sent us by Mr. Williamson. The poor man lost his reason, but not his piety; and his mistaken determination to convince his whole clan of the vanity of idolatry by destroying their idols, and his persistence in the face of danger and death itself, were actuated by a sincere desire to free his "kinsmen according to the flesh" from what he knew to be a soul-destroying error. Well will it be for many of us, to whom so much more has been given, if we be found as faithful in our discharge of duty as he endeavoured to be. It is one of the great encouragements of our work to know that this poor man is not alone in his fidelity; that there are many faithful Chinese Christians, sound in mind as well as true in heart, who have suffered, and are suffering much for Christ and for their countrymen. For them, and for those labouring among them, we ask our readers' prayers.
AT OUR newest station, Siao-wong-miao, the past year has been one of trial. The first convert in that place was a young man named Seng Le-ping, a mat-seller. For a while he did well, and was very earnest in his efforts to spread the Gospel, though at times peculiar; but about the beginning of the year he became insane. As there are no fanatic asylum in China, he was allowed to be at large, but he did little harm beyond giving some trouble by entering people's houses and begging a meal, or coming to Fung-hwa and trying to get into our house while we were eating at Ning-po.

On the 21st of February he went to a large temple, from which the village, Siao-wong-miao, derives its name, and commenced an onslaught on some of the idols. He then told the people in the temple that he would return the following day and complete the work he had begun.

On the next day he returned to the temple armed with a bludgeon, and casting off his jacket, again commenced destroying the idols. The chief god was made of wood, he smashed off some of its fingers and ornaments, and, overturning it, left the poor god lying in a very undignified position. He then began the work of destruction upon some of the clay idols, doing considerable damage, although four men were endeavouring to restrain him. A crowd soon collected, and he was secured and his hands bound. Soon the news spread through the villages, and an immense crowd collected, but he, surrounded by an angry mob, stood unmoved and addressed them thus: "You all know me, and you are well aware that I would scorn to harm any one, even the smallest child. But I feel it my duty to smash up that clay (referring to the idols) to show you how helpless these gods are in which you put your trust."

When they threatened him, he replied that he was not afraid to die, nor was he quite willing to lay down his life for their idols; and his reason for breaking these lumps of clay was to show them the nature of the gods: for which they wanted their time and spent large sums of money.

His only relatives, an elder brother and an uncle, were called, and the trustees of the temple demanded of them six hundred thousand cash (about £1,000), to repair and re-consecrate the idols. (Ten or twenty thousand cash would have been sufficient to repair all the damage.) The temple is very wealthy, and every ten or fifteen years about twenty thousand dollars are spent upon a great idolatrous festival. The brother and uncle, being both poor men, were frightened at this exorbitant demand; but after a good deal of discussion it was proposed to set Seng Le-ping at liberty, if a security could be found for his future conduct. He (Seng Le-ping) told them not to trouble about security for him, for if they did set him at liberty, he would bring several bundles of firewood, set fire to the temple, and burn it down. This threat frightened his relatives still more, and they thought that if they were not allowed to meet the exorbitant demand for the damage already done to the idols, still less could they rebuild the large temple he had broken up, and which the village, Siao-wong-miao, derives its name, and on reaching Ning-hai on our way back, I found a letter awaiting me, giving the circumstances in detail. It was written by the native preacher, Zi Ching-djun. On my return to Fung-hwa I called on the district magistrate and showed him the letter I had received, containing a full account of the man's insanity, subsequent conduct and death; I moreover told him of the persecution he had undergone from his own kith and members. He replied, that since the man was insane, he could not be held responsible for what he had done, and that it was very wrong of the people to take the law into their own hands and put him to death. He promised to investigate the matter regarding the persecution of the landlord and members, and issue proclamations to prevent trouble in future. On the following day he went to the village, called the village elders, and gave them a severe reprimand for annoying our landlord and members, and threatened with punishment any who, in future, should trouble them or endeavour to deprive them of their civil rights. With regard to the murdered man, since the Chinese law allows parents great power, or in the event of their decease, the nearest surviving relatives, must renounce Christianity or lose all their civil rights, and that in future, should trouble them or endeavour to deprive them of their civil rights, the only ones entitled to prosecute in such a case were those who had put him to death, so the matter was passed over.

The district magistrate also issued several proclamations in which he stated the rights of Christians, and threatened with punishment any one interfering with them. Since then all has gone on quietly. We hope that the tragic fate of the poor lunatic, and the undignified spectacle of their far-famed idol, may lead many to think of poor Seng Le-ping's testimony against idolatry, and cause them to turn from it to the one living and true God.
ALONE, yet not alone!
Jesus, thy Lord, is near,
And thou art still His own—
Be steadfast, know no fear!

Look not upon the waves—
The foaming, surging tide;
Clasp the strong hand that saves,
'Tis ever at thy side.

Thy Father, Brother, Friend,
Christ will be all to thee;
He 'loveth to the end,'—
He calls thee, follow Him.

Whithersoe'er He lead,
Far over land and sea,
Follow, for thou must plead
His name, who died for thee.

Follow! though all seem dark,
Bright shall the morning be;
Safely He'll guide thy bark
Home to the crystal sea!

Care not, though storms are loud,
Thou yet shall see His face,
Where streams of the City of God
Make glad the holy place.

And if at times thy heart
Yearns for loved friends afar,
Nor time nor space shall part
Thee from them on that shore.

Soon shall His coming feet
Be heard on the distant hills,
And thou and thine shall meet
Where His presence heaven fills.

'Tis but a little while;—
When hours of toil are o'er,
Thou shalt rest beneath His smile,
In peace for evermore.

From China in that day,
If thou some jewels bring
To adorn in bright array
The crown of the Victor King,

And if He speaks the word—
"Soldier of God, well done,
Receive thy glad award,
The victory thou hast won,"

Oh! how shalt thou rejoice
O'er pain and peril past!
Hearing the welcome voice
Thou hast longed to hear, at last.

Till then the Comforter
Shall cheer thee on thy way,
And to the lonely traveller
Be light, and joy, and stay.

Remember, too, that prayer
Is being 'made for thee.'
He answers; He will care;
And thou shalt strengthened be.

Then courage, dearest son!
Look upward, onward still.
After the race is run
His joy thy heart shall fill.

Go, in His holy name—
To the "dark millions" go,
His power thou there shalt claim,
His loving-kindness know.

To —- ON LEAVING FOR MISSION WORK IN CHINA.

A LETTER FROM SHAN-SI.
(The following letter was sent by A. J. Parrott, of Tseh-chau Fu, Shan-si province, to the scholars of the Sunday-school in Manchester in which he formerly taught.)

MOST of you will recollect that about a year ago I told you God had called me to go to China and tell the poor people there about the Lord Jesus coming into the world to save sinners. Well, He has brought me here, but oh! it is such a long way. It took us six weeks to get to the borders of China, although we travelled 250 miles a day; and now God has brought me a thousand miles, west and north, right into the middle of this great country. I wish I could tell you all the wonderful things I have seen lately; you would say at once, Oh, how wonderful are God's works! I am sure all of you would pity the poor little boys and girls of this great country if you could but see all that I have seen. They have no homes like most of you have, but live in houses built with mud and reeds; they live on rice, and wheat, and bread, and such things as many of you dislike, and do not get meat and nice cakes as you do; so whenever you hear
boy or girl complaining of what they get to eat, just remind them of the poor children in China.

But I must not forget to thank you for the money you sent to Mr. Hudson Taylor, in London, for the poor sufferers from famine in this land. I was at a city last Sunday where half the people had died of starvation and sickness and many more had gone away, so the place was nearly deserted; and a lot of the houses had been pulled down in order to sell the materials (wood and tiles) to buy bread. A man from the mayor's house told us a great deal about the poor people who had perished, and he took us into a large courtyard full of boys, girls, and women, who were all waiting to receive a basin of boiled rice, the only food they can get, and which has to last them a whole day. A thousand people are fed in this way every day, so you see what a great blessing your money has been in helping to feed these hungry people.

As I walk along the road day after day, for there are no railways here, I see lots of bones lying about, where men and children have laid down to die because they could not walk any further, and had no money and nothing to eat. The other day when Mr. Clarke, the missionary who is conducting me to my station, was preaching to some people where we stopped to rest, we saw a poor little boy, about the size of Lobby Dalzell (who used to be in my class), and he was almost naked. His father, mother, and all his brothers and sisters had died, and he had wandered down to this village. When the people see him, they throw him a bit of bread whenever they can spare it, and allow him to sleep in their houses. I wish you could have seen him when Mr. Clarke said he had some money for him to buy bread, the poor little fellow fell on his knees and began to knock his little head against the sandy road, to show us how thankful he was; and oh! how his eyes did brighten, and he well thought that he had cause to be glad.

Boys, never waste a morsel of bread, nor eat more than you want when your kind teacher gives you a good Christmas dinner, or a tea-meeting, etc., but always remember the poor heathen here, who have nothing to eat. Well, now, I can imagine you are wondering what you can do to help. I'll tell you—and it is no small thing. All of you that love Jesus and pray to Him, make up your minds to ask Him every morning, as soon as you rise, to give these poor children their daily bread, and send missionaries to them, to tell of His love, and about a heaven which He has gone to prepare for all those who love and obey Him.

My boys promised to pray for me every day—I hope that they will never forget to do so. Sometimes in the middle of the day I get great blessings from God, and I think to myself, that is because there is somebody praying for me at home.

I am writing this letter at an inn, where we are resting to-day. A Chinese inn is very different from an inn in England. No beer or wine is sold, nor do people get drunk as in Manchester. It is nearly dark, and I can scarcely see, because there is a great number of men and boys around the door and at the window. The windows have no glass in them, but sheets of white paper, and the people have rent off all the paper, as they generally do, and stop here all day long gazing at the missionaries, and wondering why their hair is not black, and their eyes brown like their own. We keep telling them to go away, but they refuse. Sometimes they come in and ask me what my honourable name is? and how old am I? and where I came from?—and they cannot understand why I do not write like themselves.

Well, now I must leave off writing. If any of you would like to write to me, you can do so; give it to your teacher, and he will send it to me, or to Mr. Hudson Taylor, in London. I shall be very glad to hear from any of you.

When I return to England, if God will let me, I will come to Manchester to see and tell you such a great deal of what I have seen and heard. But if I do not come back, do not forget, I shall look out for you on that great day of the Lord, which is not far distant, when we shall all be changed in the twinkling of an eye, and then live for ever, and have a resurrection body, just as Jesus had after He rose from the dead.

Words of Cheer.

ANY of our friends know, but some may not be aware, that nearly all the money given to sustain the work of the China Inland Mission is sent through the post direct to the office of the Mission by the donors.

Again and again we are gladdened by the kind words of sympathy and encouragement, and the assurances of prayer for the blessing of God upon the work, which so frequently accompany the gifts. We give the following extracts from letters recently received:

"Please to receive the enclosed P.O.O. for £1, 5s. as a donation for the China Inland Mission—from myself £1 1s. and a shilling from each of my little girls, Nellie, Katie, Grace, and Lizzie, with earnest prayer that the blessing of God our Father may go with it, and that it will try us and sift us, and we know 'tis for our good. Wishing every effort of the Mission success."

"I cannot help thinking some of the dear labourers in China need help; I have such happiness in sending £100 for them. (This donor adds a further sum of £20, to be used for a special purpose.)"

"Please accept a few stamps, and may God bless China and all your efforts to spread the Gospel to the uttermost parts of the earth."

"I have pleasure in sending you P.O.O. for £1 for the support of the missionaries in China. Praying that God will abundantly bless all the missionaries, and use them for His glory in the conversion of many souls."

Another donor, in sending his cheque for £4, says:

"May this and all other missions to the heathens be largely increased in means and in ministry, notwithstanding the hardness of the times. It seems as if God will try us and sift us, and we know 'tis for our good. May it be blessed to His glory."

Another, in sending a P.O.O. for 5s., writes:—"I wish it was much more; but," she adds, "I have to work for my living. Out of love to Jesus I have worked extra to earn this for China. Wishing you and all the Lord's people great success in your labours, for His name's sake."

LETTERS from China bring the welcome tidings of the improved health of some of our brethren and sisters who have been seriously unwell, but we regret to learn that several of them, and among them Mr. Hudson Taylor, are still far from well. We ask special prayer for their restoration, and that all engaged in the work in China may be preserved in health. The summer has been the hottest known for many years, and has therefore proved more than usually trying.
In the Numbers of China's Millions for May and June, 1878, we gave a sketch of the work of Messrs. Turner and James in Shan-si, in 1876-77, and of the famine, as they witnessed it, up to the end of the latter year. They reached Wu-chang on January 22nd, 1878.

The present sketch, extracted from a letter written by Mr. J. J. Turner, takes up the account from that date, and gives a bird's-eye view of the work of 1878, which, from the exigencies of the case, was principally one of relief to bodily necessities of the starving. We hope, however, that it may be followed by much and successful spiritual teaching, and that many a prepared heart may be found ready to open to the Gospel.

Towards the end of 1877, Mr. James and I were obliged to make preparations for leaving Shan-si. We were much disappointed at having to do so, as we had hoped not to leave together again, so that Shan-si might no more be without a resident Protestant missionary; but there was no alternative, so with many prayers that God would send more laborers into the field, we left Tai-yien Fu towards the end of Nov., and travelled through the famine-stricken districts in the south of Shan-si, across the province of Ho-nan and part of Hu-peh, to Hankow.

On our arrival at Wu-chang we learned, with joy, that the news of the famine in the north was attracting general attention both in China and abroad. The Rev. A. Foster, of the London Missionary Society, had gone to England to plead for the sufferers, and the Rev. D. Hill, of Hankow, was thinking of going to Shan-si to engage in relief work.

Among other letters received at that time, was one in a strange handwriting, dated Tai-yuen Fu, December, 1877, and addressed Messrs. Siu and Teh [the Chinese names of Messrs. James and Turner]. It was from the Rev. T. Richard, of the Baptist Mission. He had arrived at Tai-yuen Fu, with money for distribution, two days only after we had left. He heard of our stay in the city, and though our English names were unknown to him, he guessed we were members of the China Inland Mission. He stated his object for going to Shan-si, and that he thought of settling in
T'ai-yuen Fu for missionary work after he had finished distributing relief. The letter closed with an earnest wish that we should all soon meet in T'ai-yuen Fu, and engage together in the great work of relieving the province. The time was at hand when we were leaving Shan-si, God was answering our prayers by sending another to take our place; and while we were mourning over the destitute condition of the province, an interest was being created for the welfare of its people, which was soon to show itself in a most practical form, and pave the way for a truly noble missionary work among them in time to come.

Mr. Whiting's letter was most welcome to me. We were unable to think of returning to Shan-si, and I was much in doubt as to the wisdom of going back to work there alone. This difficulty was now removed, and I hastily decided to start for Shan-si again in a day or two, taking the nearest route overland from Hankow; but on considering the matter more calmly, I found there were good reasons against such a plan. The country through which I should have to pass was in an increasingly desolate state, and friends did not think it advisable for me to venture there alone. Besides, the journey would take about six weeks; on the other hand, by waiting for the steamers to Tien-tsin, and then to T'ai-yuen Fu, we could reach T'ai-yuen Fu was soon the first steamer was expected to leave Shanghai before the end of February; Mr. Hill would then be ready, and in the meanwhile I could help to stir up an interest, by giving the information, so much needed, about the condition of Shan-si, so I decided to stay.

On arriving at T'ai-yuen Fu, Mr. Richard put up at one of the inns in which we had lived, and entered into correspondence with the officials, in order to know their ideas as to the best mode of distributing the money; and early in the year 1878 he took a journey to the south as far as P'ing-yang Fu, and became better acquainted with the real state of the districts in which the famine was the worst. After his return the governor proposed his distributing relief in some of the villages in the Yang-k'ih Hien, giving 500 cash to each person, and appointed a wai-tien or official to assist in the work. This was the best arrangement that could be made, as the government was finding the same villages, 500 cash was not a bad relief.

About the middle of February I met Mr. Hill in Shanghai, but the steamers were late and we did not leave till the 9th of March. Meanwhile contributions to the relief fund were coming in very steadily. It was about this time that the Rev. A. Whiting visited Shanghai to attend the annual conference of the American Presbyterian Mission, and hearing that help was needed for the relief work in Shan-si he volunteered to accompany us to T'ai-yuen Fu. We had a pleasant trip to Tien-tsin, and after a few days delay we arrived in T'ai-yuen Fu with 15,000 taels in specie (silver). We arrived at the city on the 2nd of April, and on the following day had an interview with the Fu-tai (at his own request). We proposed to go to P'ing-yang Fu, the scene of the greatest suffering, but he objected, in a polite way, of course, yet very decidedly, and suggested that we should go to Siu-keo Hien. We agreed to this, and in a few days we separated; Mr. Hill and I going to Siu-keo, leaving Messrs. Whiting and Richard to carry on the work in the Yang-k'ih Hien. A wei-yien was also appointed to accompany us, called Siu Ta-loo-ye, a very nice old man, a "Kii-ren," or M.A., and a profound scholar. His conversation gave Mr. Hill much pleasure; it was too learned for me. He had been a district magistrate—has since gone to take that office in the south of the province. Arrived at our destination, we found some rooms prepared for us in an inn, but at last, owing to the crowds of beggars, we were unable to go on with our work, and so rented a small house that has not been

They returned to Che-fu in May 1879.
FUNG-HWA AND ITS SIX OUT-STATIONS.

BY MR. JAMES WILLIAMSON.

We have often to ask our readers to help us by their prayers, without which our far-off and isolated labourers would be weak indeed. In the Cheh-Kiang province as a whole a larger measure of success has perhaps been granted than in any previous year. Some districts, however, have not shared in the blessing, and much sympathy and prayer are needed by the tried labourers. We trust the following account will lead to much prayer for Mr. and Mrs. Williamson, and for all the out-stations connected with them, and that they may soon have to report revival and encouragement from every part of the work.

The past year has been one of much trial and disappointment. We have had much sickness and many losses; for while seven members have been added to the Church, we have lost nine (four by death and five by exclusion); and have eleven still under discipline; the majority of these, however, we hope to be able to restore to fellowship. We have effected some changes in our arrangements, and are contemplating others, which we trust may be helpful to the work; and notwithstanding the trials and disappointments we have had, we still trust in the Lord and take courage.

FUNG-HWA.

About the beginning of August, 1878, Mrs. Vaen, the wife of the native pastor, owing to exposure to the sun whilst visiting the outskirts of the city, was taken dangerously ill, and for about three months her recovery seemed doubtful. But the Lord heard prayer on her behalf, and raised her up, and she has been able to resume her work as Bible-woman, and visit from house to house in the city and suburbs.

Early in December I was obliged to go to Ning-po myself, taking Mrs. Williamson, to obtain medical advice. We could not return to Fung-hwa till the middle of March, 1879; since that time my dear wife has continued to improve, and though not likely to regain her former strength, we trust she may be spared. These months of illness, first in the family of the native pastor, and then in my own, have seriously interfered with the work of the year.

On the 22nd of December, 1878, four females were baptized at this place. One of them was an old woman, aged 75, who had heard the Gospel and been interested about ten years ago; but owing to the opposition on the part of some of her relatives, she had drawn back. And now, after ten years, the seed (which to all appearance had fallen by the wayside) has sprung up and borne fruit; for not only has she come herself, but has been the means of bringing her daughter-in-law, aged 54, who was baptized at the same time. May this encourage us to obey the injunction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Hez-zi (0-7).

Our oldest station, is situated about twenty miles to the east of Fung-hwa. For a considerable time it has been in a non-progressive state, few have been added, whilst there has been a larger proportion of deaths than at any of the other stations. The only son of the old native preacher who died last autumn, had previously fallen back, and having become addicted to gambling was a great grief to his father and a hindrance to the work. It is to be hoped that before his death he was led to see his sin and repent, though our evidence is not very clear upon that point. The old evangelist, Kyaosh-yiao, has been enjoying much better health of late, and is still as zealous as ever. His only daughter, a widow, was married to one of our members at Ning-hai last autumn.

For a considerable time the work here too has been stationary, caused in part by the awkward position of our chapel, which is now so completely blocked in by new buildings as to expose all who wish to attend the meetings to annoyance and insult. During the past year we have had no addition to the number of Christians, but have been compelled to exclude one, and suspend four from communion; we have also lost one by death.

We have now a more efficient native helper, having secured the services of U Djin-yiao, a young man who was trained in the mission-school at Hang-chau, and has had some experience in connection with our work at T'ai-chau. We have also received as a student Shih Siachteung, the youngest son of Shih St-myeo, the Bible-woman; he was a painter by trade. With a little training, we hope he may prove useful; for the present he receives two dollars per month for his necessary expenses, which is much less than he could earn at his own trade.

As to mission premises, we have recently secured part of a compound, in a good situation near the south gate, and we hope to be able to get the remaining rooms in the same compound connected with them. Should we succeed, we shall have ample accommodation for our present requirements, and room for extension if necessary. We are not without hope that these changes may lead to more success in the work. There are two inquirers, and I trust that, on the whole, matters are beginning to improve.

SI-TIEN

is a village midway between Ning-hai and Fung-hwa. The past year has been one of no progress, we have had one or two inquirers, but they have disappointed us. Two elderly women have also gone back, and it has since been ascertained that they had joined us in the hope of gaining some pecuniary advantage.

During the autumn of last year the whole neighbourhood was in a very unsettled state. Two custom-houses were burnt down by the people, and it was feared a general insurrection would take place in that district. A large number of soldiers were encamped in the village and neighbourhood, and one of the obnoxious custom-houses was rebuilt: a general attack would have been made upon the village, but the presence of the large number of soldiers kept the populace in awe. In a short time matters
became quiet, and still remain so, and the troops have been gradually withdrawn. The unsettled state of the country may, to a certain extent, have hindered us at this station. We have cause for thankfulness, however, that with a large number of soldiers in the village (and generally they are the most rude and lawless of any class), we had no trouble; most of them were quite friendly, and not a few of them heard something of the Gospel during their stay.

**Tien-t’ai**

Is a city distant about ninety miles south-west from Fung-hwa, and fifty miles west from Ning-hai. Here, lately, we have met with more encouragement than at any of our out-stations. Some time ago, the building we used for a chapel being found too small, and situated in too busy a locality for quiet meetings, the Christians rented a larger place for themselves in the immediate neighbourhood, and meet there for worship; the old room being very suitable for evangelistic work, is still retained for that purpose. In November, 1878, three women were baptized, and during a recent visit, I examined three candidates for baptism; there are besides several inquirers. During the year one man has been suspended for opium-smoking; whilst Mrs. Wong, one of the female members, after a year of consistent testimony for Christ, has been called to join the Church of the first-born above; she was the first to enter the better land from Tien-t’ai.

Mrs. Wong from her youth up had been a devoted worshipper of idols, and for thirty years had religiously abstained from animal food. She had learned to chant some of the Buddhist classics, and in that occupation she had spent much time, hoping to acquire merit thereby, and attain to a higher degree of happiness in the future existence. But when she heard the Gospel she felt that it was the only thing that could satisfy her soul’s craving; so she heard the Word gladly, gave up trusting in vegetarianism and chanting of prayers to Buddha. In the beginning of the year 1878 she was baptized, and continued to grow in grace, and zealous for the spread of the glad tidings among her neighbours, until the autumn, when she was taken ill. As there did not seem much hope of her recovery, she was removed to her native village, Fung-den-din, about twelve miles west from the city. She told some of the native Christians before she went away that she would willingly stay on earth a little longer, if it were the Lord’s will, that she might bear witness for Him; but that she was ready and willing to go should He see fit to call her away.

She passed her few remaining days on earth in a heathen village, surrounded by ignorant idolaters. After she supposed she was dead, she revived a little, sat up, and said, “There are many people calling me, and I am going to be with Jesus.” Her heathen friends and neighbours could not comprehend her meaning, but supposed that many demons had come to drag her off, by order of the “red-haired men’s” God, Jesus. (The Chinese suppose death to be the messenger from the infernal regions summoning hapless souls before the judges of that region, in the same way as the Ya-men runners in the material world seize and drag people before the magistrates.) In this village several have been manifesting an interest in the Gospel for some time, and the evangelist Shih has been visiting the place about twice a month. Could we spare a man to reside there we might hope soon to see large results.

**Kyu-k’ao**

Another of our stations, is a village about twelve miles west from Fung-hwa. Since the death of the late evangelist, Fung Neng-kwe, and the removal of his family from that place, matters have continued much as they were. One man, who was formerly a gambler, has returned to his old habits, so that his last state has become worse than the first, and we have been compelled to expel him. We have...
had but little to encourage us here during the past year, but we work on in hope. As Ky'I-k'eo is situated on the road between, those districts have an opportunity of hearing the Gospel by the wayside. We may by-and-by see large fruit from this casting of bread upon the waters.

STIAO-WONG-MIAO

Is our most recently-opened station. The past year has been one of trial and persecution; one young man, named Seng Le-ping, who had become insane, was drowned for his testimony against, and partial destruction of, idols, a full account of whom has been given in another place. It is to be hoped that his testimony and fate, together with the powerlessness of the overturned idols, may cause some of the people to think, and to turn from such worthless things to the worship of the one living and true God.

In reviewing the work of the past year as a whole, we have much cause to humble ourselves under the mighty hand of God; but we thank and praise Him for all His mercies, and trust that He may yet bless us, and cause us to rejoice in more fruit from our labours, and in the return of those who are backsliders.

The Work in Wun-chau—Cheh-kiang Province.

FROM MR. GEORGE STOTT.

Since our return I have spent a great part of my time away from home, but cannot overtake all that remains to be done. There are over thirty inquirers at Ping-yang, many of them hopeful; and nearly as many around Dong-ling, among the hills. The last few times I have been there from forty to seventy people have come to listen, and have sat all the time. One district has to be reached by crossing a deep ravine, over a water-torrent, on a narrow plank. When the assistant crossed there his head grew dizzy and he nearly fell; yet an elderly woman walks 30 li from the hills every month when I go to Dong-ling, and crosses that gully. She has to submit to much abuse from her husband before she gets away and also often after she returns. One of her sons and some of her neighbours, a good number of whom are interested, come along with her. Other places that I cannot reach need visiting. I try to bring here a good many of the most interesting cases, but nearly all are very poor, and could not come unless I paid their travelling expenses; it is the only substitute I can make for visiting them in their own homes. The Sunday, Monday, and Tuesday before last, I had a very interesting time at Ping-yang, meeting the thirty inquirers, who are all more or less instructed in the truth. Ten of them arrived here last Saturday and left again by boat on Monday night. Will you breathe a prayer to God that they may all be saved through Jesus' atoning blood?

Last Lord's day we had a very interesting baptism here of a young widow, the daughter of a literary mandarin. She (Mrs. Liu) and her neighbour have been truly converted to God; she is a great comfort to Mrs. Stott, and goes out with her to visit women at their homes. For some time Mrs. Stott has been meeting a number of women in Mrs. Liu's house every Wednesday afternoon for instruction; she has also a class for women every Lord's day, which is well attended. I have never seen such a spirit of inquiry manifested as at present, especially among the women. Last Lord's day a woman came from the country a distance of 50 li, to make further inquiry about the truth; her husband and she had thrown away their idols some months ago, and knelt together and prayed to God every night and morning. They heard the truth from one of the native Christians. Her husband is to be here next Lord's day.

The girls in the school are improving fast; Mrs. Stott spends the half of every day with them. The boys, with the exception of Mrs. Liu's son, are not so promising, but no one can tell how they will turn out.

At Loh-ts'ing there is encouragement; a few are inquiring, and I think one man will be baptized soon. He has been here twice, for a week or two at a time, and we are much pleased with him.

At Chu-chau two men have given evidence of conversion; one of them has been here for some time with Liang-gwe, who will return to his home with him as soon as the river has fallen somewhat, for we have had very continuous rain, and the river is consequently swollen. They are going also to King-ning; Hien to look up some inquirers.

The present names and locations of the native helpers are as follows:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Occupation</th>
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<tbody>
<tr>
<td>Wun-chau</td>
<td>Seng Shii-nyin</td>
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<td></td>
<td>Tau Dien-Kying</td>
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<td>Ping-yang</td>
<td>Liang Z-nyin</td>
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<td>Dzin Th-sing</td>
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<td>Liang Nyoh-dian</td>
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<td>Dong-ling</td>
<td>Ng Shih-wan</td>
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<td>Yang Shih-fu</td>
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<td>Loh-ts'ing</td>
<td>Yang Shih-fu</td>
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<td></td>
<td>Kying Tsing-san</td>
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<tr>
<td>Ch'u-chau</td>
<td>Tsian Liang-gwe</td>
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<tr>
<td></td>
<td>Liu Lao-si</td>
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</tbody>
</table>

There are—Boarders in boys' school 9
Girls' 8
Converts in communion 42
Candidates 15
Hopeful inquirers 30
Baptisms from May 26th, 1878—May 26th, 1879 6
Expeled 2
Suspended 1
Deaths 0

Our new girls' school-house will cost 250 dollars; more than I thought. I think we shall have to stop building for a time. After it is up our present house will be free for some one else to occupy, as we shall have two rooms upstairs and two down for ourselves in the new house, so as to be on the premises with the girls, and while separate from the boys yet near to them. Could you send us a lady missionary to help my dear wife? As I write the rain is pouring down, but she is out visiting among the women although she was hard at work from morning till midday. I have prayed for ten years for a medical missionary for Wun-chau; I do not know if I shall live to see one, but I
SALT WORKS.

On the north side of Pao-ning Fu we saw some salt-works. The wells from which the salt water is drawn are very small and very deep. The largest will only admit of a bucket as large as a breakfast cup; the smaller and more usual kind will not allow a ladle into the large iron pans arranged in a row at the side, some fifteen in number; here the water is boiled over great fires, the largest fire being under the first pan while under the last there are two smaller ones. This water is dipped out by a good-sized ladle into the large iron pans arranged in a row at the side. Some of these pans are as good as usual; but any sanitary inspector would be horrified at the pits of filth they each possess. Not only is the salt water, is drawn up; and when its upper end comes to the surface, the rope is unloosed and the bamboo lifted up by hand. It passes through a loop above, against which the workman presses the handle of the wheel during the work, and "made the path straight" for the great man.

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From Pao-ning Fu to Kwang-yuen, the last city in Si-ch'i'en, one crosses a very high range of mountains. I am told that they are called the "Tsing-ling Mountains." When one is high up on the range the road is not bad, but there are two immense ascents and descents which prove indeed bad walking. The last day, moreover, we had drizzling rain, and to descend steep hills by steps covered with slippery mud was a difficult matter. The view from the summit at either extremity of the range is extensive; I enjoyed the view from the Kwang-yuen side. The fog lay thick in the valley when we ascended from Pao-ning, and we could see nothing but the peaks of the lower hills, which seemed like islands in a sea of driven snow.
CHINA'S MILLIONS.

COLLIRES.

At Kwang-yuen we engaged horses for the day's journey, and my old horse, though usually not very nimble, was so attracted by one in front, that he trotted and galloped in fine style. At the place where we breakfasted there were several collieries. I had a look at one, but could not get inside to see the workings as I wished, for we had little time, and a small stream of water was running out of the passage. The working apparatus enters the seam horizontally, the mouth of the pit being in the hillside, and the coal mined is brought up on small sledges, made of a large open basket resting on two wooden runners like the rollers of a cradle. It is thrown up in heaps at the mouth, and thence taken to the river on a primitive kind of trambarrow. The tramway is simply the rails in which the trambarrows have run for many long years; and the hills being steep, the barrow runs easily down the road, needing only some one to guide it. It has two long handles held by a man behind who keeps it in the track. When at the river-side and unloaded, its two wheels are taken off and carried up separately by one man, while the body of the vehicle follows on the other man's shoulders. At times the air in the working is bad; and at the mouth is a large wind-box, rather like the Chinese winnowing machine. The mouth of the box is placed inside the passage, and a strong current of fresh air is driven in.

There is abundance of iron above Kwang-yuen, and the seams of the ore are plentiful and appear at the surface.

The last part of the day's journey was by boat for a few miles up the Little River, as the Kia-ling River is commonly called by the people. It certainly deserves a more particular name, being it is navigable for some 2,000 li, or from Peh-shui-kiang, in Kwant-si, all the way to Chung-k'ing, where it flows into the Yang-tse-kiang. As with other rivers depending largely on the mountain snows for their water, it is very low in the later part of the summer and autumn; but a river navigable for 600 miles is not a small one. It rises terribly in the early summer. It has two long handles held by a man behind who keeps it in the track. When at the river-side and unloaded, its two wheels are taken off and carried up separately by one man, while the body of the vehicle follows on the other man's shoulders. At times the air in the working is bad; and at the mouth is a large wind-box, rather like the Chinese winnowing machine. The mouth of the box is placed inside the passage, and a strong current of fresh air is driven in.

When at Lioh-yang Hien I could not understand why the city was in such a ruinous state—the Ya-men (or magistrate's office and residence) was just rebuilt, the city wall for the most part knocked down, etc. I found that just past Lioh-yang the river enters a narrow gorge in the mountains, and when the water rises rapidly it has not room to discharge itself, and overflows. It was one of the great floods that ruined Lioh-yang, and at that time boats piled over the site of the city. A great quantity of the goods sent from Kean-sui southwards, such as tobacco, liquorice-roots, etc., go from Peh-shui-kiang (four days journey from Ts'in-chau) by boat, arriving at Chung-k'ing in a fortnight perhaps. At high water I should like to go down that way; at low water, however, travelling either up or down would be tedious work.

PAPER MAKING.

Just on the boundary of Shih-st I saw some paper being made. The paper was the tough, strong kind called "leather paper," used for wrapping goods in. They make it from the bark of a tree called the "Ke" tree. The bark is mixed with lime, and steamed over a large pan of boiling water, and then washed in the brook. After it has been well crushed under a stone hammer worked by the foot, it is steeped in pulp in a small pit. This pulp is again steeped in a larger pit to a thinner consistency, when it is ready for working. The workman stands in a pit behind the pulp, and dips a thin layer of it on a mould made of split bamboo. This thin layer adheres to the pile of wet paper at his side, and the mould being carefully lifted off is again dipped.

The roads about this part of the route are bad, but much trouble has been spent upon them in some parts. At low water the road follows the bed of the mountain streams, but at high water that cannot be done. To meet the difficulty, a double row of holes was chiselled out of the solid rock at the side, in the upper row of which were placed stone or wooden beams running out horizontally, while strong supports ran obliquely up to those which rested in the lower row. The road was made on the upper beams, but now little of it remains.

FROM MR. J. RILEY.

YOU WILL be glad to know that Brother Samuel R. Clarke and myself have at last commenced work. At present we can do but little, and cannot do that little well; but we are pleased to make an attempt. We can now, to some extent, understand the people, and speak to them so as to be understood. Since Mr. Parker left us we have taken it in turns to conduct Chinese worship, and have spoken to a number of visitors. Mr. S. R. Clarke preached last Sunday morning, and I did so the previous Sunday. On both occasions there were several guests present. Mr. Wilson's colporteur has taken Mr. S. R. Clarke preached last Sunday morning, and I did so the previous Sunday. On both occasions there were several guests present. Mr. Wilson's colporteur has taken both the Sunday evening meetings for us, and he generally engages in prayer at the other services. We have a good many visitors, most of whom are Roman Catholics. The people in Chung-k'ing seem very quiet and friendly, and I believe there are two or three cases of conversion. Two men whom we believe to be saved have expressed a desire to be baptised, and there are a few others of whom we think that if they are not already saved, they are convinced of the truth of Christianity, and are seeking the Lord.

It is a pity there is not a lady missionary here, I hope it will not be very long before there is one. Last Saturday I had to speak to nearly twenty women who came in.

We are expecting Mr. Mollman, of the British and Foreign Bible Society, here again within a few days. He wrote from Ch'en-tu, saying that he would most likely arrive about the end of last month. I am glad to say we both continue to enjoy very good health in China, and are very comfortable.

FROM MR. SAMUEL R. CLARKE.

THROUGH the grace of God there are not lacking signs of blessing here. These are, we think, owing to Mr. Parker's earnest labour whilst with us. Mr. Burnett took one of them with him as colporteur, and is highly pleased with him, he has no doubt about his conversion. Another has asked to be baptised, and a third comes regularly for instruction to Mr. Wilson's colporteur.

* Lo-yan, in many maps, on the Szech-ss side of the river, where it forms the boundary between Szech-ss and Kwan-ssu.
Our Opium Trade with China.

BY MR. S. S. MANDER.

CONSEQUENCES OF PERSISTENCE.
(Continued from page 119.)

If America, though innocent, is thus permitted to suffer, is it conceivable that England, the guilty one, shall escape? Shall it escape so completely as the Chinese, and the contagion of the habit I have referred to?

It is well known that soothing cordials which contain laudanum are now extensively used for children in this country; and that, under a variety of tempting names and forms, its use is on the increase. It is also well known that opium and laudanum have long been largely used by men and women in some English counties. In 1843, the amount of opium, by official returns, used in England was 47,000 lbs. In 1850, London imported 103,000 lbs., and in 1852, 200,000 lbs. The annual import now is said to be about 400,000 lbs.

Is there in all this no ground for alarm?

8. Will China always, or much longer, submit to be poisoned? She certainly will not. She is even now preparing to try again the issue of war. She is fortifying her harbours and her approaches, and furnishing them with the newest and most powerful guns. She is buying ironclads and torpedoes, casting cannon, and laying up stores of shot and shell. Her troops are being drilled by European officers, and armed with European weapons. Is England prepared to fight it out before the world, which will be made fully to understand the nature of the conflict? And, in such an event, is she quite sure of victory under circumstances so completely altered for the Chinese, and the confirmations of the habit I have referred to?

Certainly the world would look on with applause at our being checkmated in China, and at our prestige in India being shaken. The occasion of war will not be wanting at any time. It is ever present in the constant and deterred smuggling from Hong-kong. This, which was the cause of the last war, is generally supposed to have ceased with the ratification of the Treaty of Tien-tsin in 1860; but it is going on now about as desperately as ever under the eyes of the British Consul, who makes no attempt to stop it. The extent to which this is done may be judged from the fact that in the years from 1865 to 1872, from one-fourth to one-third of the whole amount of opium brought from India to China was smuggled into the country from our colony of Hong-kong; and the Chinese Government was of course defrauded of the duty. If we fancy the Isle of Wight in possession of the United States or France, and Cowes declared a free port, from which goods were poured into this country by a swarm of bold and adventurous smugglers, we may understand the kind of exasperation such operations excite in the Chinese people and destroyed its independence, while it disorganised the State. Should China sustain another such defeat in a struggle for liberty, it must end in anarchy or annexation.

9. We think much of public opinion, and we know its power. There is such a thing as an International Public Opinion and Court of Appeal. To this China will go, before it lay her case and plead her cause. And what if it be taken up? What if earnest expostulations come pouring in from France, Germany, Russia, Italy, Austria, and America? Will England break it out if a "consequence" be called to consider her "atrocities," and if "effectual guarantees" be demanded against their continuance?

That this is not so very unlikely a thing, let me show by a quotation from an article in Fraser of March last, written by a Chinaman. "Depend upon it, as soon as China thinks herself in a position to carry out her wishes she will at once repudiate the clause of the treaty legalising the opium traffic; and if England asks why she does so, she will answer that the moral sense of her whole nation requires it, and that justice, humanity, and righteousness demand it. If England should then declare another war against her in support of the wicked cause, she will refer the matter to the impartial judgment of the world—the United States and the great Powers of Europe—and if England should decline to abide by their decision, China will defend herself, even to the last man in her Empire, rather than submit any longer to the stipulations of the treaty, the terms of which were dictated and almost extorted after a most disastrous war; and the effect of which has been the ruin of millions of her subjects.

10. If we are determined to persevere in our opium traffic, then let us look to India! That great possession was nearly lost to us in 1857. The mutiny came upon us at the same time as the last opium war with China, and I have given the highest authority for the belief that it was even occasioned by it. If another war occur with China (and we are always on the verge of one), are we quite sure that it would not have the like accompaniment? For it is morally certain that we should again want Indian troops there. Are we doing our best to satisfy India with our rule?

The Government connection with the manufacture and sale of opium is undoubtedly greatly to its prejudice in the opinion of the people of India. Not only does it degrade us in their eyes, but they say it proves that we have no proper regard for the well-being of the different Oriental nations, and that for the sake of the opium revenue we are accessory to the injury of China and India. They know that this is a far more steadfast basis of our power than all the bayonets by which we have been ostentatiously said to maintain our tenure of India. It is not Russia we have to fear, but ourselves. There cannot be a doubt that the English aim at governing India for India's sake; but such a possession involves responsibilities of the very greatest magnitude, and obligations of the highest order; and it can only be held safely by such a faithful discharge of these obligations as shall commend itself to our own conviction of duty, and to the moral sense of the people.

11. Before we venture on another war with China, it will be well to consider what is likely to follow. The last war lowered the Imperial Government in the eyes of its people and destroyed its independence, while it disorganised the State. Should China sustain another such defeat in a struggle for liberty, it must end in anarchy or annexation. Do we wish to annex China as we have annexed India? Of course we do not. Then do we wish to bring on it the horrors of anarchy? It is at our peril that we enter upon another war; and the only alternative
CHINESE ARTILLERYMEN
is, to cultivate the friendship and the confidence of the Government of China by upright and considerate dealing; in order, in the one hand and Opium in the other! To extract ten millions sterling* per annum from China by the sale of a drug, the use of which keeps its votaries outside of the Christian Church! The very mention of it would excite ridicule and disgust but that there are plainly two Englands; and that the battle has to be fought between them—the battle of the world's salvation from sin and woe. There are nearly 150 British Protestant missionaries in China who are diligently and faithfully labouring for her moral and material good; and there are scores of thousands of opium shops which represent the powers of evil, and are as assiduously bringing about her destruction. Which shall prevail? It is Great Britain that employs them both; and it is not too much to say that it is in her power to bless or to curse China's whole population. In speaking of consequences, one may surely say—if she shall, she will be blessed; whatever you would then her resolution to keep; do revenue no matter what comes of China, no one can believe it will be without tremendous injury to herself.

Before leaving this point, let China's voice be heard again speaking for herself. It has come during the present season from an association of the literati and citizens of Canton, formed last year for the Promotion of Abstinence from Opium, and is addressed to the Anglo-Oriental Society for the Suppression of the Opium Traffic, London. Though apparently none of them are Christians, they have somewhat to say appropriate to this section of my letter.

"If" they say, "Englishmen wish to know the sentiments of China, here they are. If we are told to let things go on as they are going, then there is no remedy and no salvation for China. Oh! it makes the blood run cold; and we want in this our extremity to ask the question of High Heaven—What unknown crime or atrocity the Chinese people have committed beyond all others that they are doomed to suffer thus? From the creation of man and woman, throughout all the great continents of the world, nothing has been found to compare with opium as a tremendous and persistent means of destruction, a torture and a poison to mankind. . . . It is a pity that England is so many thousand miles away, so that you cannot see the emaciated and forlorn aspect of the smokers, or hear the wail of reproach that comes from their wives and children; and you know neither the degrading thoughts that fill their breasts, nor the outward misery that they endure. Could your countrymen be made to hear and see and feel it all, they would one and all grasp their teeth in indignation, and long to bring it to a speedy end. . . . Suppose the case reversed, and that some other nation had a poisonous article which was injurious to Great Britain, we know well that Great Britain would not suffer it to be brought—to her own detriment. And if you would object to its being brought, you ought equally to object to its being sent to hurt others. The New Testament says—"Whatsoever thing you do not wish you do even so unto them." Is it possible that the instruction brought— to her own detriment. And if you would object to its prevailing? It is Great Britain that employs them both; and being sent to hurt others. The New Testament says—

If England turn a deaf ear to such an appeal, it will not be for her good.

The Chinese Opium Trade.

To the Editor of the Daily News.

Sir,—I enclose, just as I have received it, a curious revelation from a district in China unknown to Europeans until the recent famine gave it an unhappy notoriety. The Rev. David Hill, our missionary in Shan-si, has obtained a confession which may help your readers to understand what the Chinese themselves think of the effects of opium on their social life and their commerce, and what we ought to think of the part we take in the promotion of this traffic. I am, sir, yours truly,

E. E. Jenkins, One of the General Secretaries of the Wesleyan Missionary Society.

Wesleyan Mission House, Bishopsgate Street Within, London, Sept. 23d.

Conversation with my barber, June 20th, 1879, in T'ai-yuen Fu, Shan-si:

Hill.—Have there not been some theatrical performances in the city the last few days?

Barber.—Yes.

H.—Were they given by the officials?

B.—No, by the old clothes stores. All branches of trade have their annual theatricals in T'ai-yuen Fu.

H.—Have you?

B.—Yes, in the 6th month.

H.—How many barbers are there in this city?

B.—Upwards of 300. In the time of Hien Fung there were 600 and more, but T'ai-yuen Fu has gone down sadly since those days. Not one branch of trade merely, but every branch alike. Shan-si has suffered terribly the last few years.

H.—Wars and rebellions, I suppose?

B.—No, not that; that we could have recovered from. It is opium that has ruined us. In the days of Tao Kwang and Hien Fung trade flourished and everything prospered, but now the only trade that is paying anything like in the old times is the opium traffic.

H.—Do many of the official classes smoke?

B.—By far the greater number. In fact, you may reckon that in Shan-si the number of opium smokers averages seven out of every ten of all classes of society.

H.—But you don't smoke, do you?

B.—Ah, don't I? It costs me about 3,000 cash a month.

H.—And how long have you smoked?

B.—Above ten years.

H.—Why, you must have spent a little fortune on opium.

B.—Yes; but in Hien Fung's reign you could buy an ounce of opium for 200 cash, whereas now you have to give 800 or 1,000. And the worst of it is I can't get cured of the habit. Our anti-opium pills are no use. They all contain more or less opium. And now, if I don't take the pipe three times a day this summer weather I'm good for nothing, and can do nothing. It is simply a hopeless case, much as I wish to get rid of it.

H.—Do any of your assistants smoke?

B.—Yes; there are five of us, and four smoke opium. The only one who does not is the young boy who helps in the shop. It is this that is bringing Shan-si to beggary.

All this was said without a single expression of animosity towards foreigners, but in the bitterness of the man's soul. Getting on towards fifty years of age, he felt himself to be a slave—an unwilling, wretched slave—to a habit he hated, despaired, and cursed.—D. H.
HABITS AND CUSTOMS OF THE CHINESE.

By Mr. Pearse, of Gan-King, the capital of the Province of Gan-hwuv.

THEIR MANNER OF TAKING MEALS.

Among the numerous customs in China which are similar to those of the countries referred to in the Scriptures, their manner of taking meals, both on ordinary and festive occasions, is noteworthy.

It is a very common practice amongst the Chinese to give a feast to their friends on the occasion of a wedding or a birthday, or at the annual recurrence of the New Year's festivities. Their manner of inviting guests singularly agrees with that of the Jews and surrounding nations on similar occasions, as recorded in the Bible. For instance, in the 14th of Luke we read that "A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready." We learn from this passage that the guests had been previously invited to partake of the repast, and that, when all was prepared, a second invitation was issued to those who had already been "bidden." Again, when Queen Esther gave a banquet to the king and Haman, precisely the same thing occurred; in the first place they received a formal invitation on the day previous, and then, when the time arrived, "came the king's chamberlains and hastily to bring Haman into the banquet that Esther had prepared," (Esther v. 8-12, vi. 14.)

In China an exactly similar course is pursued on such occasions, and possibly the very words of Scripture may be used by the servant sent to conduct the previously-invited guests to partake of the repast that has been prepared—"Come, for all things are now ready."

To invite a friend or friends to a feast and then to neglect sending a messenger to repeat the invitation when the meal was about to be served up, would be regarded as a great breach of etiquette; in fact, the probability is, your guest would regard the invitation as a mere compliment, and would not come at all.

On one occasion I had invited a Chinese gentleman to dine with me, but I was all ready, I was quite surprised to learn that a messenger must be despatched to him, and request the favour of his company. This was the first time I heard of the custom. On another occasion a mandarin of low rank invited me to dine with him the following day. In my simplicity I told him I should be glad to do so, and as he went so far as to ask me what I was in the habit of eating, I quite thought the invitation to be made in good faith. But a native brother who was with me assured me that it was not a sufficient invitation, and that probably he did not mean to invite me at all; as we heard no more about it, I did not go. I suppose if I had taken him at his word and put in an appearance at dinner-time, I should not have met with a very warm reception.

To arrange the assembled guests in their proper places according to rank and position, is a matter of no small importance. This is decided by very particular rules of etiquette. A similar custom prevailed among the Jews, and gave rise to our Lord's rebuke of the Pharisee's guests, when He marked how they chose the chief seats at feasts. "When thou art bidden of any man to a wedding, sit not down in the highest seat, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou art ashamed before them that sit at meat with thee." (Luke xiv. 7-10.) And one reason given why the Pharisee's guests, when He marked how they chose the chief seats at feasts, was, that they "love the chief seats in the synagogues and to be permitted to sit together with them in the marriage suppers of the Lamb." May they and we also be amongst those of whom it shall be said in that day "she hath made herself ready!"
FROM MRS. J. S. ADAMS.

Mr. Adams is now on a preaching trip with Mr. Nightingale, of the Wesleyan Mission here. They hope to visit all the towns on the river between this place and Gan-king, and hope to sell a number of books.

With this to be the beginning of many such trips if we remain here.

I shall remain at home most of the time, and hope also to begin work among the women around our house. I have already visited some, and tried with my little knowledge, to let them see the light. He, afterwards spoke upon Isaiah xliii., and tried to lead the Christians to a knowledge of their position as sons of God, directing them to lean upon the great Shepherd, and find, to their souls’ good, that He cares for them as no under-shepherd of His flock can do.

Our service on Sunday was very enjoyable and profitable to many others beside myself. Mr. King opened the meeting by prayer and reading the 45th chapter of Isaiah. This was followed by the hymn “Sweet Hour of Prayer.” Then Mr. Judd prayed, in a trembling voice, for the “dear natives.” He, afterwards spoke upon Isaiah xlix., and tried to lead the Christians to a knowledge of their position as sons of God, directing them to lean upon the great Shepherd, and find, to their souls’ good, that He cares for them as no under-shepherd of His flock can do.

It was so nice to see them sitting and looking up into His face, and drinking in every word most eagerly, and I am sure it stirred many hearts. Indeed, I was never at a meeting that I enjoyed so much—such perfect quiet, earnest listening to the Word of Life. A number of strangers were also present, and made one feel it to be a solemn time. God grant that much fruit may be seen after many days.

We all took the Lord’s Supper together afterwards, and there was real joy in the thought of the Lord’s presence before I go out; for I know little yet of the language, and when they understand what I say, they ask many questions about the new doctrine that I do not quite understand. The Lord helps me much each time, and gives me much joy, so that it is a real pleasure; and I do long to lead some of these poor dark unhappy sisters to Jesus.

Dear Mrs. Judd will be much missed by the women here, so many love her, all the Christians seem to feel very sad at their leaving. I hope it may lead them to lean upon the great Shepherd, and find, to their souls’ good, that He cares for them as no under-shepherd of His flock can do.

We wish this to be the beginning of many such trips if we remain here.

DEPARTURES FOR CHINA.

Before these pages are in the hands of our readers two new labourers, the Rev. H. Sowerby, of Regent’s Park College, and Mr. W. L. Fruen, L.R.C.P., Edin., will (d.v.) have started for China. They are to leave Marseilles on the 30th of November by the Messageries Maritimes Mail Steamer, Irenecoaddy, and will be due to arrive in Shanghai, January 15th, 1880.

Valedictory services, to commend them to God for the voyage, and for their work in China, have been held, and we trust they will be followed by the prayers of all our friends. Funds for outfit and passage have been provided by our brethren themselves.

HOME PROCEEDINGS.

During the past two months our brother, Mr. McCarthy, has had numerous opportunities for bringing the need and claims of China before Christian friends in Scotland. At the Perth Convention, the Dundee Conference, the Glasgow Convention, the Evangelical Alliance meetings at Edinburgh, at meetings of the Glasgow foundry boys, and various other places he has spoken on behalf of China’s neglected millions.

Meetings almost daily, and sometimes several in a day, prevented his acceptance of many kind invitations to speak about China elsewhere.

We trust that the interest of many has been deepened, and that in the case of others the cry of the needy millions has been heard through our brother’s words.

RECENT TIDINGS.

From China we learn that Mr. Hudson Taylor is yet far from well, but much better than he was. Mrs. Moore, whose life was at one time almost despaired of, has been mercifully spared, and is improving. Mr. Moore still continues very weak. Other members of the Mission who have been very unwell are better. We trust that further reports may tell of continued improvement, and ask the prayers of our friends that it may be so.

Writing from Tai-yuen, Miss Crickmay tells us of Mrs. James’ happiness in the birth of a son, and also that Mrs. Richard, of the Baptist Mission there, has given birth to a daughter. Both Mrs. James and Mrs. Richard were well at the date of Miss Crickmay’s letter. These ladies, in the province of Shan-si, some twelve days’ journey distant from medical advice, have a claim upon the prayerful remembrance of their sisters at home, as indeed have all our missionary sisters and brethren, located or travelling many hundred miles away from the nearest medical help.

We trust that the interest of many has been deepened, and that in the case of others the cry of the needy millions has been heard through our brother’s words.

Letters from Bhamo, of October 3rd, tell us that our brethren, Messrs. Stevenson and Soltus, had been officially notified of the intended departure of the British Resident from Mandalay, opportunity was offered them to return by the steamer which brought the news, but they decided not to leave their post. Both were well. We ask for them, and the American missionaries in Bhamo, the prayers of our friends, as also for Messrs. Cameron and Pigott in their journey.

The following have been united in marriage:—

Mr. George King and Miss E. Snow; Mr. George Nicoll and Miss M. A. Howland; Mr. W. G. Clarke and Miss Rossier; Mr. W. A. Wills and Miss Mitchell.

Mr. and Mrs. King will (d.v.) proceed to the province of Kan-suh; Mr. and Mrs. Nicoll to the province of Si-ch'uen, to Chung-king, where for some time the great willingness of the women to come to hear about the Gospel has rendered the presence of a married missionary very desirable.

Mr. and Mrs. Clarke will proceed to Kwei-yang, the capital of the province of Kwei-chau, where Mr. Broumton and Mr. Landale have for some time been the only missionary residents.

In each of these provinces, Kan-suh, Si-ch'uen, and Kwei-chau, the wives of our brethren will, so far as we know, be the first English-women who have entered them. May God greatly bless them among their Chinese sisters.
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"The Duty of the Foreign Residents to aid in the Evangelization of China, and the best means of doing so."

"The Self-Support of the Native Churches."
"The Native Pastorate."
"Advantages and Disadvantages of the Employment of Native Assistants."
"How shall the Native Church be Stimulated to more Aggressive Christian Work?"
"The Use of Opium, and its Bearing on the Spread of Christianity in China."
"Ancestral Worship."
"Questionable Practices connected with Marriage and Funeral Ceremonies."
"The Treaty Rights of Native Christians, and the Duty of Missionaries in regard to their Vindication."
"Principles of Translation into Chinese."
"Should the Native Churches in China be united Ecclesiastically and Independent of Foreign Churches and Societies?"
"The Inadequacy of the present means for the Evangelization of China, and the necessity for greater effort and more systematic co-operation on the part of the different Societies, so as to occupy the whole field."
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Editorial Secretary of the Church Missionary Society,

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