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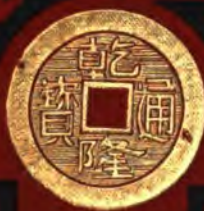


# CHINA'S MILLIONS.

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# CHINA INLAND MISSION.



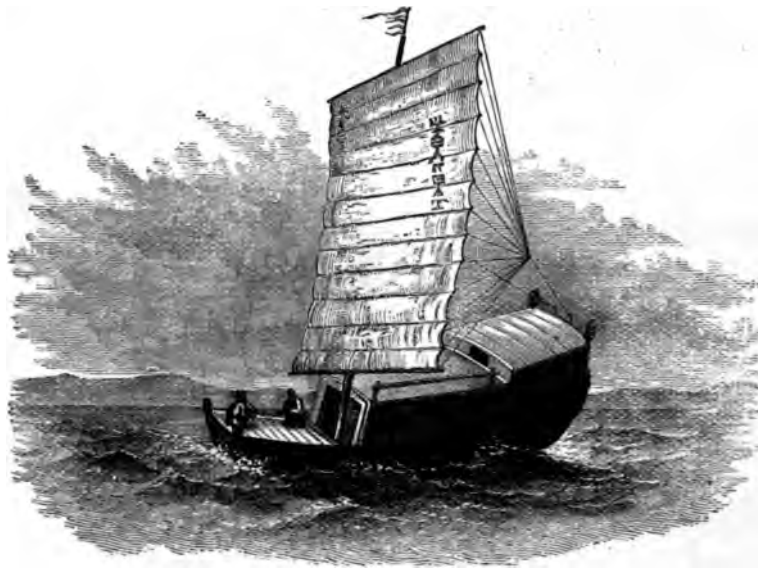
KWANG-TUNG ... ..	Pop. 17½ Millions.*	HU-PEH ... ..	Pop. 20½ Millions.	SI-CHUEN ... ..	Pop. 20 Millions.
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CHEH-KIANG ... ..	Pop. 12 "	GAN-HWUY ... ..	Pop. 9 "	KWEI-CHAU ... ..	Pop. 4 "
KIANG-SU ... ..	Pop. 20 "	SHAN-SI ... ..	Pop. 9 "	KWANG-SI ... ..	Pop. 5 "
SIAN-TUNG ... ..	Pop. 19 "	SHEN-SI ... ..	Pop. 7 "	HU-NAN ... ..	Pop. 16 "
CHI-LI ... ..	Pop. 20 "	KAN-SUH ... ..	Pop. 3 "	HO-NAN ... ..	Pop. 15 "

\* The estimate of population is that given in the last Edition of "China's Spiritual Need and Claims."

# CHINA'S MILLIONS.

EDITED BY

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



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1885.

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## Preface.

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**T**AM deeply interested in CHINA'S MILLIONS. If it were more widely read, you would want neither men nor money." Such is the testimony of a recent donor, and if all who during the year have in like manner sent letters stating with what interest and profit they have read CHINA'S MILLIONS were assembled in one place, they would form a very large company. The monthly numbers which have afforded them so much satisfaction form this volume.

For some of the numbers there has been an unprecedented demand. Of the one which contained the account of the memorable meeting in Exeter Hall, the fifty thousand printed proved insufficient, and a further supply became necessary. An extra ten thousand copies have been printed of several other numbers. It is enough to mention these facts; careful readers will doubtless discover for themselves the reason for so much interest.

In the preface to the volume for 1884, it was said that there had been no removal by death of any of the Missionaries during the year. It was not then known that one beloved and earnest worker had been called from the work she loved; but so it was, for on the 18th of November Miss Rose Minchin entered into rest.

The following beautiful lines in memory of her were written by Ven. Archdeacon Moule, of Shanghai:—

So strong for work! So early laid to rest!  
How strange! How well! What pleases GOD is best!  
We will not envy thee, so safe at home,  
Beyond the reach of "Evil yet to come."  
Yet thought and fancy forward press to know,  
Art thou still working?—work thy bliss below!  
Can there be higher work beyond the grave  
Than saints to cheer, and wandering souls to save?  
"The Lord had need of thee;"—we straightway cease  
Our restless words, and leave thy soul in peace;  
For not by might, nor power, nor human thought,  
But by His Spirit still God's work is wrought.

And the year 1885 has seen other useful lives cut short by death. Mr. Rendall, who was having very encouraging success in his work at T'ai-yüen, and Miss Littlejohn, who had so recently entered upon work at Wun-chau, have been called to rest from their labours. Such workers can ill be spared from the field, where labourers are all too few. Their removal is a voice to the living to work while it is day.

If some have fallen, others have entered the field; and by the end of the year 1885 thirty-seven new workers will have left for China. Of the abounding joy with which many of these have gone out, and of the wondrous blessing they have already had, the following pages contain some account.

December, 1885.

B. B.



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## Frontispiece—Map of China.

*In the Cloth-bound Volume the Map is Printed in Colours.*

# CHINA'S MILLIONS.

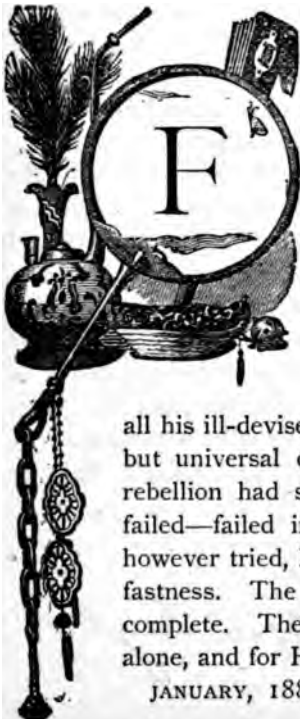


PAVILION AT PEKIN.

## The Secret of Success.

*"Glory to GOD in the highest, and on earth peace, goodwill toward men."*

(Luke ii. 14.)



OUR THOUSAND YEARS had man been vainly struggling and striving when THE DELIVERER came! How the angels rejoiced as God laid help on One who was mighty—almighty, and with what adoring interest and wonder they stooped down to look into the plan by which God Himself was about to destroy the works of the devil, and to set the lawful captives free!

Satan's mighty power had been but too apparent: for millenniums, he, the strong man, had held his goods in peace. Man, the victim of his own passions, as of Satan's wiles, had found no means of self-extrication; nay, all his ill-devised plans had but riveted his chains. Left without law, the issue had been all but universal destruction—the Deluge. Warned by that judgment, but in vain, pride and rebellion had soon culminated in Babel and the confusion of tongues. The elect family failed—failed in the patriarchs, failed in Egypt, in the wilderness, in the land. Man, however tried, had no power to deliver himself, and even when delivered by God, no steadfastness. The whole world was lying in the wicked one: Satan's triumph seemed almost complete. Then God undertook to save—at His own time, in His own way, by Himself alone, and for His own glory.

JANUARY, 1885.

"God, who at sundry times and in divers manners spake in time past unto the fathers 'in' the prophets, hath in these last days spoken unto us 'in' His SON." Soon the glad tidings are noised abroad—"Unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST the LORD." "Unto us a CHILD is born, unto us a SON is given; and the government shall be upon His shoulder; and His name shall be called WONDERFUL, COUNSELLOR, The mighty GOD, The everlasting FATHER, The PRINCE of PEACE. Of the increase of His government and peace there shall be no end." Well may we ask when and how did He come, and how did He undertake His mighty and glorious task?

Did He come when earth's brightest sun was shining with all its noontide splendour, and pale its glory by His own superior effulgence, while the awe-struck nobles of this earth vied with each other in welcoming Him with more than royal honours? No! In the quiet hours of the night, without pomp, and without observation the LORD of glory stole, as it were, unseen into this sin-stricken world.

Where is He, where is He that is born King of the Jews? demand the wise men at Jerusalem. Search the halls of the great, the homes of the wise, the palaces of the noble! But, no; He is not there! Yet, surely, He must be found in the city of the great King! Nay, Jerusalem shelters Him not! Would you find Him? go to Bethlehem-Ephratah, the little one of the thousands of Judah, and even there you will find Him lying in a manger—for there was no room for Him and His parents in the inn.

"Behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day a DELIVERER, and this shall be a sign unto you. Ye shall find the BABE wrapped in swaddling clothes, lying in a manger. And suddenly, there was with the angel a multitude of the heavenly host, praising GOD, and saying, Glory to GOD in the highest, and on earth peace, goodwill toward men." Not to King Herod on his throne was the angelic vision vouchsafed; not to the High Priest or to the Sanhedrim was this revelation given, nor even to the seeking Magi; but to humble shepherds, keeping their watch by night. And still there are many revelations for the faithful toiler, that ease and luxury will never know.

These heavenly hosts had sung with wondering gladness when chaos was clothed with beauty; and the work of creation was completed. But now they see with greater wonder the CREATOR Himself veiled in human form and self-emptied, lying in a manger. They knew the grace of our LORD, as never before, when they saw Him as JESUS CHRIST, who "though He was rich, yet for our sakes became poor." The WISDOM of GOD and the POWER of GOD has undertaken our deliverance, and in order to accomplish it seeks no alliance with the wisdom, the wealth, the nobility of earth, but *intelligently takes* the lowest place as that *best adapted* for carrying out His purposes of love and grace.

Have we learned this lesson? Are we willing to learn it? "As the Father hath sent Me into the world, even so I send you." Or, are we going to repeat the oftmade experiment—which always has failed and always must fail—of trying to improve upon God's plan? The poverty and weakness of apostolic missions necessitated reliance on GOD alone, and issued in wondrous success, and in modern missions it will invariably be found that in proportion to the non-reliance on wealth or education or political power, and in proportion to the self-emptying with which they are carried on, the issues are encouraging. The persecutions of Burmah and Madagascar, and the dangers of labour among the cannibals of the South Sea Islands have proved no barriers to success, but have been very conditions of blessing. Can those who at home or abroad are ambitious for the highest success as fishers of men find a wiser or safer example than that of Him who called His first disciples to leave all and follow Him, and who Himself

"THOUGH HE WAS RICH, YET FOR OUR SAKES BECAME POOR"?

*J. Hudson Taylor.*

## Kiang-su Province.

FROM MR. O. H. JUDD, DATED FROM YANG-CHAU.

**T**ENG SI-FU, the preacher at Nan-kin, has been very ill, vomiting blood. As I was unable to go myself, I sent Lien-sen, Mr. Parrott's former Christian servant, to assist Teng. He found him better, and returned to Yang-chau, and is now engaged by four brethren as cook. It does not seem advisable to leave Teng alone; I shall, therefore, try to put some one with him as soon as I can. The premises at Nan-kin are much needing repairs.

On Friday last I went to Chin-kiang to try to find a teacher for two of the newly-arrived brethren. Our premises there also are much needing repairs; but you will like, first of all, to hear of the Christians. Yü Ch'en-yang I could not see. He never comes to any Christian meetings, and I fear has gone far astray. Chu Sien-seng and his wife, of Nan-kin, both converted many years ago, are evidently quite alive in CHRIST JESUS. He is not employed as a preacher, but does preach as a voluntary helper. I visited his home, and saw his children. He speaks with the deepest gratitude of the surgical help you rendered him years ago. These two appear to have stood more firmly than most. About fourteen years' acquaintance makes me value them.

Shen Si-fu, the travelling brazier, baptised in 1871, was not at worship last Sunday, when I was there; but I saw

him on the previous occasion, and I was indeed delighted to see his face after my own long absence of some years.

K'eh, a farmer, though poor, comes a distance of twelve English miles to worship on LORD'S Day. I had no opportunity of speaking with him, for which I am sorry, but I hear well of him. He was baptised by Mr. McCarthy in 1873.

Wu Chang-k'ing, now a native-preacher in Chin-kiang, was baptised in 1873, by our dear departed brother, E. Fishe. This man is earnest, but not always wise. I tried to cheer him up, and we had prayer together. Then we went on the street, and had a good time of preaching.

Our recently-arrived brethren (Mr. Hogg and companions), who came up with me, are all happy. Thank GOD for all HIS love to us. I trust HE will use us to revive the souls here who are truly HIS, and lead many more to the SAVIOUR.

Chang Yüing-k'ing came to see me last Thursday. He, has been employed in the Hien's yamen for some years—ever since he left the mission. I hear from others that he does not hide what light he has, though I fear that it cannot be very bright. Amid much to discourage, there is not a little to praise our GOD for. I trust HE will do more—yes, much more—yet.

## Woman's Work in Si-ch'uen.

FROM MISS STROUD, OF CHEN-TU.

**I**N SUNDAY morning, August 24th, 1884, before breakfast, dear Miss Butland and I had such a feast. "He brought me into His banqueting-house, and His banner over me was love."

I met the women before service in the morning; and held my class again in the afternoon. I was so glad to be amongst the boys once more, and I felt the LORD was with me. Several of them could repeat the "ten commandments," most of which had been learned in my absence. The evening service concluded the first Sunday after our return, and it had been such a happy day.

I have had such a lift into the sunshine; I am rejoicing in such restful, peaceful communion, as I have only had glimpses of before. If you have read Miss Havergal's life you will, perhaps, remember that the text "the blood of Jesus Christ His Son *cleanseth* us from all sin," was used by the Lord to bring her into closer walking with Himself; so my KING sent me "such a blessing," by telling me "ye will not come unto *Me* that ye might have life." This is more than three weeks since, and it has all been so different. My heart is full! What can I do but "tell it out"? It is so real, coming down to every little matter. *He* keeps me; the glory is all His. I know apart from Him I should just fall. And looking back I can see how He has been leading on to this, it is what I have longed for so long. I cannot write all I feel—do not misunderstand me, it is nothing I have done, all is from Him. "Not as though I had already attained or were already perfected," but "I know whom I have believed, and am

persuaded that *He* is able to keep," yes, keep every hour every moment.

On Tuesday afternoon (August 26th), accompanied by Mrs. Wang, our native-helper's wife, went to visit a widow lady named Fuh. Previous to our leaving for Ch'ung-k'ing, she had paid us several visits, and seemed apparently in good health. She had a particularly bright way of speaking, and had told us that she believed the Gospel was true, etc., but was afraid to take down her objects of worship lest her neighbours should laugh. On visiting her this afternoon I was inexpressibly shocked to find her apparently dying, in the last stage of consumption. I almost failed to recognise in the poor miserable-looking woman the bright Mrs. Fuh who was at chapel not three months since. She was too ill to talk, and I could only just remind her that she knew about GOD, and about our LORD JESUS suffering and dying for us; and she could scarcely reply, "I know." I went again on the next afternoon, but her son told me she was very much worse, and I did not see her. I have pleaded for her since, and trust we may meet again.

Yesterday, Wednesday, we had our first women's prayer-meeting here. Nine came, four who live here, and five out-siders. I felt my weakness and insufficiency, but as I asked the LORD for a word of promise previously, He gave me, "Open thy mouth wide and I will fill it;" and He did help. We had a good time together, and the women seemed to understand. Will you specially plead that this meeting may be blessed and owned of GOD? He is giving



me more opportunities for work, as He gives me more words, and my one aim is to be spent for these poor women.

To-day, dear Mrs. Riley has been far from well, and the LORD has given me opportunities of serving Him in a different manner. It has been such a day of joy and rest in Him. I have no burden, no care now; it has all gone, is all on Him, our great BURDEN-BEARER. Oh, I am so full of gladness, and I know it is to be "from glory unto glory."

My prayer is—

"Let me then be always growing,  
Never, never, standing still;  
Listening, learning, better knowing  
Thee and Thy most blessed will.  
Till I reach Thy holy place,  
Daily let me grow in grace."

*Monday, September 1st.*—Yesterday was another day of joyful service. It passed much as the one previous, except that I took the younger boys in the morning, between the service conducted by the native-helper, Mr. Wang, and that at eleven o'clock, when either Mr. Clarke or Mr. Riley preach. I had a good time with the elder

boys in the afternoon, they are getting on well. I am so interested in these lads. How glorious it would be, if each of these, and the others whom we trust will come, should grow up to be Christian fathers of Christian households! You will pray for them, I know.

*September 3rd.*—This afternoon the women came to the prayer-meeting, and we had a good time. I do so realise His presence when I am speaking of Him and His love. I do not get nearly so much into the day as I would like; but the LORD, our loving MASTER, our tender FRIEND, has taken all care from me, and I find such rest in doing what He gives me to do, day by day, and hour by hour. My life has been so different the last few weeks. He takes all the care and worry, and gives me His rest and joy instead. Oh, what a MASTER ours is, is He not?

I wonder if the ladies in connection with the "Friends" will ever reach here; I am looking for great things among the women of Chen-tu, and He will not disappoint. It is good to know that the seventy will soon be completed. How splendid it will be, when we meet Him above, who has sent us forth. Won't it be with joy? May our loving MASTER give us too, as He gave the first seventy, *power over all the power of the enemy.* You know I am one of the number.

## The Story of "the Seventy."

**I**T HAS been suggested that a more complete review of the dealings of God, in connection with the seventy new workers whom He has recently given us will be both interesting and profitable, the scattered notices which have hitherto appeared having been only fragmentary and interrupted.

The prayer for this number was first noticed in CHINA'S MILLIONS for March, 1882, in a quotation from a private letter, written by the editor, from Wu-ch'ang on November 25th, 1881.

"GOD is giving us a happy time of fellowship here, and is confirming us in the principles on which we are acting. We are so rich in His presence and love; both are so *real*, are they not? Our LORD has a heart of love, as well

as an arm for us to lean upon and be enfolden in.

"We have, I believe, been guided by Him to ask for 'other seventy' also, and if He tarry, He will send them, I am sure."

Fuller details have appeared in several subsequent papers, and especially in one from which we quote, entitled

### "OTHER SEVENTY ALSO."

"Many months have elapsed since a number of us, who had met for prayer and conference in a city in the very heart of China, rose from our knees with strengthened faith and with a deep sense of the need of the unevangelised parts of the empire. We realised our responsibility to ask great things from GOD, and said to one another, 'What shall we ask?'"

[It appeared to us that there must be some reason for our great need of more labourers remaining unmet, and we concluded that it probably was this: we had been very definite in prayer for open doors in each province, but much less definite in asking for reinforcements to fill each post as it was given to us. The consequence was that each door opened diminished the number of those who were free to itinerate. We now resolved to be as definite in prayer for workers as we had been for open doors. But the question remained for consideration as to how many we were to ask for.

There are several different ways of working for GOD. We may make the best plans we can, and then carry them out to the best of our ability. This may be better than working without any plan, but it is by no means the best way to serve our MASTER.

Or, having carefully laid our plans, and determined to carry them through, we may ask GOD to help us, and to prosper us in connection with them.

There is yet another mode of working: to *begin* with GOD, to ask *His* plans, and to offer ourselves to Him to carry out His plans. Working in this way, we leave the responsibility with the great DESIGNER, and find His service a service of sweet restfulness. We have no responsibility but to follow as we are led: and we serve One who is able both to design and to execute, and whose work never fails.

Desirous of working in this way with GOD, we first prayerfully sought His guidance as to what He would have us seek from Him.]

"Then, taking a sheet of paper, we went over the vast country, province after province and station by station, making a note of the reinforcements needed to sustain the older work and to develop that opening before us; and the result was a determination to daily plead with God in agreed prayer, for 70 additional workers—42 men and 28 women—for our own work, and for large reinforcements to all the evangelical Societies. We decided to seek

the fellowship of Christians at home in these requests, and drew up an appeal, which has since been published in the number of this paper for February, 1883, as well as in other periodicals. Informing the scattered members

of the Mission of our proposal, 77, most of whom were not with us at the time, united in the appeal, and agreed to join in prayer; 60 or more banding themselves to bring these petitions daily to the throne of grace."

We here subjoin the appeal for prayer above referred to. It is not necessary to reprint the autograph signatures of members of our Mission to the appeal, as they can be seen on reference to the volume for 1883.

#### AN APPEAL FOR MISSIONARIES.

We, the undersigned members of the CHINA INLAND MISSION, having had the privilege of personally labouring in many provinces of this needy land, and having seen with our own eyes something of its extent, and of the great spiritual needs of the untold millions of its inhabitants, feel pressed in spirit to make a united appeal to the Churches of the living GOD in Great Britain and Ireland for earnest, persevering prayer for more labourers.

We saw with thankfulness a few years ago the generous sympathy called forth by a knowledge of the terrible famine of the bread which perisheth in the northern provinces, and some of us personally took part in distributing the practical fruits of this sympathy among the needy and dying. Many lives were saved, many hungry ones were fed, many naked ones were clad, needy and destitute children were taken in and cared for, some of whom are still under Christian instruction.

A more widespread and awful famine of the bread of life now exists to-day in every province in China. Souls on every hand are perishing for lack of knowledge; a thousand every hour are passing away into death and darkness. We, and many others, have been sent by GOD and by the Churches to minister the bread of life to these perishing ones; but our number collectively is utterly inadequate to the crying needs around us. Provinces in China compare in area with kingdoms in Europe, and average between ten and twenty millions in population. One province has no missionary; one has only one, an unmarried missionary; in each of two other provinces there is only one missionary and his wife resident; and none are sufficiently supplied with labourers. Can we leave matters thus without incurring the sin of blood-guiltiness?

We plead, then, with the Churches of GOD at home collectively, and with our brothers and sisters in CHRIST individually—

I. To unite with us in fervent, effectual prayer that the LORD of the harvest may thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

II. A careful survey of the spiritual work to which we ourselves are called as members of the China Inland Mission has led us to feel the importance of immediate

and large reinforcements; and many of us are daily pleading with GOD in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by GOD to assist us in carrying on and extending the work already committed to our charge. We ask our brothers and sisters in CHRIST at home to join us in praying the LORD of the harvest to thrust out this "other seventy also." We are not anxious as to the means for sending them forth or sustaining them. *He* has told us to look to the birds and flowers, and to take no thought for these things, but to seek first the kingdom of GOD and His righteousness, and all these things shall be added unto us. But we *are* concerned that only men and women called of GOD, fully consecrated to Him, and counting everything precious as "dross and dung for the excellency of the knowledge of CHRIST JESUS our LORD," should come out to join us; and we would add to this appeal a word of caution and encouragement to any who may feel drawn to offer themselves for this blessed work. Of *caution*, urging such to count the cost, to prayerfully wait on GOD, to ask themselves whether they *will* really trust Him for *everything*, whenever He may call them to go. Mere romantic feeling will soon die out in the toilsome labour and constant discomforts and trials of inland work, and will not be worth much when severe illness arises, and perhaps all the money is gone. Faith in the living GOD alone gives joy and rest in such circumstances. But also of *encouragement*, for we ourselves have proved GOD's faithfulness and the blessedness of dependence on Him. He is supplying, and ever has supplied, all our need; and if not seldom we have fellowship in poverty with Him who for our sakes became poor, shall we not rejoice if the day proves that we have been like the great missionary apostle, "poor, yet making many rich; having nothing, yet possessing all things"? He makes us very happy in His service, and those of us who have children desire nothing better for them, should the LORD tarry, than that they may be called to similar work and to similar joys.

May He, dear Christian friends at home, ever be to you "a living, bright Reality," and enable you to fulfil His calling, and live as witnesses unto Him in the power of the HOLY GHOST.

Before proceeding with our narrative, we again reprint the following valuable thoughts, culled from one of Mrs. Grattan Guinness's Reports:—

"It was a grand day for the world when the Church awoke a century ago to the conviction that it was her duty to organise missionary societies: it will be a grander day still when the *real* Christians in the professing Church awake to the consciousness that is their duty to be missionaries, each one individually to do all that in them lies, to 'tell it out among the heathen that a SAVIOUR lives.' . . .

"It was after He had called, commissioned, and sent out His Twelve Apostles that 'the LORD appointed SEVENTY OTHERS ALSO, and sent them, two and two, before His face into every city and place whither He Himself would come.'

"There was room for 'the seventy,' as well as 'the twelve,' and much practical wisdom in missionary matters may be gained from a consideration of the action of CHRIST, in the choice, training, appointment, and commission of these,

#### THE FIRST MISSIONARIES.

"1. *What was their worldly position?* Chiefly poor and uninfluential. Some were fishermen, and most were men of that class, ignorant and unlearned. 'Not many wise, not many mighty, not many noble, were called.'

"2. *What was their spiritual character?* They were

born of GOD. Believers, lovers and followers of the LAMB. Disciples indeed!

"3. *What special education had they received?* They heard and learned of the FATHER. They had been with JESUS. They had received from Him the words of GOD. They knew the mysteries of the kingdom of heaven.

"4. *Who sent them forth?* Their MASTER, the SON of GOD. As the FATHER had sent Him, He sent them, and He Himself was received or rejected in their persons.

"5. *What was their work?* Preaching the Gospel, and healing the bodies and souls of men. Testifying to the truth. Confessing CHRIST. Speaking by the SPIRIT of the FATHER.

"6. *What was their sphere of labour?* The country at large. Every city and place whither CHRIST Himself would come. They did not settle down, but were itinerant.

"7. *How did they travel?* As their MASTER, on foot, without luggage, and carrying no clothes but those they wore. Not singly or alone, but 'two and two.'

"8. *How were they supported?* Without gold, silver, or brass. By the hospitality of those among whom they laboured. By inquiring for the worthy, and making abode with them.

"9. *How were they protected?* They were sent forth as sheep and lambs, in the midst of wolves. They were to be wise as serpents, harmless as doves.

"10. *How were they treated?* Like their MASTER. They were received by some, rejected by others. He foretold they should be delivered up to councils, scourged in synagogues, brought before governors and kings, and persecuted from city to city.

"11. *How were they sustained in spirit?* By the conviction that it was enough for the disciple to be as His MASTER. By the faith and fear of Him who is able to preserve and destroy both soul and body. By the supreme affection which they bore to Christ. By the hope of His coming glory. By the assurance that loss of life in His service is everlasting gain.

"12. *What did they accomplish?* The work that JESUS gave them to do. They instructed and healed great numbers of persons. They witnessed to the character and works of CHRIST; and conveyed to others the truths He taught. They gathered in the first-fruits of the harvest—of the multitude which no man can number.

"The MASTER called, trained, endowed, and sent them forth; He supported, protected, and guided them; He crowned their labours with such success as seemed good in His sight; and He is the same yesterday, to day, and for ever!

"We have no fear, therefore, in encouraging young Christians in these last days to hear His call and heed His command; . . . and no fear in aiding them to go out into 'The Regions Beyond' in obedience to HIS great commission! We feel it *must* be right to do so, and it is our earnest expectation and our hope that in nothing we shall be ashamed, . . . and that in these young evangelists, CHRIST shall be magnified, whether it be by life or by death."

We need scarcely say that the circulation of the appeal among our own members in China occupied a considerable time. Some of our nearer stations are some weeks' journey from the coast, and more remote ones are two, three, four, or even five months' journey from the nearest available port, and though letters are conveyed more rapidly than we can travel, still the time required is very considerable.

Of course, among so large a number of workers, there was not perfect unanimity of feeling; a few questioned the propriety of asking for so many, and one or two thought it better, while praying for reinforcements, to fix no number; but most felt we could not be too definite in prayer, and wished so to pray, that when the answer came, it might be most apparent. Several, who could not sign the appeal on account of the fixed number, joined heartily in the prayer that God would send larger reinforcements, and their prayers, too, have been abundantly answered.

But while this was going on, an increasing number were daily crying to God for "the Seventy," and the courage of many a weary labourer was raised, and the lonely ones rejoiced in anticipation of help, as will be seen from the following quotations:—

#### JOYFUL ANTICIPATIONS.

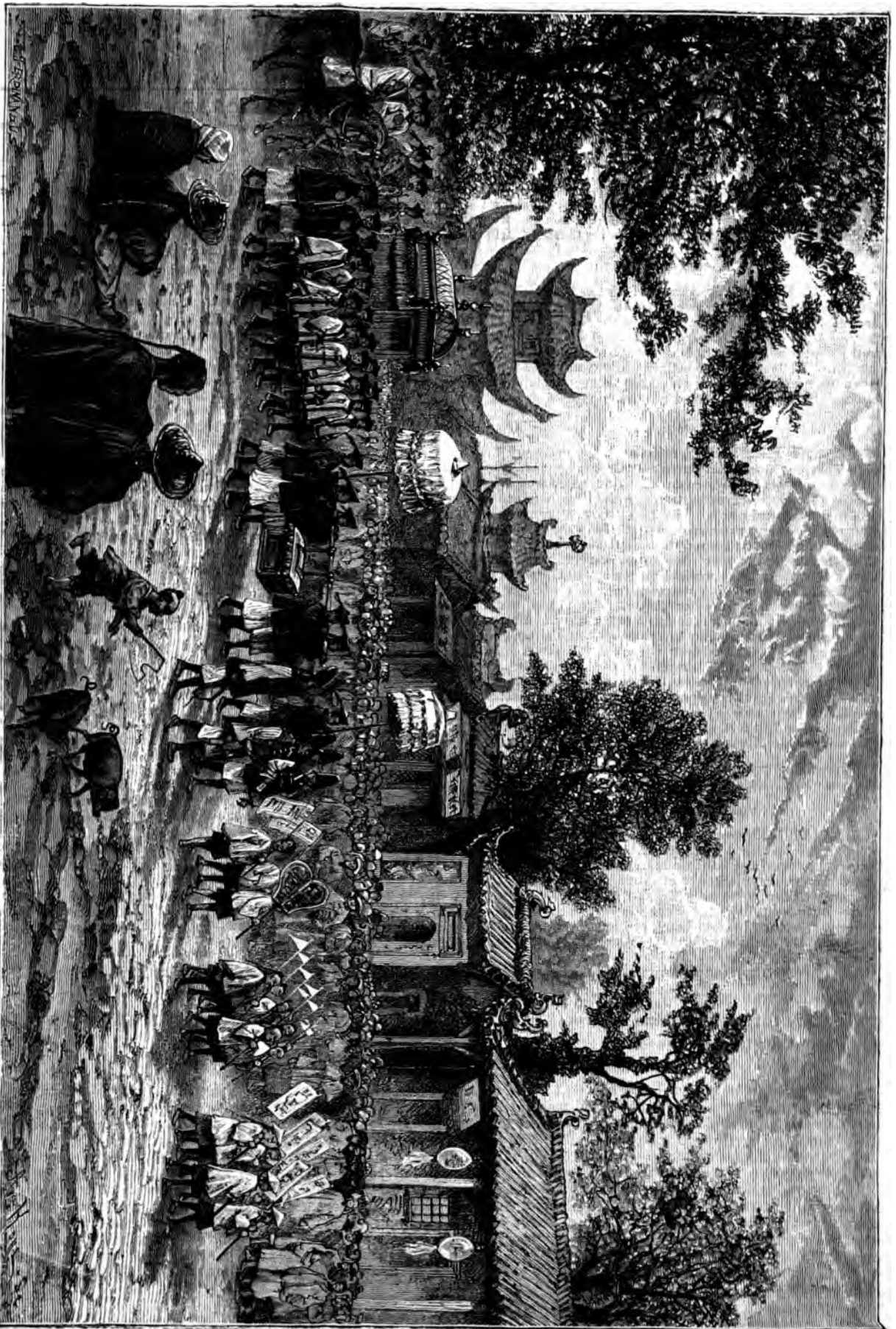
Mr. PIGOTT wrote on February 1st, 1882, from Shan-si:—"Bless the LORD for the good news that He has enabled you to step out in faith again at this time, and to call for a fresh band of 'Seventy.' He is faithful, and will work for His own glory, and hear the prayer which He has prompted. I feel sure that this step is the true path of faith. Please put my name down on the list of the praying band, also Dr. SCHOFIELD'S, and those of Misses LANCASTER and KINGSBURY."

Dr. SCHOFIELD wrote on February 2nd:—"Mr. PIGOTT has told us that you have begun to pray to the LORD for forty-two brethren and twenty-eight sisters to labour in China; and that you ask who will join in laying this petition *daily* before the LORD. My dear wife and I would both like to have our names down. We have begun daily to pray for this, and I believe the LORD will grant it."

Mr. STEVENSON wrote from Bhamo, on May 30th, 1882:—"I forward the appeal for prayer to dear Mrs. Taylor, in London, signed. I trust that, like the previous appeals, it will soon get a full answer, and that 'the Seventy' will be before long in China. I sincerely pray and trust that soon you will have a larger staff to distribute over China, and that GOD'S blessing will attend all the labourers."

#### CHEH-KIANG PROVINCE.

Mrs. STOTT wrote from Wun-chau, on April 1st:—"Thanks, dear Mr. Taylor, for the appeal. We like it much, and gladly add our names. May much earnest effort be stirred up by it. We also gladly join you and others in daily prayer for 'the Seventy;' we began to-day." One of "the Seventy" has been designated to help Mrs. Stott: others it is expected will follow to Wun-chau by-and-by.



*CORTEGE ACCOMPANYING A MANDARIN ON HIS JOURNEY.*



**Mr. RANDLE** wrote on October 10th, 1883, from Kiu-chau :—"We are glad there is a prospect of several additional helpers. The first party will, we trust, now soon be here."

HU-PEH PROVINCE.

**Mr. TRENCH** wrote from Fan-ch'eng, March 13th, 1882 :—"Very, very glad I was to read and sign your appeal for more labourers. May GOD very much use those words to stir up the hearts of many blood-bought ones wherever CHINA'S MILLIONS finds its way."

HO-NAN PROVINCE.

**Mr. W. H. HUNT**, compelled by a local rebellion to leave his station in this province, wrote in April, 1882 :—"We are delighted to hear of the sailing of the first of 'the Seventy.' Surely GOD is going to hear our prayers, and fill up the gaps in the ranks with whole-hearted, holy men and women, fit for the conflict. Well may Satan be stirring in HO-NAN and elsewhere, when he sees how rapidly and surely, notwithstanding all his opposition, his adversaries are gaining ground in this dark land."

GAN-HWUY.

**Mr. A. G. PARROTT**, referring to a conference held in Gan-k'ing, in June, 1882, wrote :—"On Friday evening . . . the meeting was thrown open . . . an experience meeting, which, however, I cannot attempt to describe (nor one which followed next morning). The HOLY GHOST came upon us with much power, as one and another told of the wonderful way in which GOD had first saved them from their sins, and then led them step by step to give themselves, sometimes against their own inclinations, to the work of preaching the Gospel in China."

"On Saturday morning we concluded the conference with a meeting more especially for prayer. For nearly two hours prayer continued without a minute's intermission. The prayers were pointed and powerful; every one realised the presence and power of the SPIRIT OF GOD upon us, and much liberty in prayer was the result. Prayer for the remainder of 'the Seventy' additional labourers, for whom more than sixty of us are banded together to pray daily, was specially definite and emphatic. We are more than ever determined never to cease crying to the LORD of the Harvest till we see 'the Seventy' thrust forth into His harvest."

This spirit of prayer and expectation continued, and has been itself no small blessing. On January 9th, 1883, from

THE PROVINCE OF SHEN-SI.

**Mr. EASTON** wrote :—"We look anxiously for news concerning the coming 'Seventy,' and trust that warm-hearted, earnest brothers may join us here. Sometimes we venture to hope that an experienced brother also might join us." This prayer has been answered; Mr. and Mrs. Pearse have joined them, besides Dr. Wilson. Four sisters of "the Seventy" are diligently working in Han-chung, and four brothers also of "the Seventy" are in China waiting opportunity to go forward.

These extracts might easily be multiplied, but the above will suffice to show the joy with which the proposition was generally received, and the spirit in which daily prayer was continued. Our readers will not be surprised to hear that SHAN-SI has already received six of "the Seventy," and that others are designated for that province.

#### TRIALS OF FAITH.

It may perhaps be well to say here that we were not stimulated to ask for seventy additional workers by the superabundance of funds in hand. In point of fact, we had been passing through a trial of faith; but we felt that if GOD saw it needful to try our faith, He could do so whether we were seventy more or seventy less; and if He were pleased to supply us abundantly, the additional seventy would be no difficulty to Him. We had not fixed arbitrarily upon the number, and sought to distribute them over our stations, but had been led to the number, having seen that they were needed. And it was very cheering to think that if the LORD had sent forth "other seventy" to

#### OUR MISSIONARY SISTERS

look up the prayer for "the Seventy" no less earnestly than the brothers.

**Miss WILSON** wrote from SHEN-SI on July 31st, 1882 :—"We rejoice to hear of the arrival of some of the new missionaries. We do pray for 'the Seventy,' and are thankful for the instalments."

**Miss FANNY BOYD** wrote from Kiu-chau, CHEH-KIANG, on April 3rd, 1882 :—"I sign the appeal for labourers with all my heart, and shall be glad to join with those who daily unite in asking for 'seventy' other labourers." Two of "the Seventy"—the Misses Carpenter—joined Mr. and Mrs. Randle and Miss Boyd little more than twelve months later.

**Miss LANCASTER** wrote from T'ai-yuen Fu, SHAN-SI, on January 31st, 1882 :—"You ask me to join in prayer for more workers. I will gladly do so, and am so glad you are sending home for them. 'JESUS CHRIST, the same yesterday, and to-day, and for ever,' is a favourite verse with me. He who sees all the need of the Gospel is just as able to send 700 as seventy more into the vineyard. Only let them be His sending, and His power will rest upon them. When He sends the men He will not forget to send the wherewithal to supply all their needs. I often think of dear Mrs. Broomhall at one of the mid-day prayer-meetings, when money was needed for China to be sent on the morrow. She prayed thus: 'O LORD! Thou art Thine own Banker; just send us the money to forward to China to-morrow.' In a few hours' time the money came."

"May 3rd.—We are praying continually for 'the Seventy,' and rejoice to hear of some of them coming out.

"February 9th, 1883.—We are so glad to hear of the arrival of fresh helpers. I will continue to pray until all 'the Seventy' are in China."

**Miss KINGSBURY** also wrote from T'ai-yuen Fu. On February 1st, 1882, she says :—

"I am rejoiced, dear Mr. Taylor, to join with you in prayer for seventy more labourers to be sent to this great harvest-field. It is a large request, but the LORD is able to grant it, and it is no harder for Him to send out seventy now than when He was on earth.

"Thank you very much for your letter this mail, also for money received. How good and kind of our HEAVENLY FATHER to provide thus bountifully for us out in this land. Never since being in China have I had one single fear that He would ever let me want anything. It is sweet to trust in Him, and to know if our desires are for His glory all things needful will be given us.

"June 15th.—We were pleased to sign our names to the appeal for more labourers. What a privilege it is that so many of us join together and present the same petition before the LORD. The answer will surely come; and we shall have the joy of welcoming our brothers and sisters to this land as fellow-workers with us. We are daily praying that 'the Seventy' may very speedily be sent out."

assist the twelve in little Palestine, He could easily give us the same number for large, needy China.

As to their support, *that* GOD, who (to the perplexity of Dr. Colenso, notwithstanding his arithmetical mind) had no difficulty in leading into, and sustaining in the wilderness the millions of Israel, was not likely to feel burdened with the support of a few extra workers for Inland China. His arm had not waxed short. There was no fear that we should all have to become vegetarians! for the cattle on a thousand hills and all the fowls on the mountains are His; and were all the currency of the world to become insufficient, He has abundance of un-

mined gold and silver. We can afford to be poor with so rich a FATHER. So we continued praying.

The trial of faith as to funds was continued more or less through the year 1882, and the last quarter of that year was, so far as home remittances for general purposes was concerned, perhaps the most trying quarter we have ever known. But the LORD made our hearts sing for joy, and provided by local contributions in China, as never before nor since, for the needs of the work. Some particulars of this trial were given under the title "Ebenezer," in CHINA'S MILLIONS for August, 1883.

Finding from various letters that some of our English friends were really concerned about this movement—afraid apparently that while prayer for men might be answered, prayer for means might remain unanswered—a few of us were led in Chefoo at one of our daily morning prayer-meetings to very definitely request the LORD to put His seal upon this matter for the encouragement of the timid ones. Not more than half-a-dozen were present, and the little prayer-meeting was held either during one of the last days of January, or the first days of February, 1883. I regret that the date of this meeting was not noted at the time, but I sailed from Chefoo on February 5th or 6th, and it must have been a few days before that time.

We knew that our FATHER loves to please His children—what father does not? And we asked Him lovingly to please us, as well as encourage the timid ones, by leading some one of His wealthy stewards to make room for a large blessing for himself and his family, by giving liberally of his substance for this special object. No account of this prayer-meeting was written home, and had it been written the letter could not have reached England before the latter part of March. It was telegraphed straight up to heaven, and GOD *at once* telegraphed down the desire into the heart of a willing, skilful steward who, on February 2nd, sent in anonymously £3,000 for this very project.

By the time I was half way home, the tidings of this gift, conveyed in a letter from my dear wife, then in

England, was half way out, and reached me at the port of Aden. It may be imagined with what joy I received them.

But this was not all. When I reached Marseilles, and went on to Cannes to spend a few days with our valued friend, W. T. Berger, Esq., the number of CHINA'S MILLIONS, for April, 1883, reached my hands; and there I found in the list of donations this £3,000, acknowledged under the date of February 2nd, and the text Ps. ii. 8, "Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," as follows:—

Father	£1000
Mother	..1000
Mary	.... 700
Rosie	.... 200
Bertie	.. 200
Amy	.... 200
Henry	.. 800
—3000 0 0	

It was most striking to notice how literally GOD had fulfilled our prayer, and led His faithful steward to *make room for a large blessing for himself and his family*. Never before had a donation been received and acknowledged in this way, and never since, save that acknowledged in the number of CHINA'S MILLIONS for October, 1884, where a donation given for the same fund is entered thus:—

1st September, Ps. ii. 8.

Father	£200
Mother	200
Mary	.. 100
Rosie	.. 100
Bertie	.. 100
Amy	.. 100
Henry	.. 100
Baby	.. 100
—1000 0 0	

A beautiful instance this of a loving father who seeks that each member of his family shall have treasure in heaven. If there were more such fathers, would there not be fewer unbelieving children?

(To be continued.)

## The Hospital at Han-chung Fu, Shen-si Province.

BY DR. WILLIAM WILSON.

**I** FEEL inclined to try and cheer you with a picture of our present surroundings and work, for which we feel every day to have cause to thank GOD. I do feel GOD has most signally, step by step, opened up our way in giving us this most suitable house which (at least in part) has been for a month or more a hospital. I will tell you a little about our present inmates, that you may have some idea of our daily life here, and see that although neither of us could be called Apollos, as regards our eloquence in preaching, there are still opportunities for the patients to learn something of the Gospel, and see it exemplified in the Christian lives of our servants.

### CURED OPIUM SMOKERS.

No. 1, named Ho, came to us three weeks ago to be cured of opium-smoking. He came from Shih-pah-li-pu, a village six miles off (urged to come by old Mr. Wei, a Christian elder there). He has got on very well, has no inclination for opium now, and has just left us looking quite a different man as regards his appearance. He has from the first listened very attentively at morning reading, and seems thoroughly to understand the Gospel, and

believe it to be true. The servants, who are of course the best judges of Chinese character, seem much encouraged; and we hope he may soon become a true disciple. He quite intends to come every Sunday with the others from Shih-pah-li-pu.

No. 2, named Min, is from a village thirteen miles off, and was urged to come by old Mr. Liu, the elder who lives at Pah-koh-shan. He had smoked seven years, and lately was smoking a quarter of an ounce of opium a day. He had to come in a chair, being lame from disease of the bones of one foot. He, too, I am glad to say, has entirely got over his craving for opium; and his foot has been making such good progress that he had been looking forward to being able to walk to the meeting yesterday. However, on Saturday I had to tell him it would not do, as it would probably retard his recovery. An incident occurred which was pleasing, as showing his desire to go to the meeting. Later in the day I just said casually to the cook, "I suppose he understands that it won't do to try and go to-morrow," and he said, "Oh, he is so bent on going, that he is going to hire a man to carry him on his back" (the distance is about a mile). How-

ever, instead, we arranged he might ride on the donkey, and let it come back afterwards for aunt. Min has always listened very attentively at morning reading, and spent most of his days reading the Testament. He is resolute in his determination on his return home to give up his old occupation of selling opium, and as he has a house of his own, he intends to open a small inn instead. All this we feel is very cheering, and we do thank GOD that even now we seem permitted to see the work is not in vain.

#### AN INTERESTING CASE.

One other inmate has an interesting history. He and my cook used to live together, until the cook came to be our servant. The cook was converted about two years ago, and is a very real, manly Christian. In the evenings Liao (the cook) used to read aloud page after page of the Testament, and the other man much liked to listen, and was often (quiet and unemotional man as he is) brought to tears at what was read, as he felt it was so infinitely grand and wonderful; and yet he felt his opium had such a terrible hold on him that he could never be a Christian. He had smoked for twenty years, and could not give it up. Liao longed to help him, and when he heard I was coming up to Han-chung, he hoped to get some anti-opium medicine for him. As soon as we took him on as a servant, his first request was that his friend might be taken into the hospital. He has been in about a month, and in a few days his daily medicine will be reduced to zero. He has had no very great difficulty in being cured, and is very glad at last to be rid of what seemed to be an unconquerable enemy. I trust he will soon come out as a disciple, and cast in his lot with the followers of CHRIST.

It is such an encouragement to us to have such good servants; all five of them are Christians, and two of them are so earnest for others' good, and so sensible, useful, and

intelligent. I hope they will be very great helpers among the patients.

At morning readings I always get all the patients to be present, and after I have in feebleness spoken a little about the subject read, I throw it open for others to speak, as, of course, what they can say is more easy to understand, and I like the patients to hear Chinamen telling them the story of redemption.

#### FURTHER ACCOMMODATION NEEDED.

I think in a few months we may find it advisable to rent the house behind this, as at present we cannot very well take in any women patients, and some have already applied who want to be cured of opium-smoking. Then in one of the open back-yards, I might put up a long shed for taking in very poor patients, as many apply with terrible ulcers, which might with proper care be healed, but which cannot under these present circumstances do anything but go from bad to worse. At present I have two or three of these men in, but they would be better in a shed by themselves; as one would not wish to put them with decent people, at present I have them in the loft. It is astonishing what can be done for a few shillings in building sheds; a very respectable-looking place can be made, say 50 feet long by 15 feet wide for, perhaps, thirty shillings.

I must draw to a close. I wanted you to know that, spite of Si-gan Fu troubles, our circumstances are not always such as to require letters of condolence. If you could have a peep into our hospital you would think we had much to cheer us, and make us very grateful for GOD'S mercies. What we need at present is a lot of forms for the waiting-room, and beds for the wards, and these we shall get as soon as a little money comes to hand, which will not probably be very long.

Beds are simple things—three boards on two tressels, no bedding, etc.; patients bring their own.

## Brief Notes.

**MR. ELLISTON** wrote of the Che-foo school on July 4th, 1884:—"On Monday we had a very successful prize distribution—I think the best we have had since the school commenced. The room was decorated with English and American, and one or two signalling, flags. Rev. Mr. Corbett, the American Presbyterian missionary, was in the chair. We had all the visitors in to tea first, and after reading, prayer and singing, the prizes were given out. I gave a brief account of the work, then read the list of the winners, and Mr. Corbett, Dr. Nevius, and Dr. Damon all gave addresses. They spoke very kindly and sympathetically. Then came votes of thanks, proposed and seconded by the boys, to myself and Mrs. Elliston, to Mr. Baller and Miss Whitchurch. When these young fellows had finished, a vote of thanks to Mr. Corbett and the friends concluded the ceremony. We then passed to the museum, which was now publicly opened. The friends seemed pleased with it. It contains, among other things, coins, stamps, specimens of animal and vegetable products, snakes, lizards, and insects, silk from King Theodore's tent in Abyssinia, a piece of Li Hung-chang's flag from North China, etc., etc."

**MISS SELINA CARPENTER** writes from Kiu-chau on September 29th:—"To-morrow (D.V.) we leave here for Shao-hing. We feel something like leaving home again, and shall miss the dear children very much, as well as the school children. Our friends there are feeling much stronger and better, and Mr. Randle's little son has greatly added to their joys."

**MR. HORACE RANDLE** writes from Kiu-chau on September 30th:—"Last week I visited Ch'ang-shan and Peh-shih-kial. At the latter station our helper, Kin Fah-meo, has been taken to his rest. At Ch'ang-shan the premises rented for some years have been purchased by the owners of an adjoining temple, and they have requested us to leave. I tried to induce the converts to do without a chapel, and meet at one of their own houses for services; but only one man has a house suitable, and that is at a village about a mile away. They desire to have a nice chapel, like the one at Y'uh-shan. Two of them offered to subscribe ten dollars towards it if we will buy or lease a suitable building. We have looked out for one, but unsuccessfully, so have rented a small place for the time being, and hope to try again."

**MR. JAMES WILLIAMSON** writes from T'ai-chau on September 24th:—"Mrs. Williamson's health has lately caused us some anxiety; within the past three months she has had three acute attacks of her old complaint. We are in troublous times; it is difficult to know how long they may continue and what may be the result. We are anxious to get back to our post. Our stay at the hills has benefited me much, and Mrs. Williamson and Mr. and Mrs. Rudland have somewhat improved by it. The entire prefecture is in a disturbed state; robberies are very common. The magistrate is issuing proclamations informing the people that the present difficulties are with France, that we are Englishmen, and that our persons and chapels are not to be interfered with."

## Notes of Other Missions.

### THE CHURCH MISSIONARY SOCIETY'S WORK IN CHINA.

**W**E extract the following paragraphs from a valuable little pamphlet, "The Pocket Manual of the Church Missionary Society"; and we have no doubt our readers will peruse them with interest. We would recommend this little book (price 1d.) to those who are interested in the Lord's work in other countries. The Missionaries' names are classified from the alphabetical list in the same book.

"The great empire of China was opened to missionary effort in 1844, when the Treaty of Nanking, which closed the first Chinese war, gave England the possession of the island of Hong-kong, and the right of residence at five leading ports; and more fully in 1858-60, by the Treaty of Tientsin and Convention of Peking. Shanghai was occupied by the Society in 1845; Ning-po in 1848; Fuchau in 1850; Hong-kong and Peking in 1862 (the latter after the taking of the city by the allied English and French forces); Hang-chau in 1865; Shao-hing in 1870; Canton in 1881."

#### *The Cheh-kiang Mission.*

MOULE, Right Rev. G. E., D.D., Bishop of Mid-China.	GROVES, Rev. W. L., B.A.
VALENTINE, Rev. J. D.	HORSBURGH, Rev. J. H., M.A.
BATES, Rev. J.	MORGAN, Rev. J. H.
ELWIN, Rev. A.	MAIN, D.D., M.D.
SEDGWICK, Rev. J. H., <i>at home.</i>	RUSSELL, Mrs.
HOARE, Rev. J. C., M.A.	LAURENCE, Miss.
NASH, Rev. C. B., <i>at home.</i>	
FULLER, Rev. A. R.	

#### *At Shanghai.*

MOULE, Ven. Archdeacon
A. E., B.D.
LANNING, Mr. G.

"The cities of Ning-po, Hang-chau, and Shao-hing are in the province of CHEH-KIANG; and here, at first, the greatest success was, by the Divine blessing, achieved, especially in the numerous towns and villages around Ning-po; achieved, too, notwithstanding frequent changes in the mission staff through sickness, and the hindrances caused during several years by the T'ai-p'ing rebellion. Many of the Christians in these villages have manifested exemplary Christian steadfastness and zeal. Four of them were ordained in 1875-6. Within the last few years there has been a most interesting movement in the Chu-ki district, an offshoot of the Hang-chau Mission, and more than 200 converts have been gathered in from about twenty-five villages."

"At Shanghai a small mission is carried on by Archdeacon A. E. Moule."

#### *The Fuh-kien Mission.*

WOLFE, Rev. J. R.	SHAW, Rev. C.
STEWART, Rev. R. W., B.A., <i>at home.</i>	MARTIN, Rev. J.
LLOYD, Rev. Ll.	TAYLOR, VAN, S., M.B.
BANISTER, Rev. W.	GOLDIE, Miss.

The total number of Missionaries of the Church Missionary Society (including Lady missionaries) in all their fields is 277. The total expenditure for the year was £225,910. Of the Missionaries, 27 are in China. The expenditure on the China Branch for the year ending March 31st, 1884, was £18,097.

The Church Missionary Society has, since its formation in 1799, sent out nearly 900 missionaries to the various foreign fields. Of these, 147 were men from the Universities of Oxford and Cambridge.

"The FUH-KIEN province has a truly remarkable missionary history. The first eleven years passed without a single convert appearing. Two out of five missionaries had died in the interval, and two had retired. The fifth died soon after gathering the first-fruits of his labours, leaving a new-comer, the Rev. J. R. Wolfe, in charge. Up to 1864 the work was confined to Fuh-chau city. In that year and the following, three or four other large cities were occupied by native evangelists. In 1866, the first two or three converts from these were baptised. And now, after eighteen years' further labour, what do we find? We find 5,414 converts in 120 towns and villages, of whom 1,587 are communicants; four native clergy (besides three dead), 107 catechists, about 100 voluntary lay-helpers, nine regularly built churches, and seventy preaching chapels; also a theological college, boarding schools, and a medical mission. The work has been done almost wholly by native agency; and during many years there were not more than two English missionaries in the field. New converts have told their friends, and in this way the Gospel has, without effort, spread from village to village. But not without persecution. Bitter opposition has been shown by the mandarins and gentry the Christians have endured much personal suffering, and more than one has been martyred."

#### *The South China Mission.*

BURDON, Right Rev. J. S., D.D., Bishop of Victoria (Hong-kong).	Ost, Rev. J. B. GRUNDY, Rev. J. HORDER, E.G., M.D.
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"At Hong-kong there is also a promising work, though on a smaller scale; a growing Church with a native pastor, and several out-stations in the KWANG-TUNG province. A new mission is projected in the island of Hainan."

"Although the Chinese have only one written language, in which the whole Bible exists, they have many spoken dialects. Portions of Scripture, the Prayer-book, etc., have been published in several of these dialects, in the Roman character, this being found the easiest to acquire by the large classes of the population that cannot read."

#### *Statistical Summary.*

"European Missionaries (including the Bishops of Victoria and Mid- China) ... .. 21	Native Clergy... .. 10
European Lay Agents ... 6	Native Xtn. Lay Agents 160
	" " Adherents 6,482
	Communicants ... 2,045
	Scholars ... .. 1,457"

## New Books.

"**THE CHILDREN OF CHINA**," written for the children of England by their old Friend, the Author of "The Children of India." 5s. (Hodder and Stoughton, 27, Paternoster Row.)

Well written, beautifully printed, freely illustrated, this volume will be a treasure indeed to the children who are favoured with a copy. It does both author and publishers great credit.

"**OLD HIGHWAYS IN CHINA**." By Mrs. Williamson, of Chefoo. 5s. (The Religious Tract Society, 56, Paternoster Row.)

Mrs. Williamson often accompanied her husband, Dr. Williamson, in his journeys; and in this interesting volume describes some of them in a series of lively word-photographs. The interest is so well sustained that it is not easy to put the book down.

"**MEMOIR OF MRS. SCARBOROUGH**," late of Han-kow. By her husband, the Rev. William Scarborough. 1s. (T. Woolmer, 66, Paternoster Row.)

The many friends of Mrs. Scarborough will be glad to have this little volume, the value of which is greatly enhanced by the introduction written by the Rev. E. E. Jenkins, M.A., one of the General Secretaries of the Wesleyan Missionary Society. His remarks on the value of the work of Christian women in foreign lands, as one of the foremost instruments in effecting their regeneration, are most valuable.

## Brief Notes.

**DEPARTURES FOR CHINA**.—The Rev. J. MCCARTHY left for China in the P. and O. steamer *Clyde* on November 6th, and changed into the *Peshawur*, which left Colombo December 4th, and was due in Shanghai December 26th. Mr. HERBERT L. NORRIS, and Mr. and Mrs. OLIVER STALMAN and their daughter, left for China in the P. and O. steamer *Rohilla* on December 3rd, and will be due at Shanghai on January 23rd, 1885.

**ARRIVALS IN CHINA**.—The eight brethren who left for China on October 8th (see December CHINA'S MILLIONS, page 150), arrived at Shanghai in the *Massilia* on November 26th, two days before due. The next party of ladies, who left on October 22nd, reached Hongkong in the *Sullej* on December 10th, late three days.

**PEACE PREVAILS** at all our stations, so far as our advices go.

**MR. AND MRS. BROUMTON** have been robbed of all their money and luggage, when travelling between Kwei-yang Fu and Chung-king; but they sustained no personal injury.

**MR. GEORGE KING** writes that his house, near Sigan Fu, was rifled, and nearly all his property stolen during his absence at Han-chung Fu.

**MR. GEORGE STOTT** and the other sufferers from the riot at Wun-chau have received compensation from the Chinese officials.

**MISS S. F. KEMP** writes from SHAN-SI on August 19th:—"I wish you could enjoy a few weeks of the delicious mountain air and beautiful scenery which is at present my portion. You would find plenty of congenial work also, for there are many people ready to listen to the Gospel. When Mr. and Mrs. Pigott were at the temple, people were coming daily, and several times we had quite a good congregation, as many as twenty men and women. Of course, the medicine is a great attraction, people coming twenty li (six miles) for it; but still we have good reason to believe that some, who came only for that, go away with what will prove healing to their souls. One woman, with an abscess on her neck, seemed to take in the

Gospel with wonderful readiness; and when her son came a few days since for more medicine, I found on inquiry that he had got a friend (whom he brought with him, also in want of medicine) to teach him 'Jesus loves me.' They both seem quite in earnest. The friend had been treated by Dr. Edwards, when on a visit to this city during the spring. The number who smoke opium in this province is terrible; on inquiry, at different places, I am told that the proportion is from six to nine out of ten. My teacher says it is the worst province of any in this respect. Lao-tong (the evangelist), Seng Ta-sao, my sister's Christian servant (who was with Mrs. Schofield), and Kwei-hwa, the eldest girl in the school, do the work of evangelising very nicely."

**PASTOR CHU** writes:—"I am now preaching in Shanghai. Mr. and Mrs. JUDD have gone to Chin-kiang, but Mr. W. L. Tweedie has opened a preaching-room, and often preaches himself. Every day we have many hearers. By the illumination of the HOLY GHOST, seven men have obtained salvation, and three are longing for it, who I hope will soon be saved. Join with us in praising GOD. Of the seven men baptised yesterday, one formerly was in Mrs. Taylor's school at Hang-chau. He has been in business for a long time in Hong-Kong and Shanghai, and now he has obtained salvation. One man is a carpenter, seventy years of age. He heard me preaching in the streets, and followed me to our little chapel. His name is Mr. Tong. Another named Dzing is fifty-eight years of age; he is a fish-seller; his wife is also seeking. Miss Minchin's cook, aged fifty-five, whom you have exhorted years ago, is now converted. Then there is a man named Yuoh, a cabinet-maker, of thirty-nine years; then the former scholar, Wong Hiao-sien, now aged thirty-two; also a tailor named Kiang, thirty-one years of age; and Miss Minchin's servant-boy. The latter is most earnestly praying for his father and mother.

"Besides the above, an old woman has believed; she was from home, or would have been baptised with the others. The above are all Ning-po people. One of the three inquirers is a Tientsin man. Please pray for him, and that GOD will give increased blessing on all our efforts. Next week we commence a school. May the LORD save the little ones! My wife joins me in saluting Mrs. Taylor and you."

**MISS MINOCHIN** writes from Shanghai on October 3rd:—"We have now very pleasant weather, like an English summer. I have been busy preparing the house for the large number of new missionaries expected from home. Miss LYDIA WILLIAMS has been here, on her return from Che-foo, looking much better. To-morrow we expect Miss EVANS from Gan-king. She has been ill, and required a change for some time. It is a great privilege to give one and another all the cheer and refreshment that I can, after their toil in lonely inland stations. Mr. LANGMAN was here nearly a week on his way to Yang-chau. He said he was quite sorry to leave us; he had enjoyed his visit, and especially delighted in the sailors' meetings. We have had much to cheer us lately, both with the sailors and among the Chinese. When I came to this house, I prayed the Lord to convert the servants, but I hardly expected the answer so soon. Two of them were baptised yesterday. The sailors come night after night, and I often have the joy of hearing them say what a blessing they have had. One christian of eight years, on board the ——— steamer, said he had never been so happy since his conversion. Two men in his ship have been very decidedly converted; their sorrow at going away was quite infectious. October 8th—Mrs. Stott arrived yesterday."

**MR. SAMBROOK** writes from Yang-chau on October 4th:—"I left Chau-kia-k'eo on September 7th, by a boat returning empty to these parts. We had no trouble on account of war rumours, but the minds of the people were disturbed, and not in good condition for receiving the Word of GOD. At one place they talked of a French man-of-war that had come to China 15 li (five miles) long, by 8 li broad! They think the French wrong and unjust to want to come so far from their own home to take possession of another country. Nevertheless, I sold all my books and tracts (over 1,000), and might have sold more, but I had not anticipated good sales. We reached here on the 1st inst., and I found the four brethren (Messrs. Hogg and McMullan, Slimmon, and Finlayson) all well, and hope to leave with them in a few days for Fan-ch'eng."

# CHINA'S MILLIONS



TAOIST PRIEST, TA-LI FU.

## II.—Spiritual Science.

*“Ye know the grace of our LORD JESUS CHRIST, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might become rich.” (2 COR. VIII. 9, R.V.)*



**T**HERE IS a natural science of which wise men avail themselves, and by which they accomplish great results unheard of by our forefathers. Our God is the God of nature as well as of grace; and as He always acts in the *best* way, so, in the same circumstances, He always acts in the *same* way. The uniformity of His mode of action in nature is seen and recognised by many who do not know the great ACTOR. Such often prefer to speak of the constancy of the laws of nature, rather than of the uniformity of the operations of God. But if we speak of the laws of nature, let us not misunderstand the expression. It is the law of a well-regulated household that the door is opened when the door-bell is rung. It would be an entire mistake, however, to suppose that this is *done* by the law: it is done, no matter whether directly or mediately, by the head of the household. So a sparrow “shall not fall on the ground without your FATHER.” We who know God, and are His children, do well to remind ourselves that it is *our unchanging* God who makes the water on the fire to boil, and the steam in the engine to develop such expansive power: that it is He who acts uniformly in electricity, whether we avail ourselves of His power in the useful telegraph, or succumb to it in the fatal thunderbolt: that it is He who makes

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unsupported bodies always to fall; and that it is *His uniform action* under such circumstances that we recognise as the law of gravitation.

No less constant and sovereign is He in the domain of grace: His sovereignty is never erratic or arbitrary. His methods of action may be studied and largely discovered in spiritual things as in natural. Some of His laws are plainly revealed in His Word; others are exemplified in the actions recorded therein. And best of all, by the illumination of the HOLY GHOST, GOD Himself may be known, and loved and revered, through the study of His written Word; and He is especially seen in the face of JESUS CHRIST. Moreover, that indispensable illumination of the HOLY GHOST is never denied to those who seek it, and are honestly desirous to have it, ON GOD'S OWN TERMS. Spiritual things can only be spiritually discerned; but those who are spiritual have no more difficulty in learning spiritual laws (by which we mean GOD'S uniform mode of acting in the same circumstances in spiritual things), than natural men have in learning natural laws. Nay, in spiritual things there is less difficulty, for they are revealed more clearly: research into the Word and ways of GOD more readily shows us His modes of action than research and observation do in natural science. Some of the secrets of nature can only be known by the few; but the secrets of grace may be known by *all* the children of GOD, if they are *willing* to be taught, and *obedient* as they are taught.

As in natural things there are many mysteries beyond the ken of feeble men: so also in spiritual things there are things not yet revealed, not intended to be known here and now. But just as by utilising what may be known, and is known, in nature, men achieve great results—as by steam, electricity, etc.—so by utilising what is revealed and may be known in spiritual things great results may be achieved. Ten thousand horses could not convey the loads from London to Glasgow in a week that are easily taken in half a day by rail; ten thousand couriers could not convey the tidings from London to Shanghai in months that may be flashed by cable in a few hours. And so in spiritual things no amount of labour and machinery will accomplish without spiritual power, what may be easily accomplished when we place ourselves in the current of GOD'S will, and work by His direction, in His way.

There are also conditions of success in spiritual things. Ignoring these, we may toil much, sow much, and reap little. Has not the failure of many of our efforts been due to our attempting to do GOD'S work in man's way—aye, and sometimes even in the devil's way? Does this seem a startling question? Just read the account of the temptations of our LORD, after His baptism, and see what Satan's ways are. Have they not *often* been used, unknowingly, to forward work for GOD? Have not Christians at home and native helpers in foreign lands often been induced to *begin* work, and perhaps still more often to *continue* work, by inducements of support or position? Would the same sums of money always be contributed if the plate were not passed, or if the donors' names were not published? And yet, does any spiritual mind really think that the true work of GOD is at all advanced by anything done from worldly motives, or to be seen of men? It is a solemn thought that the wood, and hay, and stubble will all be burned up; and that the gold, and silver, and precious stones, now often inextricably mingled with them, will alone stand the test of fire.

In speaking in our last number of "the secret of success," we noted that when the LORD of *Glory* came to bring in the highest blessing, and to break the power of the Enthraler, He chose the lowest place, as that *best adapted to accomplish His purpose*. In like manner we learn from the passage which heads this paper, and from other similar passages, that *in order to enrich us*, poor bankrupts, He intelligently and cheerfully *emptied Himself of all His riches*; and this He did, not by distributing them among us, but by *leaving them behind—as neither needed nor suited to effect His purpose*. Just as a runner in a race divests himself of clothing and adornments which would frustrate his aim, however good they might be at other times and for other ends, so the CHRIST of GOD saw that the low place, that the place of poverty, of weakness, of shame and suffering was the *best* place in which to meet us when He came to raise us from our low estate. We do well to remember that He was the



*Wisdom of God and the Power of God, and necessarily chose the wisest way and mightiest way to effect His purpose. He might have become incarnate as a noble Roman; He would doubtless have gained disciples by it—but of what kind? He would have been spared the scourging and the cross; but He came to endure both. Or, He might have come into the family of a noble and wealthy Jew; but He did not—that was not God's way to enrich us.*

The Corinthian Christians *knew* the grace of our LORD JESUS CHRIST. Do we? Do we want to know it? *Is He really our Lord?* or are we our own lords, and do we decide for ourselves what we will do, and how we will serve? If so, let us not wonder if our strength prevents our receiving that Divine strength which is ever made perfect in weakness. Have we noticed that one of our MASTER'S most used servants, who had many things that were gain to him, *had to lose them all* in order to *win Christ* for himself, and follow Him fully as a fisher of men? *Are we "imitators of GOD," if we are making no costly sacrifices* for the salvation of men? It is our Isaacs who are wanted for the altar, not our superfluities merely. *Are we followers of CHRIST if we do not "walk in love, as Christ also loved us, and gave HIMSELF up for us" (R.V.).*

*J. Hudson Taylor.*



#### MISS ROSA MINCHIN.

**I**N writing the Preface to the volume of CHINA'S MILLIONS for 1884, we joyfully drew attention to the fact that "no tidings had reached us of the removal during the year 1884 of any one of our many brethren and sisters from earthly service to the rest above." Little did we think that ere the year closed we should hear of the falling asleep of one so gifted and so used as our sister Miss Minchin. The following touching memorial, sent us by her sister, Miss M. Minchin, of Bedford, will be read with deep interest.

**A**NOTHER standard-bearer has been called out of the conflict into the presence of the KING! Who will come forward to take up the banner of which her hands have relinquished the grasp?

Many will remember the going forth of the little missionary band at the end of last February, having heard their bright testimony at one or other of the farewell meetings.

My dearly-loved sister, Miss Minchin, though passed middle age, was spoken of as having still the energies of one in her teens. Yes! it seemed as if there were years of blessed service before her, if the LORD'S coming was delayed so long. But His ways are not our ways, and after seven months' stay in China, His call came, "Rise up, my love, my fair one, and come away," and (as expressed by one at her side) "she sweetly passed from death unto life."

I think many would like a short account of her from the time of her leaving England. "In labours abundant" she was owned of the LORD on the voyage; souls were converted, backsliders restored, Christians cheered and stimulated by her bright faith

and ringing, joyous words. Readings with the young missionaries greatly helped them on. They called her "Mother."

Two soldiers left the steamer in Egypt, having to join the army in the field. Both were deeply impressed, and of one she had good hopes. The Testaments she gave they promised to read daily, putting them in their breast pockets.

Richly did she enjoy landing at the ports, with their wealth of tropical and interesting surroundings; but that which thrilled her heart was the meeting with the LORD'S labourers—Miss Waldegrave and several Christian friends at Malta; Mrs. Prinsep at Port Said; Mr. and Mrs. Macdonald at Penang; Mr. and Mrs. Grant and their family and Miss Cooke at Singapore. The great need of the heathen pressed on her heart. "Oh, for more to go forth for JESUS!" "What open fields!" "The LORD send many more forth!"—were the cries of her heart.

When landed in China, she gave herself to the study of the language, visiting the ships as she had opportunity, and having Bible classes for the sailors. Souls were born to GOD—three at the first Bible class. Early in July she was settled in the ne

mission-house, and began her two branches of work on the same day, receiving the sailors and four young missionaries from England on the 10th of that month.

Her close walk with CHRIST and her genial, happy nature peculiarly fitted her for her position.

Among the sailors, the tempted found a shelter, and at their times of general leave, she had open house for them all day. There were meetings every night, when the Word of God was their portion, and joyous hymns of hope and trust chorussed their gladness, or solemn times of prayer, when one and another yielded themselves to the LORD, and joined the happy band.

In the mission-house she had an equally blessed sphere of service. She made a *home* for all whom she received; refreshing weary ones who needed rest, and cheering those who arrived from England and might feel themselves as strangers in a strange land.

All this time she was making progress with the language, and her heart yearned to tell Chinese women of the SAVIOUR who could free them from sin and its power, as well as from the wrath to come. She keenly felt the state of the heathen around, writing home that it was far worse than she had expected, and she thanked God He was sending so many to tell of HIS dear SON, only praying that He would send numbers more.

Did she regret that she had left all whom she loved behind, and wish herself back among friends and converts at home? Never!

The parting had been no light one to her, with numbers of

At one of Miss Minchin's farewell meetings in February, 1884, the following notes were made of her remarks; we little thought what a mournful interest was so soon to attach to them. The address was given at the Wesleyan Chapel, Mildmay Park, Rev. F. Greeves, D.D., now President of the Wesleyan Conference, in the chair.

**A** GREAT many years ago the LORD brought home to me the passage in Isaiah, which comes as a great reality now: "If ye be willing and obedient, ye shall eat the good of the land." I so often find that GOD's children take the first part of the passage: "Come now, and let us reason together, saith the LORD; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," and they stop there, and forget the next verse: "If ye be willing and obedient, ye shall eat the good of the land." The LORD deeply engraved on my heart this truth, as soon as I learnt the preciousness of HIS cleansing blood, that if I was to be happy in this world, it must be by following in the path of obedience; and now that HE has called me to go forth, far away, at a time of life when many think I might be staying at home, I feel it is quite enough for me that HE bids me go; and I want nothing more.

Not only has HE called me to go forth to work for HIM, and made my heart willing to go, but HE has made my friends willing to give me up. I heard a dear woman, a child of mine in the faith, pleading a little while ago, "LORD, you are welcome to her," and she said it with sobs and tears. I felt that the LORD would accept her giving up of one she loves so much, as well as my giving myself, and I can praise the LORD for it.

If the LORD calls us, He removes the difficulties in a wonderful way. He has made all my dear ones willing to give me up, and made even those who do not know HIM withdraw all their opposition. At first they thought it was a very wild thing, that one at my age should leave her home; for I had a very happy home in the country, and I have had a very blessed work for the LORD in England. I have worked for HIM ever since I knew the fulness of HIS own love.

I often read the words, "Go ye into all the world, and preach the Gospel to every creature," and I thought, "The LORD has not made the way plain to me to go abroad, but I can do something in England," and it has been my great joy to

friends in every rank of life, and in many places in England, whose love she returned with the warmth of a strong affection, and many of whom were her children in the faith. What it was to leave her own family—some of them earnestly beseeching her not to leave England—was a trial fully known only by her GOD. But the LORD who had given His life for her was worthy of any sacrifice; and He who has promised a hundredfold in this present life to all who forsake anything for Him could not but keep His word.

She wrote on October 3rd of a friend and fellow-worker who was coming to England: "Though I envy him seeing my dear friends, I am quite happy in my work, and feel more and more I am where the LORD would have me."

Writing of the disturbed state of the country in consequence of the war, and praying for those in the interior, she adds: "I have never had a qualm, and feel as settled and at home in Shanghai as if I had lived here for years."

On the 5th November she writes: "Oh, the LORD is so good and gracious! He gives me so many blessings, and such a sense of His loving care and mercy!"

On the 8th November she took a chill; dysentery came on, and in ten short days that bright, loving heart had finished with earth and sin, and passed into the presence of her LORD.

Had He not a right to take His faithful labourer into His bosom? and shall we not rejoice that she was called to China on her way into His presence? Through our tears we would praise HIM, and only ask that her mantle may fall upon many.

win souls for twenty-two years. At one time dear friends used to come and say, "Women must keep silent," and they put a gag in my mouth, and for a long time I had only to speak to the sisters. I was told that I must not be disobedient; and because I did want to be obedient, I was willing to give up the joy of seeking to win the souls of men. But the LORD so forced it home in my soul that HE called me thus to work for HIM, that I was obliged to go against all those who bade me be silent; and because of earthly friends, I had to stand all alone in the little town where I have lived.

The people thought it very strange that I should make such efforts to win poor sinners. A brother in the LORD passed me by in the street, and did not notice me, because I dared to preach JESUS to perishing men and women. Thank GOD, HE gave me the courage to do it. I learned these words, "HE made HIMSELF of no reputation," and the LORD made me willing to make myself of no reputation, and go out and seek the lost.

I have been living in a town where Unitarianism, and cold, dry formalism, have prevailed, and I went into the little lanes and open highways to preach JESUS; and, praise the LORD, HE has given me the joy of seeing many brought to know HIM, and now my work there has come to an end, and the mission-room is closed. It was taken from me. The owner of it said he was *compelled* to take it from me. I had the notice last Lady Day. At first it seemed impossible that it should be taken from me; but I could trust the LORD—HE could open another room, or, perhaps, HE had work for me elsewhere. For six months HE kept me in the dark, but peaceful, knowing that HE would open the way, that the light would shine on my path. All that time I asked HIM, "Did HE mean me to go abroad? Did HE mean me to work in mission service in England?" and HE opened many a door.

Last year I had the joy of preaching in Wesleyan chapels in Devonshire, and of seeing sailors and fishermen coming to

seek a SAVIOUR. Then I had a service last summer in Amesbury, where the LORD gave me the most wonderful joy in seeing sinners come to HIM. I thought, "Perhaps HE means me to give up my mission work at home;" but I waited, and no light came on my path till the last week in September, when a clergyman of the Church of England said to me, "I think the LORD has need of you in China." "Oh no," I said. "I did want to go to China eight years ago; but the LORD shut the door—I was not strong enough; it cannot be for me to go now." I had quite forgotten that I had promised the LORD, eight years ago, that if HE made me strong I would go to China. HE took me at my word. I said at first, "It is impossible; it might be New Zealand or Australia, but I am too old to learn a new language," and this gentleman said to me, "Do not say that. The LORD can give you the power to learn the language. Do not think about your age; only ask whether the LORD will have you go." I said, "If He bids me go, I shall be ready; but it must be made very clear to me."

The next day I heard Mr. Hudson Taylor speak of the great needs of China, and gradually it came back to me—"Why, you promised the LORD you would go to China eight years ago; and perhaps the LORD is taking you at your word, and would have you go." I said, "LORD, I am ready, only do make it *quite clear* that it is *Thy* will."

As I was pleading hour after hour through the night, and thinking of the people I loved so well in my little town in Devonshire, the HOLY SPIRIT brought home this verse with power, and it was as if a human voice said it: "Depart, for I will send thee far hence, unto the Gentiles." I said "That is enough, LORD; if THOU art sending me, I am ready. I shall eat the good of the land; if I go forth in obedience, the LORD will make me happy."

Words would fail to tell you of HIS faithfulness and tenderness—how near HE is in all the pain of some farewells, and the thought of leaving so many dear ones. When I saw them sobbing as if their hearts would break to give up one who had been blessed to their salvation, it was hard; and when, last week, I left the dear town, and the people came down to the station to see me off, it did seem as if it were almost too much to say "Good-bye." I could hardly hold up. When I saw strong men sobbing and weeping, on Monday night, when they came to say "Farewell," I thought, "Shall I give up to the LORD that which has cost me nothing?" It did cost, and it does cost me a great deal to leave my loved ones: but JESUS is dearer than all else; and so

It is interesting to be able to add to this notice the following testimony borne to Miss Minchin's usefulness by Mr. Galt, an engineer recently arrived from Shanghai, at the Pyrland Road prayer-meeting of January 3rd.

I thank God for the privilege of standing up to tell of the work that is going on in Shanghai.

It is nearly two years ago since I first arrived in China, a young Christian. I had been converted through the Salvation Army, and brought out of the very gutter of sin. I was a thorough deep-dyed drunkard and wife-beater, but I was led to see I was a sinner, and brought into the fold, and now I am saved and rejoicing.

When I arrived in China two years ago, a dear man came aboard distributing tracts. I asked him if there was any place of worship in Shanghai. He said, "Yes; come along with me;" and he took me to the Masonic Hall, where Mr. Judd, of the C.I.M., was preaching. After the sermon Mr. Judd saw I was a stranger, and shook hands with me. He said, "Are you a brother in the LORD?" I said, "Thanks to GOD, I am." Then he invited me to come at any time to his house. This was the way I was

#### TAKEN BY THE HAND

by the friends of the CHINA INLAND MISSION, and I thank GOD that day was the starting-point for me in China.

I went every night to Mr. Judd's house while we were in Shanghai, and there I met several of the friends of the Inland Mission, and Miss Seed, and a few more going up to Chefoo. I thank GOD I was blessed through them, and they bound me close to GOD in their meetings.

Then our ship came home, but I thank GOD we went back to Shanghai again. This time Miss Lancaster and Miss Black were

sure am I HE bids me go, that I am ready. HE is so near, and I am conscious of the tenderness with which HE has sustained me when my heart has felt such pangs that I felt as if I must break down. Such tender verses have been brought home to me, such a blessed sense of HIS presence, that I can truly say, "What things were gain to me, those I counted loss for CHRIST." I would not give up the joy which JESUS has given me during the last four months for anything. HE has been nearer than ever before, and often have I been able to say for years past—"HE satisfieth my mouth with good things"; for I claimed from HIM the blessed promise twelve years ago—"My people shall be satisfied."

I am not going forth with an untried LORD and SAVIOUR. I am going forth with ONE who has proved me, and I can say I have proved HIM to be the faithful, covenant-keeping GOD, and I know HIS presence will cheer me, and I am not afraid of anything. I have no fear.

Now we want your prayers: I want your prayers that GOD will use me. I know HE will make me happy, but I do want that HE should be glorified and speak through me, that others may be brought to know the reality of trusting and following HIM. Plead for us, each one of you, that the LORD will bless us in the two steamers. We do need blessing there. We do want that the name of JESUS shall be as ointment poured forth, that HIS presence shall be felt; and we do want precious souls to be won by seeing that HE is a living reality in our souls. Pray for us, dear friends, that the LORD will strengthen and keep us, that we may never for a moment forget that our strength is all in HIM. "They that wait on the LORD shall renew their strength." We have to do the waiting; may the LORD ever keep us waiting on HIM!

I am thankful to say that a dear young friend, who has been working with me in Devonshire for two years, is going with me. I have sometimes wondered why the LORD led her to love me so much, and it was made plain when I saw that HE was preparing her to go with me. It will be sweet to have one with me whom one can talk to by name, and it will be sweet to cheer one another there. I trust another of my fellow-workers will follow when the way is made plain; for her heart, too, is eager to go forth to the Chinese in their ignorance. My heart feels that we women who have such blessing should go and seek to lift up our dear sisters in China. I do pray mightily to the LORD that the women may be brought to know JESUS, and that we may be used to open their blind eyes.

there, and we had glorious times, precious souls being brought to JESUS.

After another voyage I went back to Shanghai again, and dear Miss Minchin was there. This time the premises of the Mission were at 33, Foo-chow Road. Some more missionary ladies were on their way through Shanghai—Miss Littlejohn, Miss Todd, and Miss Symon. We had glorious times. One man-of-war's man was brought out for the LORD that first night. I do not think that since 33, Foo-chow Road was opened there has been one week without souls being brought to JESUS.

One Sunday we were coming out of the meeting, and I saw a man who used to be a fireman on board ship along with me. I said to Miss Minchin, "There is a man who used to be along with me when I was in the world." She said, "Go and speak to him." But he was in a jin-rick-sha, and I couldn't catch him up. She said, "You must pray for him, and I will pray too—whatever two of us agree upon it will be done unto us." I said I would pray for him.

#### NINE STOKERS CONVERTED.

The next night as I was coming up from the ship, I met him and all his mates. I said, "Hallo, Ferguson, where are you going?" He said, "I don't know—to play billiards, perhaps." I said, "Will you come along with me? You will be made very welcome by the people of the Inland Mission." He said, "I don't care if I do;" and we all went off to Miss Minchin's. I told her, "Here is my friend for whom we have been praying."

She had commenced with her Hosanna Meeting, and they were all very much pleased with it. They got nicely warmed up the first night. She asked them if they would come back the next night—for there was no rest in that 33, Foo-chow Road—every night in the week or every day—it did not matter what time you came—if there was anybody at all, there would be sure to be a meeting. The men promised to come.

We all met next night. There were nine of them—all working in the stoke-hole of this one boat, all Scotch, and from the same district as myself. I laid myself on the altar for their sakes, and asked GOD that they might not go away without His blessing. We prayed earnestly, and they were every one of them converted, glory be to GOD, before they left Shanghai.

Miss Minchin made up a bag of books and tracts for them; and Mr. Rogers went on board and gave them each a Bible and hymn-book. The skipper, who was a Christian, said he was very glad to hear what had taken place. He said that the last week these men had behaved themselves as never before.

I feel the loss of Miss Minchin very much: she was as a mother to me. I believe there is a feeling in Shanghai that there never was before: she both preached the Gospel and lived the Gospel. Some were at enmity with her, because she was too true, too real, too pointed, too straight—she would have no beating about the bush—she told people plainly that if they did not believe they would be lost; she brought people face to face with GOD at once. Many souls were saved on board the men-of-war at Shanghai; there are at least twelve Christians on the *Cleopatra*, and others going away to other naval stations were also blessed through her.

#### A DRUNKARD SAVED.

I know one man of the name of Ellis—he was an awful drunkard. He belonged to the American Navy. There was only one Christian seaman on board his ship, and he had got rather cold, having no communion with fellow-Christians. The ship carried a chaplain, and he had worked hard and sore, and there were no fruits. This lukewarm Christian was ashore one night, and was asked to come to Miss Minchin's meeting. He came, and got well warmed up; the few embers in his heart got gathered together, and the flame sprang up. He came back next night and mentioned this Ellis—a man who was always carried aboard drunk, and nobody could reach him.

Miss Minchin asked him to bring him along, and somehow or other they got him to come.

Miss Minchin commenced a Hosanna Meeting, and she warmed him up a bit, and he was pleased with the hearty

singing. He came back another night, and then she attacked him quietly; and next day, as she was out walking, she met him again on the Bund.

She said, "Where are you going?" He said, "I don't know; I have no place particularly to go to." She said, "You might come up to my house, and get a cup of tea." He did so, and she said to herself, "Now is my time for that man; if I let this opportunity slip, I may never get another." So she seated herself by his side, and laboured for his soul, and got him to kneel down, and that dear woman was *an hour and a half on her knees with him*; but, glory be to GOD, he went away rejoicing, and that man is a living monument of GOD's mercy.

Now they have Bible-readings on that ship, which they never had before, and there are six or seven Christian men on board.

#### A WANT LONG FELT.

I ask your prayers for the work in Shanghai; the labourers are few, but there is a great work going on. I pray GOD that there may be many places opened up like 33, Foo-chow Road was. It was a want long felt—a place where seamen can go at any time to read or spend an hour, and where they would be asked about their souls.

There is one place that you can go to on Thursday nights, and another on the Tuesdays. But it does not always suit men to go to these places at a specified time, because they are not always ashore. Miss Minchin was always willing to speak a word whenever they would come. She would even try to speak to Italians or Germans. She said to me many a time when we met a foreigner, "Oh, my heart goes out for these dear men; I wish I could speak to them to tell them of the love of JESUS."

#### PULLING MEN OUT OF THE FIRE.

On one Sunday in particular we were very much put about for workers. She wanted some to go to the English men-of-war, some to the American, some to the Temperance Hall to a Bible-reading, and others to go through the public-houses to button-hole the men. There were eight of us. She told them off in twos. I was put down to go through the public-houses with her. Seeing I had been a drunkard reclaimed, she thought she would have me. We went through as many as we could on the way to the place where the Bible-reading was held, and two souls were brought to the LORD.

She always had a great desire to bring drunkards to the SAVIOUR. I was far gone myself when I was brought to the LORD, and none can be too bad. The SAVIOUR says, "My grace is sufficient for thee."

#### FROM MR. J. J. COULTHARD.

Much might be written of the work of our dear sister at home, on the way out, and in China. But we must conclude this notice with a few extracts from the letter of Mr. Coulthard to Mr. Broomhall, which conveyed to us the intelligence of her removal.

**S**HANGHAI, November 19th, 1884.—It is my painful duty to inform you of the death of Miss Minchin. Previous to the departure of a friend for England, she had not been well, and contrary to the advice of friends went to see him off. It was a cold, wet day, and she was taken ill that day or the day following with dysentery. On the day of the arrival of the last party (Miss Black and those with her) on Monday week the 10th inst., she was compelled to take to her bed, and from that time till her death she gradually grew worse. She had every attention, and the best medical advice. It was quite providential that Mrs. Stott was in Shanghai at the same time, as she has been a wonderful help in every way. Mrs. Sayres, of the American Episcopal Mission, kindly helped in the nursing and watching, besides whom there were the Misses Fowles and Littlejohn.

Up to the time of her death she expected to recover, and said more than once, "The LORD has some more work for me to do yet."

Though she has only been seven months in China, she has worked very hard for the salvation of souls, especially of sailors.

Night after night meetings were held. She had such a wonderful amount of energy and activity that she would not take things easier. Friends advised her again and again to carry on the work more quietly, and to remember the trying climate, which would be sure to have an ill effect upon the poor body; but she heeded not, and went on until dysentery laid her low and compelled her to take rest.

Though one saw it would have been wiser to prosecute the work with more regard for her own health and that of her co-workers, yet we cannot but praise her self-sacrifice and zeal.

The sailors have lost a true friend in her. They showed their respect by carrying her coffin, and at the conclusion of the burial service by singing a hymn—"We shall meet beyond the river."

Miss Fowles did not wish me to telegraph, as it would only keep Miss Minchin's friends in suspense for six weeks.

The burial took place this afternoon. Mr. Dyer kindly officiated. A great many residents showed their respect by attending the funeral.



A COUNTRY SCENE IN SHENSI.

## The Story of the Seventy.

(Continued from page 9.)

**I**N OUR January Number we mentioned the circumstances which led us to pray for seventy additional workers for the CHINA INLAND MISSION, as well as that GOD might send out many additional Missionaries in connection with every Protestant effort on both sides of the Atlantic. We knew that we could not at once receive so large a number. Our staff was so fully occupied that few could be spared to escort new-comers to more distant

stations, and the accommodation near the coast was limited. It would be therefore necessary that the new workers should come out in relays, with a few months' interval, so that the first arrivals might acquire a sufficient knowledge of the language to travel further inland, or that those who escorted the new arrivals might return from their long journeys, and be able to render the same help to succeeding parties. It seemed to us that within the space of three years, however, all might be satisfactorily accomplished, and therefore we definitely prayed not merely that seventy workers might be given, but that they might be granted during the three years 1882-3-4. It was already November, 1881, and we did not anticipate any large number arriving before the autumn of 1882. How fully our anticipations have been realised will be seen from the subsequent narrative.

We felt so assured that this whole matter in its conception, and in its detail, was of God, that we prayed for "the Seventy," and asked for them within the specified years, in the Name of our LORD JESUS CHRIST, and with the greatest confidence of success.

And here, for the benefit of some of our younger readers, it may be well to point out the difference between praying in the Name of CHRIST and merely adding the words, "for CHRIST'S sake," to the end of a prayer.

Prayer in the Name of CHRIST implies a conscious oneness with him in whose name we act, as the wife has who acts in the name of her husband. That name has become her name, because she has become one with him who bears it.

Prayer in the Name of CHRIST may be compared to the power of attorney with which sometimes a wealthy man empowers his agent to act. If we were to go to the banker of a friend, and ask for £10 to aid us in any good work we are interested in, without any definite authorisation, and to expect to receive it on the faith of a statement, "Mr. So-and-so is a friend of mine, and I am sure he will be interested in whatever interests me," we may feel well assured that our request would not be granted—indeed, the manager of a bank would be more likely to question our sanity, than to entrust us with another man's money. But if we present to the bank with the name, a duly-executed power of attorney, then the cashier has neither the desire nor the power to refuse payment of whatever cheque we may draw in the name of the friend for whom we act.

It matters not who we are, or what we are—the all-

important thing is, Is the credit of our friend good? are there proceeds in the bank at his disposal? If so, the one lawfully possessed of the power of attorney can draw as circumstances may require.

In like manner, when we pray to GOD in the Name of our LORD JESUS CHRIST, we have His written authorisation; and it is no presumption to expect that our prayers will be answered for whatever we ask in accordance with His will. On the contrary, the presumption would all lie in doubting that such prayers will be accepted and answered.

And again, our SAVIOUR not only directs us to ask in His Name, and rather chides us for not having done so more fully and more frequently—"Hitherto ye have asked nothing in My Name"—but He continues, "Ask and receive, that your joy may be full." It seems as though believers sometimes put a "full-stop" after the word "Ask," and in consequence never get on as far as the joy—the full joy—that our SAVIOUR desires we should possess. If we would have that joy, we must not merely ask, but we must ask and receive—that is, by faith we must accept the prayer as already answered, and enjoy the blessing in anticipation. We were led to do so on the occasion of our little Conference at Wu-ch'ang in November, 1881.

We not only asked with great confidence, but with great joy, and during our conversation after the afternoon's prayer-meeting, while taking tea together, it was suggested, "How happy it would be if all those who had united in the prayer-meeting could join in the thanksgiving when the last of 'the Seventy' has reached China!"

It was, however, plain that this could not be. Some might be 1,000 or 1,500 miles to the north-west, others as far to the south-west; some might be nearly as remote in the north-east, and possibly some of our number might be in Europe at the time. A plan was suggested which obviated all the difficulty—namely, that we should have a thanksgiving meeting that very evening! This we had; and thus all that were present at the prayer-meeting were likewise present to give thanks.

And when the time had elapsed, and the three years were past, were we put to shame by the event? Surely not; for not only was the number that we were led to ask for given to us, but our prayer was answered according to God's own scale—"Exceeding abundantly, above all ye ask or think." More than seventy actually reached China in the years 1882, 1883, and 1884; while a further number accepted would have been in China had not the French war rendered it advisable to defer the period of their sailing.

Another point is worth noting in connection with this prayer-meeting. Our prayer was that God would send "willing, skilful" men and "willing, skilful" women for every department of service. There are many workers to be found who are willing, but far from skilful; and some, who have much skill, are not always as willing as might be desired. We asked for "willing, skilful" men and "willing, skilful" women for every department of service. That God has granted this petition in large measure in the sending out of "the Seventy" is well known to those who are familiar with the new workers.



Many of them have already had occasion to prove themselves not merely to be God-sent, but to be God-sends indeed; and great has been the joy and thankfulness of those who, in many provinces, have received them, and welcomed their seasonable aid.

To illustrate this, without forgetting brevity, we will refer only here to the nine who went out during the first year.

Mrs. Pruen has, by her Christian character and experience, been able to take quite a mother's place with younger sisters and invalids; and her kindly help in the superintendence of our sanatorium at Che-foo, in the province of SHAN-TUNG, has been a service of the highest value.

Next, Miss Hayward, after her marriage to Mr. Parrott, occupied a post in the province of KIANG-SU, in the east of China; while Miss Findlay, married to Mr. Andrew, went to the KWEI-CHAU province, in Western China.

Then, by the time that the failure of Miss Hughes' health necessitated her leaving her school in Gan-k'ing, in the GAN-HWUY province, Miss Mary Evans was sufficiently advanced in knowledge of the language and experience to relieve her of that charge; and the importance of having suitable Christian supervision over those twenty young Chinese girls needs not to be enlarged upon. Since she has had the charge, quite a number of them have professed their faith in CHRIST.

Then our brother W. Macgregor, entered the same province of GAN-HWUY; and though he only lived

for six months after his arrival in China, his deep spirituality of mind and holy Christian character left an influence behind that will never be forgotten; he was indeed a "willing, skilful" worker, "and walked with GOD, and was not, for GOD took him."

Next, Dr. Edwards, another of these nine, was ready to take the post of usefulness vacated by Dr. Schofield (in SHAN-SI, a fifth province), when he was called higher; and Dr. Wilson has found an important sphere of service in the adjoining province of SHEN-SI. Miss Groom found her experience as a teacher at once available in the school at Che-foo, and has rendered invaluable service there; while Miss Stroud is usefully occupied in Chen-tu, the capital of SI-CH'UEN, a seventh province, and the largest province of Western China.

Thus, those who went out in the first of these three years soon found useful work awaiting them in seven different provinces; and if our space allowed, and we were able to enter in detail into the openings for the remainder of "the Seventy" and the various qualifications that one and another possess, it would be seen that they are indeed, as a whole, a band of workers for whom we have occasion to be devoutly thankful.

(To be continued.)

## Woman's Work in Shen-si.

FROM MISS BLACK, OF HAN-CHUNG FU.

(One of "The Seventy.")

**J**ULY 21st.—Mrs. Easton and I went to-day to Shih-pah-li-pu, a village six miles off, where some of our church members live. We were met outside the village by the Elder, who conducted us to the different houses. In every house we had to eat and drink and talk. In one place, a good many outsiders came in, and there was a good opportunity of telling them the Gospel, which Mrs. Easton did very simply and beautifully. Came home feeling tired, but happy.

*Tuesday, 22nd.*—This afternoon at my class for women, eighteen were present. Had much joy in speaking to them, and felt helped of the LORD.

*23rd.*—Mrs. Easton took me out this afternoon to visit. We had a very nice time in one lady's house. She and her two daughters listened very attentively to the Gospel story. *They had, I believe, never heard a single word of Gospel truth before.* In the evening I attended the Chinese prayer-meeting, which was conducted by Mr. George King, who came down on Monday from Si-gan Fu.

*24th.*—Mrs. Easton's class meets in our house once a month. To-day we drank tea in the house, and afterwards went out into the garden and sat under the shade of the mulberry tree for the class. It was an interesting sight, and I think must have given joy to the heart of the LORD JESUS, as we spoke of the things concerning the KING, and eight Chinese women led us in prayer—women who only a few years ago had not even heard the Name they now love so well.

*July 29th.*—To-day, feeling very much better for the rest and change (of the past ten days spent with Mrs. Easton), I returned home, looking forward joyfully to continuing the work the MASTER kindly gives me to do in this place. I had my class in the afternoon. The women get to understand me better week by week, and I do believe that two of them at least are deeply interested in the things that concern their everlasting salvation. Dear friends at home, won't you pray for me that I may be

taught of the LORD how to bring these wanderers Home? The MASTER seems to be beginning to give me the joy of seeing His work prosper in my hands. 'Twas sweet to work for Him in my dear native land; 'tis sweet to work for Him in China. Please ask that now, when He is opening my lips to speak for Him, these lips may indeed be filled with messages from Him, and that I may be among the number of those who turn *many* to righteousness.

*30th.*—I have just heard that a woman I have been twice to visit is dead. This is a great shock to me. I am so sorry I did not go more frequently, as she was very willing to receive me and understood my words fairly well. She has been ailing for some time, but I had no idea that death was so near, or I should have made opportunities of going to see her daily. The LORD forgive me if I have been neglectful, and oh! may this solemn lesson teach me to "work while it is Day." The "day" of these perishing ones for hearing will soon be over. My "day" for speaking will soon be over. Oh, to do with my might all that the MASTER giveth me to do! If I cannot "trumpet-tongued proclaim the Gospel message," oh, that I might even falteringly "make men know the power of CHRIST to save."

*31st.*—Yesterday and to-day I took the children's Scripture lesson, and had much joy in speaking to the little ones about the SAVIOUR, CHRIST the LORD. May the Good SHEPHERD gather many of these little ones into His fold.

*Sunday, August 3rd.*—To-day's services as usual. Afternoon in Sunday-school; felt much helped in talking to my class.

*4th.*—I have enjoyed this day very much, and I do trust that some fruit may spring up from the seed sown to-day. I went out soon after breakfast, and spent the entire day visiting in three houses. I went by special invitation to these places. The women are all more or less interested, and all very anxious to learn. Besides the inmates of each house, many other women came in, so I had a grand opportunity of speaking for Jesus.



The native Christian who was with me helped me very much, and gave a deeply interesting account of her own conversion. Our hostess treated us very kindly, giving us basins of *mien* (vermicelli) for lunch, and proper rice and vegetables for dinner, which, of course, I ate with my chop-sticks—greatly to the delight of the on-lookers. Came home tired, but very happy, and very thankful that GOD had given me so much encouragement on this my first entire day spent among the natives.

*August 5th.*—This afternoon my class met. Eighteen were present. Much joy and liberty in speaking. Praise the LORD!

*August 10th.*—To-day we had our Sunday-school in the morning. By this arrangement the Shih-pah-li-pu people were able to be present. They cannot wait if school is held in the afternoon. We had a large attendance—ten classes, all pretty full, one very full. Service as usual, after which we gathered around the table of the LORD, remembering His death "till He come."

*August 11th.*—A very wet day, spent in study and writing. Much cheered by an article in CHINA'S MILLIONS, by Miss Lancaster, specially the concluding part, where she speaks of being strengthened for her work by the recollection, "there is Me." I, too, have the same Almighty "Me" behind all my weakness, ready to help.

*12th.*—This forenoon prepared for my class. Afternoon they came in large numbers. About thirty were present, many of them strangers. Was much encouraged to find that even these strangers understood me pretty well. I believe I was much

helped in trying to tell them, very simply, the way of salvation through JESUS.

*13th.*—Went visiting outside the city. I much enjoyed the pleasant walk through the green rice-fields, and still more the earnest attention of some women who invited us into their house, and proved intelligent listeners to the story they had never heard before. Evening: Chinese prayer-meeting, conducted by Mr. George King. Subject: "Not alone." No, not alone in China, even as we used to be "not alone" in England. "Lo, I am with you alway," is a promise we have indeed tried and proved.

*August 20th.*—To-morrow Mrs. Easton and I hope to go to Pah-koh-shan (Octagon Hill), a place thirty miles off, to spend some days. There are a few church members, and it is in the home of one of these that we are invited to stay. May the MASTER Himself go with us, and make our visit a great blessing, both to the Christians and to outsiders. This little trip will be quite an era in my history, as I have never yet been for any length of time quite with the natives. If twelve months ago I could have pictured myself doing this, I certainly should have been much astonished, and perhaps a little nervous; but if distance lends enchantment to the view, it sometimes lends clouds and difficulties where they do not exist. The idea to me now of being afraid to take this little journey is perfectly laughable. I do trust that our going to Pah-koh-shan may be made a blessing to many. The Gospel is still the power of GOD. May we be enabled to speak that Gospel plainly, lovingly, and in faith, and doubtless His word shall not return unto Him void.

## "In Perils of Robbers."

**T**HE following account of the dangers encountered by Mr. and Mrs. Broumton on their journey from Kwei-yang Fu, in the KWEI-CHAU province, to Chung-k'ing, in SI-CH'UEN, was sent by Mrs. Broumton to her sister. A copy has been kindly furnished to us, and will be read with much interest and sympathy. The record shows us how much cause we have for thankfulness that in the midst of so much excitement all our inland stations have been kept in peace, and that the Chinese authorities have done so much to protect the scattered missionaries.

One must not feel too much resentment against these heathen Chinese. To their heathen ideas, our going unprovoked ten thousand miles to China, and stealing Hongkong, as they think, and poisoning their country by the enforced traffic in opium (which causes more crime and misery every day than all the acts of France in this war from first to last), is no friendly act. The attempted spoliation of China by France, too, is to them sheer robbery on a large scale, where life is made no account of. Nor is their hatred of the Romanists inexplicable, on the ground of their own actions in China. We must not be surprised, therefore, at such reprisals as an excited mob may make, but be thankful that God so wonderfully restrains them, and be earnest in prayer that He may continue so to do.

### LETTER FROM MRS. BROUMTON.

No doubt you will be astonished at seeing this letter dated Chung-k'ing, October 24th. My dear husband felt so low and ill after Mr. and Mrs. Andrew left, that he felt quite unequal for the work. This made it necessary we should start on September 26th.

The country is in a very disturbed state, owing to the war between France and China. Proclamations were posted up, saying that France had broken faith with China, but that foreigners would be protected.

We got on very quietly until the seventh day. The night before we stayed at a small village in a wretched room. The head man of the place sent to see who we were. Our servant explained that we were English Protestant missionaries—quite distinct from the French and the Roman Catholics. The head man seemed quite rowdy, so our man then took our passport for him to see; but he said it was as useless as a piece of wastepaper. They wanted my husband to go and talk with them, but our man advised him not to go. So we slept in our

clothes, anything but quiet in mind, and wished so much for morning light.

We started before daybreak, my husband's sedan-chair starting first. When his chair had gone some distance he saw through his blind that our goods were put down in a dry rice-field, and then a number of men surrounded the chair, armed with clubs and other weapons. One of them was going to batter in the top of the chair, but our coolies called out to them, "The chair is ours; do not destroy it." They then ordered my husband to get out, and some of them pointed their weapons at him, and tied his hands behind him. They then opened our boxes, took out all our money, packed the clothes in bundles for starting. They then began to call out for me. Fortunately a man had run towards my man, and told him to carry me back, and hide me in some place, as they had attacked my husband. I was hurried into an inn, not knowing what might be the next news. After waiting there some time I heard my husband's voice: only the

LORD and myself know the joy I experienced when I saw him, and that he was safe. He said, "All our things are gone." I said, "What matter? *you* are all right."

We were then robbed by the people of the inn, who pretended to befriend us. We had given them some money for letting us stop there for a little while, but they were not satisfied with this. They followed our man and took the money he had on his person, and the clothes belonging to our two bearers, and then wanted to search me. I had to get out of my chair three times for them. I managed to hide my wedding-ring with my sleeve.

#### FURTHER PERILS.

We started again, full of trembling, for we had to pass through a village where they had threatened to beat the Roman Catholics, and to destroy their chapel. Again some rowdy fellows stopped my husband, and took off his stockings, took a small purse, with a little silver, and tried to take off his shirt and shoes. These he begged them not to take. At the same time they stole some of our man's things; they also stopped the coolies, and took their clothes.

When we got within seven *li* (two-and-a-half miles) of the place where the Roman Catholics were threatened with beating, etc., we stopped and sent our man with our passport to the Chinese magistrate. He came back after some time with an escort; thus we were conducted safely into an inn. This, I think, awed the people a good deal.

The next day was a dreadful one for us. We were up in a filthy loft, and heard yelling in the street, while the mob were battering down the Roman Catholic premises—a splendid building. Oh! the yells of that mob were hellish, as they passed by, carrying chairs, tables, etc. The streets were lined with people, looking, as they said, at the fun! Not a pitying look or a sympathising word was there from one in that vast crowd; all seemed to enjoy it. When all the furniture was battered to pieces, then they battered down the building.

GOD only knows what we endured as we listened to the yells and noise of that dreadful crowd as they did their work of destruction. I put my fingers in my ears so that I should not hear. Oh, how we longed for darkness to set in, and to have a little quiet. We thanked GOD when the night came.

After our evening meal, which was a wretched one, I retired to my dirty loft to try to sleep; but my sleep was not very refreshing, vermin being plentiful.

#### T'UNG-TSI HIEN.

We were detained in this place seven weary days, not having the means to proceed. We wrote both to Chung-k'ing and Kwei-yang, begging our friends to send us money to enable us to proceed. But at last we got a loan which enabled us to go on; and we had an escort provided by the authorities. The innkeeper lent my husband an outside garment; though it was old and greasy, we were delighted to get it.

When within two days of Chung-k'ing, we met men from Mr. Nicoll, of our mission, with silver and a change of clothes for both of us, and also some provisions. Oh! how glad we were when we opened the letters, so full of love and sympathy; an escort of ten soldiers was also sent by the Chung-k'ing authorities. It was wonderful, considering all that we passed through, that we were not ill.

Mr. David Thompson, of our mission, is leaving in a few days for Kwei-yang; we are to live in and care for his house for him until Mr. Andrew relieves him. We hear that some of our goods and money are recovered, and we are looking to the LORD for guidance. We should like soon to start homeward (D.V.). This dreadful journey has much tried our nerves. Our American friends here have been so kind, making us presents of clothes, as we were entirely stripped of all our earthly goods. Oh, dear sister, what could have restrained the wrath of these wicked men but our own HEAVENLY FATHER? May our lives be more and more consecrated to His service.

## Bhamo, Upper Burma.

### A LETTER FROM THE CHINESE PREACHER TO MR. STEVENSON.

**T**HE following letter was written during the absence of Mr. Henry Soltau in Lower Burma, where he was long detained, owing to the health of his wife and child. When we last heard from him he was on his way to Bhamô, which has since fallen into the hands of rebels. We ask prayer for the protection of the native preacher and Christians, as well as of Mr. Soltau and the American missionaries who labour in Bhamô.

**I** RESPECTFULLY wish to inform you that we have cause for joy and sorrow in connection with the work in Bhamô. Much joy that brother Li faithfully adheres to the LORD, and shows to all that he is a true disciple of CHRIST. His fellow-countrymen and relations all notice his devotion and zeal. He is a diligent student of Holy Scripture.

Hwang Fu-li (the other convert) spends his evenings in studying the Word, and is always ready when he gets an opportunity to speak to others of CHRIST. He has every night a pot of tea ready for the visitors who come to listen. I fully believe he is truly born again by the power of the HOLY SPIRIT, and trust he will make a good preacher yet. He is most warm-hearted in everything that concerns the Church.

The enquirer, Ch'en Fu-tsiang, appears to have both repentance and faith, but has been unable to overcome some of his evil habits, one of these being opium-smoking; still he has reduced it to a very small quantity per diem. I earnestly pray that he will

soon surrender himself wholly to CHRIST. The two converts and Ch'en wish specially to be remembered to you.

Liu Tai-fan is not so promising as he was some time ago, but still comes. Yang Fa-shun attends regularly, but his heart is neither cold nor hot. Ho P'in-kao also comes, though I fear he is addicted to gambling, and may miss the goal of heavenly happiness. Ho K'i-an quite recently returned home. He understands the Gospel intellectually, but I am afraid it has not moved his heart. I sometimes think that he is like Bunyan's "Worldly Wiseman."

Liu Tsi-hsio, who has gone to T'eng-yueh (Mo-mien) writes me from that city in such terms that I feel the interesting incident of our LORD'S history is reproduced, in which one of the ten lepers who were cured returned to give GOD thanks.

Li and Chiang returned some time ago to their homes in YUN-NAN, and I have not heard from them. Lao-wu, from Manwyne, called lately; you will remember he professed to be converted a long while ago. I charged him with opium-smoking, and feel

little doubt that he does smoke. This is a very sad case! A Cantonese, Liu Kuang-si, has attended the services for about seven months and seems to understand a little, but he also is cursed with the enslaving habit of opium-smoking.

Chu Pu-yiin from Mêng-hua (YUN-NAN) has kept the Lord's Day for about four months, comes also every evening, and has a good knowledge of the Gospel; is able also to exhort others. He has, I am happy to say, completely overcome the craving for opium, and is now free from the baneful spell. Shü Fung-yung is very much like Chu Pu-yiin, with this exception, that he has not been able to give up entirely the use of opium.

Besides these there are others who have been attending for two or three months or three or four Sundays, in all about ten persons. Some have returned to China, and some are engaged at work away from Bhamô. Liu Yung-an, from the province of HU-NAN, and Hwang Pu-ting, from KWANG-SI, attended the Sunday services for four months. I regret that the last two have gone to assist the Ma-t'ang chief in an armed expedition against another Kah-ch'ên chief.

Taking the average for the last eleven Sundays I find the regular attendants have been over fifteen, not estimating the

casual visitors. During this period Bhamô has been passing through a fiery ordeal—the town threatened by the rebels—we could distinctly hear the firing of the guns. About two miles to the north there were over a thousand Kah-ch'êns encamped, and there was another encampment one day's journey on the south. I have often said that GOD promised Abraham that if ten good men were found in Sodom and Gomorrah he would not destroy them. I knew we had ten good men in Bhamô, and so felt that GOD would not allow the rebels to destroy it. I have also said that thus the protecting hand of GOD would be seen.

Every evening a number come regularly to prayers—sometimes over ten, and never less than five.

I regard this place as a splendid field for sowing the gracious seed, and we are not without tokens of progress and encouragement. The Chinese on the street are beginning to recognise the difference between the Romanists and ourselves. We notice that now even the newcomers will spontaneously kneel at prayers. May the HOLY SPIRIT shine into many hearts, and then we shall have a true Chinese Church. My most earnest prayer is that many of my fellow-countrymen may be saved.

With kind regards to yourself and family, also to Mr. Taylor.

## The Troubles at Wun-chow.

BY MRS. GEORGE STOTT.

**Y**OU have no doubt heard long before this reaches you of the sad news that we have all been burned out of Wun-chow—all our houses, schools, chapels, and everything we possessed, gone, and our poor people scattered and troubled on every side. When I left home only one week before, everything was quiet, and indeed remained so until the riot began. My dear husband escaped in an old flannel suit, and the poor children were taken out of their beds in their night clothes. My husband, the children, and Dr. Macgowan, who came to help them, were pelted with stones all the way to the "Ya-mun." Some of the school children were scattered and not found till next day. The youngest of all, a dear child of three or four years, has not been found at all: she was last seen in the arms of one of the rioters. My husband brought all the girls and the matron on here [Ning-po], where they have been kindly received by Dr. and Mrs. Lord, and put into their school until we can find a home again.

We have had a hard week getting clothes and bedding ready for them. All is now finished, and we go ourselves to-morrow to Shang-hai to get needed clothes, etc. So soon as the consul will allow him, my husband will return to Wun-chow and try to rent a native house, when we shall all return and try to gather again our dear people.

We feel so deeply thankful that no lives have been lost, that all our other losses seem as nothing. Our greatest sorrow is for our poor people. Many of them are young in the faith. Thirty-nine of them have only *this year* put on CHRIST. But He who *saved* them will *keep* them.

This is a trial we had never looked for. The LORD was blessing the work. Souls were being saved, and it seemed as if we had nothing to do than sow and reap. But the devil has come in, and all *seems* changed—only *seems*, for we *know* that the LORD'S work will *stand for ever*. The devil has not crushed faith and hope out of our hearts. We can still sing and feel thankful that we are counted worthy to suffer for His Name sake. And we know that He will yet bring good out of this seeming evil, and that which hath happened unto us shall yet fall out to the furtherance of the Gospel. Gladly would we lay down life itself, if only His Name be glorified.

[Tidings have since been received that the Chinese officials have offered compensation for the losses sustained, have paid the first instalment, and have suggested that building operations might be commenced at once.]

(From "Service for the King.")

## Notes of Other Missions.

### THE LONDON MISSIONARY SOCIETY'S WORK IN CHINA.

**T**he London Missionary Society belongs the honour of sending the first Protestant Missionary to China. Dr. Morrison arrived in Canton in 1808, and six years afterwards he published the New Testament in Chinese, and baptised his first convert. When he went to his rest in 1834 only three additional workers had come to aid in the evangelisation of the whole of China.

The work of the Society is now carried on from eight great centres; Peking, the capital, and Tientsin its seaport; Hankow, a treaty port 600 miles up the Yang-tse-kiang, and Wu-ch'ang, a city on the opposite side of the river; and Shanghai, Amoy, Canton, and Hong-kong on the eastern and southern seaboard. We make a few extracts from the last annual report of the Society.

*The Peking District.*

DUDGEON, J., M.D. (*absent*).  
OWEN, Rev. GEO.  
GILMOUR, Rev. J., M.A.  
MEECH, Rev. S. E.

REES, Rev. W. H.  
PHILIP, Miss JESSIE.  
SMITH, Miss GEORGINA.

Mr. Owen writes from Peking:—"Things are certainly looking brighter than they did this time last year. It is true there have been only eight baptisms—five adults and three children; but there are twenty-eight inquirers, whereas, so far as I remember, we had not one twelve months ago.

"Among those inquirers there is one entire family of four persons who have been under instruction for several months, and will be baptised soon. There are also three or four literary men among them. The outlook, therefore, is brighter than it has been for some time.

"One of the men baptised has an interesting history. He is a respectable farmer, and a devout-minded man. He had been scrupulous in the discharge of his religious duties, as he understood them, giving a good deal of money to the temples and to the poor. Eight or ten years ago he was given a New Testament and a copy of the 'Peep of Day.' He read bits of these occasionally, and the truth sank into his mind, though it did not bring clear light or decided conviction. But last year he had a dream, in which a heavenly person came to him, telling him to spend no more money on temples, for they are unclean, and that on the 23rd of the 7th moon he would meet a man who would tell him what he ought to do. One of our Bible colporteurs, a simple-minded, earnest Christian, was selling books in the neighbourhood during that month. He too had dreamed that God had special work for him to do there. On the day indicated the men met. The farmer invited the colporteur to his home, kept him there three days, and heard from his lips the truth as it is in Jesus, and, hearing, believed. This bit of living history reminds us forcibly of the story of Cornelius; and is also a striking fulfilment of the promise, 'Cast thy bread upon the waters, and thou shalt find it after many days.'

Mr. Gilmour also carries on a very interesting work in Mongolia, to the north of Peking.

There are 272 Church members, and about 100 adherents in the Peking district.

*The Tientsin District.*

LEES, Rev. J.  
MACKENZIE, J. K., L.R.C.P.,  
M.R.C.S.

KING, Rev. A.  
BRYSON, Rev. T.  
LANCE, Mrs.

Mr. Lees writes from Tientsin:—"Our congregations have never been larger—never, indeed, so large as during the past winter. Our large city chapel has, as a rule, been filled afternoon and evening. You can imagine what a pleasure it has been to me to see this. Often there has hardly been standing space, and the people would listen apparently rivetted, for an hour or more at a time. And yet our hard winter's work is over, spring is upon us, and our hopeful inquirers might, I suppose, be counted upon our fingers!"

On the other hand, when visting the out-stations to the south-east of Tientsin, he found much both to surprise and cheer him, which he narrates as follows:—

"A trip I took last autumn to our small out-stations on the south-east was remarkable for the unusual tenderness of feeling met with among our converts in Ching-yün. The Chinese are so unemotional, or, at least, so rarely display deep emotion, that it took me by surprise to find that, at the first meeting I had with them, one or two of the men broke down in prayer, and the room became for a time filled with quiet weeping. There is no lack there evidently of either the love or the power of prayer. The three days spent among them did something to warm and cheer my own heart. Before leaving, I baptised two persons, and gave the little group of believers the Lord's Supper for the first time."

Dr. Mackenzie's hospital is well known. It is a building precisely resembling a great Chinese temple in external appearance. Li Hung-chang, the Chinese Prime Minister,

is one of the largest subscribers to this hospital, and his wife takes a correspondingly warm interest in a hospital for women managed by two American lady medical missionaries.

*The Hankow District.*

JOHN, Rev. GRIFFITH.  
FOSTER, Rev. ARNOLD, B.A.  
MAWBEY, Rev. W. G.,  
L.R.C.S. & P. (*absent*).

OWEN, Rev. W.  
BONSEY, Rev. A.  
GILLISON, T., M.B., C.M.  
SPARHAM, Rev. C. G.

Mr. John writes from Hankow:—"Among those whom we lost by death during the year, one deserves special notice. He was one of the Shanghai converts, and a Christian when I arrived in the country. Soon after my arrival, in 1855, he became my servant, and followed me to Hankow. He was an illiterate man, and by no means distinguished for intelligence. But Christianity had taken hold of his entire nature, and moulded him into one of the best men, morally and spiritually, I have ever known in China. I never knew him to tell a falsehood, to perpetrate a single act of deception, or do a mean thing of any kind. He was a perfect example of truthfulness, uprightness, and kindness; and he was regarded by all the converts with unmingled confidence and respect. Oh, that all the converts in China were like old Yeu Hu-kwan! If they were, our twenty or thirty thousand would soon become millions. It was a great loss to the work here to lose this good man, but it is to me a cause of unfeigned thankfulness that he was led to the place at the very commencement of the mission, and that he was permitted to continue in connection with the work for so many years. His thoroughly consistent life has been one long living sermon to both the heathen and the Christians."

The Church membership here is 777.

*The Shanghai District.*

MUIRHEAD, Rev. W., *absent*. | STONEHOUSE, Rev. J.

Mr. Muirhead reports as follows:—"The past year has been one of considerable progress in the history of the mission, both in general work and in the addition of converts to the faith. The country round about has been largely visited, while the services in the city chapels have been maintained as usual. We have reason for thankfulness that all this has not been in vain, and that a goodly number have come forward professing faith in the Lord Jesus, and renunciation of their former works and ways. Many of these are cases of deep interest, some of them attended with persecution and trial in their own houses and among their friends. Were it not for opposition of this kind, the addition to our number would have been greater than it is; but it is well that such a thing is allowed to happen, as a test of the sincerity and steadfastness of the parties themselves. As it is, sixty-one adults and five children have been baptised during the past year in the city and country; and were there not a continual change going on in our migratory population, as well as a sad amount of temptation current in the neighbourhood, drawing away the minds of the converts from the observance of Divine things, the churches here would present a very different appearance from what they actually do."

Eight out-stations are worked from Shanghai.

*The Amoy District.*

MACGOWAN, Rev. J.  
PALMER, W. S., L.R.C.S.  
SADLER, Rev. J.

BUDD, Rev. C.  
BONFIELD, Rev. G. H.

"The Rev. C. Budd, and his colleague, Dr. Palmer, write respecting the new station at Léng-ná, recently occupied by them as an out-station of the Amoy Mission. Soon after they settled there, plans for obstruction were formed and persistently carried out. The experience of these brethren is but a repetition of what Christian pioneers in their first efforts in new centres in other fields, now showing much progress, have had to face, and sometimes long to endure, for Christ's sake."

Amoy and its twenty-two out-stations have an aggregate membership of 883, with over 400 adherents.

*The Canton District.*

PEARCE, Rev. T. W.

EICHLER, Rev. E. R.

"CANTON, irrespective of the anti-foreign excitement and riot which took place during the past year, is at all times a hard field for Christian culture. In reference to the native Christians in that city, the Rev. T. W. Pearce is able to report a remarkable readiness to meet for worship and Christian instruction. But these meetings do not appear to be followed by growth in spirituality. There are, however, very gratifying exceptions, to one of which he refers in the following extract from his report:—

"Greed of gain, above all things else the source of evil in the Chinese nature, is most common in a large commercial centre like Canton, and this makes our work of preaching Christianity sometimes seem a hopeless task.

"Still, it may be said that persistent efforts to make known the truth do not entirely fail of success. Results have followed. Persons have been to the chapel who not only learned, but were impressed by the teaching. Two years ago an old man from one of the villages in the Lin Chau district, 200 miles from Canton, was in the city on business. He stayed in a house near to our chapel on Sha Ki, where he heard Leung-a-To preach. This man became so interested that he went again next day, and at other times, to learn more of the doctrine. Returning to his native home, he gave up the worship of idols, having lost his belief in them from the time that he first heard a Christian preacher.

"The old man was recently seen by a missionary of another mission, who was travelling in the country. This missionary learned that the man had been living for several months in the worship and fear of the unseen, and to him almost unknown, God.

"The Sunday services are well attended, and the congrega-

The total number of missionaries of the London Missionary Society in all their fields (including 16 lady missionaries, but not the missionaries' wives) is, according to their last report, 164. The total expenditure for the year was £112,112. Of the missionaries, 27 (including ladies, but not the missionaries' wives) in China, and 4 on furlough, belong to the Chinese branch. The expenditure on the China branch was £11,135.

tions are devout. The Canton Christians are fond of meeting together for prayer and church worship. They have a week of special prayer-meetings at the New Year, and their monthly union meetings proper to each church.

"In spite of their care for outward observances, the Christians often show a lack of true spirituality. They disappoint by their want of liberality; they are too unwilling to deny themselves in the service of the Lord."

No reference is made in the above extract to the out-station work in the districts of Poklo and Tsung-fa. The Cantonese work is largely in these two directions.

*The Hong-Kong District.*

CHALMERS, Rev. J., LL.D.

ROWE, Miss.

EDGE, Rev. J. C. (*absent*).

"The work of God in the native church in HONG-KONG has been seriously hindered by discord in connection with the native pastor, who has now resigned. The Rev. Dr. Chalmers, on returning from England in March of last year, found this state of feeling existing, and its continuance was, for some months, a burden on his heart. He has, however, found some whose steadfastness in pursuing a right course has cheered him. He writes:—

"There are considerably over two hundred who are fairly regular in their attendance. Of these, a large proportion are, I believe, sincere Christian men and women; and some are earnest and devoted workers. A few are rich and liberal. The older deacons have stood by me and the good cause through all the recent troubles in a manner which has raised them much in my estimation, endeared them to my heart, and filled me with thankfulness to the God of all grace."

The Church members in this district number 258, and in the whole of China 2,924.

**Brief Notes.**

**MR. RENDALL** wrote from T'ai-yuen Fu on October 9th, mentioning the birth of a little son on October 5th. He continues: "The people still seem very friendly. I have been enabled to secure a large house adjoining this one at a moderate rent, which will accommodate all the patients for the cure of opium-smoking, I expect, for some time. It has the additional advantage of a shop in front, which can be used for preaching purposes, and where all information as to the opium work can be furnished to inquirers. The city men who have been cured here come back to see us, bringing friends desirous of breaking off the habit."

**MR. HUGHESDON** writes from Wu-ch'ang on November 17th: "The stay of Brother Windsor and myself in this city is now speedily to close. We have, through the grace and aid of GOD, made fair progress in our study of the language. GOD has pledged Himself to give strength unto His people, and truly His servants in their own might would lose ground and fail to resist the flood of evil flowing as a torrent in this country. But depending on the SPIRIT OF GOD, we know a standard shall be raised up against it, and the devil shall be repulsed."

"Miss Green and Miss Byron are staying with Mrs. Foster at Hankow, prior to leaving for Chen-t'u. There seems to be some difficulty in reference to passports for them; we hear to-day that the consul has received directions from the Governor of KWEI-CHAU not to allow any other foreigner to enter the province. I do hope that the LORD will speedily remove these apparent hindrances.

"We have had many blessed seasons of praise and prayer while here, especially whilst Mr. Sambrook and the two brethren for HO-NAN were with us. Just now Brother Cooper's Chinese servant is praying audibly in the next room. The dear fellow is a living proof of GOD's presence and love—a precious Chinese gem for the REDEEMER'S crown."

**DEPARTURES FOR CHINA.**—Messrs. F. T. Foucar, T. James, John Smith, and T. Jenkins, and Mr. Hudson Taylor's private secretary, Mr. Lewis, left on the 15th inst., per P. and O. steamer *Paramatta*, connecting at Colombo with the S.S. *Chusan* for Shanghai. Mr. Taylor joins the same steamer at Suez. They will be due in Shanghai on March 6th.

**FURTHER DEPARTURES.**—The Rev. Wm. W. Cassels, B.A., Mr. D. E. Hoste, late R.A., embark (D.V.) on January 28th, in the P. and O. steamer *Kaiser-i-hind*, which connects at Colombo with the S.S. *Verona* for Shanghai. Messrs. Stanley P. Smith, B.A., C. T. Studd, B.A., Montague Beauchamp, B.A., and probably some others join them at Suez. This party is due at Shanghai on March 20th.

**A NEW PRAYER-MEETING ROOM.**—As many of our readers well know, we have long been inconvenienced for want of a larger room for our weekly meeting. Prayer was offered for a new room on January 3rd, and on January 7th a letter was received, from which we give an extract:—"Enclosed is some money which I believe the Lord means me to send to you. I had been asking Him for some time (till last Saturday) what to do with it. If you are not needing it for anything special, might it be used for the new room? I do love to see no names in your subscription list: it seems to make the money so much more really God's. Please don't trouble to answer this, but if you could send me a map of China, and a list of missionaries, with where they are, I shall be so glad. The last you gave me had the stations marked red, which made it very clear. . . . I do thank God for those prayer-meetings. I shall think of you specially next Saturday, and all next week." Enclosed in this letter were five £10 notes. A few gifts, amounting in all to £25, had been received before.

# CHINA'S MILLIONS.

## Missionary Departures and Farewell Meetings.

**W**E have this month to record departures and meetings of more than usual interest. The first to which reference must be made is the departure for China, for the sixth time, of Mr. Hudson Taylor, who left London on January 20th, and joined at Suez the P. and O. steamer *Paramatta*, on board of which were our brethren Messrs. T. JAMES, J. SMITH, FOUCAR, and JENKINS.

Since Mr. Taylor last left China seventy-five new missionaries have gone out, four of whom accompany him; and seven more, of whose departure we have now to tell, will (D.V.) reach China a fortnight later. Though in the midst of useful labour at home, it appeared to him that the time had come when he should again proceed to China, if only for a comparatively short period. With work widely extended, and a band of workers so greatly enlarged looking to him for guidance, there is more need than ever for the help and wisdom that only God can give, but which in answer to prayer, we may be sure, will not be withheld. We therefore earnestly ask for him the constant prayers of all who read these lines, that his life and health may be preserved, and that this visit to China may be of the highest possible advantage to the work. Nor would we fail to ask prayer that those who have any responsibility in the conduct of the work at home, may have the guidance and help which they also need. Mr. Taylor is due at Shanghai on the 6th of March.

The others to whose departure allusion has already been made are the following:—

Rev. W. W. CASSELS, B.A., St. John's College, Cambridge.  
Mr. STANLEY P. SMITH, B.A., Trinity College, Cambridge.  
Mr. C. T. STUDD, B.A., Trinity College, Cambridge.  
Mr. D. E. HOSTE (late of the Royal Artillery).  
Mr. MONTAGU BEAUCHAMP, B.A., Trinity College, Cambridge.  
Mr. CECIL POLHILL-TURNER (of the 2nd Dragoon Guards).  
Mr. ARTHUR T. POLHILL-TURNER, B.A., Trinity Hall and Ridley Hall, Cambridge.

All these left London on 5th February for Brindisi, *en route* for China. During the few weeks immediately preceding their departure, Mr. STANLEY SMITH and Mr. STUDD, in company with Mr. REGINALD RADCLIFFE, took an evangelistic tour, and visited, besides other towns, the following:—Liverpool, Aberdeen, Edinburgh, Glasgow, Greenock, Newcastle, Leeds, Rochdale, Manchester, and Bristol. These meetings were of remarkable interest. At one we learn that sixty persons professed conversion. At Edinburgh the interest manifested was extraordinary. Dr. Moxey, writing of a wonderful work of grace going on in the University of Edinburgh, in *The Christian* of February 19th, says:—

“The event that has precipitated the shower of blessing that has fallen in our midst, is the recent visit of the two young Christian athletes from Cambridge, who are now on their way to preach Christ to the Chinese. Students, like other young men, are apt to regard professedly religious men of their own age as wanting in manliness, unfit for the river or cricket-field, and only good for psalm-singing and pulling a long face. But the big, muscular hands and long arms of the ex-captain of the Cambridge eight, stretched out in entreaty, while he eloquently told out the old story of redeeming love, cap-

sized their theory; and when Mr. C. T. Studd, whose name is to them familiar as a household word as perhaps the greatest gentleman bowler in England, supplemented his brother athlete's words by quiet but intense and burning utterances of personal testimony to the love and power of a personal Saviour, opposition and criticism were alike disarmed, and Professors and students together were seen in tears, to be followed in the after-meeting by the glorious sight of Professors dealing with students, and students with one another.”

In other places also the distinctions which our friends had achieved in the athletic world induced young men to assemble in large numbers to see and hear them, and to not a few of these, according to abundant testimony, the word came with convincing and saving power. These meetings, it should be remarked, were evangelistic in character, and nearly all were kindly arranged for, and all printing

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and other expenses met, independently of the CHINA INLAND MISSION ; the same may also be said of a former series of meetings held in Scotland, in some of which Mr. Radcliffe, Mr. James E. Mathieson, Major-General Haig, and Mr. Landale took part.

Three farewell meetings were arranged for by the China Inland Mission, as under :—

The CONFERENCE HALL, ECCLESTON STREET...	...	...	...	on January 30th.
The GUILDHALL, CAMBRIDGE ...	...	...	...	on February 2nd.
The CORN EXCHANGE, OXFORD ...	...	...	...	on February 3rd.

And almost at the last moment, in consequence of a request from the Young Men's Christian Association, it was decided to delay the departure of our friends for one day, in order that a great final meeting might be held in EXETER HALL, LONDON, on February 4th. No description can convey to those not present an adequate idea of the extraordinary character of these meetings, more especially the three latter.

At the one at Eccleston Street, Mr. J. E. Mathieson presided, and the Hall was filled to overflowing, so that some were unable to gain admission.

At Cambridge the meeting was one which, it is not too much to say, will be memorable in the history of the University. The following extracts from the letter of the Cambridge Correspondent of *The Record* give the testimony of an impartial witness :—

"By far the most remarkable event of this week in our religious world has been the meeting of 'farewell' to the CHINA INLAND missionaries, in the large room at the Guildhall. Very soon after 7.30 the great hall was crowded in every corner—floor, orchestra, gallery. Quite 1,200 persons must have been present, including a very large number of gownsmen. Professor Babington took the chair, and his presence there was a valuable testimonial of confidence in a devoted spiritual enterprise, on the part of a leading representative of science. Personal testimony to the blessedness of missionary labour was borne by Messrs. Stevenson and Landale, who have been

long at work in China ; and then, one after another, the new missionary volunteers spoke, with very different degrees of eloquence, but with beautifully uniform simplicity in stating their motive and hope, and confessing their LORD'S name and claims. . . . . It was, we can hardly doubt, the most remarkable missionary meeting held within living memory at Cambridge, and it has stirred hearts deeply far and wide.

"It was impossible for earnest and thoughtful Churchmen present to withhold loving sympathy, and to pray for blessing both on the speakers, and on themselves as hearers."

The generous sympathy of this writer deserves grateful acknowledgment.

The same number of *The Record* which contains the above from its "own correspondent," contains another letter, the following quotation from which cannot be read without interest :—

"As I sat, last Monday evening, among the audience at the great 'CHINA INLAND' meeting in our Guildhall, a meeting of surpassing interest, and not least to an earnest Evangelical Churchman, I could not but ponder what the main reasons were for the might of a movement which has drawn to it man after man of a very noble type, and of just the qualities most influential in the young Cambridge world. My main reasons, after all, reduced themselves to one, the uncompromising spirituality and unworldliness of the programme of the MISSION, responded to by hearts which have truly laid all at the LORD'S feet, and whose delight is the most open confession of His

name and its power upon themselves. I venture to pronounce it inconceivable, impossible, that such a meeting should have been held in connection with any missionary enterprise of mixed aims, or in which such great truths as personal conversion, present peace and joy in believing, the present sanctifying power of the Spirit, the absolute necessity among the heathen of faith in CHRIST for salvation, and the loss of the soul as the alternative, were ignored, or treated with hesitation. Nor could such a profound interest possibly be called out did the work not demand of the workers very real and manifest self-sacrifice and acts of faith."

At Oxford, the vast area of the Corn Exchange, the largest building in the possession of the city, was filled to overflowing. Mr. Theodore Howard, Chairman of the Council of the CHINA INLAND MISSION, presided at this meeting, which was described as one of almost unparalleled interest. Such meetings in Cambridge and Oxford, with so many undergraduates present, call for the deepest gratitude to God. The fruit of them will appear, we cannot doubt, in many an earnest, devoted worker being found in days to come in the various mission fields of the world.

The Exeter Hall meeting was an occasion never to be forgotten by those who were privileged to be present. Long before the time for beginning, says *The Family Churchman*, "the hall was so densely packed that it appeared to be a living mass of human beings. When Mr. George Williams came forward to occupy the chair the sight was such as even Exeter Hall, with its long roll of religious gatherings, could hardly have before paralleled." An overflow meeting was held in the Lower Hall, and even then many were turned away at the doors. The distinguishing feature of the meeting was, however, not the great concourse, but the spiritual power which pervaded it from the beginning to its close.

"As each speaker related how he was led to accept Christ as a personal Saviour, and that through faith in the LORD JESUS religion had become to him a bright and living reality, the vast audience was deeply moved.

Beautiful testimony was borne to the love of Christ, and the honour and joy of being engaged in His service, but not a word about any sacrifice they were about to make. The fact that some of them had independent means was



alluded to as a reason why they should fulfil the Master's command, 'Go'—not send others—to teach all nations.' . . . . . If the example set by the University trained men and others in connection with the CHINA INLAND MISSION should fire the churches with missionary enthu-

siasm, and lead the Christian youth of our land to devote themselves to missions in far larger numbers, this will be the most blessed result which could follow from this remarkable modern missionary movement."

The above quotation from *The Methodist Recorder* is one of many appreciative notices which appeared in the London daily and weekly papers. One of the fullest descriptions of the occasion was given by *The Nonconformist*, from which we take the following, and also several of the speeches:—

"Never before, probably, in the history of missions has so unique a band set out to labour in the foreign field as the one which stood last night on the platform of Exeter Hall; and rarely has more enthusiasm been evoked than was aroused by their appearance and their stirring words. Students who have just completed their course at College, and have decided to devote themselves to foreign missionary work; veterans who have been home on furlough, and are returning with recruited health to resume their toil; ladies who have consecrated themselves to a life which involves the renunciation of all that they may be supposed especially to prize—these we are accustomed to see on such occasions more than once in a year. But when before, were the stroke of a University eight, the captain of a University eleven, an officer of the Royal Artillery, and an officer of the Dragoon Guards seen standing side by side renouncing the careers in which they had already gained no small distinction, putting aside the splendid prizes of earthly ambition which they might reasonably have expected to gain, taking leave of the social circles in which they shone with no mean brilliance, and plunging into that warfare whose splendours are seen only by faith and whose rewards seem so shadowy to the unopened vision of ordinary men? It was a sight to stir the blood, and a striking testimony to the power of the uplifted CHRIST to draw to Himself not the weak, the emotional, and the illiterate only, but all that is noblest in strength and finest in culture. One could not help wondering what had been the stages of that inner life of these devoted young men through which the past few months had brought them to the point at which

they stood looking their last—for a long time, at least—upon all they loved, and all that had fascinated them during the early years of their preparation for the future. Some hint of these things, indeed, they gave us in the addresses which are reported below; but that which was deepest, and which would have been most interesting, was too sacred for revelation at such a time, and must be left to conjecture. We gathered, however, much to increase our faith in the Gospel, and to make us hopeful. Amidst all that has been recently said of University life and its influence upon our rising youth, there was much in the incident of this farewell meeting to convince us that in these seats of learning the Divine attraction of the Son of Man has not lost its power, and that in these Universities are being trained and qualified some who will be ready at His call to fill any post of Christian service, and to lay upon His altar all the treasures of wisdom and knowledge, of strength and enthusiasm, with which the highest manhood can be endowed. . . . . Certainly the meeting gave ground for the highest hopes. Even in Exeter Hall it is seldom that so large and enthusiastic an assembly has been seen. Down came the rain in sheets of water up to the time for commencing; but this had no deterrent effect—platform, area, galleries, every nook and corner where a human being could sit or stand, was crowded. Of young men there were, of course, plenty, but not of young men only, or perhaps chiefly, was the vast audience composed. There were young women, too, in hundreds, and for that matter, old men and women who might well have been supposed unlikely to face the tempestuous weather, the crowding, and the excitement."

Many applications have reached us for an account of the proceedings, and if a somewhat unusual space is given to the report, it is that our friends all over the country may have some record of a meeting not only memorable in the history of the CHINA INLAND MISSION, but one which gives abundant promise of powerfully affecting the Missionary enterprise of this generation.

In closing these preliminary remarks, it may be well to refer to some considerations which these meetings suggest. By them, in one short week, the CHINA INLAND MISSION has been suddenly lifted into unusual and unexpected prominence, and even popularity. It concerns us to remember that the hour of success is often the time of danger, and if this time of encouragement lead to a less humble and trustful dependence on God, then will it be a snare, and not a blessing. Never before in the whole history of the Mission has there been a time when earnest and continual prayer has been more needed. Let all, then, who have upheld the work by their prayers in the past, and who have had so much cause for thanksgiving in the answers to their prayers, regard recent experiences as an urgent call to renewed and increasing prayer.

Then, as concerns others, there are the groundless fears which some true friends of missionary work may have, that the growth of the work of the CHINA INLAND MISSION may involve interference with other missionary agencies by diverting either men or money. Possibly some isolated cases of this kind may be found, but a broad and enlightened view will, we are confident, lead to an exactly opposite conclusion. The course pursued by the members of the CHINA INLAND MISSION in pleading for the evangelisation of the Chinese, in spreading information as to the spiritual need and claims of China, cannot but have aided every English Mission at work in that land. We emphatically disclaim either desire or design to divert men or money from other organisations. The supposition that the CHINA

INLAND MISSION cannot have an enlarged income without a portion of that income being necessarily diverted from some older agency, is pitifully superficial. The entire sum raised for Foreign Missions in Great Britain is stated to be about £1,250,000. This is only a little more than one halfpenny in the pound income-tax would produce. There are not a few who cheerfully exercise self-denial that they may give, but can any one doubt that if British Christians generally had a little more of the spirit of Him who, "though He was rich, yet for our sakes became poor," they could give another million without the neglect of any other rightful claim? How many who give the stereotyped guinea, could single-handed support a missionary, and by so doing bring a rich return of blessing to themselves and their families. While as to the workers, there are thousands of men and women qualified for useful service now remaining at home who might accomplish untold good in the dark places of heathenism.

Then the possible difficulties of the Mission, from a denominational point of view, are a matter of concern to others. On this point we need, by line upon line, to guard against misapprehension. The Mission is catholic and unsectarian, but it does not require the surrender of denominational preferences on the part of those who work in connection with it; if it did, the writer of these lines would not be found in his present position. It really respects the denominational preferences of its missionaries; and in its "Principles and Practice," which every candidate is required to sign before being accepted as a missionary, it is distinctly stated that "When a missionary is located, and in charge of a station, and, by the blessing of God, converts are gathered, he may adopt that form of Church government which he believes to be most suitable. Those placed in charge of stations previously occupied by other missionaries are expected to continue that form of organisation instituted by their predecessors." In the selection of a successor one is chosen whose views are known to correspond with those of the previous worker. What the Mission does teach is this—that where men and women are living without the knowledge of the Gospel, it is better that they should have it at the hands of Churchman, Presbyterian, Baptist, or Methodist, or from any one who loves the Saviour than not at all.

Let a few facts speak. The Province of KAN-SUH, with an estimated population of three millions, has three missionaries; SHEN-SI, with ten millions, has ten missionaries; KWEI-CHAU, with three millions, has three missionaries; YUN-NAN, with six millions, has four missionaries. Here are four provinces, which together are nearly four times larger in area than Great Britain and Ireland, with twenty-two millions of people, and only twenty Protestant missionaries. These are all members of the CHINA INLAND MISSION. Where is the Christian who has anything of his MASTER'S Spirit who will not rejoice that his MASTER'S message of love and mercy has been carried to these provinces, whether the messengers are connected with his own section of the Church or not? But what are these twenty missionaries among twenty-two millions?

To take another view. Mr. Stevenson, of the CHINA INLAND MISSION, in 1881 travelled through China from west to east. The first Protestant mission station he reached after leaving Bhamo, in Upper Burmah, was Chung-king; the distance was 1,078 miles—the journey occupied 61 days, constant travelling, and the only Mission-station *within 500 miles to the right or left* of his journey was Kwei-yang.

If he went over the same ground now, what would he find? Two new stations of the CHINA INLAND MISSION, and the distance and time between each would be as follows:—From Bhamo to Ta-li Fu, the first station, 296 miles, or as far as from London to Carlisle; 20 days' journey. From Ta-li Fu to Yun-nan Fu, the second station, 200 miles, as far as from London to Liverpool; time, 13 days' journey. From Yun-nan to Chung-king, the next station, 582 miles, or as far as from London to Aberdeen; time, 28 days' journey.

It is to meet such a need that the China Inland Mission welcomes duly qualified workers without respect to denomination.

It is to help to meet such a need that our beloved brethren, whose farewell words we now give, have gone to China. Shall they not have our sympathy and our loving remembrance before God? And in view of the world's sin and sorrow, the lack of labourers, and the supreme need for the Divine blessing, should not all, of whatever name, who desire the extension of the kingdom of Christ on earth, unite in the Psalmist's prayer:—

"God be merciful unto us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among ALL NATIONS."

B. B.

## THE EXETER HALL MEETING.

**GEORGE WILLIAMS, ESQ.** (Treasurer of the Young Men's Christian Association) in the Chair.

The meeting was opened with prayer by the Rev. Canon STEVENSON, and the fine missionary hymn, "Tell it out among the heathen that the Lord is King," was sung with great spirit.

THE CHAIRMAN then said: Our beloved Queen many years ago said that the secret of England's greatness and glory was the Bible—the blessed Word of GOD. This blessed treasure, which made the homes of England and the English people so happy, their beloved friends there to-night were going to take to China, there to teach the unspeakable riches of CHRIST to the Chinese people, that they might have some of the comfort and joy which belonged to them in happy England. He was charged by the Committee of the British and Foreign Bible Society, as one of their number, on that most interesting occasion, to ask those seven beloved brethren—sons of England, and most of them from their Universities—to accept from the Committee of the British and Foreign Bible Society a copy of the New Testament in Chinese, as a memento of this great occasion. Mr. Williams then handed the volumes to the seven friends.

The British and Foreign Bible Society were sending the Bible from one end of China to the other as fast as they could, and now they here were sending out the brains and the muscle of England to China to do them good. He could not say how gratified and pleased they were that God had put it into the hearts of their friends to go to China. The CHINA INLAND MISSION (he said) was the only foreign missionary society carrying on work in foreign lands on an undenominational basis. They had their City Missions, their Evangelical Alliance, and their Young Men's Christian Association carrying on work on an undenominational basis at home; but the CHINA INLAND MISSION was doing that in the missionary field which called for the sympathies, prayers, and co-operation of all denominations. In conclusion, he expressed the hope that, as the result of that gathering, the INLAND MISSION would get some substantial help.]

### Mr. B. BROOMHALL

(The Secretary of the China Inland Mission),

Although unwilling to take up any of the time, thought it would be desirable to give some particulars as to the Mission in connection with which these five University men and two officers in the army were going out to China. The CHINA INLAND MISSION, he said, was founded nearly twenty years ago by an earnest missionary, Rev. J. Hudson Taylor, who was distressed because there were so many millions in China without the Gospel. At that time there were only one hundred Protestant missionaries in that great country, and these almost exclusively on the sea-coast, and it was laid upon his heart to do something to increase the number. A few points were laid down by him for the guidance of the work. One was that they were to avoid interference with any other mission. Then there was to be no personal solicitation for money; but it was determined that that which was sent in freely and voluntarily should be used faithfully and economically. Again, there was to be no guarantee of income to any one who went out. They were to go trusting that HE in whose name they went would take care of them. And, fourthly, there was to be no restriction in the denomination of those who might be sent out. In the presence of the sad and solemn fact that hundreds of millions were without the teaching of the Gospel, they thought it better that the work should be in the hands of Churchmen, or Methodists, or Baptists, or Congregationalists, than that it should not be done at all. Therefore, any who came forward with the necessary qualifications were accepted gladly without regard to the denomination to which they belonged, and

without surrendering their denominational preferences. These principles had been faithfully carried out.

There was not a missionary society in China that would not confess that the China Inland Mission had been a help to them by its maps, publications, and meetings. Money had come in without people being asked for it, and without collections. During the first two or three years only £2,000 or £3,000 came in; but during the last year they had received nearly £18,000. They began this year with a larger demand upon their funds than ever, so greatly had their work been enlarged. The month of January, however, brought them more than £3,000, and this they took as a pledge that, as they went forward, the Lord would not fail to supply the needful income. They had also carefully observed their rule as to undenominationalism. There had been in this matter the most scrupulous impartiality.

### THE DEPUTATION OF CAMBRIDGE UNDERGRADUATES.

Mr. Broomhall rejoiced to say that there were upon the platform this evening forty undergraduates from Cambridge, who had come up especially to show their warm sympathy with the meeting. On Monday night they had a grand meeting at Cambridge, and one last night at Oxford. Hundreds of undergraduates were at these meetings. There were present also a large company of students from the Wesleyan College, Richmond, in whose presence they rejoiced all the more, because these were under training for missionary work.

### Mr. R. J. LANDALE, M.A.

(From China),

Next spoke briefly. Many, he said, would be inclined to think that these friends who were going out might, at present, feel very enthusiastic and very warm on the subject of foreign missions, but that after a few years had passed they would cool down somewhat. He therefore wished to give his personal experience on the subject, as

perhaps one man's experience might be of use to another. It was now nine years since he himself was an undergraduate at Oxford, and while there it pleased GOD to reveal to his soul the LORD JESUS CHRIST, who then became to him the Chiefest among Ten Thousand, the Altogether Lovely One. He happened at that time to be studying for

the law, but when the mighty LORD had taken possession of him, he resolved to devote his life to missionary work, and he was led to go to China in connection with the society under whose auspices they had met this evening. He had greatly enjoyed the seven years he had spent in China, although he might say it was no light thing to leave home and friends, and to go out to lead a solitary

life among a people who were continually misunderstanding or misinterpreting one's motives. If any one had no higher inspiration than that drawn from human enthusiasm, he would not recommend such to enter upon the toils of missionary service; but if their hearts were full of love to God and to perishing souls, he would with all his heart say, Go! and the Lord will be with you!

#### Mr. STANLEY P. SMITH, B.A.:

There is a Proverb which occurs in the eleventh chapter of the Book, which reads thus: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." I suppose we all allow that we are under obligation to spread the knowledge of a good thing. It is this simple fact, coupled with our having heard the clear note of the Master's call, which is sending us out from England's shores. We do not go to that far-distant field to speak of doctrine or theory, but of a living, bright, present, reigning SAVIOUR. This was the exact Gospel which made that Thessalonian church of old such an evangelistic church. We read, in the space of one year after receiving it, they had made the glad tidings sound throughout the whole regions of Macedonia and Achaia, so that the Apostle hardly needed to speak anything. We find the secret of this spread of the Gospel was this: Paul had passed through Amphipolis and Apollonia, and came to Thessalonica, and the burden of his message was such that there is another KING, one JESUS. And these Thessalonians, who were not going to believe in any half-way religion, had gladly received the mighty Monarch as King and Lord of their whole being, and had given themselves right up to the Master. They were not going to propagate what was the milk-and-water of religion, but the cream of the Gospel, and to tell what a blessed thing it was to have the love of the LORD JESUS CHRIST reigning in their hearts. This, dear friends, is the Gospel we want to recommend. We want to go out to the Chinaman, buried in theories and prejudices, and bound by the chains of lust, and say, "My brother, I bring to you an Almighty Saviour." We want to point them to Him whose blood has atoned for sin, and made peace for the whole world, if only the whole world knew it. And it is our earnest hope and desire that the outcome of this meeting will be that scores and scores of those whom we now see before us will before long go out, not only to China, but to every part of the world, to spread the glorious Gospel.

For years in this England, we have been debtors. We have had every conceivable privilege, and every conceivable means of getting hold of the truth, and bathing ourselves in Gospel light. If we are groping in heathen darkness it is our own fault. But the Gospel is rejected by multitudes of people in this country, and it seems to me the cry might go from many throats, "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Let us try and take a bird's-eye view of *this world*. And oh, that GOD may expand our hearts that we may think of the sympathy of that GOD who unbosomed Himself that He might bring the world back to Himself, and has committed to us the glorious privilege of making known the only way by which men may come to the Father! If we take such a view of the world we shall not keep our hearts long upon England. We shall remember "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It is my earnest prayer that there may be such an outlet of men and women from this country as shall lead to an inlet of blessing from

heaven, so that there will not be room enough to receive it.

#### THE FIRST PROTESTANT MISSIONARY.

The blessed Master has Himself given, and has taught us to give; pledging His royal word that it shall be "given to us, good measure, shaken together, pressed down, and running over." Yet only within the last century have we begun to think at all of the great need of the heathen world. The Pope of Rome, as soon as he lost England and other countries at the Reformation, was ready enough to send his missionaries far abroad, but this nation, with the Bible open, in the written and spoken dialect of the people, read unheeding for three centuries the words, "Go ye into all the world and preach the Gospel to every creature;" and it is only within the last century that we have attempted to obey it. The first man who did seek to obey was not a learned man; he could not claim any university education; he was only a cobbler. Yes, a cobbler, from one of the obscure towns of England was the first to send the Gospel to the heathen. This man, in conjunction with about eleven others, had been meeting together. The needs of the world had been laid upon his heart, and for eight years he had been praying to the living GOD that He would provide the men and send out the Gospel, but for eight years his prayer had not been answered, and he and his friends met to renew their appeal. As he was coming out from this meeting he put his hand on the shoulder of Andrew Fuller, and said, "Are we going to separate again, and is *nothing* to be done?" These friends conferred together, and decided to make a practical beginning; and William Carey went to India.

#### FEEDING EIGHTY OF THE FIVE THOUSAND.

Now, my friends, the living LORD is here amongst us, and oh! how He yearns that multitudes out of this great number should go forth to the perishing world! He has given us the Gospel that we may proclaim it to others, and *not* that we may keep it ourselves. You remember once when the five thousand were before Him, and the disciples wished Him to send them away that they might buy themselves food, He gave His disciples bread and fish, and said, "They need not depart, give *ye* them to eat." He was there to multiply the food and to make it sufficient. And what did the disciples do? Let us make a parable out of this story for ourselves. Imagine the apostles are here distributing the food, and that this great assembly is the hungry multitude that is waiting to be fed. They go to the first row of benches distributing the food, and to the second and the third and the fourth, and so on to the eighth row. But at the end of the eighth row they stop and turn back to the first, and feed these eight rows again, pouring bread and fish into their laps and piling it about them, leaving the starving multitudes behind uncared for. What do you suppose our Lord would say if he were here? He would say, "What are you doing? Here, Andrew, Peter, John, what are you doing? Don't you see the starving multitudes behind?" Let

us take the parable to ourselves, for this is what we have been doing. We have been feeding these nearest to us over and over again with the bread which our Lord has given to us, and have neglected the multitudes beyond. What should we answer? Should we say that charity begins at home? And, alas! charity stops at home, and has been stopping at home for centuries. GOD grant that we may have the charity that increaseth, for "there is that which scattereth, and yet increaseth."

I would just call your attention to this fact—and it is a fact, and a fact that we ought to take deeply to ourselves—that the knowledge of this precious JESUS, who, I hope to most of us, is everything in the world, is absolutely wanting to thousands and millions of our brethren and sisters in the present day. What are we going to do? What is the use of calling big meetings like this if the outcome is not to be something worthy of the name of JESUS? He wants us to take up our cross and follow Him. To leave fathers and mothers and brethren and sisters and friends and property and everything we love, and carry the Gospel to the perishing ones. We are not to labour, said He, for the meat that perisheth, but for that which endureth to everlasting life. You remember when that poor Syro-Phœnician mother was pleading before Him she said that even the dogs were permitted to eat of the crumbs which fell from the master's table. Call the heathen dogs if you like, but we have been keeping back the crumbs from them.

## LIVING EPISTLES.

Our LORD wants us to go and take the Gospel to the perishing world, and by our lives amongst the people to commend the Gospel. Unfortunately, many Englishmen who go out to these lands do not commend the Gospel. The Chinaman, observing their conduct, turns away from the message, believing his own religion to be better, and saying: "I have got my little stone idol. My father worshipped it, my grandfather and my great-grandfather worshipped it; and at any rate there is the honour of antiquity about it. But if you ask me to take these Christians' GOD, I think I would rather have my little stone idol. It does not teach me to be drunken and to be impure as I see these foreigners are." And to think that we send out from this land of light hundreds and thousands who might in a short time, if they had only first sought the kingdom of GOD, have evangelised the world.

## SEEK YE FIRST THE KINGDOM OF GOD.

We want to cry to GOD that those who go from England will seek first the kingdom of GOD, that the cobblers will resemble William Carey, that the wheelwrights and carpenters will make that the main object of their life, and that the governors and the consuls will make it the main object of their life, to spread the Gospel. This is what we need, and this is that for which we pray. We look at Africa, and see there, but a few years ago, one brave young Scotchman, Frederick Stanley Arnott. He starts from the south of that continent, and from thence walks right up into the heart of Africa. And through what does he pass? Anon he is sleeping under a cart, with four degrees of frost on the ground, and then he is in a burning fever on the desert plain, with the fierce hot sun on his uncovered head. Now he is living in the swamps, finding every day that his garments are completely wetted with the mists and dews. And there, all alone, he toils.

A little farther north we see, a few years ago, that great man Livingstone kneeling in his tent. He is breathing his last prayers for Africa, and dies praying for Africa. Soon his body is brought to England, and crowds follow

it to Westminster Abbey, and speak well of the dead man's deeds. If Livingstone could leap to life, what would he say? "Do not follow my body home to this cathedral, but follow where my heart lies, out yonder in Africa. Obey your LORD'S command—'Go ye into all the world, and preach the Gospel to every creature.'"

Oh, to think that Gordon has but to speak a word from Khartoum, and millions of money go from England. Forth go our gallant soldiers, and in Egypt our noblest and bravest spill their blood. And it is right, I suppose, that Gordon should be rescued. But a greater than Gordon cries from Khartoum. Whose is that voice? It is the voice of CHRIST from the cross of Calvary, and He cries in tones of love, "I thirst." And ah, that Divine thirst has not yet been quenched. It has hardly begun to be quenched. He thirsts for the Chinese, for the Africans, for the Asiatics, and for the South Americans. And are there none here who would quench His thirst? Would you pass by that CHRIST? See His agony! You would not do so had you seen Him in the flesh. But, my brethren and sisters, He thirsts with a deeper than bodily thirst. With His great soul He thirsts for the millions of this earth. David once thirsted for the waters of Bethlehem, and said: "Oh, would GOD that one would give me to drink of the water." And three of his followers, at the risk of their lives, broke through the ranks of the enemy and got him the water; but when he received it he could not drink it, but poured it upon the ground. Yes, David's thirst was bodily thirst. But shall not this mightier than David have His thirst quenched to-night? Shall not the Divine Lord have His thirst quenched? Shall not the Man of Sorrows have His heart rejoiced by men and women, young and old, offering themselves to the cause of spreading the glorious Gospel? CHRIST yearns over this earth. What are we going to do? Many here cannot leave their native land; but others who are free to go may ask, "What is sending you out?" I cannot tell you of any vision or dream, but I can point the hand and show you the needs abroad that prevent us stopping in England. You cannot want to remain in England when once you know of the thousands that are preaching the Gospel here, and of the twos and threes that are preaching it abroad.

GOD WILL HAVE THIS WORK DONE. I don't know that He will raise up Englishmen or Scotchmen to do it, but the work shall be done, and the Gospel shall be spread: even if the stones of our streets have to be raised up to cry out, GOD will see that His Son shall have His right. Oh, may we therefore be wise, and while there is yet opportunity be amongst the workers. Do you ask why London is growing up in the state it is? Do you ask why our land is full of infidelity? why our cities are festering in wickedness? You have the answer. We are in distress, and there is sin in the camp. Yes, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." It is the poverty of withholding that is upon us. The mighty, loving Lord constrains us by His love to scatter. And God will indeed scatter us. Our prayer should be, "If it be persecution, scatter; or if it be war, yet scatter; or if it be pestilence, yet scatter; or if it be intolerance that arises up and drives us from the land, yet scatter." Oh may we in England know the blessedness of this simple privilege—"There is that scattereth, and yet increaseth." This is my desire and prayer.

## IF YE LOVE ME, KEEP MY COMMANDMENTS.

And now the last word. How can one leave such an audience as this? It seems to me as if CHRIST has come

right into your midst, and has looked into the face of you men and women, young, old, and middle-aged. He would take hold with loving hands of each one, and looking into your eyes, point to the wounds in His pierced side, and ask, "Lovest thou Me?" And you would say, "Yea, LORD, Thou knowest that I love Thee." And what

is the test of love? "If ye love Me, keep My commandments." What is the test of friendship? "Slake my thirst." "Ye are my friends if ye do whatsoever I command thee." And what, Master, do you command? "Go ye into all the world, and preach the Gospel to every creature."

**Mr. MONTAGU BHAUCHAMP, B.A.,**

Said that to judge from the reception that had been given to the speakers, the hearts of the Christian friends were with those who were going out to China. But he could not help thinking that there were a great many present who might carry out their hearts' wishes, and go forth in the name of the LORD beyond the scope of their present work; and if it were only known what a privilege it was to be called upon to go, their number would be greatly increased. He thanked GOD that He had considered him worthy of going to a foreign country with His message. The more they knew of the LORD JESUS CHRIST, the more they would realise the truth of that text to which their attention had just been called: "There is that scattereth and yet increaseth." He wanted to bear witness to those who did not know the LORD JESUS, that CHRIST was a faithful Friend, that when they knew GOD as their Father they

were relieved from all trial and trouble in this world. They who were going forth wanted to be remembered in the prayers of all Christian friends. It was a blessed thought that, though far away from England, they would be near JESUS. There were many, perhaps, who had already said to themselves, "Though we are not able to go with you in body, we will go with you in spirit." There was a verse which said, "Where your treasure is, there your heart will be"; and the converse was equally true: where one's heart was, there would be his treasure. There were doubtless many before him who had consecrated themselves to GOD's service, who had often asked GOD to take them, and do with them as He pleased. He entreated them to put themselves completely in GOD's hands that night, asking that His will might be done by them and through them.

**Mr. D. E. HOSTE**

*(Late Royal Artillery)*

Said he stood there for the first time in his life, and, he supposed, for the last time, to address an audience of that size, and he felt thankful for the opportunity which GOD had given him of just asking for the prayers of so many. He would tell them, in a few short sentences, why he was going out to China. Some years ago he felt that life was not a very satisfying thing, and that, after all, the Bible was true, and "the way of transgressors was hard." Although one might argue as to what sin was, yet there was something in it which prevented one from having happiness, rest, and satisfaction; and he was brought to understand that the GOD of heaven loved him, and was willing to undertake his cause. The fact was, that He so loved them that He had given up the LORD JESUS CHRIST to die on the Cross for their sins. After a long time he came to the LORD JESUS CHRIST, and he

rejoiced to say he found Him. He was able to say that from that time he received new hopes, new prospects, and new peace; and it was really a case of one who was blind being now able to see. He recommended all young men to try what the LORD JESUS CHRIST might do for them. He neglected the Bible very much indeed; but when he came to the LORD he began reading it. He found that the last words of the LORD JESUS CHRIST were, "Go into all the world and preach the Gospel to every creature." At that time he was in the Army, and there were difficulties in the way of his leaving; but they had been removed, and now he was ready, GOD willing, to go to China. He thanked GOD for the prayers which had gone up in their behalf, and he would ask them to still pray that GOD might keep them faithful.

**Rev. W. W. CASSELS, B.A.**

*(Late Curate of All Saints, South Lambeth),*

Said he was talking the other day to a man in a railway-train who had travelled in China. He was one of those people who considered that every religion was of about the same value, and when he heard he (the speaker) was going to China to preach the Gospel there he thought it was a most presumptuous thing to do. He proceeded to say how wise and clever the Chinese were, and he told him that all his arguments would be defeated. He felt at the time that, from his point of view, this man was distinctly right; but there was one consideration which he did not bring to bear when he was speaking, and it was that which made all the difference. They were going to China because they knew that the Gospel was the power of GOD unto salvation. Thank GOD, they knew that was not merely theory or speculation. They were going because they knew it was so by experience. They had not only themselves tried that Gospel, but they had seen its power in others. They had seen the sinner turned from his evil ways. They had seen a drunkard turned from his evil course, and they had also seen a strong man bowed in tears under the conviction of the truth. They had likewise seen weak women strengthened, and go out to do heroic deeds, because they believed in the LORD. They therefore knew the power of GOD; and He had no

less power in China than He had in England. Their expectations were very great, and they knew they would not be disappointed. They felt certain that they would see the Chinese turn to GOD just as the sinner did in England when the Gospel was applied to their hearts. What an unmeasurable power of good there would be if all those present were to rise as one man and speak the Word of GOD! But if they believed in GOD, why should they not do His work?

**FIGHT THE GOOD FIGHT OF FAITH.**

They wanted more heroism in their religion. They wanted to be inspired with the idea that the religion of JESUS CHRIST was a battle, and they must join in the warfare and go forward. But, alas! how few there were who joined in the warfare! They read in the Bible of Reuben, who preferred attending to his sheep and his country village, to the danger of war; of Gilead, who would not risk the passage of the Jordan; and also of Dan, who was engaged in his commerce. All those things were being enacted now. There were to be found many who preferred their own affairs to encountering the difficulties of preaching the Gospel in heathen lands. The battle was going on, and still the LORD was crying for

helpers to go to the help of the LORD against the mighty. Thank GOD some came. But, alas! how many there were who still held aloof. There were still Reubens in that very gathering, who preferred their ease and comfort to the work of GOD. There were Gileads and Dans, who preferred attending to their own affairs rather than serve the LORD. Oh, for shame, that He who gave His own life on the cross should still be crying for helpers. GOD had said again and again, "Be strong and of good courage," so why should they shelter themselves under

their own fears and weaknesses. He had no pity for the man who starved himself when there was food to eat, and no pity for the woman who talked about her weaknesses when GOD had placed power at her disposal. He had no sympathy with the invalid Christians, because GOD had placed power at their disposal. If there were any present who were in a state of inactivity the LORD was speaking to them, and saying, arise from that inactivity, as He was calling for helpers.

**Mr. OECIL POLHILL-TURNER**

*(Of the 2nd Dragoon Guards)*

Said it was only ten months since the LORD called him out of the world to serve Him, and he assured them that he had not had an unhappy day since. GOD grant that every soul in that room would enjoy the same experience and the same happiness. He intended to follow his profession of the army; but the LORD decided differently. He was

at a China missionary meeting, and from that time he had made up his mind to engage in the LORD'S work in China. He had found the greatest peace and happiness by resting his soul on the LORD, and he recommended all present to do the same.

**Mr. ARTHUR T. POLHILL-TURNER, B.A.,**

In speaking of what the LORD in His love had done for him, said it was now several years since he found out how hollow and unreal were the pleasures of the world. He felt that he must not stand still and look at the fight that was going on around. There were many others whom the LORD wanted for His work. His leading towards the foreign mission-field had been very gradual.

Some might think that it was very hard to leave all at home and go out; but he found the experience very glorious. It was like that of a bird when let out of a cage. He felt that GOD wanted many of those present to follow them to China, or to go to India, or to Africa; but His message to all was to be faithful to Him, to hear His voice, and not to listen to what man said.

**Mr. J. O. FARTHING,**

*Caius College, Cambridge.*

I appear on behalf of a deputation that the Christian men of Cambridge have sent up to this meeting to-night. We come to wish these dear friends, whom we have known and respected for years past, every blessing in their glorious privilege of going out so soon to preach the Gospel of CHRIST to the heathen. As we were coming along in the train one of our party said, "Don't you envy these men who are going out to-morrow?" and I am sure we do envy them this great privilege. Since I have been in this hall a friend has said, "I think it is a pity that such men should be going abroad; we want them at home. Those who have distinguished themselves in athletics could win the souls of young men at home for CHRIST, and do what others not so well known could not do." He went on to say "I hope that it will be for the best." Now, sir, I do not hope for it at all. I thank GOD that I *know* it is for the best. I know what their going out has done for me; I know what it has done for Cambridge. For years past Cambridge has not been behind other universities in missionary interest; perhaps it has been in front of them. We have had missionary meetings, and we have been hearing missionaries talk to us from time to time. But when men whom everybody had heard of, and many had known personally, came up and said, "I am going out myself," we were brought individually face to face with the heathen abroad. We were taught that the Church of Christ is the Church of the world, and not of England alone; we were taught that Christ died for the world, and not merely our native land. At Cambridge we had meetings in room after room, night after night, and at one over forty men stood up, and gave themselves to missionary work. The suggestion was made that we should start meetings among ourselves (those of us who are going out) for prayer and praise to GOD. These meetings have been going on

regularly, and there are, I believe, over forty names on the roll. Last night we had such a glorious meeting! It was a grand time.

**WHOLLY THE LORD'S.**

But not only has their going out stirred up missionary interest; it has also taught us what it is to give ourselves wholly up to CHRIST. On Monday night, after the meeting in the Guildhall at Cambridge, I went back to my rooms, and thought of the words I had heard. I saw this: that we were to take up our cross and follow CHRIST; that there was to be no compromise, however small; that there was to be nothing between us and our Master; that we were to be wholly for CHRIST. And that is the experience of many others besides myself. Now could these men do a greater work by stopping at home? While they were here we loved and respected them, but they were never used of GOD as they are now. I do thank GOD that they have given themselves up to this work; and speaking on behalf of those who have come here this evening from Cambridge, I say we all thank and praise the GOD of Israel that our friends have offered themselves so willingly. May I be allowed to say that though, for the most part, we are losing friends, particular, personal friends—I certainly am—we feel we shall not be separated from them. On behalf of my fellows who are here to-night I give our friends a verse to help them go forward: "Have not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed, for the LORD thy GOD is with thee whithersoever thou goest." May I ask one thing further, and that is, that you will all—the Christian people in this place—pray that the work that our friends have been privileged, under GOD, to begin in Cambridge may be deepened and increased, and that



we may be enabled to stand firm. We want your prayers to-night for Cambridge and for Oxford—your prayers that we may follow CHRIST more heartily than we have ever done before, and that difficulties may be removed in the case of those of us who wish to follow the example of our

friends. It is true that, though we are parted from our friends,

“There is a spot where spirits blend,  
And friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat.”

Mr. O. T. STUDD, B.A.:

I want to recommend you to-night to my Master. I have tried many ways of pleasure in my time; I have been running after the best Master, and, thank God, by His grace I have found Him. I wish to tell you how the Lord has sought and found me, and how He has led me back to Himself. It was seven years ago when I was converted—saved—when I knew the LORD JESUS CHRIST as my Saviour, and felt that He had forgiven me my sins. I knew ever since I was a little child—for I had always been so taught—that Christ was the Saviour of the whole world; but I had never known that He was my Saviour until then. When I did know it I was happy, and loved JESUS CHRIST with all my heart. But instead of going and telling others of the love of CHRIST, I was selfish and kept the knowledge all to myself. The result was that gradually my love began to grow cold, and as it began to grow cold, the love of the world began to come in. I spent six years in that unhappy backsliding state. GOD brought me back at the beginning of last year, and I then saw what the world was worth. It was due to what was thought to be the deathbed of my brother. As night after night I watched by his bedside as he was hovering between life and death, GOD showed me what the honour, what the pleasure, what the riches of this world were worth. All these things had become as nothing to my brother. He only cared about the Bible and the LORD JESUS CHRIST, and GOD taught me the same lesson. In His love and goodness He restored my brother to health, and as soon as I could get away I went to hear Mr. Moody. There the LORD met me again and restored to me the joy of His salvation. Still further, and what was better than all, He set me to work for Him, and I began to try and persuade my friends to read the Gospel, and to speak to them individually about their souls. The LORD was very loving, and He soon gave me the consolation of saving one of my nearest and dearest friends.

THE JOY OF WINNING A SOUL.

I cannot tell you what joy it gave me to bring the first soul to the LORD JESUS CHRIST. I have tasted of most of the pleasures that this world can give. I do not suppose there was one that I had not experienced; but I can tell you that those pleasures were as nothing compared to the joy that the saving of that one soul gave me. I went on working for some time, and then the cricket season came round, and I thought I must go into the cricket-field and get the men there to know the LORD JESUS. A cricket match, you know, takes three days. I had formerly as much love for cricket as any man could have, but when the LORD JESUS CHRIST came into my heart I found that I had something infinitely better than cricket. My heart was no longer in the game; I wanted to win souls for the LORD. I knew that cricket would not last, and honour would not last, and nothing in this world would last; but it was worth while living for the world to come. One of my sincere friends was brought to know that his sins were forgiven during those meetings.

Presently the mission came to an end. Mr. Moody left for America, and I then wanted to know what my life's work was to be for the LORD JESUS CHRIST. I wanted only to serve Him; and I prayed GOD to show me what my life's occupation was to be. But here I made

another mistake; for instead of trusting entirely to GOD to show me what I was to do, I went to my friends to know what was the will of GOD concerning myself. Thus I tried to find out by common sense what was the LORD'S guidance; and instead of getting into the light I got into darkness. I became very restless and anxious, my health gave way, and I had to go into the country to recruit.

Having spent three months in reading my Bible and praying to GOD that He might lead me, I came back much better, but still not knowing what I was to do. I decided to read for the bar until the LORD JESUS should show me what my life's work was to be for Him. I found, however, when I got back to town that it was absolutely impossible for me conscientiously to go into any business or any profession. It seemed so thoroughly inconsistent. GOD had given me far more than was sufficient to keep my body and soul together, and I thought, how could I spend the best hours of my life in working for myself and for the honour and pleasures of this world, while thousands and thousands of souls are perishing every day without having heard of the LORD JESUS CHRIST, going down to Christless and hopeless graves? I met with a tract about this time, written by an atheist. It read somewhat as follows:—“If I were a thoroughly consistent Christian man, my whole life should be given up to going about the world preaching the Gospel. I should consider the pleasures, the honours, and the riches of this world as dross. I should count the sorrows and pains of this world as nothing. My whole life should be spent in pleading with men to be reconciled to GOD through the LORD JESUS CHRIST, and warning them what they must suffer if they still persisted in rejecting Him. I would be restless in season and out of season. I would not care what the world thought or did. As I went about my text should be, ‘What shall it profit a man if he gain the whole world and lose his own soul?’” I at once saw that this was the truly consistent Christian life. When I looked back on my own life I saw how inconsistent it was; how much I had worked for myself and the pleasures of this world. I therefore determined that from that time forth my life should be a consistent one; and I set myself to know what was GOD'S will for me. I then began to read the Bible more earnestly, and to ask GOD what I was to do. But this time I determined not to consult with flesh and blood, but just wait until GOD should show me.

It was not long before He did so. About three days afterwards a great friend of mine came back to town, and asked me to go to a Bible meeting with him. I went; and after we had read the Bible for some time and spoken about it among ourselves he said, “Have you heard of the extraordinary blessing that — has received?” I said, “No, I had not.” He then said, “Well, you know she has been an earnest Christian worker for nearly her whole life, and she has had a good deal of sorrow and trouble in this world, which has naturally influenced and weighed upon her. But somehow lately GOD has given her such a blessing that although she has had so much trial, it does not affect her at all now. Nothing, in fact, seems to trouble her. She lives a life of perfect peace. Her life is like one of heaven upon earth.” We began looking at once into the Bible to see if GOD had promised such a blessing

as this, and it was not long before he found GOD had promised it to believers; a peace that passeth all understanding, and a joy that was unspeakable. We then began to examine ourselves earnestly, and we found that we had not got peace that passeth understanding, or joy that was unspeakable. But we wanted the best thing that GOD could give us, so we knelt down and asked Him to give us this blessing. Then we separated.

**MY PEACE I GIVE UNTO YOU.**

I was very much in earnest about it, and when I went up to my own room I again asked GOD to give me this peace and joy. That very day I met with a book entitled, "The Christian's Secret of a Happy Life." In this book it was stated that this blessing was nothing more nor less than GOD gave to every one of those who were ready and willing to receive it. I found that the reason why I had not received it was just this, that I had not made room for it. It was such a great blessing that you wanted room for it. And I found as I sat there alone thinking, that I had been keeping back from GOD what belonged to Him. I found that I had been bought with the price of the precious blood of the LORD JESUS; but that I had kept back myself from Him, and had not wholly yielded.

As soon as I found this out I went down on my knees and gave myself up to GOD, in the words of Frances Ridley Havergal's consecration hymn—

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise.

I found the next step was to have simple, childlike faith; to believe that what I had committed to GOD, He was also willing to take and to keep. I knew I had committed my soul to His keeping, and He was able to keep that; and how much more was He able to keep me and what belonged to me in this world? I realised that my life was to be one of simple, childlike faith, and that my part was to trust, not to do. I was to trust in Him that He would work in me to do His good pleasure. I saw that He was my loving Father, and that He would guide me, and keep me, and moreover that He was well able to do it.

From the time I thus trusted Him with all my heart my life has been different, and He has given me that peace that passeth understanding and that joy which is unspeakable. From that time there has been no more sorrow, or trouble, or care in my life. I had many joys before I gave myself fully to GOD, but since that time has been the happiest part of my life by far.

It was not very long before GOD led me to go to China. I had never thought of going out of the country before. I felt that England was big enough for me, but now my mind seemed constantly to run in the direction of the LORD's work abroad. I went one day with my friend Mr. Stanley Smith to Mr. McCarthy's farewell, and I never shall forget the earnest and solemn way in which he told

us of how the LORD had led him to go out to China, and the need there was there for earnest workers to preach the Gospel—how thousands of souls were perishing every day and night without even the knowledge of the LORD JESUS. Then we sung—

"He leadeth me, He leadeth me,  
By His own hand He leadeth me;  
His faithful follower I would be,  
For by His hand He leadeth me."

And I felt He was indeed leading me to go to China. I thought, however, I would not decide at once, because people would say I was led by impulse. I therefore resolved I would go after the meeting and ask GOD. I prayed to GOD to guide me by His Word. I felt that there was one thing alone that could keep me from going, and that was the love of my mother; but I read that passage, "He that loveth father or mother more than Me is not worthy of Me," after which I knew it was GOD'S wish, and I decided to go. My brother and I had earnest prayer over the matter; and GOD brought home to my mind in a very remarkable manner this text: "Ask of Me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession;" and it was not long before I was off to Mr. Hudson Taylor, to tell him, if he was ready to take me, I was willing to go. From that hour to this the LORD has convinced me more and more that it is His will that I should go to China. I cannot tell you how much He has blessed me, and filled me with happiness.

**"FOLLOWING FULLY."**

I should not like in the future to look back and say that long, long ago GOD told me to go into all the world and preach the Gospel to every creature, and I did not go. It comes so easy when we yield ourselves to GOD. I would like to put to you this question, How long are you going to halt between two opinions? If GOD be GOD, follow Him fully; but if the pleasures of this world, riches and honour, be your god, you had better follow them. Choose who is to be your God! Is GOD Almighty to be your Sovereign LORD or is He not? Are you going to follow Him? If so, yield to Him, and let Him direct you. Or are you going to be bound by this world, by the opinion of men, and by the pleasures of this life?

I wonder what you would say of me if, now that I am going out to China, I bought a large outfit of things absolutely useless out there. You would say I had gone mad. But what are you doing? You are only going to be on this earth for a short time, and there is eternity to come. And which are you really living for? Are you living for the day, or are you living for the life eternal? Are you going to care for the opinion of men here, or for the opinion of GOD? The opinion of men won't avail us much when we get before the judgment throne. But the opinion of GOD will. Had we not, then, better take His Word, and implicitly obey it?

**Rev. HUGH PRICE HUGHES, M.A.**

I have suggested to Mr. Williams that at this late hour I really ought not to speak at all, but it has been thought desirable that on so remarkable an occasion, before we finally separate, some voice which is not to be heard in China should give expression to the feelings and convictions of this vast assembly. As we have heard our dear brethren our hearts have leapt within us. Mr. Chairman, you and I have attended a great many meetings in this building, but I believe we never attended a meeting so significant or so hopeful as this. There are brighter days

in store for the Gospel of JESUS CHRIST than we or our fathers have seen.

This great assembly affirms and approves the method adopted by the CHINA INLAND MISSION. There are other methods that other missionary societies have to follow, though all, I think, would do well to take note of this one. I think we may illustrate the method of our brethren by what is taking place in Egypt. It is necessary that some part of the army should toil for months together along the banks of the Nile, but it was thought

desirable that General Stewart with his detachment should make a dash across the desert as soon as possible. While the other missionary societies in China are doing good work in their schools and elsewhere, these brave soldiers from the Dragoon Guards, the Royal Artillery, and Cambridge, along with the other members of the CHINA INLAND MISSION, are making a dash straight across the desert, right into the heart of China, to proclaim to the people there the Gospel which they have proclaimed to us, and in the same way to declare that they are not going to propound an opinion, but a glorious reality which they have experienced in their own hearts. This is the argument of arguments in favour of Christianity. As I heard these young men speak I thought of what the early Christian martyr said. Spake the Roman consul, "If I put you to death, do you expect to go to Paradise?" "No," said the brave young man, "I don't expect—I *know* I shall go there." Thank GOD, there has been no uncertain sound from this platform to-night. These young men know—as by GOD'S great mercy you and I know, and hundreds of us know—that the Son of Man *has* power on earth to forgive sins, because they and we have experienced it in our own hearts. May GOD bless them as they teach our fellow-men in China this glorious Gospel, which they need as much as we do.

#### READY TO GO ANYWHERE FOR CHRIST.

It is a glorious fact that the University of Cambridge has done so much for this work. We have had an Oxford movement in our time, but I love this Cambridge movement, and it may yet do untold good to our country at home. Thank GOD for men picked up by the Salvation Army—from the gutter too, some of them—who are setting an example of bravery, which may GOD help us to follow; but when you have this grand enthusiasm combined with culture and social position, how much more glorious it is. May GOD raise up in the Universities of Oxford, Cambridge, Manchester, and London, and in every seat of learning, young men who, like our friends, are ready to go anywhere, do anything for Christ. The world will never get the full enjoyment of salvation until men are prepared to follow CHRIST. I confess that years ago I used to think of "following CHRIST" as following CHRIST to heaven, but now I understand that following Christ means following Him from heaven to Calvary, and to be willing, if necessary, even to die for the salvation of our fellow-men. May GOD help us so to follow CHRIST, and to banish from our hearts all selfish ideas of getting to heaven.

There is another point that strikes me, and it is full of courage and hope. The men going out are young men. We have been reminded just now that my friend, Bishop Taylor, of America, is over fifty, and that he is going out for the fifth or sixth time on a most perilous tour. But it is a glorious thing to begin as he did when he was a young man. I shall never forget the impression made on me nine months ago, when I realised for the first time that JESUS CHRIST called twelve men to be His

apostles, and to the greatest work, and that these men were every one of them younger than I am. Young men with physical courage should devote themselves to useful work for GOD. We need venerable men like the Chairman, but thank GOD when young men in the ruddy prime of youth put themselves on the altar of consecration and are ready to go forth to the ends of the earth for the love of JESUS CHRIST. We know the work of GOD cannot fail, and His is the one work that has never failed, and never can fail. If Christianity has been a failure at home, it is because we have been so respectable and so lazy. May we get rid of this. Let every Christian give himself wholly to GOD.

#### THY WILL BE DONE.

I can give my testimony that I was a minister of CHRIST for some years, and not without success, before I could say fully, "Thy will be done." There were contemptible objects of human ambition that I had set before myself to be put away when I realised that it was not merely my duty, but the highest of privileges, to say, "Thy will be done." May GOD give to every one of us this unspeakable joy of being able to say, "Thy will be done."

Let me say in one word, I am glad my friend is a cricketer, and I am glad that the stroke of the Cambridge eight is with us. I am quite convinced myself that, to a certain extent, athletics are of benefit to Christians, for a man will be all the better missionary if he has a good digestion and a good physical frame.

We are very glad to come here and show our hearty sympathy. We rejoice in the bright prospects of the cause of CHRIST. As for the atheists, I should like to see seven of them who would go to China for the sake of their religion. I have no fear of the future of Christianity, if we who trust in CHRIST are only faithful. We are about to be invited to sing the hymn of consecration by Frances Havergal, which has been an unspeakable blessing to our churches. Oh, if every man and woman here present would only come now and offer themselves to GOD a living sacrifice, what an enormous power of good they would effect. There is enough power in this meeting to stir, not only London and England, but the whole world. GOD does not so much complain of having too few servants, but He more than once complained that there were too many, and those not in earnest. He would have the half-hearted servants go about their business, and let those men and women go forward who are ready to serve Him with all their heart. There must be some unconverted young men and women present now. In the name and in the presence of JESUS CHRIST, of whose presence we are so conscious, I implore you to submit to CHRIST now. How dare any of you go away from a meeting like this unsaved? If you will only come to JESUS CHRIST as you are, you may share a joy which we all feel.

Most assuredly we shall never forget our brothers. Our hearts will go with them, our prayers will go with them. We hope they will revisit this country some day to tell us of their joy, but in any case we look hopefully to the time when we shall all meet in heaven.

Rev. D. J. WALLER having engaged in prayer, and Miss Havergal's Consecration Hymn having been sung, the interesting farewell meeting was brought to a close.

# CHINA'S MILLIONS.



THE OPIUM GOD, TA-LI FU.

## Lessons from the Incarnation.



*"Forasmuch, then, as the children are partakers of flesh and blood,  
He also Himself likewise took part of the same." (Heb. ii. 14.)*

THE incarnation of our LORD and SAVIOUR JESUS CHRIST is full of blessed teaching—teaching specially instructive to those who wish to follow Him in rescuing the perishing.

The story is a wonderful one. We are not surprised at the common exclamations of a Chinese audience when they first hear it, and even dimly grasp its purport:—"Incredible! wild words!" Perhaps, in some respects however, they have the advantage of us; for is there not danger that the oft-told story should become so familiar that we fail to appreciate it aright, and to recognise its lessons?

Let us now consider its bearings on practical Christian work. In what way can we become followers of CHRIST in His incarnation?

"For this purpose was the SON of GOD manifested, that He might destroy the works of the devil." Satan, by his wiles had brought doubt and suspicion into the minds of our first parents, in the place of confidence and trust. Obedience was exchanged for disobedience; instead of being the free, willing servant of GOD, man became the slave of his own fallen nature and the subject of the great tempter. Defiled, enfeebled, deceived, ruined by sin, he reaped sin's bitter wages—spiritual death. And as in terrestrial things, a falling object must continue to fall unless arrested, so the consequences of man's sin must have gone on for ever and for ever had no DELIVERER been found. "But GOD commendeth His love toward us, in that while we were yet sinners CHRIST died for us."

APRIL, 1885.

With what joy did we welcome the glad tidings that our debt had been paid, when we first came to CHRIST for salvation, and experienced the pardon of our sins, and the power of the cleansing blood ! And with what added joy have we learned that we are saved by His life, delivered from the power of sin by the indwelling SAVIOUR. And that not only so, but that abiding in CHRIST the very CHRIST-life itself abides in us, enabling us to bear much fruit. But as we aim at being fruitful, we find our need of intelligent understanding of the Divine methods, in order that we may apply them in our own work.

In our leading article in the January number we saw that the LORD JESUS humbled Himself, and took the lowest place when He came to raise us ; and in the February number we dwelt on the fact that He emptied Himself, and for our sakes became poor, that by His poverty we might be made rich. We would fain learn, however, not only what He laid aside—His glory and His wealth—but what He put on, the better to fit Himself for successful ministry ; and we are told that the Word was made flesh and dwelt among us, that He was found in fashion as a man, that He took upon Him the form of a servant ; and that, as His own personal ministry was for the lost sheep of the House of Israel, it behoved Him to be made in all things like unto His brethren, and that He therefore was born under the law. While never forgetting His Divine nature, He never used it to resist the powers of evil, to supply His personal needs, or to claim immunities for Himself or His disciples. He steadfastly maintained His position of being in all things like unto His brethren—a lesson this too much forgotten in the prosecution of missionary service.

The Christian missionary has no heaven to leave, no divinity to lay aside ; but, as a rule, he leaves a home, it may be of much comfort, for positive or comparative discomfort—at any rate he must do this if he would become at all like the majority of those he goes to save. He has a nationality which he may claim, and through which he may obtain many immunities for himself and his followers ; or he may see it wiser to suffer than to do so. He may, by his very appearance, claim the status of a foreigner, or, in China at any rate, he may assimilate himself in dress, appearance, home, and language to those around him. Nothing is easier than to find objections to this course ; but it was the course that Jesus did take, and we are persuaded would still take by us.

Nor is the reason for this course hard to find. The believer who would live a life of holiness and victory must realise himself as one with CHRIST. It is not sufficient that CHRIST made Himself one with us, and bore our curse and died the death due to us. We must know Him as the risen, the living, the reigning One, our HUSBAND and our FRIEND, our CAPTAIN and our LORD. He comes to us as we are, and where we are—in all respects save sin like unto us—with human heart and sympathies, with experience of human weakness and temptation. He draws us with the “cords of a man,” and with “bands of love” unites us to Himself, and gives us to know ourselves as crucified with Him, raised with Him, enthroned with Him—beloved and cherished, married to Him, nay, members of His flesh and of His bones. And His FATHER has become our FATHER, and His home our home.

It is in this way that, acting for Him, we must show forth the CHRIST of GOD. If missionary work had always been carried on on these lines, might not Africa, India, and China to a much larger extent have received the Gospel ? The MASTER says, “I have given you an example, that ye should do as I have done to you . . . If ye know these things, happy are ye if ye do them.”

*J. Hudson Taylor.*

## Joyful Service.

FROM MRS. OHENEY, CHEFOO.

**W**E need more than aught beside here, amid the dense darkness of heathenism, to be reminded that Zeph. iii. 17 is a grand reality, and that there is nothing too hard for the LORD. I am expecting and believing that I shall see souls "turned from darkness to light, and from the power of Satan unto GOD." The sword of the SPIRIT is not less powerful here than elsewhere. I do desire to keep this one thing before me—not to rest in anything short of conversions.

We have commenced a short noon prayer-meeting in my room, to seek from GOD a revival of His work, true spiritual power among ourselves, and that the seed which has been sown may according to His own promise bring forth fruit.

I am very, very happy—so glad to be in China; my only regret that I did not come years ago. I give all the time I can to the study of the language. GOD is helping me. I came out not thinking of studying Chinese, but it seemed to be the LORD'S will I should do so, and it is a real enjoyment to me also. I do desire to do something for the women and girls here; so many are living and

dying ignorant of a SAVIOUR'S love. I have this week accepted the care of five little Chinese girls; this is, I trust, the beginning of real work among these poor neglected ones. Oh, pray, dear friends, that each little one may early learn to love the SAVIOUR, and become a light-bearer to others in this land.

Some parts of China seem in a very unsettled condition owing to the doings of the French. We are perfectly quiet, and free from any alarms here, but cannot help feeling concerned for our fellow-labourers in the interior. They need our prayers and sympathy. What a privilege it is to bear each other up in the arms of faith and prayer, and to rest in the LORD. He reigneth, and will, in spite of the rage of the heathen and the malice of Satan, bring about His own purposes of love and mercy, and make the wrath of man to praise Him.

GOD is so good to me. I would not be anywhere else, if I could, than just here in Chefoo, with my little Chinese family to care for, and the study of the language to occupy me. My days go so happily and rapidly. I am full of praise. "Oh, magnify the LORD with me, and let us exalt His Name together."

## Travelling in North China.

BY MR. GEORGE KING, OF SI-GAN FU, SHEN-SI.

**I**NNS, in these parts of China, are called by the distinguishing name of the class of guests they are prepared to shelter: "cart" inns, "mule" (*i.e.*, "pack mule") inns, "mandarin" inns, which are the best furnished of all, and are, in some instances, really very clean and spacious; "rice" inns (*i.e.*, "food" inns), where the coolies or porters put up, resting their heavy burdens on a stool or mud shelf, and leaning them against the wall so ingeniously that while a slight knock would be sufficient to send them over, untouched they stay in safety till morning.

Some few hundred miles to the south-east, we come into districts where wheel-barrows are very commonly used for conveying goods; and at night the barrows (with a weight of perhaps four hundredweight of goods on them) are slightly propped (of course in the most important place), and the barrow-men sleep under them on the floor.

### A CART INN.

But to return to our cart inn. There is probably no furniture in any of the "bedrooms," as every one is supposed to take the earliest opportunity of climbing on to the mud or "stove-bed;" and like simplicity is noticeable in the arrangements for stabling the horses. A stable is merely an open shed, with a manger built usually of mud bricks (*i.e.*, sun-dried bricks), with sometimes a little wood about the trough. Above the manger are strong cords, to which the animals are tied while feeding, and, indeed, the greater part of the time, except in the case of pack mules. These have the privilege allowed them of a brief lie down after their first feed, which is given them immediately on their arrival at the inn. The whole night is taken up with feeding, so that one wonders how the poor creatures, after travelling their twenty or thirty miles with a heavy weight behind them, or, worse still, on

their backs, can possibly go on year after year with scarcely any interval of rest, and never lying down at night. The Chinese proverb says that "The good horse does not care to lie down"; at all events, they give them little enough opportunity of doing so.

### CHINESE FODDER.

The animal's usual food in these parts is straw, bran, and peas, split for cart animals, and whole for pack mules. Hay is never seen, except that among the mountains, where straw is scarce and dear, wild grass from the hillside does duty for it. A Chinaman would open his eyes pretty wide if told that fields and fields in our own country were given up to cultivating grass; it is a thought which has never occurred to them, and a matter in which they will certainly not follow Western ideas. Cheap as grain is now in these parts, the rate of remuneration for labour is so low, that many cannot purchase any but the poorest and coarsest kind; and with the memories of terrible famines in their minds, it would seem the height of folly to take up ground in cultivating hay instead of producing grain.

They do, however, cultivate a kind of vetch in some parts rather extensively, as by feeding the animals on that they can do without corn or peas, excepting pack mules, who are wholly dependent upon liberal supplies of peas for their great strength and endurance. As the latter never rest during their day's journey, but continue their leisurely and regular march over hills, along valleys, skirting mountain precipices, or crossing the stony beds of the streams, till they come to the resting-place, the muleteer's first care, when the heavy loads have been lifted off, is to give them a good "lunch" of whole peas, with a little chopped straw; after which they are watered, and allowed to rest in the yard till the evening feed. Cart

animals, who travel also very leisurely, have no heavy weight on their backs, and are privileged to have a mid-day feed half way; so there is not the same hurry to feed them immediately on their arrival. When taken out of the harness they first have a good roll, throwing clouds of dust about, and evidently quite enjoying it. They are not fed with whole peas, as the pack mules are, but with straw and bran. The straw, which is usually that of wheat, barley, or rice (though the straw of a kind of millet, called "small rice," is that liked best by the animals), is well wetted, and a quantity of bran being poured upon it, the whole is well mixed with the driver's whip-handle. The hungry animals eagerly watch every opportunity to take a mouthful, for which they get some hard knocks on their noses with the handle aforesaid.

#### VERMICELLI.

But while we have been studying the stabling arrangements, the process of cooking has been going on in the front or shop part of the inn, and we are being called to supper. We shall not need, nor find, knives, forks, or spoons, tablecloth, napkin, or any other such luxury; but sitting or squatting on our stools, or on the ground, we do our best with large basins of "mien"—*i.e.*, plain dough, rolled exceedingly thin, cut into strips, thrown for a few moments into boiling water, and ladled out into basins. Before it is handed to the customer, condiments are added—salt, vinegar, or frequently a kind of *sauerkraut* (made by keeping vegetables soaking in water a long while), salad oil, cayenne pepper; also, if desired, a quantity of the "broth"—*i.e.*, the water in which the dough-strips have been scalded; and possibly a little vegetable. All these we mix vigorously together, and eat with our chopsticks, which to "raw hands" is a rather difficult task. The strips are very long and very slippery, so they persist in falling back into the basin time after time, just when the mouth is open to receive them!

If one goes to a "mien" restaurant, and wishes some meat and broth with the "mien," a higher price procures it; mutton if a Mohammedan restaurant, pork if at a Chinese one; and the addition is unquestionably an improvement. In the present case, however, we are only going to pay twopence-halfpenny each for our supper and lodging, light (!) included; and one cannot expect very much pork and mutton for that. In the muleteers' inns the custom is to fill a wooden tub, and place it in the middle of the table; each one helps himself to the "mien"; and the vinegar, salt, etc., is added by the cook as needed.

While all this—especially when a novelty—seems and sounds strange, one cannot but feel that the Chinese have hit upon a common-sense method of eating their flour. How much more comforting and satisfying the "dough" is thus rolled out and boiled and served up with tasty broth, than if made into dry bread, for the tired traveller, muleteer, or carter to "munch, munch," wearily and thirstily! I well remember when at one period of my life in China I continually suffered from diarrhoea, and feared to eat the "mien," what a misery it was to chew and chew away at the dry bread, which seemed as if it never would get swallowed.

#### PAYING THE BILL.

Our supper over, we go back to our "stove-bed," and our bill is paid; for the innkeepers wisely make a rule that all inn bills must be paid overnight, lest travellers, carters, etc., who leave usually very early, might (not altogether unintentionally) forget the just claims of their host. We settle to sleep as soon as possible, for soon

after daylight next morning we are to be on our way again.

The journey along the plain is rather monotonous, and the sun is getting powerful; so we are glad when, in four or five days, we reach the busy town, some twenty miles distant from the entrance to the mountain passes, where we have to leave behind the carts and cart-inns, and transport our luggage by mules.

#### PACK MULES.

In engaging the latter we find some difficulty; exorbitant prices are asked, and more is always demanded than is expected will be paid. Pack mules are always more expensive than carts; but it is not right of the muleteers to ask such high prices, nor would it be wise in us to pay too highly on this, a first occasion, as the precedent would be well remembered. Correspondingly, if not increasingly, high rates would be demanded on a future occasion. So after waiting a day or two, and a good many *pros* and *cons*, the bargain is concluded at about two-thirds of the price at first demanded—*i.e.*, at about £1 3s. 6d. for each mule carrying a load of nearly 3 cwt. a distance of two hundred odd miles over mountain roads, the journey to occupy close upon eight days.

As it is quite possible we ourselves may get tired of the climbing, and twenty or thirty miles' daily walk, we bargain for one mule to carry a half load, on which a seat is made with our wadded bedding, so that, when tired, we may be able to get a rest by riding. There is always a feeling of insecurity about these seats, as the wooden framework on which the load is strapped only *rests* on the mule's saddle, not being in any way made fast, for the greater convenience in lifting the load on and off; and if the mule, as sometimes happens, is frisky, he has only to give a vigorous kick and the load and rider come flying off. We have been sometimes amused, in spite of ourselves, to see a mule, fresh after a few days' rest, start off at a run when his load had been lifted on, and, with a few kicks, send it flying, while he, in all the higher spirits for his performance, continued running and kicking, sometimes infecting other mules with the same desire, which ends in the throwing of their loads too. But it is very vexatious to find one's boxes broken, and the contents lying in confusion about the ground, as is a natural result of such throws.

Sometimes, however, the poor mule, as well as the load, gets a terrible fall; for instance, when travelling, especially in winter frosts, over the smooth rocks lying in the mountain roads, the mule makes a slip and animal and load go rolling over and over down to the bottom of the precipice. The load may often be recoverable, especially if consisting of bales of calico or cotton, but the mule is generally killed or irretrievably injured. On this journey I saw a nice-looking white pack-horse stretched out on the rocks close to the river running by the foot of a precipice. His driver, the picture of disconsolation, was sitting by the load, which, with much labour, he had brought up again to the road; but the poor animal was dying from injury to the spine, and it was very pitiful to see how every few moments he raised his head and looked wonderingly at his back, or attempted to rise, but failed, as his hind legs were paralysed.

#### MULE DRIVERS.

The mule drivers talk to their animals as if they were rational beings, reasoning with them as to their foolishness in doing this or that—for instance, if the mule's foot slips in going down a hill, the driver rates him. "You son of a donkey (or, perhaps, of a dog), why will you persist in being so careless? Why ever don't you look where you are going? What are you in such a



hurry for!" And so on, ending with various threats of executing dire vengeance upon him if he does not mend his ways. The drivers quite believe that the animals understand them, and as they never hear anything *but* scolding, it is at least conceivable that they know so far the meaning of what is said to them. They certainly get to be very well used to their work, and often obey the calls of their drivers quickly and implicitly. Sometimes where the road is narrow, or the rocks bulge out, so as to threaten to knock off the load, the man cries, "Knock!" and the mule sidles away from the rock to allow the load to pass; and again, if the road be slippery, the man calls out continually, "*Hwa*"—*i. e.*, "Slippery!" and the mules seem to take extra care to plant their feet in safe places. One cannot but own that the Chinese estimate of them is correct—*viz.*, that "they are born carriers." The driver helps them when ascending a hill by pushing the load from behind with his whip, and in descending by acting as a kind of brake, by holding on to a cord fastened to the back of the load.

The men seem an easy-going set of people. They get to know every turn of the road, and just trudge along as do the mules, almost as if automatons; though, if feeling blithe, they chant some snatches of such songs or plays as they know; and these songs, heard among the mountains, have a not displeasing effect. Sometimes when passing some wayside temple, they will hastily offer incense and candles, and prostrate themselves; but that is probably by request of some one at their homes, who worships and pays his vows in this way by proxy.

The muleteers have their superstitions, among which are that they should not start from home on the fifth, fourteenth, and twenty-third days of the moon, a superstition very commonly believed in by the Chinese in these parts, who look upon these days as very unlucky. Muleteers also carefully avoid, and wish those travelling with them to avoid, various forms of expression which they deem unlucky—thus, one is not to say "How black and dark this place is!" nor to say the usual word for crossing mountains, as it also means to "turn over;" and they think the use of the expression exposes them to the risk of being "turned over," mules and all, by the malignity of the evil spirits, who, in their belief, inhabit the high mountains and mountain passes.

The pack-mule men have certainly a much harder life than the carters, get poorer food, and earn less wages, unless their mules are their personal property, as is sometimes the case. They have to trudge wearily by foot, while the carter sits on his cart and swings himself lazily, cracking his whip now and then; or, as is often the case with heavily-laden carts, just lies full length on the top of his goods, and goes to sleep, leaving the animals to follow the road or their instinct. The muleteer, again, tired though he is, has to rise and feed his animal several times during the night.

A seven days' journey brings us to the last mountain pass before we reach our much-desired temporary haven, Han-chung Fu. A short distance before we ascend the steep slope we cross a kind of suspension bridge, made by strongly fixing heavy iron chains across a ravine, and placing boards upon them. If only well done, the bridges would be a great saving to men and beasts, for the steep descent and ascent are very tiring; but they are allowed, as so many Chinese public works are, to get into bad repair and instead of being an advantage, they become a risk, and sometimes positively a danger. The boards are allowed to get loose, and as the front mules' hoofs kick them apart, the hinder mules get their legs into the openings, and much trouble is caused before they can be got right again.

We had crossed a few days before through a very high pass, at the top of "Mount Phoenix," called "The Gate of the South Heavens," and from it gained a splendid view of the ranges of mountains stretching far away into the distance, height after height, peak after peak, giving the impression of a succession of giant waves; but grand as the spectacle was, it had not the attraction for us that the



A PEKIN CART.

view had which we get soon after crossing the last pass, which we are now nearing. It is called "The Fowl's Head Barrier," from a grotesque mass of rock against which the official barrier, or Customs Gate, is fixed; and from it we catch the first view of the beautiful Han-chung plain, spread out like a carpet worked in various tints, and stretching far away from the foot of the mountains upon which we are standing, till it meets its southern boundary at the "Southern Hills," of which we can see the distant outline. And now, recollections of former happy days

spent here in a happy home and blessed work come crowding unbidden upon one's mind.

But ere we descend this last hill (and what a feeling or relief that word "last" gives the traveller?), let us devote a few moments' attention to the queer array of tables to be reckoned, doubtless, by thousands, that we have recently passed on the hillside. They are not tombstones, although they resemble them exactly in outward form, but *prayers*, "graven," as Job wished his words might be, "with an iron pen, in the rock for ever." They are not, alas! addressed, as his would have been, to the Eternal FATHER on high, but to a particularly famous tutelary deity who is supposed to reside on the imposing mountain on the other side of the ravine, and to whom, on each side, temples have been erected. When officials or traders pass this place, they often leave money with the priest in charge of the temple, wherewith to get a stone tablet for them, and have it engraven with their name and a prayer—such as the following:—"Protect my whole household. Respectfully requested by the believing disciple,—." "Make me wealthy." "Protect my father, family," or the like. I think there is one with an inscription praying the spirit to "bless all the black-haired

race"—*i.e.*, the Chinese. If so, the worshipper's sympathies were unusually wide-embracing. A large number are simply expressions extolling the efficacy of the god—"Who asks will unfailingly receive," a very common inscription before Chinese idols; or, "As efficacious as an echo"—*i.e.*, as quick in answering. Such sights should stir us up to feel how great is the field for the display of our Christian energies, for these superstitions are deeply rooted in the hearts of the great mass of the people.

We would fain press on to our loved friends at Han-chung, only twelve miles farther; but the mules must put up for the night, having already travelled thirty miles, so we compose ourselves for another night. Next morning, anxious to meet the fellow-workers we have not seen for so long, we start earlier than the mules, and are soon rejoiced at the loving smile and glad welcome with which we are greeted.

## Notes of Other Missions.

### THE ENGLISH PRESBYTERIAN MISSION.

AMOY, Swatow, and Formosa, all in south-eastern China, are the three great centres occupied by this Mission. The following list will show what a large number of out-stations are worked from them.

#### MISSIONARIES.

GEORGE SMITH, M.A.	HENRY THOMPSON.
W. S. SWANSON, M.A.	DONALD MACIVER, M.A.
H. L. MACKENZIE, M.A.	JOHN WATSON, M.A.
W. MACGREGOR, M.A.	WILLIAM THOW, M.A.
WILLIAM DUFFUS.	J. A. B. COOK, <i>Singapore.</i>
WILLIAM CAMPBELL.	A. L. MACLEISH, M.A., M.B.
ROBERT GORDON, M.A.	WM. RIDDEL, M.A., M.B.
JOHN C. GIBSON, M.A.	JAMES MAIN, M.A.
THOMAS BARCLAY, M.A.	W. R. THOMPSON, B.A.

#### Medical Missionaries.

J. L. MAXWELL, M.D.	D. GRANT, M.B., C.M.
P. ANDERSON, L.R.C.S. & P.	J. F. MCPHUN, M.B., C.M.
A. LYALL, M.B., C.M.	P. B. COUSLAND, M.B.

#### Missionary Teachers.

WILLIAM PATON.	GEORGE EDE.
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#### Lady Missionaries.

MISS C. M. RICKETTS.	MISS BESSIE SCOTT.
MISS G. MACLAGAN.	MISS ELLEN BLACK.
MISS CAROLINE MANN.	

#### STATIONS.

##### DISTRICT OF AMOY.

##### Eight Stations organised as Churches

E-mung-kang	Khi-boey	Kio-lai
Pechuia	Liong-bun-si	Chin-chew
Bay-pay	Anhai	

##### Twenty Stations not yet organised as Churches.

Yu-boey-kio	Siong-see	Pan-to
Peh-chioh	Tin-hai	Aw-pow
Koan-jim	Phu-kiong	Sian-oan
Koan-kio	Tung-kio	Chang-poo
Aw-sai	Ta-ying	Khoe-a-bay
Liong-kay	Kang-khau	Kak-chioh
Liong-nia	Gaw-chay	

##### DISTRICT OF SWATOW.

##### Seven Hok-lo Stations organised as Churches.

Swatow	Phu-soa	Mi-ow
Yam-tsau	Chia-na	Sin-hü
	Kia-kung	

##### Nine Hok-lo Stations not yet organised as Churches.

Chao-chow-foo	Chao-yang	Pang-khau
Ung-kng	Toa-ua	Kieh-yang
Tat-hau-pow	Kong-pheng	Kway-tham

##### Three organised Hakka Congregations.

Ng-yun-thung	Ho-pho	Ng-kang-phu
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##### Five Hakka Stations not yet organised as Churches.

Foi-tshai	Lo-hai	Thong-hang-shui
Shong-sa	Ho-thyen	

##### ISLAND OF FORMOSA.

##### Tai-wan District—Two Stations amongst Chinese.

Tai-wan-foo.

##### Four Stations amongst Pe-po Hoan.

Bak-sa	Kam-a-na	Poah-bay
	Kong-a-na	

##### Hong-soo District—Twelve Stations amongst Chinese.

Pi-thau	Taw-kun-eng	Ka-la-paw
Ta-kao	A-kau	Kio-a-thau
Tang-kang	A-li-kang	Lau-chhu-tsng
Tek-a-kha	Iam-paw	Lombay Island

##### One Station amongst the Hakkas.

Lam-gan.

##### Ka-gi District—One Station amongst Chinese.

Ka-gi.

##### Four Stations amongst Pe-po Hoan.

Giam-cheng	Ka-poa-soa	Hoan-a-chhan
	Thau-sia	

##### Chiang-hoa District—Five Stations amongst Sek-hoan.

Toa-sia	Toa-lam	Paw-sia
Aw-gu-lan	Gu-khun-soa	

##### East Coast—Three Stations amongst Pe-po Hoan.

Chim-kong-o	Tak-kai	Chioh-pai
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Hugh M. Matheson, Esq., gave a very interesting sketch of the work of the Mission at the last annual meeting of the Auxiliary Association in Edinburgh; we feel we cannot do better than condense some paragraphs of it.

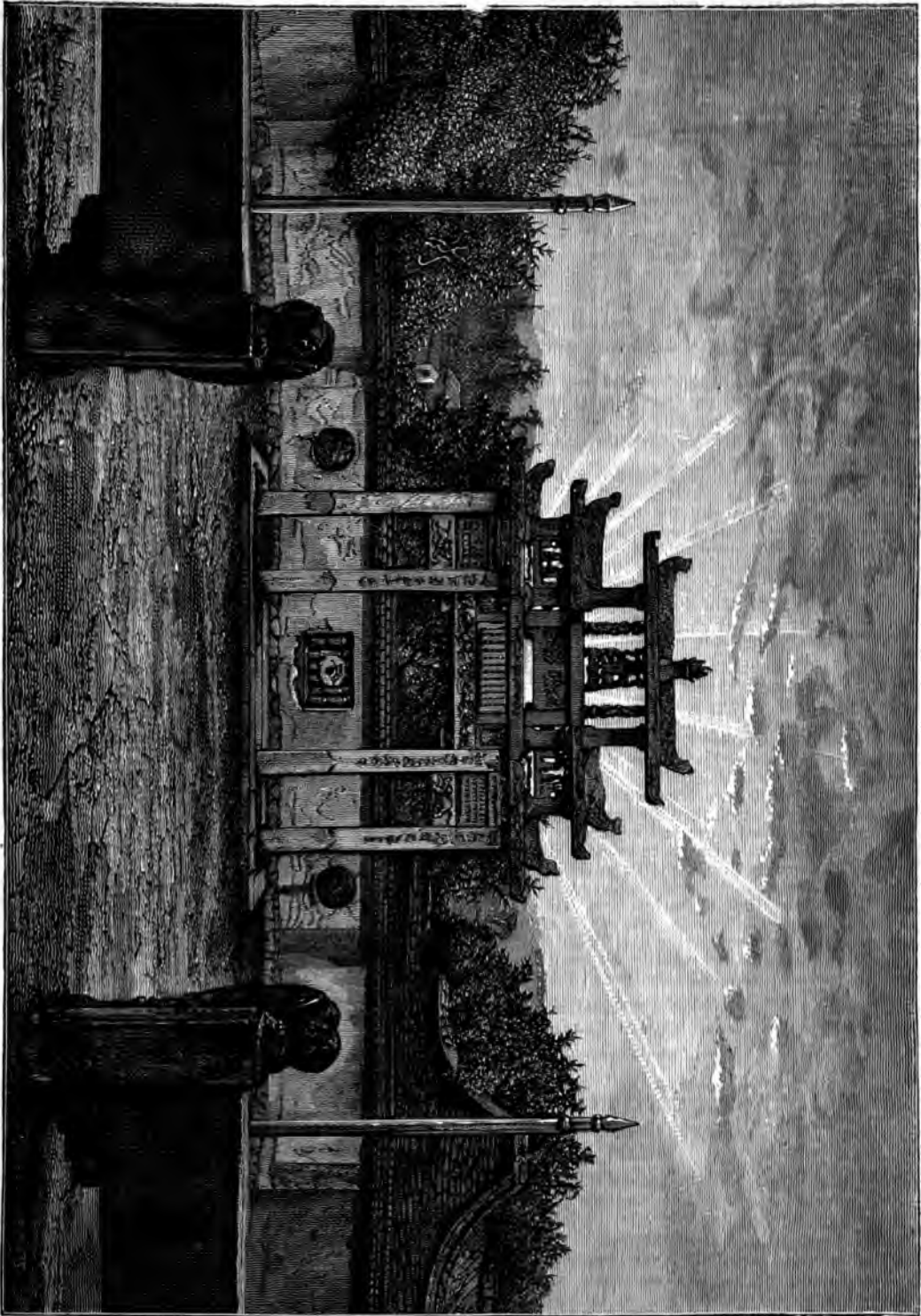
You all know that Mr. William C. Burns went out as our first missionary; but of the early missionaries, Burns, Carstairs Douglas, and Sandeman have gone to their everlasting rest.

While it was very small in its beginning, the Mission has, with the Divine blessing, made steady and great progress. Amoy was the first centre, and for some years there were only three stations. Now there are three centres on the mainland—Amoy, Swatow, and an unpronounceable place in the Hakka country, the whole

covering 400 or 500 miles in length, and 150 to 200 miles in breadth. In Formosa, the southern half of that beautiful island is occupied by our Mission alone.

We have now twenty-five missionaries, eighty-two native workers, ninety stations and churches, and about 3000 communicants.

Let me refer in a few brief sentences to the methods adopted by the Mission—its plan of work. Our missionaries are sent out



MEMORIAL ARCH, ERECTED IN HONOUR OF A WIDOW WHO NEVER MARRIED AGAIN

to preach the Gospel with the main design of bringing the Chinese to the knowledge of the Truth as it is Jesus. In the beginning, their work was simply *itinerary* and *evangelistic*. Mr. Burns from the first availed himself of such native helpers as he could secure, chiefly the fruits of Missions in Siam and the Straits of Malacca, taking them with him in his evangelistic journeys, and using them in the work. At present the work of the Mission is largely *itinerary* and *evangelistic*. The plan is to carry on steady, persistent work from a centre, involving combined thought, counsel, and effort.

Then, in addition to evangelisation, and growing out of it, there is *organisation*. As, by the good hand of God, converts are gathered in, there necessarily follows organisation. The Church which has been founded is a *native* institution, self-governing, self-supporting, and *missionary* in its character. This is of the last importance, and is ever kept in view. From Pechuia the first handful of converts sent of their own number to tell the story of redeeming love to towns and villages in their neighbourhood, and now the native Church in Amoy, in its Presbytery, has founded a Mission to the Hakkas in a distant part of the province, the first-fruits of which have already been gathered in.

There are those hearing me to-day who know that this organisation, with its self-support and its missionary element, is the right platform for a safe advance, and will understand how profoundly thankful we are to see this development taking the shape it does in the Native Church.

Then there is *Education*. Christian education is a necessity in the Christian Church, and the condition of China loudly calls for a Christian education. Connected with almost all our principal congregations is a *Christian school*, while at Amoy and Swatow there are *middle* or *secondary schools*, to which selected boys are drafted from the congregational schools.

Then there is *Theological Education*. This, too, is a necessity. We have a college at each of our three centres. At these

The work of the past year is thus summarised in a recent number of *The Gospel in China*:—

The year 1884 in China has been remarkable. During the former part of the year progress in our work was being noted all along the line. But the orderly work and operations of our brethren were rudely disturbed in the month of September, by the outbreak of hostilities between France and China. At all our centres the excitement was so great on the part of the natives, that inland work became almost impossible. At Amoy we have not had to deplore any violent outbreak; but the general disturbance in the country has impeded all the work. Dr. Grant is maintaining his ground at Chin-chew, and we trust he may continue to do so. Our Swatow brethren have had a most trying time. Chapels in that quarter have been pillaged and destroyed, native Christians have been robbed and beaten, and forced to flee for their lives, and the whole region has been kept in a disturbed and excited state. The Hak-ka part of this centre has not been disturbed, and our brethren there, at latest dates from them, were quietly carrying on their work. We are thankful to see from Mr. Mackenzie's letter, which we give in this number,

The expenditure of the English Presbyterian Mission for the year, including that of the Station at Singapore, and the cost of some necessary buildings, was £15,082.

institutions most of our preachers have received their training, and at present there are fifty students. We have now five ordained native pastors, all trained in the colleges. Their entire support is provided by their congregations.

As you are aware our Mission has given special prominence to the medical element. Great blessing has followed it in all the districts of the Mission. We have now eight medical missionaries in the field, with hospitals at Amoy, Chin-chew, Swatow, the Hak-ka country, and Formosa.

I must for a moment refer to women's work, which is educational and evangelistic. A Women's Missionary Association has for several years been in existence in our Church with its head-quarters in London, and recognised by the Synod. It has taken a good hold upon the membership of the Church. They have sent out already five or six lady missionaries, and have several others ready to go, so soon as the state of China renders it prudent to send them. Bible-women are trained and employed, and in co-operation with the missionaries' wives, girls' schools are conducted with much success. The Christian girls' school may be said to be the great want of China.

I shall only add that the results, as I have tried to state them, prove the wisdom of the method employed. You will have observed that it is entirely on Church lines. But none the less is our absolute dependence upon the Divine Spirit's power to bless all the instrumentalities.

You have helped us nobly in the past. Your help is more needed than ever to-day. The marked success which has attended our work has necessitated its extension, and has increased our responsibility. The finances of the Mission have in consequence been somewhat strained these last two years. Shall we have to draw back? We cannot, we must not do so.

Finally, let much prayer be made, especially for the native Christians, exposed as they are to considerable peril at this time of war and disturbance. For our friends' and brethren's sakes, let us pray that peace may be speedily re-established.

that the prospect was brighter. The Consul at Swatow had exerted himself, and the native authorities were exerting themselves fairly well. We trust our brethren may be saved further trouble and anxiety. In Formosa, the French fleet have been operating, and our own and the Canadian Mission have consequently suffered. The operations of the French have been in the northern part of the island, the field of our Canadian brethren, and there the excitement has been very intense. The lawless mob has destroyed five chapels belonging to the Canadian Mission. We also deeply regret to hear that Dr. Mackay of that mission is seriously ill. The steps taken by our own brethren in Formosa have been fully detailed. Dr. Maxwell, Dr. Anderson, and Mr. Thow are still in Taiwanfoo. Surely there is a loud call in all this for prayer on the part of all the friends of our Mission. Our missionaries and the native Christians are passing through great trial and sorrow, and they need the sympathy and prayers of all God's people.

## The Quarterly Conference in Han-chung Fu.—Fifteen Baptisms.

FROM A LETTER FROM MR. PEAROE.

**I** AM thankful to say that, in spite of many rumours from the seat of war which reach us at this distant place, we have hitherto been kept in perfect peace. Other of our missionaries, who reside nearer the scene of action, are less fortunate than ourselves in this respect. I mention this that those who have prayed for us may have matter for praise, and to relieve anxiety which any may be feeling on our account. Things being quite quiet in this city, we have recommenced daily preaching in the chapel in the street, and are getting good, orderly audiences.

Since I last wrote, Mr. King and I have been together for a short journey into the country. As the quarterly conference was approaching, we wished to visit a few of the most distant converts at their own homes; in order to invite them to come, and to see how they did. A few of them only come to the city on these occasions, and some not always even then. We are specially anxious that those at a distance should be present at the quarterly gatherings, as we feel that so many of them coming together is calculated to cheer and stimulate these scattered and isolated friends. We were out six days, and besides

visiting several inquirers and Christians, preached and sold books in some five or six large market towns. These converts whom we went to see live away amongst the hills in most out-of-the-way and difficult-to-find places. One day we walked about ten miles, left our bedding and books at an inn, in charge of our man, and walked about ten miles further in search of a brother whom we knew lived somewhere amongst the hills there, and then back again to our inn before dark. You will see by this how much stronger and better I am now, to be able to walk thirty miles in a day. The weather now is cool and bracing, and we found the mountain air very invigorating.

#### CONVERTED THROUGH THE GOSPEL OF LUKE.

Whoever would expect to find a disciple of the LORD JESUS on the top of that barren-looking hill, and to be welcomed and entertained as a fellow-believer by the occupant of that mean abode? But so it is; the Gospel of Luke, sold at a neighbouring village by Miss Faussett, had reached them; it led to further inquiry, and finally to the conversion of one member, at least, of the family, and to relinquishing idolatry by the whole of them. Ah! do we not need to take heed to the exhortation, "Sow beside all waters"? I am glad to learn that in all the towns round about here markets are held every two or three days; this gives us a capital opportunity of preaching to large numbers of the most hopeful class of people in China, the farmers and peasantry; and our books, which many of them purchase, will, we hope, bring light into dark hearts and homes, which we could not hope otherwise to reach. There are a number of these market towns within a radius of thirty miles from this city, all of which I hope to visit as frequently as other work will permit. I propose to start off again in two or three days, to visit some more of our scattered Christians, and preach in the villages, and Mr. Easton will go in another direction at the same time.

The quarterly conference just over has been the most successful yet held, both in point of numbers, and in the interest shown. We try to keep it exclusively for church members and candidates for membership, as the accommodation is limited, and it is not easy to supply food for an indefinite number. At present the country friends are all put up at Mr. Easton's house (where the chapel is). They lodged over fifty friends this time. As the numbers increase, other arrangements will have to be made for entertaining our guests. Including a few outsiders brought by the country brethren, about a hundred persons were present at the meetings on Saturday and Sunday, those coming the longest distances arriving on the Friday evening as before.

#### BAPTISMS.

The most encouraging part of this conference was a service held on Friday, when fifteen persons (ten men, four women, and a lad) were baptised. All but one of these are from the country, in or near Shih-pa-li-pu, the village, six miles from here, where we go to conduct service on three Sundays out of every four. They are all, although of the labouring class, bright and intelligent Christians, and are most of them able to read the New Testament for themselves, and those of them who cannot do so are diligently learning. There are still nearly as many more waiting for baptism when they shall have received some further instruction in the Scriptures. Mr. Easton has recently published a catechism, which we find very useful in instructing these country inquirers. Besides these fifteen persons baptised, five others who had been suspended from church fellowship for various causes have been received back this quarter; and another man, who has for a long time absented himself from the meetings, and has done much to damage the LORD'S cause, has come back to us expressing much penitence and sorrow for his misdeeds. Will you not join us in praising GOD for these tokens of His presence and blessing?

#### AN EXPERIENCE MEETING.

The subject considered at the meetings was, "The Personality and Offices of the Holy Spirit." Several short addresses were given on Saturday morning by the missionaries and native brethren, and we all felt that God was with us. In the afternoon, as usual, no meeting was held, but the time was given to social intercourse. The weather being fine and bright, we sat in groups in the open air, and read the Scriptures or conversed together. In the evening, at what we call our "Love-feast," an attempt (which proved very successful) was made to inaugurate a testimony meeting. It was very informal, but all the more enjoyable on that account. Some half-dozen testimonies were given. Our friend from the hill-top told us what a stir the copy of Luke's Gospel had made in his home. Another narrated how that he had been very weak and ill, and after suffering many things of many physicians, had gone into our hospital and got cured body and soul. I trust that these testimony meetings will become a regular part of our conferences in the future. They cannot fail to do much good. On Sunday afternoon a great many of the Christians, both men and women, repeated accurately long passages from the gospels. We trust that all the friends have returned to their homes refreshed and stimulated, and with renewed purpose of heart to consecrate their all to the LORD.

## The First-fruits of Yun-nan.

### EXTRACT FROM A LETTER FROM MR. OWEN STEVENSON.

**O**UR friends will rejoice with us over the first convert in YUN-NAN. Dear Mr. Clarke has gone through deep trial in YUN-NAN; but he that goeth forth and weepeth, *bearing precious seed*, shall *doubtless* come again with rejoicing, bringing his sheaves with him. Who is willing to go forth with more of the "precious seed" to the five millions of this distant, but needy, region?

**T**A-LI FU, YUN-NAN PROVINCE. *October 14th, 1884.*—"You will be pleased to hear that through the boundless goodness of GOD I arrived heresafely on the 11th instant. I had some books with me, which I offered for sale, and my heart was filled with joy unspeak-

able as I spoke to those around me of the true and only GOD. The people appeared to listen very attentively. Amongst them were some of the aboriginal tribes; and these latter purchased a few tracts, which I was so pleased to see, for when I look upon them my heart aches because there is

no one to tell them of JESUS in their own language. I am daily praying that soon there may be witnesses among each of these tribes. It cheered my heart to know that reinforcements were coming, for we need them greatly. You will be pleased to hear that I found Bro. Clarke and his little boy in good health, except that Mr. Clarke's eyes are still very weak. He was very pleased to see me, for he did not expect me so soon. We sat down together, and as he told me a little of the trials he has passed through, a stranger might have thought that I was an old friend just returned after long absence.

"Bro. Stevens was away on a journey; one that will be remembered in the history of work in this province, for a boy who had been with Mr. Clarke from almost the commencement of the boarding-school, and who still remained after it was broken up, then began to get anxious about his soul; and, after a time, he indeed received the forgiveness of his sins, through faith in the CRUCIFIED

ONE. This is our *first convert* in YUN-NAN. He is very bright, and very anxious to make restitution for all the wrong that he has done in the past, though not a word has been said to him about this. When one hears him pray for the conversion of his parents and his only sister, who can help exclaiming, "Glory be to God!"

"To-morrow, the 15th, is the first anniversary of my arrival in China. When I look back over this time, my heart is filled with joy and peace, and I realise in a fuller measure than ever I did in my own native land the faithfulness of GOD. I enjoy more of His presence, and can understand a little more of His inexhaustible love. I would not change places with any one to-day for anything, for the Lord has done great things for me in the past, and I know that He will do greater for me in the future; and both by me and in me, for the glory of His name.

"May you, dear Mr. Taylor, receive the richest blessing which our blessed Master can give you in this life!"

## Trial in Bhamo.

**B**UR readers will have learned from the daily papers of the invasion and destruction of Bhamo, and will, we are sure, be interested in the following extracts. It seems only too probable that our mission premises have ere now shared the same fate as the rest of the town, and that Mr. Soltau and Mr. Stevenson will have lost all that they possessed in Bhamo. We ask special prayer for Mr. and Mrs. Soltau and our American brethren, and for the native Christians; and also that this heavy trial may be graciously over-ruled for the furtherance of the gospel in Bhamo and Western Yun-nan.

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

**S**HWAY-GOO-GYEE, *December 8th, 1884.*—Thus far have I come on my journey up the river towards Bhamo. A report has come in to-day that Bhamo was attacked last night by Chinese and Kachens, and burnt down.

*Tuesday, 9th.*—Could not leave for Bhamo till about 8 a.m. on account of fog. Met a boat which confirmed the news about Bhamo, and soon met parties of refugees flying from the place. In the distance we could see a column of black smoke and a dense cloud above lit up with a lurid glare, and then knew that all was too true. On the bank we found a line of huts and numbers of boats lying alongside for a very long distance. All the inhabitants were flying from Bhamo, and had stopped here. I met many old friends, who, with sad faces, recounted the tale of their woes; but looked in vain for any of our missionary friends, about whose safety I felt much concern. It appears that last Sunday, about 2 a.m., the inhabitants were suddenly aroused from sleep by shouts and firing of guns, and as they rose and looked out they found that the city was on fire, the house of the Woon (governor) being in flames. The Woon had fled for his life, and three men are said to have been burnt alive in his house. His guard were all asleep, and fled without firing a shot.

The invaders were a party of some 300 Chinese and 100 Kachens, who have for a long time threatened to attack the city because they had, some months since, been attacked in the Bhamo temple by Burmese and driven out of the city for insurrection.

Having pillaged and burnt the Woon's house, they proceeded to other parts of the city, shooting all who resisted. The people made a general rush for the boats, carrying away anything they could. The rebels then entered the Chinese quarter, and commenced the same work of destruction there.

We learned that the American missionaries were kindly treated by the rebels, and that their houses were still standing. It was impossible for us to communicate with the shore on account of the fighting, and the captain said he must return to his "flat" before dark, and could not wait in Bhamo without more fuel. Reluctantly we steamed away, after communicating with the Burmese steamers.

I sent off by different people three letters to Mr. Freiday, promising heavy rewards for an answer; for I could not bear the thought of leaving them without knowing of their safety.

*Friday, 12th.*—Coaled last night at Shway-goo-gyee, and started off early this morning for Bhamo. More fighting going on. We anchored about eleven a.m. abreast of the Burmese steamers, and the captain and I immediately went on board to see the Woon or governor, and get any news of the missionaries. The Woon was very independent, and said, "Oh, they are all right. They can go to the hills. These people are their friends."

### ESCAPE OF MR. ROBERTS.

Looking from the steamer I saw with my glass, coming across the sand, a foreigner with two or three men with him. Thinking it was Mr. Roberts, of the American Mission, I went forward to meet him to bring him within the Burmese lines. Presently the captain called out, "Come back, it is not Roberts," and the Burmese prepared to fire. So I ran back again. But on looking again he said, "All right; it is Roberts after all," and he called to the Woon, saying, "Here comes our friend; tell the men not to fire." He and I then ran forward to meet Mr. Roberts. After we got a little way, we heard the report of a gun, and whizz, whirr went a bullet close over our heads from one of the Burmese steamers. We called out in Burmese, "Don't fire." And Roberts and those with him ran to meet us. Two men with guns at full cock rushed at us, and demanded of those with Roberts who they were. These were two Burmese and a Shan man, a servant of Mr. Freiday's. The Burmese soldiers from the steamer seized the latter, and said, "Here is a Kachen, kill him!"

The soldiers tried to drag him away; but we kept hold of him, and dared any of them to fire a shot on a defenceless man.

The captain of the steamer rushed up to the Woon demanding the Kachen's release, and that he should be put in the boat. And the Woon gave the order, but none of his men would carry it out. At length the Woon sent a man for him, and after a great struggle with the soldiers from the other steamer, whose officer demanded his *death*, we got him into the boat.

While this was going on, we saw the two Burmese who had been leading Mr. Roberts in seized by the hair, and made to kneel down on the sand. We heard afterwards that two men ran up on the deck of the Woon's steamer, took aim, and shot the two poor fellows. Mr. Roberts was pale and trembling with excitement. I thanked the LORD for His protection of us.



## OUR SERVANT, CHENG.

Captain Turndrup said he would go up in his gig and bring away Mr. Freiday and the ladies. Mr. Roberts assured him that the Chinese would do no injury to his boat; so he went to the Woon and asked that the boat might not be fired upon, and that he would give permission to fetch away the missionaries. Meanwhile I saw a Chinaman running across the sands towards us, who was presently seized by his queue by the Burmese and dragged roughly along. I looked through my field-glass, and to my alarm I saw it was Cheng, our servant, left in charge of the house. He was being dragged before the Burmese colonel.

Captain Turndrup was just coming away from the Burmese steamers, and I screamed to him to save the man. By-and-by I got a boat myself and crossed to his steamer. The soldiers saw that the captain was bent on saving the Chinaman, and so they eluded him, taking the poor fellow from one steamer to the other, and eventually opened the hold and threw him down into it. I reached the steamer just as they were preparing to shut down the hatch. There was poor Cheng nearly dead with fright, and crying to me to save him. We demanded his release from the Woon, and he was brought out of the hold and at length placed in the boat.

Then we asked leave to bring away from Bhamô all the English subjects left there, including Mr. Roberts' Karens and the Christians. This latter he distinctly refused. He said, "They have been on the hills, let them go there now. You may take your own wives and the teachers, but no one else."

No time was to be lost, so they got the boat ready, and the captain and Mr. Roberts went away in the gig, the English flag flying in the stern.

## BRINGING OFF THE LADIES.

They took 700 rupees with them (about £58) to supply the needs of the native helpers, including Mr. Ling and Mr. Huang, whom they were forbidden to bring away. How anxiously we watched them through our glasses! Past the Burmese pickets all right; up by the bank of Bhamô, which was all charred ruins; now by the Chinese quarter, and then they stop. A gun is fired. Is all safe? We can just see them get out on the bank and disappear. A long time elapses, and at length, as the sun is nearly setting, the boat can be seen moving off. The men pull well, and in about an hour's time they are close beside us in the dusk. They pull alongside the Burman steamer to show that only the ladies and Mr. Freiday are there, and then cross over to us. Oh, how thankful we are to meet again—all saved by GOD'S loving care!

We could not speak much—a heavy, heavy sorrow was on us. The work stopped, those helpless Karen men and women and children left behind, perhaps to die by cruel hands, the native Christians apparently deserted, our houses and *everything* given up.

Then came the remembrance of all the sorrow and trial since we last met: of dear Mrs. Freiday's loss of her little girl—the sickness and anxiety and alarm. It was indeed a painful time, though a time of gratitude to GOD.

## PRAYER ANSWERED.

During the absence of the captain and Mr. Roberts I had written to the Woon, stating that during the last rebellion in Bhamô I had attended all the wounded men, and saved the lives of many. That we had always been willing and ready to help those of any nationality who were in trouble. Would he not now help us to save our own people who were in danger?

We all felt very much grieved for our dear native friends, and after dinner we had a prayer meeting on their behalf, telling the LORD that all help from man had been denied; and that He alone was our refuge in this our extremity. We could not sleep that night, and most of us spent it in prayer for our native helpers, brethren and sisters in Bhamô—who might even now be in danger, Roberts and I kept watch on the steamer from 12 to 3.30 so as to let the officers get needed rest.

*Saturday, Dec. 13th.*—The captain, Freiday, and I went off in the gig to see the Woon, and to again plead for leave to take away the native Christians.

He had a suppurated finger which I had dressed the day before, and while again attending to it we asked about getting away the people. He said, "Oh yes, take away

all those Karens." We said, "We want *all* our followers; and we want you to give orders not to fire at them."

"All right," he said, "they may come away." So our prayers were fully answered. Our hearts were full of praise to GOD for His loving care and answer to our petition.

## ENTERING BHAMO.

As soon as the fog cleared, Captain Turndrup ordered out the cutter, and Mr. Freiday, Mr. Roberts, and I got in and were rowed up to Bhamô. Oh, the difference in the place from the time when I last saw it!

By-and-by I saw Mr. Huang, the convert whom Mr. Stevenson baptised, running along the bank to meet us. He was as glad to see me as I was to see him.

Mr. Huang has been going on so steadily, and has won a high Christian character. He has been most diligent, consistent, and has sought to bring others to Christ.

I asked him if he would come down with me, but he said he preferred remaining. All the houses in the street in which we lived are burnt to the ground; unburied corpses lie about the place, and the odour is in some parts unbearable.

Mr. Roberts had gone off to his own house outside the east gate to get all his Karens and some of his Kachen boys down, and Mr. Freiday came along with me to his own house. I felt the tears coming into my eyes as I saw our dear home looking so comfortable and cheery, a spot of life amid all the work of death, and I knew that I must wish it good-bye, perhaps for ever. The place where we had spent such a happy time! The garden was full of flowers just as we had planned it, and all our Chinamen had done their best to make it as pretty as possible.

Mr. Ling came in, and was very glad to see me. No time was to be lost, and I had to bundle up a few things to take away in the boat.

Already the first house we built, now belonging to Mr. Roberts, has been burnt, and he was fired at *five* times altogether—the first time in his own house. He was standing in his verandah watching the fire, and from a place some distance off a shot was fired which struck the post close beside him. Mrs. Roberts has the bullet. It was a splendid shot—almost a dead shot—but the LORD had His servant under His safe keeping, and he was unhurt.

My things were soon packed up, and I bade farewell to my dear home. In a few hours probably all the boxes will be burst open, pillaged, and carried over, and we must begin again!

The rebels begged me to stay in Bhamô. I told them it was impossible.

I said that we were religious teachers, and could not therefore take any part in politics, but we wanted to do good to all, and instead of war and misery, wished to see peace and quietness reign.

We found a large party at the boat. All my servant Cheng's family; Mr. Ling, the Chinese preacher; all the Karens and their wives and children; three or four Kachen boys; Mr. Freiday's Shans, numbering three; and Mr. Freiday himself, Mr. Roberts, and the captain. The boat was full of bundles (we had no boxes) and of people—about forty in all.

Old Lao-liu, our former servant, was on the bank with his gun and spear to wish me good-bye. He is now an inquirer. Several others wished us well, and off we started.

We safely reached the steamer, and were all once more under the English flag. Oh, how we praised the Lord for His loving care! What mattered it that our houses and goods were left or lost?

We soon heaved anchor and were under weigh. Poor Mrs. Freiday, with streaming eyes, was trying to catch a glimpse of the grave under the plantain where lies her little Edith. I thought of dear Mr. Lyon there too, and of all our hopes and fears nine years ago; of the success; of the prayers, tears, joys, meetings, and partings; and now of this terrible ending to the first volume of Bhamô history. May the second volume be brighter, with more of salvation, rest, peace, and blessing!

*Christmas Day.*—Still on the river. Hope to get to Maulmein next Tuesday, please God.

We need much prayer at this time for guidance. May we be warned more and more from the world and things of time.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."



## tidings from the Travellers.

### FROM A LETTER FROM MR O. T. STUDD.

RED SEA, *February 13th.*

**I** CANNOT tell you how good GOD has been ; we know His goodness and love are always passing knowledge, how much more passing words ! Every step of the way He has gone before us, and prepared the way for His foolish sheep : what a SHEPHERD He is !

Our journey to Brindisi only served to refresh us ; then we had a bright Sunday there before starting for Alexandria. We had some singing each day, and the last night the captain very kindly allowed us to have a service on the quarterdeck. They rigged the place up beautifully for us, and we had nearly the whole of the passengers, first and second-class, as a congregation.

A very wealthy Australian spoke very kindly to us afterwards, and evidently took a deep interest. He seems to be a Christian. He says he is going to follow us up

through CHINA'S MILLIONS, to see if our expectations are fulfilled ; so the dear LORD'S faithfulness will assuredly be brought to light again and again.

We have only been on board the *Kaiser-i-hind* three-quarters of a day, and yet the GOOD SHEPHERD has given several of us quiet talks to the passengers, and it seems as if the LORD had been preparing all their hearts beforehand ; of course He has.

What sad news from Egypt ! We heard the latest about Gordon's death as we went across the desert. It seems an easy matter, and occupies a very short time, to send 12,000 men to shed blood ; but why are there not 12,000 also going out to save souls ? I wonder if each English soldier will want a special call from the Queen of England before he "decides to go" to Egypt, or whether they will be content to obey the *Marching Orders* ? ! !

### FROM A LETTER FROM MR. STANLEY SMITH.

*February 17th. Nearing Aden.*

**Y**OU will be expecting to hear of "the good hand of the LORD upon us." I hardly know where to begin. He has been—what shall I say?—so like Himself. We had a delightful journey to Brindisi ; and then we got on board the *Lombardy* ; we were only on her three days, but we managed to get many talks. I met a Christian friend, and we were enabled to hold a service among the first-class passengers. He told us after, that a profound impression had been made.

However, we came on board the *Kaiser-i-Hind* with great hopes and earnest prayer, not that we might do great things so much as that we might not hinder GOD. I can only say that He has answered exceedingly abundantly above all we asked or thought.

A friend of mine I met quite unexpectedly—rather a fast fellow. He was travelling first-class, but the LORD gave me opportunities for two straight talks. Two days ago he came down to my cabin and asked me to read the Bible to him, and, finally, on his knees, was restored to GOD. The LORD gave me two nice cases yesterday, second-class passengers. One a backslider, who said he "wanted to come back to GOD" ; the other unconverted, who "was quite willing to receive Christ"—both brought in. To-night too the joiner of the ship said he would come down to our cabin, and there he received Christ. I am expecting very shortly the fourth engineer.

Another interesting case dear Mr. Studd is speaking to at this moment. He travelled also on the *Lombardy* from Brindisi to Suez. The first day I asked him, "Have you peace with GOD?" "No," he replied, "I am afraid I have not." The next day he was open to conversation ; but the third day he took the turn that "he did not want to have anything to do with religion." However, he is now in dead earnest. He leaves us at Aden, but I am sure if he

is not brought in already, he will be before he leaves the ship.

We have singing on deck every night, and also have begun to say a few words in the interval of song. There are many interested, and we are believing for the ship. Nothing like expecting great things from GOD. Mr. Studd met a friend of his who played in the all-England football team. He has been much helped on.

But it is so evidently GOD'S work. The people so *prepared at heart* to listen and to talk.

A blue-jacket on board we are expecting to step over the line ; he was helped by a little book Mr. Montagu Beauchamp has given him, and Mr. Cassels has just had half-an-hour's prayer with him.

We have a Bible-reading every day at 12 o'clock, where we gather ourselves—the second-class passengers who have been brought in (there are eight second-class passengers, all of them now Christians or much interested—interested enough to come to the Bible-readings), and besides these a Wesleyan missionary of Colombo and his wife, and also a young medical missionary to Japan, and two ladies who are destined for China as their field of labour.

We remember you in prayer as we know you do us. Oh, how blessed it is just to get out of the way and see GOD work. I expect we shall have greater things to tell you of from Colombo. We are expecting a general breakdown. We have generally been able to get one hour or more of prayer in the afternoon, and the LORD constrains us to expect great things.

He makes us obey the command, "Open thy mouth wide," and of course He will perform the promise, "I will fill it.".....

I am quite sure that the greatest joy GOD has is to bless ; we feel we are just poor pensioners on His grace and goodness.

### FROM MR. HUDSON TAYLOR.

*Feb. 10th, nearing Colombo.*—The journey has been pleasant, the weather not too hot, the passengers agreeable, and our Bible readings enjoyable. I do not know of any souls saved, but several have been spiritually helped and refreshed, and we have had times of blessing. All are well, and are studying hard : we talk the Chinese lesson over at meals for practice.

By the invitation of the Bishop of Riverina, I gave an account of missionary work in China to a large congregation, and some gifts have been a result.

I am thinking of arranging for meetings for Mr. Stanley Smith and party at Colombo, Singapore, and Hong-kong. May the Lord make *everything* we do to prosper.

# CHINA'S MILLIONS.



CHINESE BOATMEN TOWING THEIR BOAT.

## Letter from Mr. Taylor.

*P. and O. Steamer "Chu-san," Hong Kong, February 28th, 1885.*

**M**Y DEAR FRIENDS,—I intended, ere leaving England, to address a few lines to you ; but, from pressure of work, was unable to do so. It was a great joy, while at home, to meet many of you, and to have direct correspondence with others. We are linked together in the very blessed fellowship of God's service, and our united prayers and efforts have been owned of God. It has been a great joy to know of much blessing in connection with the meetings at home, with the journeys of those who have gone out, and with the labours of our brothers and sisters in China. And now I return to the field with the increasing conviction that we shall be upheld at this critical time by your loving sympathy and prayers, as well as by your pecuniary contributions. All missionaries, and especially all native Christians, need the special prayers of God's people at this time of war, and our own friends, so far inland, so isolated, and so peculiarly dependent upon God, will be very grateful for the prayerful remembrance of those who dwell in safety and peace at home.

We have much to encourage us in bringing our requests unitedly before our GOD and FATHER. Some of us in China began praying for "The Seventy" new workers for the years 1882-3-4, in  
MAY, 1885.

November, 1881 ; others of us later, as the distance inland of some of those to be communicated with was great. Still, nine of the new helpers were given us in 1882. But in February, 1883, the appeal for prayer was published in CHINA'S MILLIONS, and many of you joined us in the request. The result was that our united prayers were answered by the going out of eighteen in 1883, and of forty-six in 1884. Already this year (1885) a further number has gone out, and how many more may follow who can say ? For who shall limit the "exceeding abundantly above all we ask or think," with which our God delights to answer and exceed the desires and prayers of His people ?

Another cause for encouragement to united prayer is the increase of the income of the Mission, which has kept pace with the increased number of workers dependent under God on the free-will offerings contributed to it. The income of 1884 was the largest we have ever had. It would, however, have been insufficient to our requirements had there been the same number of workers all through the year that was found in China at its close. But the last thirty of the new missionaries reached China in October, November, and December, and so the means sufficed. We feel sure our kind friends will join their prayers to ours that God may continue to supply all our need. We must not relax our prayers, but rather increase them, as the needs are much larger than ever before. The words written with respect to other blessings, "I the LORD have spoken it, and I will do it," are followed by, "Thus saith the LORD GOD, I will yet for this be enquired of by the House of Israel to do it for them." Even "the promise of the FATHER," the outpouring of the HOLY GHOST, was not granted till the disciples had continued in united prayer for some time.

There are several special subjects for which we shall be thankful for the definite and believing prayers of our friends, when they ask for us the protection we need at this time of war, the supplies for the work, the preservation of life and health, and above all, the spiritual blessings we need at home and in the field. Among these I may mention:—

1. *At home : the need of a larger room for our weekly prayer-meeting.* This is much felt by those who regularly attend ; and many others would gladly do so, were it not for the closeness or draughtiness of an unsuitable room over filled, or for the risk of being unable to get in at all. I need not say how great this loss is : we cannot tell how much additional blessing might result from the united prayers of a larger number, if able to come together, and to pray for us and for China without distraction. We have opened a special fund for this object, for, needful as it is, we cannot touch the general funds of the Mission for this purpose. We need, however, not merely funds ; the consent of several parties is required to the putting up of the required building ; for this, too, we shall be glad of united prayer.

2. *In China, we should be much helped could we obtain suitable premises in Shanghai.* Such houses as we can rent are not suitable for our requirements, are very expensive, and again and again we have been involved in the inconveniences caused by having to change our location. Property is expensive in Shanghai, and £800 to £1,200 might be required to meet our need. But the house rented by Miss Minchin before her death costs about £20 a month, and if rented by us for four or five years would be no more ours then than now, while the amount paid as rent would have amounted to as much as would have erected suitable and permanent premises, and have left us rent-free. We shall therefore be very glad for prayer for guidance and help in this matter.

3. Both at home and in China we much need divine guidance and help in the direction of the work. Few have any adequate idea of the difficulty, as well as toil involved. Points respecting the acceptance or non-acceptance of candidates, the time of their sailing, their location in China, the associating together of those who can work best with one another, in the districts for which they are best suited ; the dealing with those difficulties which are inseparable from Christian work in heathen lands, and many other matters are constantly arising, needing God's guidance and help. That this may not be withheld, we ask your earnest and continued prayers.

Above all, let us ask your prayers that grace may abound, love increase, and union of heart be

maintained throughout the whole work, notwithstanding pressure, trial, sickness, war, and all other causes of failure.

And now I must close this letter. We are shortly leaving this port for Shanghai, and expect to reach there on March 3rd or 4th. Tidings have reached me here from nearly all our stations, and I am thankful for the quiet and peace reported. Several of our workers will need an early return to England for health; and as they become able to speak and work all our new missionaries will find open doors for useful service.

With grateful thanks, dear friends, for all your loving sympathy and aid,  
I remain,

Yours faithfully in our LORD and MASTER JESUS CHRIST,

*J. Hudson Taylor.*

## The Church Missionary Society in the Shao-hing Prefecture.

### A REMARKABLE MOVEMENT.

#### A LETTER FROM MR. MEADOWS.

**I**T our weekly prayer meeting last Thursday, I heard an account of a remarkable movement which has been going on for the last ten weeks in the district city of Chu-ki, of this prefecture. Had the chief actor in the movement been a new arrival in China, or a novice in Chinese Missionary matters, I should have taken no further notice of it than to hear what the good brother had to say. But as he is a missionary of *nine* years' experience in China, the narrative of the chief features of this movement (told, as it was, with no flourish of trumpets, but with the most artless simplicity), sent conviction to our minds, and claimed responsive praise to our faithful GOD.

I called it a "remarkable movement," and so it is; for China. I have been twenty-two years a missionary in this country, and I have not been an indifferent spectator of the progress of Christianity during those years; but I have never read nor met anything like it.

The Rev. J. C. Hoare (son of Canon Hoare), the head of the Ningpo College, in connection with the Church Missionary Society, resolved about three months ago to come, in company with three of his students, to this city of Shao-hing; to hire boats for himself and the students, in which to live; and thus together, itinerate among the large towns and villages which stud this vast plain. We were very glad when we heard that these brethren had arrived at Shao-hing. Mr. Hoare, after seeking guidance from GOD as to what part of this plain he should direct his steps to, was eventually led to the city of Chu-ki, being accompanied, or joined there, by Rev. J. H. Horsburgh, of Hang-chow. The two missionaries and the three Chinese students, having arrived at that city, soon learned that a very large idolatrous procession was about to take place. The contributions to this festival had been accumulating for twenty-seven years, so that this year the procession was to be very extraordinary. It lasted five days, during which time they preached the Gospel and sold Scriptures and other books. Within those *five days* they sold a *three months'* supply of books; and amidst all the excitement, noise and clamour, common to a large heathen festival, they were not molested, nor hindered in any way from preaching the glorious Gospel of the blessed

GOD—a remarkable thing for Chu-ki, as this place is considered the roughest and rudest of all the county towns in the prefecture of Shao-hing. The festival ended, the people dispersed, and returned to their homes. The brethren hesitated what to do next; whether they should go to the country villages around, or work in the city. They concluded to ask GOD for definite directions. The next day, one man came to the little "Gospel Hall," where they were staying, and asked some very interesting questions about the truth. Our friends were encouraged. The following day two more came, and the third day two more. All these seemed such genuine cases that the friends determined to stay and work on. Their residence was outside the city, and they had many visitors, both curious and otherwise, to whom they had ample opportunity of preaching the Gospel.

#### SUCCESSFUL STREET PREACHING.

But now commenced a work which reads like the doings of the "Church Army," or the "Salvation Army," but with an entire absence of the noise and excitement of the latter. Our friends got some cotton cloth, made a banner, and wrote on it, in large Chinese characters, a text of Scripture, which they changed every day, and each day they marched along the streets of the city with this text of Scripture, which every one could readily see and read, both shopmen and their customers, and many who could not find time to go and hear the preachers. They took up their position opposite the Hall of the Literary Chancellor. This was a capital place to occupy, as all the students must pass them when entering the Hall. The text of Scripture was exposed to the gaze of the crowd, and answered the purpose of a new subject to speak from every day. The texts were such as addressed themselves to the mind and conscience of the people, such as "Repent and believe the Gospel," "All have sinned and come short of the glory of GOD," "CHRIST JESUS came into the world to save sinners." The facts of the Atonement were persistently, earnestly, and clearly urged upon their hearers by the three students, who spoke boldly yet calmly to the gathered crowds. Whilst one of the stu-

dents was preaching, another would watch for any one interested, in the outskirts of the crowd, and if he saw such an one, he would follow the man and try to get into private conversation with him about his soul, and the great salvation wrought out for sinners. This went on daily for about ten weeks.

The literary students of the place of course opposed them, and first tried inflammatory and blasphemous placards, which, having failed, they tried cavilling, but the LORD helped the brethren to keep calm and dignified under these petty provocations. They next tried shouting at the top of their voices while the missionaries were preaching; and their last resort was jostling the speakers, and threatening the foreigners and natives with a good beating if they made their appearance there the next day. They were not, however, afraid of their threatenings, but sallied forth as usual, after prayer to GOD to arrange things favourably for them. They were thankful, on arriving at their old preaching stand, to find that not one was present to oppose them, and in all the efforts of the literati to incite the people against them, it was evident the people were not in sympathy with them. Mr. Hoare said, in conclusion, that he believed you might count the sincere inquirers after the truth, in and around that city, by tens.

The two great fundamental truths of the Cross and the Resurrection have been preached so faithfully and persistently by the three native students of Mr. Hoare, that boys

in the streets were heard repeating them, as our boys in London are heard singing popular ditties. This is a great gain, to make CHRIST known; and it can only be done by urging His claims, over and over again, upon the attention of the same people. We are indeed thankful for thus making His holy name familiar to the heathen of that city. May the sweet savour be spread forth abroad in all the province. We want more men like Messrs. Hoare and Horsburgh. It makes this movement the more remarkable in China, seeing the leader of it combines the rare qualities of a thorough educationist and an earnest practical evangelist, skilled in methods of teaching and training Chinese for the ministry of the Word, and possessed with a burning zeal for the salvation of souls; and I hear that Mr. Horsburgh is of one and the same spirit. May they be allowed free course in carrying out their desires, as I hear they wish to visit other cities and towns, and work them in the same way; and may they see greater things than these. This unusual sight in China, two missionaries of the Church of England carrying banners with Gospel texts on them, and preaching to crowds of rough and rude men, may by some be considered an irregularity, but I sincerely hope no check will be given to their zeal. It is refreshing to see these men sinking their so-called "ecclesiastical dignity," and letting the true manhood of their Christianity have free play in their earnest desire to win souls to CHRIST. May the LORD increase a thousandfold the number of such men in this mission-field!

## A Call to Thibet.



R. PARKER, of Tsin-chau, sends us a very interesting communication as to some Thibetan pilgrims he has recently met. As we read of the trials and difficulties that this brother and sister and their companions encountered during their journeys, we cannot but wish that the pilgrimage had been undertaken to publish the unsearchable riches of CHRIST. Do we count all things but loss for the excellency of the knowledge of CHRIST JESUS our LORD, as really as these four pilgrims did for the knowledge of Buddha?

The day before I reached home from my journey to the borders of Kokonor, I met a party of four Thibetan pilgrims, one a woman, bound for Peking. A day or two afterwards they also arrived at Tsin-chau. One of them in going the customary rounds, asked an alms at our door. I called him in and conversed with him, and my wife sent a special message to the woman to visit her. As she did not come the next day, we went in the evening to a temple on the outskirts of the north suburb, where we heard they would pass the night, and gave the pilgrim and her brother an invitation to breakfast on the morrow. While we were at table my wife urged all the reasons she could call up to dissuade the sister from her journey, offering a home until the brother returned from Peking. The brother, to our surprise, even joined in recommending the acceptance of my wife's offer; but his sister was inflexible in her purpose. Two days later they brought another pilgrim band to get the cash they had begged changed into silver—quite a mark of confidence.

After a fortnight had passed, the woman reappeared at our door, one day at sunset. She was brought in and told us a sad tale of her brother's illness and death near Ma-pao-chuan, 40 li east of Tsin-chau. Knowing little Chinese, and being ignorant of the roads and quite helpless, she consented to await our departure to Lanchau in the spring, that we might escort her so far on her way

back to Thibet. She is now in Chinese dress, and teaches Miss Jones the Thibetan language.

The following is her affecting story: Her brother, one of the Lamas of a monastery near their home at Pa-ien-rong (Barung), used to visit the homestead every new year for a supply of provisions. One year he did not make his appearance, and they learned that he had gone on pilgrimage to famous Lamasaries. He was away three years, wandering through the deserts of Mongolia, and over the bleak and uninhabited mountains of Thibet. Then he returned home. But the second day after his arrival, the restless spirit came upon him, and he announced to the family—mother, brother, and sisters—his intended immediate departure. The elder sister asked permission to accompany him, and the mother, who had already given a son to the service of the gods, spent an anxious and sleepless night, and in the morning, amid her tears, she blessed and bid farewell to her favourite daughter. They were to visit Kumbum at the sixth moon festival, and Lapelong during the seventh moon, and then return.

Kumbum, the birth-place of Tsong-ka-wa, the reformer of Thibeto-Mongol Buddhism, was visited on the festival day, and many of the Lamasaries in the neighbourhood of Sining. They passed through the Mongol district of Ma-ning, crossed the Yellow river, and came to the great Moslem centre, Ho-chau on the way to Lapelong. The

rainy season had set in : they found no sympathy among the adherents of Mohammed, and so they passed the first night crouched against a wall during a pouring rain. The seeds of death were sown in her brother's constitution that dreadful night through exposing himself in order somewhat to shelter his sister. He was seized with fever and prostrated in the valley leading up to Lapelong, and anxiety for his sister troubled him. One of the party rashly assured him that his life was good for years to come. This man was an adherent of the old religion of the country, the same as the Chinese Tao sect.

It was found impossible to reach Lapelong on account of the flood and destruction of bridges, so they turned southward to Choni. At a Moslem village they found a deserted hut, but had to go supperless to bed. Next day, at a Lamasary, they got a good meal, and the friendly Thibetans well stocked their sheepskin knapsacks, and on they trudged. The same day they reached a Chinese Customs-barrier and toll was demanded ; having no money, *all* their provisions were taken away before they had tasted them, by the five heartless officials. Some one

remarked that the tears were in the woman's eyes, and a handful of barley-meal was offered her. Her brother tried to cheer her by the assurance, that on their way to Lhasa they are sometimes compelled to fast three and four days at a time. At Choni they were again among friends, and compelled to halt on account of the roads. In due course they reached Tsin-chau as stated above.

When he was taken ill after leaving Tsin-chau, the sister thought of us in her distress, and proposed to return and acquaint us with their state. The brother has seen so little of the spirit of the Good Samaritan in his many wanderings that he said it was useless, told her to try and get home again, and died while weeping for his sister's lonely state. The same night the corpse was consigned, in Thibetan fashion, to the river. Three days were spent in a fruitless search for a friendly young Mongol, who left the temple in the middle of the night, and then a day's journey brought her again to our door. She is twenty-six years of age. I write in hope that some will make her case a matter of prayer, and that GOD will glorify His Name in the matter.

## Notes of other Missions.

### THE BAPTIST MISSIONARY SOCIETY'S WORK IN CHINA.

**M**HIS Society carries on work in two of the provinces of North China, SHAN-TUNG and SHAN-SI, with a sub-station in the north of KIANG-SU, adjoining SHAN-TUNG. We are very glad to learn that the Society proposes to increase its staff in China very materially. The last report states that the committee resolve that, subject to the adequacy of the funds, during the next three or four years reinforcements to the extent of fourteen additional missionaries shall be sent forth to China, if possible.

We make some cuttings from the Society's publications.

#### *The Shan-si Province.*

T. RICHARD (*absent*).  
A. SOWERBY.

J. J. TURNER.

WRITING generally of the work, Mr. Richard reports as follows:—

"My work this year was partly in SHAN-TUNG and partly in SHAN-SI, two provinces almost as far apart as England and Spain.

"The work in SHAN-TUNG was chiefly superintending. Late last year a difficulty arose about renting a new house. The gentry objected, the official in charge encouraged them, and the people in the city generally got saucy, and this continued for some months. To change their minds and conduct, treaty rights were referred to, but, apparently, with little effect. The magistrate was invited to see our magic lantern. He and his secretaries came. Then all the chief gentry and the minor officials begged if they might see it. On being invited, the house was crammed with them. Soon after, two men, who had been wounded and had bled almost to death, were cured by Mr. Kitts. By this time we had no difficulty in obtaining the house. So before I left we had the pleasure of seeing the officials and people perfectly friendly once more. How our brethren have prospered there since, you will hear from themselves.

"The eight months I have been in SHAN-SI are soon described. Finding that the church in SHAN-TUNG has grown sufficiently strong, and that we might draw some from there without injury, I took five evangelists with me in addition to the two I had before. I also engaged an inquirer of this province to go with some of these as an interpreter for the dialect of this province. These eight we have sent out two and two for three weeks of each month, to itinerate, distribute tracts, and preach in various counties. On the fourth week we let them stay at home, partly for rest, and partly for study.

"Besides attending to these, my chief work was translation. . .  
"During the summer our little band of missionaries here suffered an irreparable loss in the death of the devoted Dr. Schofield, of the Inland Mission, who died of typhus fever. After his death I assisted for some time to administer medicine at his dispensary. The number seen during that period was 374 patients.

"I was only able to pay two short visits to the country. Our baptisms are only five. But we have small bands of worshippers, from five to twenty, in four places besides this city, viz., at Tai-yuen, Utoz, Sheo-yang, Shinchow.

"I have done less this year among the *literati* than usual, partly for want of time, and partly because I did not have suitable means of interesting and benefiting them.

"My wife has published a small music book, one volume of Christian biography. She has two or three more ready for publication. She visits amongst the ladies and women.

"Mr. Sowerby, I am glad to say, has conducted the Sunday-school services since his return from meeting his good wife. He has commenced to take the evangelists through Church history ; has examined the schools, and has taken over the medicines, so that the healing of the sick shall be his henceforth. The rest of his time he devotes to the study of the language and literature of the land."

#### *The Shan-tung Province.*

A. G. JONES.  
J. T. KITTS.

J. S. WHITEWRIGHT.  
F. JAMES.

"There are to-day in connection with the Mission of the Society in the single district of Tsing Chau Fu, Shan-tung, fifty-five churches, all these stations being self-supporting, and being ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the

Society. More than three hundred and sixty converts have been baptised during the past year."

Mr. Whitewright writes from Tsing Chau Fu:—

"During the past year we have all been greatly encouraged.

"In the hilly region of the south and south-west the work is spreading in a most cheering manner. Visiting one of these little stations a short time ago, I had great difficulty in finding my way among the hills, and, arriving late, I found about twenty-five people assembled for prayer and worship in a village where a year before there was not a *single Christian*. On entering the little room I found all the people on their knees, and the leader in prayer. I quietly knelt down with them, and heard this brother pour out his heart in prayer to the one true GOD and SAVIOUR—of whom he had heard but a few months before—with a warmth, earnestness, and tenderness that would utterly put to shame not a few who have been Christians all their lives. In this little hill-side village more than twenty persons were baptised by the native pastor in the spring.

"Men and women often come to such little Christian gatherings from a distance of ten miles, walking all the way.

"Progress is also being made in Christian schools, established by the natives themselves, in which their children may study Christian books. They have now eight such schools, *established by the natives themselves*, with Christian teachers teaching our books.

"During the past winter I have had intense pleasure, in company with brother James, in teaching a class of the native teachers or pastors; about sixty of them responded to our invitation and studied with us for ten days.

"We were greatly surprised with their earnest attention, and intend to have them again in the spring. This is a most important section of our work, and really demands careful attention; the work here spreads so rapidly, and so many are being added to the Church, that many who are called to the position of leaders and teachers of others themselves need careful teaching. There is a truly good sphere of work out here; there are crowds here waiting a teacher, seeking after the true God, if haply they may find Him, and such men always lend a willing ear to the message of the cross.

"May God of His mercy grant that many, many men may be sent here to live and die for China, and to *win China for Christ*."

The Rev. Francis James also gives many deeply interesting details of his itinerant labours:—

"Nov. 13th.—To-day I rode to Kwoh Kia Chiang, twenty-three miles, preached twice, and administered the Lord's Supper.

"Nov. 14th.—Rode twenty-one miles to Tung-tsi-kia-chiang, and held similar services. In this station the Christians have had but little help from us in teaching, as our field is so wide that we cannot keep pace with half the work needing to be done; yet there are some very earnest men among them, such as it does one real good to meet. Our leading deacon accompanied and helped me in the services. He is a simple, warm-hearted Christian; some of his sayings remind me of 'Billy Bray.' I noticed

the petition in his prayer: 'We thank and bless Thee that Thou has not called us simply servants, but friends and children.' Between the services he was talking earnestly to the people gathered together concerning God's goodness and care towards us in *little things*. 'For instance,' he said, 'I have never been to this place before, and yet I only missed my way once, and before I had gone astray more than about twenty steps quite a number of dogs rushed out of a village at me and barked furiously. I stopped and could not make it out, but just then a man came along and said, "Where are you going?" I told him. "Ah," he said, "this is not the way," and directed me the right road. When I thought on this my heart became full of joy at seeing how God had cared for me in such a little thing and guided me right in such a curious way.'

"Of course, intellectual people of the present day see nothing providential in this; it can all be explained without referring to God; but Mr. Wang saw no reason why God should not use a dog as well as a raven to give help to one of His believing children, especially as God never changes. On the wall was a sheet tract on 'Heaven,' in which the gorgeous descriptions in Revelation were embodied, and he began to talk enthusiastically about the glorious HOME and the many mansions. 'Why,' he said, 'where did any one ever see the gates of a city each made of an immense pearl? the walls of precious stones, and the streets of gold? What is the grandest earthly city compared with heaven our home?'

"And then, though all this is amazingly glorious, we shall have a far greater joy in seeing and living with our Saviour Lord than all the other grandeur could give us. He is our best friend, and so when we get to heaven we shall be like a little child running home to see his mother; he looks through the house for her, taking no notice of the furniture, pictures, or curiosities, and if he does not find her, away he runs to search somewhere else, and does not rest till he succeeds. So we shall direct all our first thoughts and most earnest desires towards Him, and in His presence find more happiness than in all that heaven contains besides.'

"In the evening this good deacon took a Chinese flute and played tunes while the Christians sang hymns; then he asked me to sing 'Mariners' to 'Guide me, O Thou great Jehovah,' while he played. We both did our best, the Christians joined in, and we spent a very delightful evening together. Mr. Wang said to them: 'Dear Brothers and Sisters,—Keep yourselves well occupied in reading God's Word, singing, praying, and working for Him; this is the way to enjoy religion, and to *recommend it to others*. I can assure you you will never fully enjoy it, you cannot, unless you give your whole mind to it. Sad, dull faces will only make people keep away both from you and your Saviour. Go into it heartily, God will bless you, and with glad hearts you will show cheerful faces, and so draw the poor needy souls around you to love and serve the same blessed Master.' Afterward he conducted evening prayers, and gave an exposition of John i. 9; such a bright, warm, thrilling talk, full of light and power, which showed how deeply he entered into its spirit and enjoyed its truths in his own soul. It did me real good to hear his cheering words and see his happy face; fatigue, discomfort, cold, mud, flood, etc., were all forgotten, and the communion of saints became of a *truth* a blessed reality."

The total number of Church members at the various stations of the Society in China is 994; of this number 360 were added during the year, covered by the last annual report. The total number of missionaries (exclusive of missionaries' wives) is put down as 110, the seven above named belonging to the China branch; but several new missionaries are designated, seven having already left for the field.

The total expenditure for the year was £55,600, and that on the China Mission £5,179.

## Good Tidings from the Hu-nan Province and Borders.

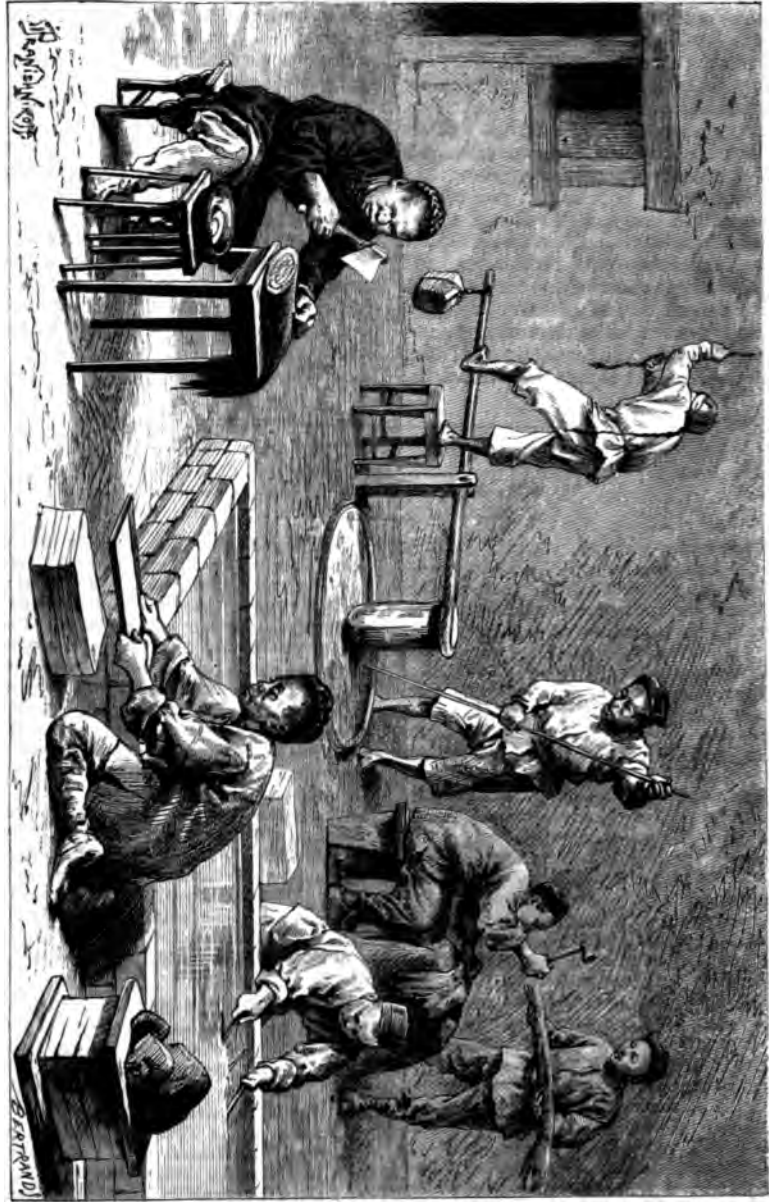
BY MR. HENRY DIOK, OF SHA-SHI.

**Y**OU WILL be pleased to hear that, though war has commenced, the people continue to come to the hall, and manifest much interest in listening to the Gospel; in fact, our native brethren say that they

have never seen people so respectful and attentive at any other place. On the street, however, they are sometimes inclined to be a little rough.

In my last I mentioned that our two native brethren





A CHINESE PAPER-MILL.

had gone on a journey in HU-NAN. At Tsen-si, their first place of call, they met with such good success, and were so well received by the people, that they felt it would be wise to stay much longer than they had intended (a week or fortnight). Accordingly they wrote asking Brother Dorward's advice, suggesting that as matters were of such a favourable nature, it would be advisable for Mr. Chang to return for a few days, and confer personally with Brother Dorward.

You may imagine our joy at hearing such good news, which was fully confirmed on the arrival of our native brother. Join us, therefore, in praising and thanking our ever-faithful and loving GOD for this answer to many prayers at home and elsewhere.

Yesterday (Lord's Day) morning and afternoon fewer people than usual came to the services. However, on our return from a walk to the river, we found eight or nine men sitting in the hall looking at a Buddhist priest, who had taken off his straw sandals and seated himself on the ground. Though we told him that we did not worship the idols, he remained for some time quite motionless, and then said that he was soliciting subscriptions for a temple. By this time not only was the hall full of men, but right out in the street men and women were crowding to see and hear what was going on. For at least two hours our brother, Mr. Chang, explained to the poor fellow and the

crowds of people the error and sin of worshipping the idols, not failing to set before them Him who is the *only* way of salvation. During all this time the people listened most attentively; now and again some of them urged the priest to go away. At about eight p.m. the priest stood up and told the people that he had been a priest eight years, and that with regard to the idols, doubts and difficulties had often been in his mind; however, from what he had now heard, he was convinced that they (the idols) were all false, and that he would return his papers to his superior, but did not know what to do for a living. Chang-sien-seng then told him that as God did not allow ants, birds, etc., to die from starvation, neither would He allow him, who was of much more value than they; and that he must trust in God.

The poor fellow promised to come again and hear more of the true GOD. May the LORD have mercy on him and make him a faithful witness.

Strong measures are now being taken with the opium dens here. Not only have they all been closed by order of the Tao-t'ai, but from time to time the officials examine suspected places. A few days ago they discovered a man smoking, and immediately beat him (five hundred stripes), as well as the proprietor of the place, who received one thousand.

## Extracts from Letters.

**MISS LANCASTER** writes from T'ai-yuen Fu SHAN-SI PROVINCE:—"I have not been much out of the city lately. Many invitations have come from city people to visit them in their homes, either for sickness or opium work. Finding a welcome among our neighbours I have commenced a Sunday afternoon service for women. This house is quite a mile from Mr. Piggott's, where the general services are held, and this is further than many of the women are willing to go with their tiny feet. My little meetings have been held now for five Sundays, and each time some outside women have come. In one house to which I was called, the only little boy was very ill. The mother sent for me, saying the native doctor had said he could not recover. Dr. Edwards kindly told me how to treat him. The case was made a matter of prayer. Some of the neighbours gathered around the little boy, who was lying on the stove-bed, and I took the opportunity to speak of the LORD's power to bless the means used and to restore the little boy, and we asked this of HIM. For more than a month I have visited that house almost daily dressing the wounds. We trust he may soon be restored to perfect health, and that his parents may ere long be able fully to trust the LORD JESUS as their SAVIOUR. Last month I was able to visit three villages, distant three, nine, and fifteen miles from the city; and in all a hearty welcome was given. I trust seed has been sown, even though feebly. At one village I had a very interesting time of which I must try to send you a fuller account next mail. Last night was spent by the bedside of a woman who has come to live with me for a fortnight to give up her opium. She has reached the age of sixty-two, and for twenty-four years has been a slave to this evil habit. The suffering during breaking off varies from three to five or six days, and last night this poor woman's courage quite failed her several times, but by prayer and encouragement I trust she may yet be free. As yet, fifteen patients have come to the 'opium refuge'; and we are believing that GOD is going to bless the work even more in the future than during the last six weeks."

**MRS. NICOLL** writes from Chung-k'ing, SI-CH'UEN PROVINCE:—"I have just taken in another little girl, about four years of age. She is a country-girl, who was offered to us two years ago. Her father is a very wicked man. The farm is all sold for opium, and the mother is here having no home to go to. I told her I would allow her to stay till she

could hear of something; I could see she clung to the little one, and I can find her plenty of work. We hope, if God opens up the way, to open a hospital, and also an opium refuge for women, as well as men. Several have asked to be taken in, but in these limited premises we have no room. Poor creatures! Any one seeing the misery this opium brings into even *wealthy* households, would feel sad at heart. One poor woman that I went to visit last week, who is nearly eighty years of age, and who needs good food and good nursing, is just living on the pipe, saying she has no money to buy eggs or meat with, and the desire for the poison is such that smokers spend a great deal more money on opium than good food would cost them, thus destroying themselves both soul and body. To find a house here without the drug is quite the exception. When women come in for medicines, in reply to the question, "How much opium do you smoke a day?" they often deny taking it at all. When told that we can see by their countenances and complexion that they smoke, they begin to tell their griefs and troubles, or they often say that for some pain or other they first took the drug, and having been relieved of pain are afraid to leave it off fearing the illness may come back. They do not realise how it is daily weakening them."

**MISS BUTLAND** writes from Chen-t'u, SI-CH'UEN:—"The LORD has been helping me much in speaking to the women. The day before yesterday I went outside the city with my old woman, and intended going to a place we had visited before, but we missed the road. I asked the Lord to guide me, and saw a few houses ahead. The women came out and received us well; they sat round me and listened, seeming to understand all I said. One old woman, leaning on a stick, looked at me with such a beaming face, and said, 'I am so glad you came to speak to us; all this time we have not heard of the true GOD, and have been sinning against Him by worshipping idols. You say He is willing and waiting to forgive me, and that I can worship Him: that if I pray trusting only in His Son He will hear me?' And she took my hand and thanked me for coming such a long distance to tell them about it."

"Do you not think this was enough to gladden the heart of any pilgrim? I left them with a heart filled with heavenly joy. On the way home my old woman said, 'You spoke very plainly; they all understood, and they loved to listen.'"

## Itinerant Work in Hun-nan.

BY MR. ARTHUR EASON, OF YUN-NAN FU.

**L**EFT Yun-nan Fu on Monday, for the purpose of visiting a few of the neighbouring towns, hoping, by successive visits, to prepare these places for outstations. Travelling twenty *li* to Pan-kiao, I took a seat outside a tea-shop, and soon a crowd gathered round, standing staring with eyes and mouth open. I spoke to them for some time with liberty of soul, and sold a goodly number of gospels and tracts.

We continued our journey another twenty *li* further. Along the road my soul was filled with joy and praise to the LORD who had called us to work in this land. Oh, what a privilege! The glorious sunshine and the splendid scenery seemed in harmony with the joy in my heart.

Reached Ching-kung Hien, which I had visited two years previously. After rest and food, I went to a central position on the main street, and stood for nearly two hours speaking, and selling books. We sold well for so small a place.

*Tuesday.*—Going on about twenty-five *li*, we came to a large hamlet, and, while resting, I opened the book-box. A few people gathered round, most of whom bought books, and thus gave me an opportunity of speaking a few words of the Gospel.

The road from the capital to our destination, Chin-kiang Fu, runs through the plain that bounds our lake on the north and east, passing through beautiful country, with fine views of the lake and the opposite shore. Along the roadsides were orchards of peach and apple trees, heavily laden with brilliantly-coloured fruit. About forty *li* further, we crossed the summit of a range of hills, which rose on our left to the grandeur of mountains, at least 3,000 feet high. Descending a short distance, a turn in the road-cutting brought in view another beautiful lake (the Sien lake), enclosed by the mountains on three sides; only on the north was it bounded by a plain, that extended for about ten miles along the base of the range we had just crossed. In the centre of this plain lies the city of Chin-kiang Fu, and scattered over the plain are some sixty hamlets, surrounded at this season by verdant fields of young rice. Four years ago Mr. Brounston, accompanied by Mr. F. Trench, visited this city, on a tour through the south-eastern portion of this province—the only occasion the place has been visited by the messengers of the Gospel.

### BEAUTIFUL SCENERY.

The city is more compact than most towns in Yun-nan, and is enclosed within a wall about half a mile square, though all this space is not occupied, there being many vacant spaces within the walls. We took up our quarters in a dirty inn, the only one in the place, apparently.

*Wednesday.*—About ten o'clock in the forenoon, I selected an armful of tracts and gospels. Walking a short distance down the main street, I entered a tea-shop. There were some twenty persons seated at the different benches. All stared at me, with evident surprise and distrust. I presented the landlord with an illustrated sheet tract, telling him what it was; then I walked down the shop, exhibiting the books to those seated there, saying a few words of explanation as to our object and the nature of the books. No one seemed inclined to purchase a book; so I walked out, and laid my books upon a vacant

table that stood outside the shop. Soon a number of persons gathered round, to whom I spoke of the LORD JESUS as the SAVIOUR of all men. Not a few bought books, and some listened well. I proceeded along the main street, and just as I arrived at the *yamun* gates, about the centre of the town, a shop-keeper called me to his door, desiring to see the books, a crowd following me.

Beside the shop door was a vacant space and an unoccupied table. Placing the books upon the table, I stood upon a large stone that lay behind, forming a splendid stand for speaking. I spoke for some time, until my throat was dry, meanwhile selling books. The crowd listened well; also the occupants of the shops on either side of the street for some distance. I was asked if I was Mr. Trench who came four years previously. The people were very friendly.

When I could speak no longer, I walked a short distance further to the end of the thoroughfare, where I made another stand for a short time, then returned to my inn.

### PREVALENCE OF OPIUM SMOKING.

In the latter part of the afternoon, I sauntered down the street, without books. Noticing an opium den, I asked a man who came out, how many such places there were in the town; he answered, "About forty." I said, "How many inhabitants are there in the town?" He replied, "Not more than one thousand four hundred."

This conversation soon brought a small crowd around, so I took the opportunity to speak of the evils of opium-smoking, and pointed out those who I judged by their appearance were smokers. They were very much amused at the correct guesses I made, and asked if it were possible to leave it off. I told them of the LORD JESUS as a SAVIOUR from all sin. Many other questions were asked; thus leading to a homely conversation, in which I spoke of my own hope and experience of a *personal* Saviour, explaining—as is very necessary in China—that the religion of JESUS is a *personal* religion, and not general, in the same way that the Confucian teachings are received by all Chinamen; also that it was not anything connected with one kingdom or government, but an individual faith in a LIVING GOD. I took occasion, as I generally do, to let them know we were not Roman Catholics, and explained the differences.

After speaking thus some time, I walked outside the city to the drill-ground, where a crowd of men and boys were watching some horse exercises by military candidates. Here, again, another opportunity of conversation offered; I told them about our English horses, and while talking, a boy standing by, who had previously purchased a copy of St. Mark's Gospel, put it into my hand, saying, "You read some of it to us."

I read about the centurion's servant being healed, and explained the power of the LORD JESUS and the faith of the centurion. They all listened for some time, when their attention was distracted by a commotion among the horses. It was nearly dark; so I returned to the inn.

### DESIRE TO BE CURED.

When about to enter, I noticed a nice lad, who appeared to me as if he was addicted to opium-smoking. I called him to me, and asked, "Do you smoke opium?" "Yes," he replied. "How much?" "A mace and a fifth a day"

(i.e., 1 dram 15 grains). "How old are you, and how long have you used the opium?" I inquired. He said, "I am fifteen, and have smoked six years." "How was it you learnt to smoke?" "I had an attack of ague." "Are you subject to ague now?" "No." "Then would you like to give up the opium?" "Yes, only too gladly would I leave it off," he replied. I asked again, "If I give you some medicine, will you really use it?" "Rather!" he exclaimed, "I hate the thing." I gave him some medicine and told him how to use it. He put his hands together, and thanked me warmly, adding, "If I am able

to give it up through your medicine, I will spread your name all over the city."

A bystander made some remarks to him, to the effect that my design was evil, and he had better not touch the medicine. He replied: "Why, he (referring to me) has a house at the capital; I have been there. He has his wife and child there too; is it likely that they would come to do anything to harm people?" I was so pleased at his remark, and thought of those who say that a missionary ought not to marry. Several others remained for some time.

## Saved by Grace.

### THE STORY OF TWO DEVOUT CHINAWOMEN.

BY MRS. MEADOWS, OF SHAO-HING.

**I**N compliance with your request, I enclose you a paper for CHINA'S MILLIONS.

I was so much interested when I heard the account of these two women, that I at once concluded others would be interested too. Although similar accounts have often been published, yet we need to be often reminded that the Gospel is the same power of God unto salvation that it has ever been—do we not?—in order that our faith may be strengthened.

**T**HERE is a class of people in China who call forth our deep sympathies, and whom we particularly wish to benefit, and yet they seem, in many cases, beyond our reach.

They are the elderly women. They have worked hard. Many of them have nourished and brought up children. Some have had large families, and have seen them settled in homes of their own.

And, now that they are approaching the meridian of life—or, as in the case of many, have long since passed beyond it—we could wish that their feet were treading "the good old way," so that when their days of toil are ended, they may have a quiet resting-place.

As we become acquainted with some of them, we find that, while they have been busily engaged with the affairs of this life, they have not been altogether unmindful of the life beyond. Nay, many of them have been very zealous in performing the rites of the particular sect to which they belong. Their visits to the temples, the earnestness with which they count their beads and repeat their prayers, as well as their self-denial in abstaining for many years from all flesh-meat, testify to this. Thus, they have been trying to prepare for themselves a place of rest. They know nothing of the "Many Mansions in the FATHER'S House," nor of Him who said, "I go to prepare a place for you."

So great is their faith in the efficacy of their own merits, that when first told that all they have done, or can do, will not save them—that the only righteousness which will avail them is in another, and not in themselves—it seems to them as an idle tale, and they believe it not. But, as in the days of the Apostles, there are some who, like Cornelius, the Eunuch, and Lydia, are prepared to embrace the truth as it is in JESUS as soon as they hear and understand it; and to these some one is sent to lead their feet into the way of peace.

Such was the case with two women lately received into the Church at Shing-hien—a mother and daughter. The mother is called Veng-tseng-sao, or the wife of Veng-tseng; the daughter's name is Nyuoh-tsi.

The mother joined the Long-life sect, and the daughter the sect called Yun-kwan-dao. Both were vegetarians

and they were continually counting their beads and repeating prayers.

As the Yun-kwan-dao sect forbids marrying and giving in marriage, Nyuoh-tsi resolved to leave her husband, if he would permit her to do so. He consented; and, after giving her a writing of divorcement, he took to himself another wife.

After a time Nyuoh-tsi joined her mother, and entered the Long-life sect; and for more than twenty years they adhered strictly to the customs of their religion. Their conduct at the same time was so upright that they were praised by all who knew them; and the rich people were eager to buy from them perforated papers, which had been prayed over, and to which were attached a certain degree of merit. These papers are burnt at death, for the benefit of the possessor.

#### FIRST TIDINGS OF GRACE.

About two years ago these two women first heard the Gospel. In the town in which they live there are ten or more Christians who are always preaching the Gospel. One of these lived next door to Nyuoh-tsi: his name is Yiu-yueng, and every day another Christian, named Gyi-mao-deo, used to go to his house to read the Scriptures, which he would explain to any one who went in.

Nyuoh-tsi, in her house, next door, could overhear what was said, and listened very attentively. She said to herself, "The doctrine of JESUS is very different to that of our sect. Our books only speak of the rewards we shall receive for the performance of such and such acts. But the doctrine of JESUS teaches that men are full of sin, and that in heaven and earth there is only one GOD." She then asked Gyi-mao-deo to go to her house, that she might hear more.

When she heard of the way of salvation she was still more pleased, and was then invited to go to the chapel. She went, and after attending a few times, she embraced the truth, gave up her vegetarianism, and left the Long-life, sect of Buddhists. She now saw that she had been going wrong all the time, and only adding to her sin by her idolatries. She gave up every other hope, trusted only in

JESUS for her salvation, and the following year she was baptized.

She was now very anxious for the salvation of her mother. But the old lady was not willing to give up the acquired merits of so many years.

One day, when she was counting her beads, and repeating her prayers, one of the Christians spoke to her, and said, "If you want to be righteous, you must believe in JESUS." She replied, "Your Gospel is *one way*; but I also have a way." The brother replied, "No, JESUS is the only Way; being a vegetarian, counting your beads, and saying your prayers are no way, and are of no use." These words made her begin to think. Soon afterwards she

went with her daughter to the chapel, and as soon as she understood what she heard, she gave up all her false religion, with its beads and its prayers.

Now if she had sold these prayers—as they are transferable in Buddhism—she would have realised a large sum of money. But she had determined to become a Christian, and now had done with all such ways of obtaining money. So she threw them into the fire, and destroyed them all.

She was baptized in May last, at the age of sixty-six. And now the mother and daughter are once more walking together; but with happier feelings and brighter prospects than heathenism could have ever bestowed.

## The Missionaries en Route.

**W**E reprint the following paragraphs from *The Indian Witness* of March 14th, thinking our friends will like to hear some incidents of the voyage from an independent source:—

**I** VENTURE briefly to sketch a few days on board the *Kaisar-i-Hind* from Suez to Colombo, memorable to me and others, since it brought us in contact with the last outward-bound company of the CHINA INLAND MISSION. Seldom is such a proof of disinterested and earnest devotion to GOD'S holy work brought immediately in our midst; these seven young, earnest lives now speeding along, spreading as they go, and bearing with them, the glorious message of peace and good-will to all men, leaving old England, and all a young man's endless pleasures—friends, and all that life holds dear—to give to inland CHINA'S teeming millions a knowledge of that great salvation and inimitable love which CHRIST, in His glorious atonement, so freely offers to all.

"No cowards these; calmly smiling at scornful looks, boldly they stand forth, ever ready to fight in the cause of their heavenly Master. Here for them no earthly laurels or loud applause; at best, uncertain perils, a hard life amid sneering crowds, branded as fanatics by some, only GOD to witness their patient struggles. Yet on they go, trusting in GOD'S gracious promise of life everlasting, being sure in that world to come of that reward which they can never hope to meet in this. 'Twas grand to hear their earnest voices swelling on the breeze and bearing to heaven the praises of their GOD, to see their happy faces beaming with peace and love, and watch them endearing themselves to all, their kindly quiet ways, and cheerful words of hope and comfort, as they read or told the loving words of CHRIST their Master, words which needs must and did carry conviction to not a few whose future life, instead of adding to the pages of guilt, with GOD'S blessing will now be spent in working for His honour and glory.

"On their arrival at Suez many wondered what they would be like; that surely there must be something wrong, a screw loose somewhere, that seven young men of position should leave home and all the pleasures of fashionable life, for, as they said, something less than a myth, a wild goose chase, to convert Chinamen! Why, these people's records are more authentic than our own, and suffered less from erroneous translation. Teach them! Why, they'll laugh at them. So thought I, and with me many others. In fact, we expected no end of fun in quizzing them, intending to patronise their singing as a polite concession to mistaken enthusiasm. So with that view, when the first evening came, we gathered

round; but when we heard the deep swelling notes in which they so earnestly sang

'CHRIST receiveth sinful men,'

and, after a few stirring words of earnest appeal, went on, in a gentle solo, with those simple words,

'Let the dear Master come in,'

it seemed to touch even the most callous. Tears would come in the eyes of many, and as Mr. Beauchamp or Stanley Smith would speak of the endless blessing of the SAVIOUR'S love, eighteen hundred years seemed but a day, so vividly did they paint that great event. A bleeding SAVIOUR hung before us, and with a dying look of love exclaimed, 'It is finished!' Then many a trembling sinner longed to get that peace—a peace which faith and trust can only give. And later on they would join in prayer, leading with them some nervous, repentant brother, and pleading for the SAVIOUR'S loving help to strengthen him, and make him bold to own and serve his new Master, asking GOD to fill his heart so full of peace and love that there be no room for evil in it. So were the evenings spent, singing ending about 10 p.m., but not their work. One or the other might be seen earnestly whispering words of hope, or upsetting some stubborn theory of unbelief; always gentle, always patient, and not to be offended. I and many others look back to these evenings with pleasurable regret, and earnestly pray that GOD will guard them and bless their work.

"As time wore on, Sunday came. Service aft in the morning, but later on, a more informal one on the main deck, to which all the stewards came; also many of the passengers. After a chapter had been read, and a hymn sung, in which all cordially joined, each young man stood out, and in a few sincere and simple words told us of the wondrous way in which GOD had led them, and testified before all to that great and indescribable peace which follows reconciliation to GOD and implicit trust in Him. After this evening, a Bible class was formed and a chapter read before breakfast; then each brother was strengthened in faith by appealing, and hearing other trustful prayers, for strength and help. Again, at noon, a few earnest friends gathered together for an hour, and most of those passengers immediately under their influence and example took a pleasure in reading the Word, praising GOD in simple hymns of thanksgiving, while each pointed out and

called to notice some fresh beauty or glorious promise made to those who will but trust Him.

"At four, gathering together any who would join, they would kneel together and ask their GOD to bless their words, and make them useful, earnest, and bold, giving Christ's message, clear and plain, in simple words, that all might emanate from Him, they being only humble instruments in His hands, and honoured with the blessed privilege of using their lives and attainments for His honour and glory, and, like the Apostles of old, they believe God will, and has in a great measure granted their prayers.

\* \* \* \* \*

"But there was another side, and I will but briefly touch upon it. All this time the devil must needs be busy. How could he stand idly by, seeing so many of his best and zealous ministers wavering on the brink of salvation, all but believing? It was serious; it was too bad, really. So, waking up, although nearly the last night he had to contend with, he possessed a few unsettled spirits who,

during what was to have been a farewell service, tried with bones, tambours, and other noise to mimic and imitate a skeleton band. What a frail attempt! 'Twas pitiful. GOD forgive them, for they knew not what they did.

"But no more of that; the kind attention of the commander and his officers to forward any proposals or arrangements for the common weal more than compensates for so slight a check. The general patience and attention paid by all the crew during these meetings was very marked, showing clearly that, if it be stirred up, there is a godly feeling and natural inclination to do right in the heart of every man. So we all sincerely hope that the ministry of these seven young men may be blessed in proportion to their trust; and since Studd at cricket, and Stanley Smith with the oar, surpassed their fellows in sport, so may it please GOD that they tower above others in a glorious example of humility and faith.

"S.S. *Kaisar-i-Hind*, off Madras,  
"2nd March."

## Brief Notes.

**Mr. D. THOMPSON** writes from Kwei-yang Fu, KWEI-CHAU province, on December 16th, 1884. He had been there about a month; peace prevails. About half the money stolen from Mr. Broumton, and some of the effects, had been recovered. He was anticipating the early return of Mr. and Mrs. Andrew.

**Mr. and Mrs. BROUMTON** safely reached Chin-kiang, and were staying, in February, with Mr. and Mrs. Judd at that port.

**Mr. G. EASTON** wrote from Han-chung Fu, SHEN-SI, on January 12th. He had visited the capital, Sigan Fu, with Mr. G. King. There were fifteen candidates for baptism and a number of inquirers in connection with the Han-chung work, but the feeling at Sigan still continues unfriendly.

**Mr. and Mrs. ANDREW**, accompanied, we suppose, by Messrs. Windsor and Hughesdon, have left Chung-king for Kwei-yang Fu. Mrs. Andrew and her little baby girl were well when heard of *en route*.

**Mr. McMULLAN** reached Chung-king, in company with Mr. and Mrs. S. Clarke, and remained there while they went on to Chen-t'u.

**Rev. J. MCCARTHY** has paid a visit to Che-foo for the purpose of conferring with the workers there. After his return to Shanghai, he escorted the Misses Murray, McFarlane, McIntosh, Gibson, and Grey to Yang-chau. We believe that Miss Malpas will live with them for a time, having been longer in the country and being therefore more acquainted with the language. Misses Annie Taylor and Barclay remain in Chin-kiang with Mr. and Mrs. Judd. Miss L. C. Williams is residing near the west gate at Gan-king with Miss Mathewson and Miss Drake. The Misses Black, Miss Byron, and Miss Maria Taylor are with Miss Evans at the school house, North Gate, Gan-king.

**Mr. MARCUS WOOD** has taken Messrs. McKee and G. Miller to Ning-kwoh Fu, GAN-HWUY, and Messrs. D. Kay and J. Reid to Hwuy-chau Fu, in the same province. He will divide his time during the next three months between these two stations, giving the four brethren all his help.

**Dr. PARRY** has gone inland from Chefoo, hoping by surrounding himself entirely with Chinese he may get on more rapidly with the language.

**Mr. NORRIS** is now at Chefoo assisting Mr. Elliston.

**Mr. A. LANGMAN** is still far from strong. He is now residing in the city house at Chin-kiang. The other friends at Chin-kiang reside in the foreign settlement a mile distant.

**Miss LITTLEJOHN** has accompanied Mrs. Stott to Wun-chau, where the houses destroyed by the mob are being re-built. Misses Todd and Symon, Webb and Broman are at present at Chefoo.

**Messrs. STURMAN and BURNETT** have been written to by the brethren from Han-chung, recommending them to come forward, as matters have settled down.

**Messrs. HOGG, HOROBIN, LAUGHTON, and PHELPS** have gone to Hankow, on their way, it is hoped, to the north-west.

**MR. CHAS. F. HOGG**, of Yang-chau, KIANG-SU, who reached China July 8th, 1884, sent us an account of his first little missionary journey, taken, without any European companion, on October 21st to 23rd. He travelled 212 *li* (about 70 miles), and sold 270 books, while his colporteur disposed of 153 besides, a total of 423 books—a little handful of seed cast on the waters prayerfully, in hope that it may appear after many days. This was a pretty good beginning of work after only three months' residence in the country.

**Mr. THOMAS JENKINS** writes from the *Chusan*, *en route* for Shanghai, on February 13th: "Left Colombo harbour soon after noon. I was deeply impressed with what I saw in Colombo. I never had a deeper compassion for the heathen. This evening, GOD shed His love abroad in my heart so much that I was obliged to bury myself in my hammock, and weep. I never felt more determined that every energy and power GOD gives me shall be devoted to the salvation of the heathen. 'The love of CHRIST constraineth us.' Hallelujah!"

**DEPARTURES FOR CHINA.**—Farewell meetings in connection with the departure of Messrs. F. Gulston and Richard Gray have been held, amongst other places, at Tottenham (Mr. Theodore Howard in the chair); the South London Tabernacle, Camberwell (Mr. C. H. Marsack Day); Union Hall, Edgware Road (Mr. Robert Bilke); Y.M.C.A., Aldersgate Street (Mr. Farwell, of Chicago, presiding); and at Clapton Hall (Mr. McVicker). Our friends will (D.V.) leave by the steamer *Hydaspes*, and are due at Shanghai on June 26th.

# CHINA'S MILLIONS.



THE COURT-YARD OF THE PALACE OF YANG-YU-KI (LATE GENERALISSIMO OF WESTERN YUN-NAN), AT TA-LI FU.

## Apostolic Example.



*"Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1.)*

HERE are few, if any, more remarkable records of service than those which recount the work and the spirit of the Apostle Paul; and those records being divinely inspired, come to us with an authority which is peculiarly their own. If any are perplexed by the question, sometimes raised, as to whether the self-emptying life of the LORD JESUS was not a necessity of His atoning work rather than an example for service, no such difficulty attends the life of the great missionary apostle. To few have such personal manifestations of CHRIST been granted, and by few has his life been as faithfully reproduced.

What was the effect of the revelation of CHRIST on the Apostle Paul? Immediately after his enlightenment he so preached CHRIST as soon to share in His reproach and rejection. In his ministry among the Gentiles, he *once*, at Athens, sought to deal with the learned on their own grounds, but soon found the failure of that method, and abandoned it. Going to Corinth, then one of the most literary cities in the world, he determined to know nothing among them but JESUS CHRIST, and Him *crucified*. His Gospel he determined to preach, not in literary style, but in words which the HOLY GHOST taught. He also emptied himself as far as it was possible for any man to empty himself. Advantages of birth, of position, of education—in a word, what things

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soever were gain to him, those he counted *loss* for CHRIST; and glad was he, in spiritual barter, to count them all as loss, and dross, and dung, for the excellency of the knowledge of CHRIST JESUS HIS LORD.

And what was the issue? Joy in his own soul, victory in his own life, success in his ministry, and a grand fulfilment of that promise, so long ago given to the people of GOD, "Them that honour Me I will honour"; or, as our SAVIOUR said, "If any man serve Me, him will My FATHER honour." And before his departure he had this testimony, that he had fought the good fight, that he had kept the faith, and that henceforth there was laid up for him the crown of righteousness that fadeth not away.

Suppose that, instead, he had envied a Roman villa, and frescoed walls, and marble fountains, and statuettes—had sought for and obtained a courtier's position and a courtier's crown—would he have been the gainer or the loser? Had he not in this life a moral dignity of far greater value—a spiritual joy infinitely transcending the pleasures of the world? Is not his life exercising a mighty effect, even to-day, after the lapse of eighteen centuries? and are not all these things, grand as they are, utterly eclipsed by the glorious welcome the Christian hero received when the sword of Nero liberated his enfranchised spirit for its triumphal entrance into the presence of the KING? Ah, His "Well done!" was a glorious reward, not bought too dearly by a life of poverty and toil and service below. Do we not still hear the echo of his words, "Be ye followers of me, as I also of CHRIST"?

Again, it pleased GOD when He called the Apostle Paul to take his first missionary journey, to select for him a companion—Barnabas, "the son of consolation." When he obtained this designation we do not know; but a very characteristic event is recorded of him in the Fourth Chapter of the Acts. There we find him, as one who was rich, for the sake of his impoverished and tried brethren voluntarily becoming poor, in order that he might succour and comfort them. Did he not thus become a son of consolation? How poor he became we may learn from the words of the Apostle Paul, from which it appears that, declining to receive from the churches the moderate support that the other apostles accepted, he, like Paul, laboured with his own hands. Paul claims, moreover, for them both that this was done by them as a matter of *privilege*, and not of *necessity*, in the words, "Or I only and Barnabas, have not we the power to forbear working?"

These were the men whom GOD saw fit to honour with the *first place* on the long roll of missionaries of CHRIST—these were the men through whose ministry church after church sprang up, and the power of the Gospel over Gentile as well as Jew was most signally manifested—these were the men whom no dangers could daunt, whom Jewish religiousness and Gentile superstition essayed in vain to silence and overcome.

Let us note also that these apostles went about their work in the same way that their LORD and MASTER had done. As we saw in our leader of April, He coming to men became man, and, further, being personally sent to the Jew, He became a Jew. The apostle, on the other hand, being already a Jew, had to labour specially among the Gentiles: did he then live among them after the manner of the Jews? or did he, as far as possible, assimilate himself to the objects of his ministry? He answers this question himself in 1 Cor. ix. :—

"19. Though I be free from all men, yet have I made myself servant unto all, that I might win the more.

"20. And unto the Jews I became as a Jew, that I might win the Jews; to them that are under the law, as under the law, that I might win them that are under the law;

"21. To them that are without law, as without law, (not being

without law to GOD, but under the law to CHRIST,) that I might win them that are without law.

"22. To the weak became I as weak, that I might win the weak: I became all things to all men, that I might by all means save some.

"23. And this I do for the Gospel's sake."

It is noteworthy that after this remarkable declaration the HOLY SPIRIT, by the Apostle, exhorts us likewise to "so run that ye may obtain." We confidently believe that there is a secret here which would often have spared tried workers the disappointment of years of unsuccessful labour.

J. H. T.

## From Yang-chau to the Ho-nan Province.

A LETTER FROM MR. SLIMMON.

**S**TEERAGE on board a Chinese river-steamer is not the most comfortable mode of conveyance conceivable, though it is the one we adopt in China whenever we can, from motives of economy. Mr. Slimmon's sketch of his first experiences on this seventy days' journey (including stoppages) by steamer, cart, and boat, will be read with interest. Some of the happiest times of communion with the LORD we have ever enjoyed have been amid the discomforts and tediousness of a Chinese Missionary Journey.

**W**E are here [Ho-nan] at last. When last writing, we were on the point of leaving Yang-chau in company with Brother Sambrook, which we did on the 9th October, and reached Chin-kiang on the evening of the same day, getting our luggage transferred to Mr. Judd's without any mishap. Here we found all pretty well, Mrs. Judd getting on well, and Brother Langman gathering strength after his illness.

### THE COMICAL ASPECT OF MISSIONARY TRAVEL.

On the 10th we took berths on the *Kiang-Fu*, and what a time we had of it, to be sure, getting our luggage on board! It was my first real experience in travelling, for hitherto I had acted the part of a dumb man, looking on at others as they fought and worried about the luggage, but now I had to "lend a hand" myself. The Chinese say, "You may become a Master of Arts in three years, but you cannot become an accomplished traveller in ten," and for my part I believe it. Such a scene of confusion I never saw; the nearest approach to it that I know of is a beehive at swarming time, only the bees never get into each other's road, and to me it looked as if every Chinaman's highest object for the time being was to get into somebody's way and shout. Brother Finlayson and our coolie stayed beside the luggage while Brother Sambrook and I made a rush for the cabins. But we were too late; all the private cabins were occupied. As the next best thing, we hunted about until we got four empty "bunks" (shelves I should call them) beside one another. We succeeded in this, and I was left in charge while Brother Sambrook went to see about getting our luggage transferred. Here my troubles began, for I had not been there many minutes before a party of Chinamen bore down on the empty bunks. I mustered up all the Chinese I had, and told them they were engaged already; but they took little notice of me, and began piling their luggage in. I then explained it in English to them, and they seemed to understand that better; at least it had more effect, and they cleared out, with one exception; I could not persuade this one to "quit." At last a friendly Chinaman, who had been sitting looking on, interfered in my behalf, and I was left possessor of the four bunks. The friendly Chinaman then entered into conversation, putting the usual questions about my "honourable" concerns. Presently Mr. Sambrook arrived with the first instalment of the luggage, which he put in one of the bunks, warning me to keep a "sharp look-out," and placed his pair of Chinese top-boots in a dark corner of the passage. After Brother Sambrook went away, my friendly acquaintance disappeared. I gave a look at the boots to see that they were all right—I mean I gave a look at where the boots once were—but alas! they were there no longer; my friendly Chinaman had helped himself to them. I began to get exciting, and I felt warm; I took off my *ma-kua*

(Chinese surtout), and laid it on the bunk in front of me, and while I was explaining about the boots to Brother Sambrook, who appeared at this time with more luggage, my *ma-kua* melted into air, at least it was no longer visible. I got no sleep that night, for I was afraid to close my eyes lest I should be deprived of all I had; but next day we got a cabin to ourselves, and after a very pleasant run of three days, we reached Hankow without further mishap.

### HAPPY CHRISTIAN FELLOWSHIP.

We put up with Brother Cooper at Wu-chang, where we spent the best part of three weeks, getting our winter clothing and making preparations for the inland journey. I enjoyed my stay there very much indeed. There were quite a number of us—Brothers Cooper, Windsor, Hughesdon, Burnett (who had come down from Fan-ch'eng to see the dentist), Sambrook, Finlayson, and myself. We had glorious times together at night when we met together for prayer; it was the nearest approach to the "Waiting" meeting we used to have in Glasgow; but, bless the LORD! Glasgow is not the only place where He opens the windows of Heaven and pours out blessings. "Days of sorrow pass slowly, times of joy very quickly," and we were soon ready for the road. We got a boat nice and cheap, and reached Fan-ch'eng after a journey of twenty-five days. We were detained on the road by "wind and weather," but otherwise we had nothing to complain of; and this we did not complain of, as we knew that "our FATHER" would take us to our destination in the best possible time, and we found plenty to do on the days that we were detained by the weather in selling books and tracts. Indeed I often felt as if I could go no further; for it seemed so terrible to think that day after day I was leaving those poor people as sheep not having a shepherd. Oh, for the day when there shall be a "light" in each town and village in China! I wish so to live here that when I meet them at the Judgment-seat my hands may be clean of their blood. May I do all that lies in my power!

We spent fifteen days at Fan-ch'eng with Brothers Sturman and Burnett, and on the 9th December got on the road for Chau-kia-k'eo, after the usual bargaining about the cash. I need not detail the journey. I suppose you have been through it all many times; if you had not, my explanations would never convey to you an idea of what travelling is—the thousand-and-one things that occur to test your temper and patience, the arguments with the innkeepers about the proper charge for a night's lodgings in one of their miserable barns; nor describe the pleasure of getting out of bed at half-past two a.m., and continuing the journey by the light of the moon, while the cold seemed to threaten to deprive one of nose and ears. But we survived it all, and did the journey in ten days; and we are now mak-

ing ourselves comfortable, preparing our winter nest. We are very well off here; the house is nice and dry, with a south aspect, looking down the river; the room we live in has been nicely papered, and looks fresh and clean. The teacher that Brother Sambrook had engaged for us has

gone to pay a visit to his home; but we expect him back almost daily, when we hope to continue our studies. I hope soon to get away to some station by myself, as I think it is best for us to be divided among the towns, both for the sake of the Chinese and for the sake of our studies.

## A Letter from Fan-ch'eng.

BY MR. W. E. BURNETT.

**S**INCE I last wrote, our house at Fan-ch'eng has changed very considerably. Before, it was very quiet, with only one or two moving about within doors; and the house being large, with so much spare room, the place seemed dull and solitary. Now it rings and echoes with the joyous shouts of five new brethren; our big room upstairs is well occupied, and the whole place seems quite lively and cheerful. It is cheering to be amongst such devoted and whole-hearted Christians as our newly-arrived friends are. When one has fully and unreservedly consecrated himself to GOD, and is then led into company and fellowship with others who have done the same, there is much joy and happiness in their midst as they speak of what the LORD has done for them. We have had some very pleasant and soul-refreshing times—times when the soul seemed carried away with raptures of heavenly delight.

### A CHINESE DAY OF REST.

To-day is the third day of the Chinese first month, and according to the custom of the country, everything connected with trade and business is at rest. The streets present very different sights to what they did four or five days ago. All the shops are closed, and the stalls of the noisy street sellers are all taken down, giving the narrow thoroughfares a very much neater look than they generally bear. The people are dressed in their fancy clothes, paying visits to their friends and acquaintances. Were it not for the sudden, startling sound of crackers which are occasionally discharged, the roll of a drum or the beating of a gong, you might think you were enjoying a quiet Sunday at home. It seems such a complete change to the ordinary aspect and course of things.

But much as it reminds us of our day of rest, and of all the blessings which come to us on that day, alas, it has no such remembrance to the poor Chinese. The deluded devotees of idolatry know nothing of the sweetness of a day of rest. They are dragged about here and there in an idolatrous procession; they are forced to perform extra rites and ceremonies, and bound to conform to all the meaningless customs of the season. It will be a blessed

day indeed for poor China when she knows the Christian Sabbath, and recognises one day in seven as a "Day of Rest."

Two weeks ago, I went for a three days' tour in the country, to preach and sell the Word of GOD. I had a very blessed time in four or five small towns, about thirty miles (English) from this place. The LORD was with me. I had the opportunity of telling the Gospel to a good many precious souls, and was enabled to sell a fair number of books. I trust that the Holy Spirit will make use of the written Word left with them, and that eternity will reveal some effects of the little work done for the LORD in those places.

### STARTING FOR THE FAR NORTH-WEST.

Our preparations are now almost finished, and we are expecting very soon to leave Fan-ch'eng for the North-West. We have received good news from that part, through Mr. G. King, who was passing here on his way down the river. The presence of our dear brother, who has been so long in that district, refreshed us very much, and we feel more than ever desirous of getting to our permanent field of labour. I cannot tell you how thankful we are for the joy and privilege of taking two extra workers to the needy field of KAN-SUH. Well may we say, "He doeth all things well!" We can plainly understand now why we were detained and kept back from going last year. The LORD is good; He blesses us continually. Our souls rejoice in Him. The blessed LORD JESUS is to us an ever brighter reality.

I am glad to be able to report that everything here is in a peaceful state, and that the people seem better inclined towards us. These are good signs, as opportunities are afforded for getting amongst the people to work. We have been having fair attendances at the services. I should like to be able to say something definite about real good and soul-saving work having been done, but at present I cannot. Sometimes one is much encouraged by certain aspects, at other times a feeling of discouragement will creep over one. But the LORD knows. The power is with Him. The promises of GOD are enough for us.

## Notes from New Workers.

**MR. KHY** writes from T'AI-YUEN:—"The opium work is still prospering; at present Mr. Rendall has about thirty men, and Miss Lancaster has had a few women. A good many of the men are from the camp. One of the first who was cured was a soldier who held small office; he was sent by one of his superior officers, and as he turned out well, many more have been sent. Mr. Rendall has also had a visit from one of the officers to make inquiries about the work. We trust many of these men

may be converted and become good soldiers of Jesus Christ.

"Miss Kemp has gone to one of the villages where she stayed for some time in the summer, and already good reports of work have reached us. Miss Lancaster has made several visits to the country lately, and has met with much encouragement. Dr. Edwards is as busy as ever. We trust that before long many may be led to come out on the LORD'S side."

**MR. HUTTON** writes from NAN-KIN:—"This evening Mr. Judd, Mr. Hogg, Mr. Horobin, and I went on board the steamer for Nan-kin. Mr. Judd intends returning as soon as he has taken us there. We left the steamer about noon, and completed our journey by native boat. Thank God for bringing us to our first station.

"Mr. Judd took us through some of the principal streets of the city this morning. We went into a tea-shop; a crowd soon gathered round us, and Mr. Judd used the opportunity by eagerly preaching the Gospel there. After dinner we visited an American missionary, who is labouring in this city; his wife welcomed us, and invited us to pay her household frequent visits during our stay in Nan-kin. On Sunday Mr. Judd preached in our chapel, and afterwards we attended an English service at Mr. Leaman's. The meeting, which was truly a means of grace to us, was composed of Mr. Leaman's family and two other missionaries from a distance, besides our party of four. One of the native preachers took me out this afternoon to see a case of opium-poisoning.

"The first letters which we have received in China reached our house to-day. I was glad to get mine. I read the words 'Fear not!' over about thirty times in my Bible this evening, and I feel the need of bearing in mind this comforting injunction. After the afternoon lesson, I went out with the native evangelist, and stood by him about half-an-hour while he preached. There were listeners, and some few tried to oppose our brother's words, but I believe the Lord stood by him. The people stared amazingly at me. I shall be very thankful when I can speak to them. I can truthfully write that I am more than ever thankful to God for bringing me to China."

**MISS MARY BLACK** writes from GAN-K'ING:—"The LORD is doing for me exceeding abundantly above what I asked or thought. My studies are a source of constant pleasure to me, and my cup runneth over with good things. I have had most encouraging letters from three of our fellow-passengers. One lady writes that she never knew what was meant by the communion of saints until she met with our party."

**MISS BYRON** writes from GAN-K'ING:—"The Misses Black and I are still here, waiting till the LORD opens the way for us to go on. I don't think we could have had a happier Christmas if we had been in our own homes. We have a great deal to praise the Lord for. While so many of us have been living together, we have been so united and able to enjoy such happy fellowship one with another. While Mr. McCarthy was here we had a blessed week of prayer. It is a trial day after day not to be able to speak for Jesus, but I do feel the LORD is helping me with the language. There might be no war for all we hear about it."

**MISS MATHEWSON** writes from GAN-K'ING:—"We had, on the whole, a very pleasant and happy voyage, and had much to encourage and help us on the way. Everything has far exceeded my expectations; every one here is so bright and so happy in their work. I go amongst the children often, and I pick up some words from them; they all look so happy. It did me good to see them. It is such a nice home—all of one mind, trying to help in advancing the kingdom of our blessed LORD and MASTER. Not one of all His promises have failed me. I never felt the LORD so precious to my soul as I have done since I left England. Words fail to express the joy and the peace that passeth understanding, filling me and keeping me. I do thank and praise Him that I am in China."

**MISS DRAKE** writes from GAN-K'ING:—"I want to tell you that we four—Miss Williams, Miss Mathewson,

Miss Marston, and myself—are settled in our new home at the West Gate, and are very happy. We have made it such a cosy little place, and are studying hard at the language. I am beginning to like it, but must say I find it very difficult. We four have made up our minds to speak as much in Chinese as we can instead of English. I wish I could tell you of all the loving kindness of the LORD ever since I came to China. I shall be praising Him all my life for sending me here. Mr. and Mrs. Tomalin are very kind to us. I don't see how any one can help pitying the Chinese, and I am beginning to love them.

"We enjoyed Mr. McCarthy's visit. He was with us during the week of prayer, and we had some splendid Bible readings."

**MISS CECILIA MURRAY** writes from CHIN-KIANG:—"We are all glad at the thought of seeing dear Mr. Taylor again soon. I hope he may be refreshed and strengthened by the voyage. God has been so good in keeping us all in such good health. We have been so much cheered by letters from home telling us of much blessing given to the work we loved to help before we left. More workers have been sent, and God's Spirit has been working among the Sunday-school children. This gives us much joy. Miss Malpas has been such a help to us; she is so willing and ready to use every power for Jesus. Since she has come to us we have Chinese prayers every evening, attended by one of our teachers, our cook, and woman-servant. The latter is a Christian, but needs instruction. Miss Barclay has got on so well with the language that she is now able to have a Bible-class every evening, when she reads to the women out of 'Line upon Line,' and this our woman attends."

**MISS JEANIE GREY** writes from CHIN-KIANG:—"We are all well here, and rejoicing in the Lord. I do thank God for surrounding me with such dear sisters in the Lord. We are so happy in our home. I find the language is becoming more interesting as I go on. It is so nice to be able to understand a little at Chinese prayers. Although we cannot speak and tell of our SAVIOUR's love, we can ask GOD to speak with power through those who can, and the Lord has given me the joy of pleading for others. I am so glad I am permitted to work for the LORD in China. He is such a SAVIOUR! He is giving me so much! Oh, I long to give joy to some of these poor women, and I know He will allow me in His own good time!"

"Miss Malpas and Miss Barclay have been visiting some of the cottages; and Miss Barclay helps Mrs. Judd in the school. The children are dear little things. I have a school on Sabbath afternoon for English children, and quite a number come. Miss M. Murray, Miss Malpas, and Miss McFarlane are going on board the man-of-war *Daring* this evening. We have been praying much for the sailors, so we expect blessing."

**MISS TODD** writes from CHE-FU:—"Before I left, you asked that the LORD might be good to me in China from the very commencement, and give me bodily health and strength for His service. He is doing all this, and more. I can never praise Him enough for all His goodness to me. I would not ask to retrace one single step of the way by which I have been led. I have experienced a joy since coming to China that I never had before. I like Che-fu, every one here is so nice; Mr. and Mrs. Baller are kindness itself."

**MISS BROMAN** writes from CHE-FU:—"I think Miss Black has told you all about our voyage, what a pleasant one it was, and how happy a party we were, but especially of the blessing received in being permitted to win souls for our KING. With regard to Che-fu, I find everything far more comfortable than I had expected."

But isn't it just like our heavenly FATHER? Does He not continually give us far more than we would think of? I am with Mr. and Mrs. Baller, who are very kind indeed; it is so home-like. The language I find most interesting. I do long to be able to speak it soon; but I know I am being helped, and already have had such bright little bits of experience, which have given me much joy. I am paying special attention to the learning of hymns, so as to help Mrs. Baller in the women's Bible-class by playing the harmonium and singing with them."

MISS McFARLANE writes from Yang-chau on March 2nd, 1885:—"You will hear, I have no doubt, from Mr. McCarthy of our happy home, and how the LORD is blessing us. I do thank GOD for the love that surrounds me. I did not expect *such* a home in China; it is ever so much better than I had looked for. But it is just

what our Father likes to do—to surprise His children; is it not? May this proof of His faithfulness enable me the more faithfully and fully to serve Him."

MISS MACINTOSH writes from Yang-chau:—"Praise His name, the LORD has been blessing us since we came here. You will be cheered to hear how united and happy we are. What a loving Father we have! He daily loadeth us with benefits; we may well call on our souls and all that is within us to praise and magnify His name. Though we can do so little amongst the women who come here, in the meantime we can pray much for them. The LORD has given us hearts filled with love to them, and we do thank Him for it. He does help us in studying the language; daily we look to Him, and He *never* disappoints."

## Travelling in North China.

### FROM MISS BROOMHALL'S LETTER TO HER FATHER.

**T**'AI-YUEN-FU, *January 14th, 1885.*—I must try and tell you all about our overland journey [from Pao-ting-fu to Tai-yüen]. Dr. Edwards reached Pao-ting-fu on Monday, December 15th.

The next day was taken up with getting necessaries for the journey. On Wednesday, after an early dinner, we started. Every one had been so kind to us at Pao-ting-fu that we were sorry to say good-bye, though glad to set off on the last stage of our journey. It was the afternoon of the weekly service, so quite a number were in the yard to see us start. Hudson [her brother] rode on a mule, Dr. Edwards on a pony; these animals belong to Mr. Pigott. I had a litter; it was very much like the one we saw at the Health Exhibition, only, of course, not so new and smart. As the weather was intensely cold, Mr. Pierson had suggested lining the litter with felt. I was afterwards very grateful for this; the sides of the litter were only bamboo matting, and without the felt would have let in too much air. Wrapped up in rugs and shawls, clad in wadded Chinese clothes and my fur cloak, it was no wonder that I did not feel the cold.

The first afternoon seemed very long; the gentlemen rode on in front, and could talk to each other; but I, alone in my grandeur, felt rather solitary. It would be about two o'clock when we started, and we went on without a single halt till long, long after dark; I think it was nearly nine when we stopped for the night. Between six and seven we passed through a village where we should have spent the night, had we not determined to press on; the innkeepers of this place, however, did not seem to see the force of our going on, and wanted to stop us. Several of them came up to the litter, and tried to lead us into their yard; the muleteer had to take hold of his mule and almost force his way through, striking with his arm at the innkeepers. It seemed so strange to travel on and on in the dark; the stars were beautifully bright and the road hard with frost; the gentlemen on their animals were cold, and sometimes got down and walked, but I was quite warm and comfortable, the motion of the litter did not make me feel sick at all. At every third of a mile, we passed a little watch-house; all through the winter months soldiers are stationed in these houses for the protection of travellers from robbers. The soldiers tap at some wooden thing to show they are there; several times that night we heard this tapping, and by that knew we were near a soldiers' watch. We were told that robbers and wolves

are very plentiful this winter, but we saw neither the one nor the other.

When we reached our inn—but I must first describe it, we turned from the road into a large courtyard, through that into another courtyard, and there made a halt. The mules were taken from the litter, which was put on the ground and taken away for the night. Dr. Edwards called out to me to stop where I was till they found a suitable room, and he and Hudson went to look for one. The inns are built round the courtyard; facing the entrance gateway are the best rooms, sometimes the only ones; on each side is accommodation for animals, and sometimes smaller rooms. After a short absence Dr. Edwards and Hudson came back and told me to get out; they lifted up the front of the litter, which was made of blue cotton cloth with a little glass window let in; and out I scrambled. Hudson then escorted me up two or three stone steps into the room he and Dr. Edwards were to have for the night. Opening on to this was a smaller one; this was for me, and Hudson, having seen me safely inside, closed the door and told me to keep out of sight in my room. I did not appreciate being thus shut up, but had to submit to it all the journey through; it was to prevent people crowding in to see the "foreign lady."

There was a brick bedstead; otherwise called *kang*, in my room, but none in the other, so Hudson and Dr. Edwards spread their rugs and quilts on the table. As soon as travellers arrive at an inn, the innkeeper sends a basin of hot water. This was very acceptable; for after our long dusty ride, we all needed a wash; of course, we carried our own towels and soap.

On the whole, we got on very well with Chinese food. Rice is considered expensive here, and is difficult to get in the inns; we only had it once, and that was on Sunday. A dish we had at nearly every inn was a vegetable, something between cabbage and lettuce, cut up small, and served in basins with the water in which it was boiled. Sometimes oil is added and salted shrimps, and once or twice some queer white substance that Hudson called plaster of Paris; neither he nor I ate that, but Dr. Edwards has been long enough in China to eat anything—at least, so he says. Then we had a very nice dish—eggs cooked into a kind of pudding with onions chopped up small. Then we had boiled eggs; and our substitute for bread was a flour-and-water cake, cooked to look like a pancake. We also had mutton chopped very small and served in a saucer, into

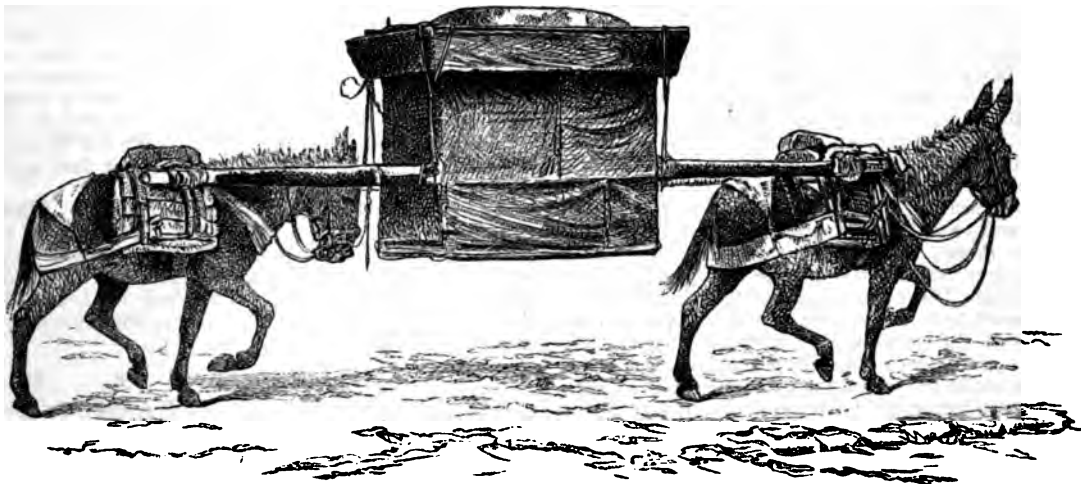
which we each had to dip our own chopsticks. Chinese food is very good, I consider—rather indigestible, however. Every morning, except the first, we started before day-break, and travelled on till nearly noon, then stopped an hour or more for dinner and to rest the animals, and then went on till five or six, sometimes later. We had no crowding the whole way. At one place where there was a market being held, a crowd followed us into the outer courtyard, but the innkeeper would not let them follow further.

#### THE CHIH-LI PLAIN.

From Wednesday to Saturday we were crossing the Chih-li plain, and in winter it is desolate; a very light sandy soil, and no rain for months together, makes it very dusty. Several times when the horses in front went at all quickly, the dust they raised was like a thick yellow

hot sweet potatoes, etc., on the roads. At first I did not like the sweet potatoes, but soon grew accustomed to them. On Saturday, after a very long day's ride, we reached Hwai-luh, where we spent the Sunday. It is a very busy place. Many travellers come here in carts, and then take mules or litters; it is at the foot of the mountains. As we reached our inn rather late, the best rooms were occupied, but we were very comfortable. Of course on Sunday morning we did not get up at four o'clock. I am afraid we spent a rather lazy day.

On Monday we started for the mountains. The first day there were no steep hills; we met strings of animals laden with coal. There are mines somewhere among the mountains, and coal is very cheap. I may add incidentally, that Hudson says he finds it cheaper to keep his fire burning all night than to buy the wood to light it in the morning. Camels are largely employed as beasts of



MULE LITTER FOR MOUNTAIN TRAVELLING.

By kind permission of the Religious Tract Society, from Rev. J. Gilmour's graphic book, "Among the Mongols."

fog. Our bedding and clothing smelt of dust; the felt lining of the litter became saturated with it. In some places, ponds of ice or frozen rivers we passed were almost as brown as the ground with the dust that had blown over the ice. In one part there were miles of level ground, without a tree or a twig to be seen; almost as far as we could see each way there was nothing but a stretch of sandy, dusty country, almost as flat as a table. Dr. Edwards said it reminded him of the sea. At one mid-day halt we put up in a queer place; it was only built as a kind of refreshment stall; it was a long, low shed, the back wall and floor of mud, divided off by paper walls, into small rooms; the roof was a loose thatch of coarse dried grass, there were mud *kangs* in it, so I suppose it is sometimes used to sleep in.

All along the road we were able to buy food. The Chinese travel a great deal, and as the custom is to start in the morning without any breakfast, travellers are hungry long before the time of the noonday-halt, and quite a trade is carried on by men selling little cakes,

burden in these parts; they are only allowed to travel in the night, as they fill up the narrow mountain roads; so it was either late in the evening or in the early morning that we met them; great shaggy creatures they were, with large deep-toned iron bells hung round their necks, each carrying two large lumps of coal, one on each side. Nothing struck me as so funny as the way the coal was carried. To see strings of oxen, each laden with coal and scores of donkeys and camels! Coal seems to belong to a later date of history than these primitive modes of carriage. All the animals have bells hung round their necks. Nearly all along the road we met men carrying saucepans, kettles, cups, and basins, made to look like metal, but really earthenware. I should think we met hundreds of men laden with these pots and pans, taking them from the place of their manufacture to the different cities; we did not find out where they were made.

When we got among the higher mountains we passed many little shrines and places of worship: most of these were just like a small room hung with scrolls, and con-



taining a few images; outside these places was hung a bell, sometimes it was merely placed on the ground, and as the travellers pass by, the old man who lives in the place strikes the bell; worshippers also strike the bell; all the bells we heard were beautifully full-toned, quite musical—much better than a certain church-bell not far from Pyrland Road. If you pay money at these shrines, prayers will be offered for your safe journey. Many of them had tablets erected by those who supposed they had received answers to their prayers. The import of these tablets was, "I asked and received." I think some Christians might learn a lesson.

I had been looking forward to seeing the Wall of China, but the branch that we crossed is very much destroyed. We should scarcely have known where it was had not Dr. Edwards called our attention to several tumble-down heaps of masonry on the hill-sides. At the highest points we had splendid views, especially at one place; we looked down over miles of lower hills. What spoilt it all, however, to my English eye, was the absence of green; except a few evergreen trees growing in burial-grounds, I do not think we saw one scrap of anything green. When the rains come, then everything springs into verdure, but for six months of the year, there are no leaves on the trees, no grass, no *green*. Twice at our midday halt we rested in cave-houses, but did not sleep in one. The rooms were fairly lofty, hollowed out of the hill-side.

Among the mountains we did not get quite such good inns as on the plain, but they were all better than I expected. I will describe the one in which I laid me down to sleep on Christmas-eve. It was certainly one of the poorest, if not *the* poorest, we had. My room was about the size of our scullery; the brick bed filled up half the room, from wall to wall, and about three feet high—perhaps a little more; the only furniture was a table and a trestle, the latter no doubt would be considered by the Chinese a bench. There was no way of fastening the door, and as it opened on to the courtyard, and not into another room, I placed the trestle against it, to keep out visitors. In the centre of the brick floor was a hole loosely covered with boards, made to contain the ashes of the *kang* fire; so it was an ash-bin in the bedroom floor. It was in this little room, I woke up on Christmas morning; the only thing that made it at all like Christmas to me, was that I had a little present for Hudson. We gave Dr. Edwards a Christmas card, and wished one another a happy Christmas. We did not keep to the Chinese custom of starting without anything to eat in the morning; we used to make some coffee and eat some oatmeal biscuits, or anything left from the night before; this did not take long, and it was much better

than starting without anything. Then I used to go, and get settled in my litter, for it did not do to be too restless after it was started, it might have turned over. While I wrapped myself up in my rugs, Hudson and Dr. Edwards saddled their horses, and the muleteer led the litter mules round the inn-yard to accustom them to walking before putting them in; he was very careful of them; then they hoisted up the back of the litter on to the hind mule, and then the front, and off we started; the jingle of the mules' bells and the song of the muleteer were our Christmas music. We left our inn at twenty minutes to five in the morning, and reached our stopping-place for the night at ten minutes past seven; it was our longest day. It was a very cold day, some glycerine and water I had in my bag, in the litter with me, froze almost solid during the morning, and again in the afternoon; there was a good deal of wind too, and we came through a long stony valley; the poor gentlemen were very cold. The last night we had a little difficulty in getting an inn. The muleteer did not know the place very well, and we passed through the part where all the good inns were until we came to the last house in the place, which was an inn. Into the courtyard we went, but we found it was not an inn for travellers; it was an inn for changing the axle-trees of the carts. The ruts in the roads are wider this side of the mountains than the other, so the carts change their axles to be able to accommodate themselves to the cart ruts. Fortunately we met a man who said he would take us to an inn. He brought us to a small one, which we said would do. We felt we could put up with extra inconvenience, as it was the last night on the road.

The last day Hudson's mule turned stupid. I think he lay down three times—once when Dr. Edwards and I were walking on in front, Hudson wanted to catch us up, so he got off and dragged his mule along! He looked so funny in his wadded clothes and red hood! I took some outline sketches, which I will try and reproduce for your benefit.

\* \* \* \* \*

These were the objects at which I gazed from my little window for nearly nine days. We reached T'ai-yuen-fu on Friday afternoon (Boxing-day). Mr. and Mrs. Pigott had gone out to see some sick folk, but Miss Kemp was at home, and gave us a warm welcome. I stayed with them until the Monday, when I came up here to Miss Lancaster. Hudson has settled down with Mr. Key and Mr. King.

Further details about T'ai-yuen and its inhabitants I must reserve till "our next."

#### OTHER EXTRACTS.

"Pao-ting Fu, December 10, 1884.

"No words, no letter could tell you of God's goodness to us. I think I am learning what the 'joy of the LORD' means; sometimes, when there seems nothing external to account for it, I look up at GOD'S beautiful sky with a heart overflowing with gladness. I am glad I came to China if only for my own spiritual experience; my Bible is a new book to me, and Christ a living bright *reality*. I think I did not tell you the hymn that has been the greatest comfort to me since I came away. I forget the number, but the last verse begins:—

"In want, my plentiful supply;  
In weakness, my almighty power."

\* \* \* \* \*

"I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen."

"Tai-yuen, January 12, 1885.

"I am writing in my own little room in Tai-yuen Fu. I wish you could take a peep in and see me now I am 'settled.' Most Chinese rooms are built with smaller rooms opening on to a larger; mine is like that, so the inner room makes a cosy little bedroom, and the outer one a sitting-room."

\* \* \* \* \*

"I have not yet commenced the language, as there is some hitch about the teacher. I shall be glad to be in full work. Hudson has begun with the teacher Mr. Key and Mr. King have. During these days of getting settled, and week of prayer, my thoughts have often turned longingly towards home, but I am glad and thankful to be where I am; God has indeed been good to me. 'Lo I am with you alway,' is a real thing with me now as never before."



## Letter from Miss M. Murray.

TO THE LADIES OF THE SHAWLANDS PRAYER UNION FOR CHINA.

China Inland Mission,  
Yang-chau, China, Feb. 27, 1885.

**D**EAR FRIENDS,—It is a great pleasure to write to you again. We have nothing to record but goodness and mercy, each day and every day. We rejoice to hear of the Lord's presence and blessing with you. . . . Your faithful remembrance of us is a real strength, and will result in blessing with you, as well as with us.

We are really in China now, and in the heart of a great heathen city, Yang-chau. Coming where Satan rules means war, and he seeks to affect us in many ways unknown to you at home; but one thing we find here as there—"Victory through our Lord Jesus Christ." Ask for each of us the grace and faith that will bring glory to His name.

We are a company of seven ladies, the six from Glasgow you know at least by name. The other lady (Miss Malpas) has been in China for more than a year. . . . We six are, of course, studying, and cannot do much else as yet. You will ask help for us in this, I know.

Yang-chau is a very large city. From what we hear, the population must be nearly 400,000. We hear of no foreigners, and we know that we are the only missionaries here. Sometimes a preacher may pass through the city, preach in the streets, and deliver a few tracts—that is all—and there are only two of our little band able to tell the glad tidings to these thousands of souls!

We invite the people to come to our house morning and evening for Chinese prayers. There are four or five native Christians here. . . . The chapel is open every afternoon, and Mr. McCarthy, who is here at present on a visit, has the opportunity of preaching the Gospel, and sometimes conversing with inquirers after the Truth. Pray much for him. At the same time we have the women in the house. Sometimes over fifty come at a time. From 3 till 5 p.m., they know they can come. Some of us study in the morning, and are free to help, as far as we can, in the afternoon; but, alas! dear friends, it is only a few words we can speak. This is a *real trial*. Yesterday I

was left alone with a room-full of these poor women for more than an hour. . . . You who have speech, use it for Christ. Oh! I beseech of you, remember the unsaved around you, to whom you might, and to whom you ought to speak of Christ and of their never-dying souls. One day here would make you value this power in a way you never did before. When we stand before our Master, will we regret one word or action done for Him alone? Can we be too much in earnest? Is it true He has given us all? Would it not be well to live as Daniel did—above the fear of man? God was his judge. Look at his reward. Daniel xiii. 13.

Last week was the beginning of the Chinese New Year. A great deal of feasting goes on. No work is done for quite a fortnight—just as we see at home. Mr. McCarthy gave a feast one night in the chapel—just as you would give a New Year's treat in Glasgow, only in a very different way. We sat at little tables, with the women on one side of the chapel and the men on the other. We had to follow the fashion with chop-sticks, too. How you would have laughed if you had seen us! but the Chinese, as a rule, are very polite, and do not laugh at our mistakes. Some hymns were sung, and then Mr. McCarthy spoke, and invited anyone who had anything to say to speak. A native convert—once a bright Christian, but lately gone back, and for whom we had been praying—before all the people, made confession of his sin. The tears rolled down his cheeks while he spoke. He asked the youngest follower of Jesus there to pray for him. He then prayed, long and earnestly, himself. It was difficult to hear him; he seemed cut to the heart. We cannot forget that night. Although all this went on in an unknown tongue, we were each conscious of the Spirit's presence and power. . . .

Pray on, dear friends; it is a glorious privilege to be fellow-workers with Him. Truly, distance matters little, when we can meet so often before God's Throne.

With continued prayer, and every good wish for you all, I am, in my sister's name and my own, faithfully yours, in the service of Christ, our Lord,

MARIAMNE MURRAY.

## Notes of other Missions.

**A** LETTER appeared in a recent number of the *Methodist Recorder*, bearing the names of two veteran Chinese missionaries, WILLIAM SCARBOROUGH and DAVID HILL. We have read it with such great interest that we reprint it here. It touches a point of vital importance—viz., the necessity that the great Missionary Societies should, in addition to their trained clerical agents, send forth earnest, God-fearing evangelists to preach the unsearchable riches of CHRIST in China; for, as things at present exist, it is only thus that anything like an adequate supply of workers for the great mission-fields of Asia can be found.

*To the Editor of the Methodist Recorder.*

**D**EAR SIR,—About a fortnight ago we had the pleasure of welcoming six brethren of the CHINA INLAND MISSION to our house, all laymen, and all recently out from England. They belong to various sections of the Church, and come from various parts of England and Scotland. They have responded to the appeals of Mr. Hudson Taylor, and, without guaranteed support, have consecrated their lives to missionary evangelism in China. We held a kind of Methodist love-feast together, and were at once stirred and humbled to hear them tell of the valiant service they have done for CHRIST in the old country. One of the heartiest of these

brethren was a Methodist—originally a head-gardener in the employ of some of the nobility and gentry of England, afterwards an evangelist of no mean efficiency—greatly blessed of GOD in his work, and like all his brethren ready for any service, and willing to occupy any post to which the LORD should call him—a man of strong physique, of ready wit, of whole-hearted devotion—a great help to any mission. These six brethren spent the day in Hankow waiting for the Chinese boat which was to convey them 400 miles up the River Han, on their way to their far distant spheres of service—some in the Province of HO-NAN, some in that of SHEN-SI, and some in KAN-SUH, most of them nearly 1,000 miles further inland than we

are. The addition of six such men to the missionary ranks naturally gladdened our hearts ; and when we think that these are but a small portion of the recent reinforcements to the CHINA INLAND MISSION we rejoice the more. But the question naturally arises, Why should not Methodism have such a band of laymen ? and, Why should Methodist laymen join in the mission work away from their own society ? In the case of the brother alluded to, this very question was put to him, and his reply was, "My class-leader told me that there was no opening in the Wesleyan Mission for such a class of labourers as lay evangelists, and hence that he joined the INLAND MISSION." "How did you become acquainted with that mission ?" I asked. "I heard Mr. Taylor at one of the Mildmay Conference meetings, and the LORD said to me, 'Will thou go with this man ?' and I said, 'Yes, Lord,' and went," was his laconic reply. After the meeting referred to, he communicated with Mr. Taylor, passed the necessary examination, was accepted, and sent out second-class by the P. and O. line of steamers. Such is the history of a Methodist evangelist of the CHINA INLAND MISSION. This history suggests three thoughts :—

1st. That it is time Methodism had a place for lay

evangelists in the foreign field in connection with the Wesleyan Missionary Society.

2nd. That one of the best places to find such agents is at those meetings where personal holiness and entire consecration to GOD are prominently advocated.

3rd. That such agents are to be won by the offer of a life of sacrifice rather than by one of comfortable ease.

Lastly, should this letter fall into the hands of any lay brother whose heart is moved of GOD towards China mission work, we would commend the field of HU-PEH, in Central China, where from our own and the London Mission chapels the Gospel has been sounded forth for twenty years, where there are hundreds of thousands of Chinese who have already heard the Gospel in our Hankow and Wu-chang chapels, but are now out of the range and reach of our present stations, and yet might be gathered in if we had but a staff of evangelists to work with our native brethren in these regions beyond.—Apologising for the length of this communication, we remain, sir, yours faithfully,

WILLIAM SCARBOROUGH.  
DAVID HILL.

HANKOW, CHINA, Feb. 13th.

## The Voyage of the Cambridge Party.



THE following very interesting series of seven papers describe different portions of the journey from London to Shanghai of the seven Missionaries who sailed last February. Our friends who have been joining in prayer for them will be glad to unite in thanksgiving for the good hand of the LORD upon them since they left the shores of England.

### I.—LONDON TO SUEZ.

From Mr. D. E. HOSTE.

ON the morning of February 5th we left Victoria Station at 10 a.m., to go by Calais and the St. Gothard tunnel to Brindisi. The journey across the Continent calls for no special comment ; suffice it to say, that we were very comfortable, and had most happy and profitable times of praise and prayer as we went along in the train.

We arrived at Brindisi shortly before midnight on Saturday the 7th, and went at once on board the *Lombardy*, which was to take us across to Alexandria. On the Sunday morning we all felt well and refreshed, and were glad to get a walk in the country ; and in the evening two of our party had the refreshment of joining in the evening worship of a small gathering of Waldenses, whose pastor had kindly called on us in the afternoon.

The steamer left Brindisi at 6 a.m. on Monday morning. We were favoured with fine weather all the way across, and found the accommodation and fare provided very good. Some of our party, who had been engaged in a succession of meetings and railway journeys for two or three months before leaving England, appreciated the quiet rest we were able to have. We had opportunities of conversation with some of our fellow-travellers, though the first-class passengers were as a rule out of reach. On the last evening on board we held a service on the deck, amidships, to which most of the first-class passengers came. Mr. Studd gave an account of how the LORD had sent him out to China, and Messrs. Smith and Cassels also spoke. There appeared to be considerable impression produced on the hearers, but we did not know of any case of actual conversion. We were cheered and helped by meeting some of the LORD'S people among the first-class passengers, especially the Rev. J. and Mrs. Nicholson, who were on their return to Ceylon, where they have

been labouring for the Master for many years, and with whom we were privileged to have very happy and helpful fellowship during the voyage.

### ALEXANDRIA.

We reached Alexandria early on the 12th ; it was a bright lovely morning, and we were glad to get ashore for three or four hours and see the city. We were able to give some tracts at the barracks for our men, and returned at about 1.30, leaving in the train at 2.30 to cross the desert to Suez. Whilst in the train we had a time of waiting on the LORD. One of our party was given words of exhortation for us to greater watchfulness and zeal in the Master's service, and to a fuller understanding of our responsibility as men sent by GOD on His service ; and when at about 3 a.m. we got on board the *Kaisar-i-Hind* at Suez, we all felt quickened and strengthened for bearing witness for the LORD JESUS day by day, and most grateful to our loving Father for His tender mercies to us in having brought us thus far in safety, and with such comfort.

The following, among others, is an instance of the LORD'S working. It was in the case of a young fellow, a Dane, going out as a planter to India. One of our party had been led to have two talks with him on the subject of his soul's salvation, whilst on board the *Lombardy*, and then for several days scarcely any other opportunity offered for further conversation. As he could only speak a little broken English and did not understand it well, it was difficult to know how far the words had affected him. However, one night he came up to one of us at about 10 p.m., and said he wished to come to JESUS, and soon found peace and joy in believing. Some of us had been watching in prayer for him, and had observed that for two or three days previous he had been very quiet and silent, so we were not surprised, but filled with praise at this fresh answer of our FATHER to the prayers of His people for blessing on us during the journey.

## II.—SUEZ TO COLOMBO.

From Mr. C. T. STUDD.

**A**FTER a pleasant journey across the desert, we got on board the *Kaisar-i-Hind* about three o'clock in the morning, and found everything very snug and ready for our arrival. Our hearts were indeed full of praise to our FATHER for all His love and tender care for us. The LORD soon began to work among the passengers. We were able to have a Bible-reading at twelve o'clock every day, in which we were joined by three or four first-class passengers, among whom were Rev. J. and Mrs. Nicholson, who had been missionaries for some years in Ceylon, and who were returning there. Then in the evening we sing on deck, in the dark, with short addresses to fill up the intervals. Many of the stewards, etc., used to gather round and listen attentively, and later on some of the first-class passengers. We were often enabled to get talks with individuals when all was over. The LORD soon gave us reason to praise Him, and no mistake; for that He did

## A GREAT AND NOTABLE MIRACLE

was manifest to all them that were in the ship. Among our second-class passengers was the captain of an Indian steamer; he had come home on board the *Kaisar-i-Hind* only a few weeks before, and had made himself a name throughout the ship for swearing, drunkenness, blasphemy, and everything that was evil; he used to openly mock and ridicule GOD and the Bible. In this way he became quite a notable man on board, so that men could not easily forget him. On arriving in England he succeeded in quarrelling with all his family and friends in three short weeks, and went on board the *Kaisar* to go out again to Calcutta without even bidding his mother and brother good-bye. On board his conduct became even worse than it had been on the home voyage; and he nearly succeeded in driving mad by his behaviour and language a very godly corporal who was going to Malta; and then he looked forward with great glee to Suez, when he knew that more game was coming on board for him in the shape of us seven missionaries. However, man proposes, but GOD disposes; and GOD in His wonderful love had in store for him better things and greater happiness than the baiting of seven live missionaries. When we got on board we were quite unconscious of the life and character of this captain; in fact, we did not know his history till he told it to us himself after his conversion. The first day Hoste got into conversation with him, and spoke to him about his soul, and asked him to read the Bible with him, he said he had no objection to read the Bible, but he considered it "all rot," and did not believe a word of it. However, they read through the whole of St. John and a good part of Romans, with many talks in between, in which the captain gave his opinions and recounted his experiences, which were of a widely varied and exciting character. He seemed a great deal softened and anxious, but said he "could not believe"; he had tried several times in his life, and had at different periods of his life spent whole nights in prayer, but it had been no good; he knew only too well that it was impossible for him to live a good life.

Three or four days thus passed Hoste being the only one to speak to him. One afternoon another of our number was led to ask him about his soul. He at once commenced with a volley of freethinking and atheistical arguments. First, there was no GOD; he argued it out by himself, and presently got to the end of that. Next he reasoned away all possible chance of the Bible being GOD'S Word, and reached his tether in that direction; and finally proved most conclusively that every religion in the world,

first, was right, and, secondly, was all sham and humbug; and that the Christian religion was the most ridiculous of all. Then he allowed a few facts to be given by his hearer, who told of the real peace and joy the LORD JESUS had given to him, and exhorted him to put his trust in the Saviour. The captain's manner seemed all of a sudden to change. He said that his hearer must be a very lucky man and should be very thankful, for he knew many who had sought diligently for this through many years, but had not found it; as for himself, he "could not believe," it was no good for him to try. He then opened out his heart and told the history of his life, and the many times he had been at death's door, and yet miraculously preserved. He seemed a good deal softened; but though he was earnestly pleaded with to come to JESUS at once and trust Him, that JESUS said, "Him that cometh unto Me I will *in no wise* cast out," and that it was nothing more than trusting Him; still he said he would not do so then, that he felt it would only be saying it with his tongue and not with his heart.

They then separated, and the captain afterwards told the sequel as follows:—He went below in the evening, and somehow when he was in his cabin he seemed absolutely *compelled* to take paper and ink and write home to ask forgiveness of his mother and brother. He seemed, he said, as it were, constrained by a power greater than himself; accordingly he wrote the letter. The letter finished, he felt a load had rolled off him. He went into his cabin, and there by himself he knelt down and asked the LORD to receive him. He said, "O LORD, you came to save sinners; I am a sinner. You came to seek and to save that which was lost; I am lost, I cannot save myself. You said, 'Him that cometh unto Me, I will in no wise cast out.' Well, LORD, I come to Thee; I have got nothing but myself to bring; I cannot make any promises or resolutions, for I have made so very many in my life, and never kept one; but I come as I am, and I *will trust Thee*." And is it a wonderful thing that the LORD JESUS did not cast him out, but did receive him just as he was? Praise the Lord!

Next day Hoste spoke to him, and was overjoyed to find him rejoicing in the knowledge of his salvation, and they had prayer together.

I can tell you it was a treat to hear him in our afternoon prayer meeting, the way he just poured out his heart to GOD in thanksgiving for His wonderful love, and pleaded for the salvation of those on board the ship; he seemed to be a full-grown Christian at once, and boldly testified almost every night before the ship's company of what the LORD JESUS had done for him, and the peace and joy he was experiencing. It was delightful to hear him say, "You know it's so simple; it's only trusting, just simply trusting."

You can well imagine that there was no small stir in the ship. Previous to our coming on board, the refrigerator-man had said, "Well, if the captain is converted, then I will begin to think seriously of religion." There was increasing interest in the meetings; several of the stewards and of the crew were converted; two backsliders were restored, and all the second-class passengers were converted.

One of these, a Scotchman, calls for comment. He said he had never known a day of happiness, having passed through great trials, and having borne them all himself; but when he gave his heart to JESUS he said he had found the secret. He gave every evidence of being truly one of GOD'S children, and was full of plans how he might work for Him when he got on shore.

Every morning we all met together before breakfast for family prayers; we also had a common grace before breakfast. Oh, they were grand times! Yes—

"Then was our mouth filled with laughter, and our tongue with singing;  
Then said they among the heathen, 'The LORD hath done great things for them.'  
The LORD hath done great things for us, whereof we are glad."


There was a good deal of curiosity among the first-class passengers; but they were sceptical or timid for the most part, though, like Nicodemus, they came to hear the Word *in the dark*. They said we were too anxious to save souls!!!

A blue-jacket going out to join the *Agamemnon* left us at Aden, but not before he had given his heart to the *Lord*, we trust. The last night before leaving, we had our final meeting. Just towards the close, some of those who were unfriendly got up an opposition meeting to disturb us, but it only had the effect of drawing into the Gospel net those who were "almost persuaded." We had a glorious praise meeting to wind up our voyage in the *Kaisar*, for which we feel we cannot thank our Heavenly Father enough. We know that He is able to keep those we have committed unto Him.

"Let all that love Thy salvation, say continually, 'Let GOD be magnified!'"

### III.—AT COLOMBO.

From Mr. ARTHUR T. POLHILL-TURNER.

 ON Wednesday, February 25th, we reached Colombo, after a most perfect passage; and had our first sight of the tropics, with their rich vegetation and beautiful palms. On our arrival Mr. Pickford, of the C. M. S., came on board to greet us, and informed us that Christian friends there had arranged meetings for us, and also to put us all up for the two nights we were to be in port. We were just in time to hold one meeting the first night, February 25th, at the Baptist Chapel, and a good congregation assembled in spite of short notice. Some of us met friends there whom we had long lost sight of. Our first night on fixed beds for three weeks much refreshed us. On waking the next morning in a Singalese bungalow things felt very strange, yet very charming, the whole air being laden with sweet, balmy perfumes. According to the custom of the place we sat down at 6.30 a.m. to a light meal to start the day. After this we visited Miss Young's native school, and were much interested by hearing children sing a hymn in Singalese to an English tune. A heavy day's work was mapped out—two midday meetings, an afternoon meeting, and another at eight in the evening. At 1.30 Stanley Smith, Beauchamp, and myself were at the Wesleyan College, holding a very interesting meeting for the students. They were boys of all ages, colours, and creeds, some Christians, some Buddhists, and some Mohammedans. About 200 were present and listened with attentive ears, as the Old Old Story was unfolded by simple illustrations; and as we told them of One who came to deliver us from sin, they drank in the words, and we felt assured that the LORD of the Vineyard was Himself present and working in our midst, and seed was sown of which we shall know nothing here.


A crowded meeting assembled at Mr. Higgins' Mission-room, of the C. M. S.; and all the chief people of the place came, including ministers of all denominations. It was a powerful meeting, lasting an hour and a half; all seven of us spoke, as also we did in the evening meeting at the Wesleyan Chapel at eight. Here about 400, mostly young people, came to hear us. Mr. Nicholson, who had travelled with us from Brindisi, made the arrangements; and the meeting took rather the form of a testimony meeting, and the LORD blessed us all.

An enthusiastic party came down to see us at eight a.m. on Friday morning, as we embarked on board the *Verona*. I must not omit to mention the kindness shown us by Mr. Ferguson.

With happy recollections of Colombo, we sailed on eastward, our hearts joyful in the King's service. We advise our friends, if they want to have quite the happiest time possible, to make up a similar party, start at once, and we shall be happy to see them.

### IV.—PENANG AND SINGAPORE.

From Mr. CECIL H. POLHILL-TURNER.

FTER about a week without sighting land, we were very glad to feel our legs in a walk ashore at Penang, which we reached about 4 o'clock on Wednesday, March 4th. Here Mr. Hocquard, a missionary brother staying at the Mission House, met us.

On landing we found the weather very hot. After a prayer meeting, leaving the remainder to take part in a small meeting at the Mission House, Hoste and I, with Dr. Macklin, a brother *en route* to Japan as Medical Missionary, went up to the barracks, where were two companies of 27th Regt., made the acquaintance of an earnest Christian, Corporal W—, who showed us the way back to town, the barracks being some distance off. After giving away some books and having some personal conversations, we walked quickly back to the landing-stage, meeting the rest of the party there, as the boat was leaving about eight.

Our brothers had met a charming young Chinaman, who with Mr. Hocquard came on board with us, to bid adieu. We had a delightful talk. It was so good of the LORD to let us meet such a man as our first China acquaintance; and we all fell in love with the Chinese. This feeling was ripened as the journey progressed, as we saw more of the deck-passengers, a great many Chinese coming on board at Penang for Hong-Kong. The first mentioned young Chinaman talked of going to Edinburgh very shortly to study medicine. He was full of the Word and so bright.

The following Friday morning about 9.30, we made Singapore. Several friends met us on board, and after ascertaining our departure was not till the following morning; we went ashore in batches, being well looked after by kind friends; my brother and I by Mr. McPhie, the Presbyterian minister; Studd and Stanley by Mr. Cooke, and the remainder by other friends. A prayer meeting had been arranged for the morning, at which Messrs. Studd and Stanley Smith and my brother spoke: subject, "Union with Christ." The LORD gave us a blessed time at the Town Hall in the evening, the large room being very well filled; and the word was given in power. Praise GOD. Among the listeners were several soldiers of the 27th Regt. from the barracks we had visited in afternoon. It was very nice to hear of the good work going on amongst them. Miss Cooke, whom we had the pleasure of meeting, takes a great interest in them. A bit of an address was given in their Hospital by one of us, which was very eagerly listened to. Stanley Smith and Beauchamp paid a visit to H.M.S. *Curacao* lying near. We left next morning about eight, a good many of our friends assembling to say a parting word.

The young Chinaman, by the way, was the son of heathen parents, who were bitterly opposed to Christianity, it appears, and were sending him to Britain, with the idea of improving him, saying, in a country like England he would soon get such ideas as he had knocked out of his head, when he saw the way the English lived!

## V.—HONG-KONG.

From Mr. MONTAGUE BEAUCHAMP.

**I** AM sure some of our friends at home will be interested to have news of our journey out here. It is no easy matter to arrange one's thoughts in looking back over the past two months; I can perhaps best express what our thankfulness is in the words of the hymn (how often we have sung them on the way!) :—

"To God be the glory, great things He hath done."

But I want especially to tell you of GOD'S goodness to us at Hong-kong. During the last part of our voyage we had had more opportunities of going amongst the passengers, and speaking with them personally, and we could see that there was a very marked difference in their feeling towards us. Many who before had been somewhat unpleasant and opposed to anything like "a meeting," had now become quite friendly, and even disposed to join in personal conversation on spiritual subjects. All seemed to have arrived at much the same conclusion—namely, that we were good enough sort of fellows, and to be admired for our self-sacrifice and pluck, "but we don't believe in your sort of conversion; however, we hope you may do some good in China." May GOD set His seal to the word spoken.

At Hong-kong, we parted with almost all our travelling companions. We landed early in the afternoon, and were drafted off to our various hosts. After "tiffin," we were glad to get a little quiet, as we had a meeting in the City Hall Theatre at five p.m. It had been feared that, owing to the shortness of the notice, we should not have a very good audience. In this respect, however, we were most agreeably surprised. Not only was there a very good attendance, in point of numbers, but they seemed to be just the right sort of people; young men who, as we were told afterwards, never attended any place of worship. But what is of more importance than this, the power of GOD seemed to be wonderfully felt.

On Friday and Saturday evenings we held meetings in the temperance hall, where we got hold of quite a different class of people, chiefly soldiers and sailors. At both meetings there were definite conversions. Perhaps the best meeting was early on Sunday morning before embarking. It was just a small gathering of Christians, but a most refreshing time, abounding in blessing.

Our party of seven were quartered in three different parts of the town, and consequently we spent our spare time in various ways. For my own part, I can speak of most interesting visits to several of the residents at Hong-kong. We all met for luncheon at Bishop Burdon's, who was most kind and sympathetic. In the afternoon some of us went on board H.M.S. *Audacious*, as I had had an interesting talk with three of her men on the previous night. Unfortunately, however, owing to the recent news from home, all were so busy on board preparing for action that it was impossible to see any one for even a moment's conversation.

But GOD has His faithful witnesses on board that ship, both among the officers and men. There are at Hong-kong just now quite a number of ships-of-war, and on board them some bright Christians. We longed to accept a most pressing invitation from several of these friends to stay a few days there. Nor is the army at Hong-kong without a witness; for it is to Captain Stiling, R.A., that we are indebted for much hospitality, and also for taking the chair at our meetings. We are thankful to be able to say that amongst those who received blessing was a brother officer of his, and also a fellow-passenger with us from the *Verona*. There are many others whom we should like to thank for their kindness, but we know that the LORD will reward them, "inasmuch as they did it unto one of the least of His servants." We left Hong-kong at noon on Sunday.

The three remaining days of our voyage to Shanghai were just the best GOD could give us for the quiet that we needed before beginning our life-work in China.

## AN APPEAL.

One thing I cannot help remarking, which struck me especially at this last of the English colonies which we have visited on the voyage. What a grand work might be done if some leading Christians would come out from England to visit these colonies. Why should not some of our well-known clergy come out? The voyage would be as beneficial to their over-worked bodies as the service would be to their souls. The same might be done by some of the prominent laymen. There is no doubt they would get large audiences, and a most hearty welcome from the Christians. How welcome, too, such a visitor would be to some of the missionaries who might be within reach. Doubtless, as a journey of this sort has been recently made with such blessed results in India, it will lead to similar ones elsewhere.

## VI.—SHANGHAI.

From Rev. W. W. CASSELS.

**W**E have been brought thus far on our journey by the good hand of our GOD, and there is now a little pause before we go forward again and commence a still longer journey into the interior of China. Goodness and mercy have followed us throughout the whole voyage, and again and again we have been constrained to cry, "He daily loadeth us with benefits."

Not only has our Heavenly Father showered temporal mercies upon us, but we have overflowing spiritual mercies to praise Him for. He has given us precious times of communion with Himself in prayer and praise and Bible readings; and we have been enabled very clearly to mark the fulfilment of the promise, "All thy children shall be taught of GOD," and to realise by blessed experience that we have a Father who does Himself undertake the education of His children.

At Shanghai, dear Mr. Hudson Taylor came down to the river to meet us, but dressed as he was in native costume, it was a little time before some of us recognised him. Reaching the Mission premises, we were very kindly welcomed by Mrs. Cheney and the other missionaries who are here just now.

## FIRST IMPRESSIONS OF A HEATHEN CITY.

It may well be imagined that it was with very full hearts that we set foot for the first time upon the soil of this dear country to which the LORD has called us.

And what, it may be asked, was the first thought that entered our minds as we walked through these streets and gazed upon the number of Chinamen that met us at every turn? I answer at once. It was an almost overwhelming thought of the enormous work which has to be done out here. Even in a place like Shanghai, which I suppose is a centre of Missionary activity, how many thousands there are entirely untouched by the efforts at present being put forth! How many thousands utterly ignorant of a Heavenly FATHER'S love, of a SAVIOUR'S wondrous sacrifice! And if this is so in Shanghai, what shall we say of the rest of the vast country!

We felt more than ever that nothing but a mighty outpouring of the Spirit of GOD can be of any use. We entreat you therefore to labour fervently in prayer with us that an altogether unprecedented wave of spiritual blessing may pour over and flood this thirsty land for the glory of our GOD and the extension of our Blessed SAVIOUR'S kingdom. How one longs to be able to speak the language and talk to all these dear people!

## THE SPECIAL MEETINGS.

We have begun to hold a series of meetings for the

English residents in Shanghai, and though it is too soon to give a full account of the work, or to anticipate the results which the LORD may give to this effort, yet we have already abundant cause for overflowing gratitude.

The interest shown in the meetings has been increasing daily, and the remarkable conversion of the British Chaplain, Rev. Fred. Smith, who has charge of the Cathedral here, is an event which must have very vast influence for good upon this place.

The enemy has been coming in like a flood upon Shanghai during the last few weeks, in the shape of an unblushing manifestation of atheism, which began in a debate which was held here on the subject of miracles. But praise be to GOD, the Spirit of the LORD has lifted up a standard against him.

Rev. F. Smith, to whom I have referred, had attended some of the meetings, and yesterday morning he called and told us the joyful news. It would be interesting perhaps to record his story as he told it himself at the close of the meeting in the Temperance Hall last night (March 23). The meeting was the largest we have yet held, and when Mr. Studd had done speaking, the Chaplain stepped forward on to the platform and said he wished boldly to confess CHRIST before all the people there. He began by saying that if he had been called away the night before, he would have been a lost soul, but that night he stood there saved by the grace of GOD. He then went on to say that he had been brought up by pious parents and well instructed in the Bible. At the time of his confirmation, when he was between 16 and 17, he was very much impressed and resolved to do what was right, but that was soon brushed aside. Later on, he went to Cambridge, and at that time made a new resolve, which, however, was not much more lasting.

His ordination in Rochester Cathedral was a most solemn time for him, and so deeply did he feel the occasion, that he fainted away during the service, and had to be carried out. Some two years ago, he came out here as Chaplain, and he could honestly say that he had striven as hard as a man could do to do his duty, but in his own strength; he had, he believed, preached the truth; and he knew he had been of use to some of his people. But, alas! all this time he had never been able to venture to commit his own soul to the Saviour's care. He hoped none of them would ever spend such a night as he did last night. He was utterly wretched and unable to rest at all. In the morning, he went over to see a dear brother clergyman, a missionary (Rev. J. H. Horsburgh), who was then in the room. They walked together to the cemetery, and there in the little chapel, and also by the side of his own little one's grave, he committed himself into the safe keeping of Him who (in the words on which Mr. Stanley Smith founded one of his addresses) is able to keep that which we commit to Him. Now he was GOD'S, and GOD was his. That day was his birthday. It was true he had none of the emotion he had so often experienced when he had made his vain efforts to serve GOD. But he had a calm certainty that JESUS had received him. He must either receive or reject those who come to Him, and he knew He had not rejected him, for the LORD had said, "Him that cometh to Me, I will in no wise cast out."

The devil had tried very hard to prevent him from coming there to make that open confession, but he had done it, thank GOD, and the victory had been won.

He knew there were many there who would rejoice to hear what he had said that evening; there were others just in his own position, and he exhorted them to do as he had done. He knew that many would ridicule and scoff at him, but he did not care a bit for that now, for he was GOD'S, and GOD was his.

These words, which came like a thunderbolt upon the meeting, may be allowed to speak for themselves.

## VII.—THE VOYAGE AS A WHOLE.

From Mr. STANLEY P. SMITH.

AS the other brethren have written, detailing portions of the journey, and I have been asked to write a resumé of the whole, I should best be serving the purpose by giving what might be of spiritual interest in our experience, and thus avoid repetition of the facts that are stated above.

We started full of thanksgiving for GOD'S goodness in the past, and full of hope for the future. But owing to the fact that most of us had been engaged in prolonged work in England, exhausting both to mind and soul, we felt that the great need was to get alone with GOD. To humble ourselves before Him and be renewed in the spirit of our minds, and to get definite guidance from Him who promised:

"I will instruct thee and teach thee in the way wherein thou shalt go;

"I will guide thee with mine eye."

And, by the way, is not this glorious, that, "How many soever be the promises of GOD, IN HIM is the Yea?" For all the promises in the Bible are given to CHRIST, and all the blessings of the Bible are given to CHRIST; as we are in Him, the promises and the blessings are ours.

The LORD, as you will see from the above accounts, gave us some blessed active service. But more specially did He lead us to wait on Him. And the spirit of prayer was very largely poured out. Especially was this the case towards the end of the voyage—when the weather was cooler (for the devil tried to use the heat as a powerful lever to get us from our knees).

About a week from China we all experienced a very definite blessing from the hand of GOD.

And this was the blessing:—a time of emptying and humbling. The HOLY SPIRIT convicted all of us of shortcoming, and after a period of confession extending over two or three days, the good hand of the LORD was upon us in filling the emptied vessels and raising up the humbled ones. He refreshed us all with glorious opportunities of Bible study, and the Bible readings, together and individual, were most blessed seasons.

Some of us took up topical subjects. One that was much blessed to us then and continues still to be food for us was the study of "IN CHRIST."

Might we ask our beloved brothers and sisters in CHRIST in England to get Revised Versions of the New Testament (where there are many brought out that are not in the Authorised Version), and write out every passage where the phrase or its equivalent occurs? Should they do this, we can prophesy two things:—

1. They will get a lasting feast to their souls, which shall not only bless them but make them a blessing.

2. Many will get such a view of the glorious Gospel of the blessed GOD that they will come out in love and pity to the millions of China who are not "in CHRIST," but "in the Evil one."

Everything, therefore, was ordered by our gracious GOD to bring us to the shores of China in the fulness of the blessing of the Gospel of CHRIST, just seeing that now all we had to do was to recognise that we were nothing, CHRIST was all, and trusting in Him, to enter into the rest that remaineth for the people of GOD—the rest of trust.

For surely GOD is strong enough to fight our battles. And surely GOD is rich enough to supply our needs. And surely GOD is wise enough to teach us and direct our paths.





*BRONZE TEMPLE, WAN-SHOW-SHAN, NEAR PEKIN.*





# CHINA'S MILLIONS.

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THE FOLLOWING pages contain a full report of the proceedings in connection with the nineteenth anniversary of the CHINA INLAND MISSION. There is, happily, little need to commend the record to the attention of the friends of the Mission. Few of them will fail to read it. We should be sorry for even one of them to miss the pleasure and profit which a careful perusal could not fail to afford.

There is much to encourage, and having regard to the character of the information it contains, it will not be considered invidious if we make prominent mention of the story, well told by Mr. Thomson, of one of the most remarkable, and one of the most important revivals that this generation, or we might perhaps truly say this century, has known. If this does not stir the heart to its deepest depths, there will be a strange failure to realise either its nature or its significance. Why that story has a place in CHINA'S MILLIONS will be evident to all who read it. It is but another part of the larger story which tells of the blessing which, at Cambridge, Liverpool, Bristol, London, on shipboard, at Shanghai, has in GOD'S wondrous dealings, marked the path of Stanley Smith and C. T. Studd.

The secret of their success was pointed out at the meeting of the Church Missionary Society in the speech of the Principal of Ridley Hall, Cambridge, the Rev. H. C. G. Moule, whose brothers, Bishop Moule and Archdeacon Moule, are devoted and honoured missionaries in China.

Mr. MOULE said: A very large part of the visit of those devoted young servants of GOD at Cambridge was spent in addressing their recent fellow-students—not specially on missionary work, but specially on devotedness to CHRIST. I take that to be an immensely important fact. In meeting after meeting we had nothing of missionary appeal before us, except the very eloquent appeal of the presence of those who were just going out to the ends of the earth for the LORD. The point they pressed on these meetings, and which they brought home to our minds, was this: 'Are you ready really to serve Him anywhere? that is to say, have you given yourself heart and soul to Him? Have you

given yourself to Him with all you are and all you have, to be His instrument, to be His tool, to be His slave, to be what He pleases you to be and to do?' It was an intensely spiritual appeal. I am not going to dilate upon it now, but you will not blame me for once more laying it on the hearts of every one here. We are all lovers and supporters, in some sense, of this work; but let us see to it that we make this missionary spirit not only the first interest of life, but the ruling interest of life, encircling our whole being and our doings day by day. That is the spirit of missionary work, both at home and abroad, and of all true work that bears the stamp of JESUS CHRIST everywhere."

This is most true, and if every member and friend of this and other Missions were baptised into this spirit what showers of blessing we should see, and what joy in service all would have!

As to the general work of the Mission, if we have not that complete summary that we should like to give, if space and other circumstances did not preclude, there is much in the account of the past year to call forth praise and thanksgiving.

Mr. Taylor, in the midst of the great pressure of work in China, sent a few lines of salutation and cheer to the friends assembled at our meetings. His letter touches upon many points of recent interest.

The table of missionary statistics which he also sent, though it lacks the returns from some of the stations, gives much welcome information. It will add no little to the interest of that table if our friends, as they examine it, remember that the provinces Kan-suh, Shen-si, Shan-si, Ho-nan, Si-chuen, Yun-nan, Kwei-chau, Hu-nan, Kiang-si, Gan-hwuy, which we have printed in the table in heavier type were, when the "CHINA INLAND MISSION" was formed, entirely without a Protestant missionary, and Mr. Taylor's avowed purpose in the formation of the Mission was to station missionaries in each of these provinces.

That a young and almost unknown missionary should attempt such an undertaking, and should seriously believe in the practicability of missionaries being able to enter and reside in the far inland provinces, was considered by some an evidence of a pitiable enthusiasm which fell little short of madness; but the Rev. W. C. Burns said: "Your plan of seeking to plant two missionaries in each of the

unoccupied provinces is a noble one ; and if, by the help of our 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.*"

How far this has really been accomplished the table will show. Members of the Mission have now for years been peacefully residing and carrying on missionary work in nearly all the provinces already named, and thus have made it apparent to the Church of CHRIST that China in its length and breadth is open to missionary effort. This alone is cause for the deepest thankfulness, but, as has been well said, "What is the use of glorying over an open door unless we recognise in it the present opportunity of relieving the wants and woes which appeal to us for redress?" China at the first was opened, not by friendly means, but by the sword. But what has opening China involved? Has it been sufficiently recognised that for every missionary entering China, thousands of Chinese are entering other lands, and carrying with them, besides other vices, the one great vice that we ourselves have fostered? During the thirty years ending 1881 the net revenue of our Indian Government from its manufacture of opium for sale in China exceeded £170,000,000. This is an enormous sum, not obtained, be it remembered, from the sale of goods which would have added to the comfort of the Chinese, but from the sale of a poisonous drug which has carried with it poverty, disease, and death.

If the British Government had set before itself the problem, how by the expenditure of £170,000,000, it could to the largest extent curse China, and through China other countries, it could not have found a more direct method than the one it has pursued. And the blame cannot be cast upon successive Governments only, for, as the Rev. Hugh Price Hughes most truly pointed out in his speech, the people of England endorsed Lord Palmerston's policy in the opium war at the election of 1859, and thus declared with an awful emphasis, and with a fearful disregard of the moral guilt incurred, "The responsibility be on us and upon our children." And so it has been. India has had its opium revenue, but it has had also its Mutiny and its famines. England has supported the policy, and it has had its costly wars with China, and a crippled commerce; and though it is not for us to interpret the providence of God, commercial depression, bad harvests, Egyptian and other troubles, may have a closer connection with national sin than many of us suppose.

We gladly turn from this subject. Would that we could as easily stop the forces of evil that have been put in motion. This is impossible, and the stream of sorrow rolls on with an ever-increasing volume, and we cannot arrest it in its terrible course ; so much the more should we do our utmost to send the Gospel.

That missionary labour in China is not without much encouragement will be clear to all who read the accounts given by our brethren, Messrs. Douthwaite and Parrott.

An enlarged band of workers, an income which has met the requirements for passages and outfits and the general expenses of the work, and many other unmistakable tokens of the presence and blessing of God, call for most grateful acknowledgment, and should inspire the expectation of much greater things.

The growth of the work, its solemn responsibilities, the ever-increasing need for wisdom in its guidance, will suggest, we trust, to all our friends, what need there is that the work and all the workers should be continually sustained by their unceasing prayers. If those who are connected with this work, whether by gift and prayer at home, or by personal service in China, were all filled with the SPIRIT of CHRIST, all prayerfully and believingly working together for God and souls, the results would be glorious.

"LORD, revive Thy work in the midst of the years, in the midst of the years make known ; in wrath remember mercy." "Let Thy work appear unto Thy servants, and Thy glory unto their children, and let the beauty of the LORD our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it."

B. B.

# Meetings in the Conference Hall, Wildmay.

WEDNESDAY, MAY 27th, 1885.

## Afternoon Meeting.

IN the absence of the Earl of Shaftesbury through ill health, the Chair was taken by

**THEODORE HOWARD, Esq.,**  
*Chairman of the Council of the China Inland Mission.*

The proceedings were opened by the singing of the hymn,

"My heart and voice I raise  
To spread Messiah's praise,"

after which the Rev. George Turner, of West Green, offered prayer.

**Mr. R. H. HILL,**  
*Honorary Secretary,*

then read parts of the following

## Letter from Mr. Hudson Taylor.

CHINA INLAND MISSION,  
SHANGHAI, *March 31st, 1885.*

**M**Y DEAR FRIENDS,—I must not delay writing a few lines of Christian salutation to you on the occasion of the ensuing annual meeting. It was a great joy to be with you in the annual meetings of 1883 and 1884, and, although not present in person, we shall be with you in sympathy and in prayer. As we think of the many things for which our devout thanks and praise are due to our GOD and FATHER, the well-known hymn rises to memory:—

"To GOD be the glory,  
Great things He hath done."

And indeed, as a band of workers associated together in prayer and effort for the good of China, you and we have cause to recognise that our GOD has done great things for us and great things for the land in which we are so much interested.

Others present with you will doubtless give information, or recall to your recollection, details of the home work of the past year, for which we cannot too much thank and praise our GOD. We cannot but feel that many of the Churches at home have been refreshed and blessed themselves, and that the whole subject of Foreign Missions has been taken up with a deeper interest and greater enthusiasm than formerly, and that thus, not China alone, but missions in every land have received accessions of sympathy and prayer, and gifts and consecration, through the various meetings that have been held by our friends at home, or missionaries on furlough, and by those who have consecrated themselves to GOD's service in China. You will wish, however, to know a little of His goodness to those of us who have more recently left the country. The

completion, and more than the completion, of "the Seventy" for whom we were praying, has already given cause for thanksgiving to GOD; and the journeys to China of the later parties of missionaries have been owned, and blessed to fellow-travellers, as were some of the earlier journeys.

Notwithstanding the unsettlement caused by war, no less than seven brethren have been able to proceed up the Han towards the North-west, four also have been located in what were out-stations in the central province of Gan-hwuy, in which we have long wished to see resident missionaries. A happy party of our sisters from Scotland are rejoicing in the LORD in Yang-chau. The brethren Windsor and Hughesdon have reached Kwei-yang, and F. A. Steven and O. Stevenson have been for some time in Ta-li Fu, in the extreme west. The first converts in Yun-nan have been given to our brethren during the present year—two at Ta-li Fu, and three at Yun-nan-Fu. In GOD's good providence, Messrs. Foucar and John Smith have obtained passports for Yun-nan, where Mr. George Clarke is anxiously awaiting them, in order to see satisfactory arrangements made before coming down to Eastern China. Large and encouraging meetings were held for a considerable time in Yun-nan Fu (capital of Yun-nan) by George Clarke and Arthur Eason; and Mrs. Eason has had encouraging access to the women in town and country, some of whom, it is hoped, have received CHRIST as their Saviour.

In the far North-west, Mr. Parker has secured valuable premises in the capital of Kan-suh, Lan-chau, for the first time. Further south, Mr. Riley has rented additional premises in Chen-tu, the capital of Si-ch'uen.

We have been greatly cheered by the arrival of the last party, consisting of Mr. Stanley Smith and his companions. An account of that journey has been already sent home, and will be read by many with much interest

Not only were they able to labour for the LORD on board the steamers in which they travelled, but five meetings were held at Colombo, one at Penang, one at Singapore, three at least at Hong Kong; and on arrival in Shanghai, a series of public meetings, afternoon and evening, were held, which have been productive of much good, and which have more thoroughly affected Shanghai than any series of meetings that have ever been held. Nothing, indeed, except the meetings held by the Rev. Sholto Douglas, ten years ago, has at all approached them.

Messrs. Stanley Smith, Rev. W. W. Cassels, and D. E. Hoste will be leaving in a day or two for T'ai-yüen, *via* Tien-tsin and Peking, and may probably hold a few meetings on their way. The other members of the party will probably join in a conference at Gan-k'ing, after which Messrs. Studd, Cecil and Arthur Polhill-Turner will go on to Han-chung Fu (D.V.) with Dr. and Mrs. Wilson. Mr. M. Beauchamp will take an inland journey with me.

We have had cause for encouragement in Eastern China as well as in the West. In T'ai-yüen Fu and Ping-yang the brethren have been able to continue their labours with considerable encouragement. In Ho-nan, Mr. Sambrook has not only been able to open a station in Chao-ki-keo, but the brethren Slimmon and Finlayson have occupied it with him for some time, and we trust it may become a permanent location for missionary workers.

There has been trial in the Gan-hwuy province, through two of the native helpers, which has caused great sorrow to Mr. Tomalin and his fellow-workers. One of them, the converted soldier, who was so much blessed and used of GOD, appears to have sadly fallen, and, I fear, may have to be suspended from Church-fellowship, from the information which has reached me. May we ask earnest prayer for his restoration? In the Kiang-si and Western Cheh-kiang work, notwithstanding periods of excitement, Mr. Randle has been able to continue his labours, and writes expecting to baptise a number of men who have been under instruction as catechumens for twelve months or more; while in the south of Cheh-kiang Mrs. Stott writes as much cheered by the steadfastness of the native converts, notwithstanding the trial through which they, as well as the missionaries, have passed. Mr. and Mrs. Rudland have had to leave T'ai-chau, through failure of health, and may be at home in time for the annual meeting, as also Mr. and Mrs. Broumton, who are now in Shanghai, awaiting the departure of their steamer.

Our friends and readers will be already acquainted with the interruption to the work at Bhamó and Upper Burmah, by the state of rebellion and anarchy which prevails. It is feared that all our own mission property will be found destroyed when peace is restored, as we know is the case with regard to a great deal of the property of the American missionaries. It is cause for thankfulness that the missionaries and native pastor were got away in safety, and, as far as we know, the native Christians have not personally suffered.

Up to this time, we see no token of a cessation of the war between France and China; but every Christian heart must earnestly pray that GOD will soon bring to an end this distressing state of things and cause peace to prevail. In the meantime, not only are our friends preserved in peace, but the Chinese as a nation are learning more rapidly than they would otherwise have done to discriminate between Roman Catholics and Protestants, and will never again be so likely as heretofore to confound the systems of religion and the acts of the converts, which will be no small gain to the truth. In other ways, doubtless, which we cannot at present see, this great evil may be turned into blessing, and our GOD is well able to make the wrath of man to praise Him, and the remainder of wrath will He restrain.

Though not in any way connected with our own mission, we cannot leave the above short reference to Cheh-kiang without mentioning the remarkable work of grace which has cheered the hearts of the missionaries of the C.M.S. in the Choo-ki district. May GOD grant that such refreshing revival may be speedily recorded from all parts of China, and in connection with the work of each mission labouring in this empire.

And now, beloved friends, let us take courage as well as thank GOD. We serve a glorious MASTER, and the best part of our service is that which we cannot record—the joy and gladness which whole-hearted service brings to the very heart of GOD Himself. How imperfectly some of us have appreciated the privilege of pleasing GOD—of giving pleasure to our FATHER and to our SAVIOUR, and to that gracious SPIRIT who condescends to help our infirmities! Give Him joy, beloved friends, by your continued and earnest prayers for us and for our native brethren. In the warfare in which we are engaged we have an unsleeping antagonist who goes about as a roaring lion, seeking to harass and distress where he cannot destroy and devour. All our brethren, native and foreign, need your prayers, and, we are assured, have them; and we who are out here feel it our joy and our privilege to reciprocate, and pray that GOD will give to you, our fellow-workers, His blessing in that large measure—"exceeding abundantly above all we ask or think"—with which He is wont to crown the efforts of His servants and the prayers of His people.

Yours gratefully, in His service,

J. HUDSON TAYLOR.

MR. HILL added: The work has so increased that it would take a very long time, if Mr. Hudson Taylor himself were here, to give you anything like an exhaustive account of what GOD has done during the past year alone. It seems but a very little while ago to some of us that the Mission was in its infancy.

Those of us who have known it in the day of small things have a special joy in seeing how GOD has blessed the labours of Mr. Taylor and his helpers in the foreign field.

**Mr. BROOMHALL,**

*Secretary,*

said: We have no formal report to present, and I do not wish to take up time beyond what is necessary for the statement of a few particulars which will be expected by the meeting. Before, however, referring to them, I will supplement the letter which you have just heard read from my dear brother-in-law, Mr. Hudson Taylor, by some reference to the large map before you. This will enable you in a very few minutes to see how the members of our missionary

staff were distributed, or designated, at the beginning of this year. And if I mention the population of the provinces, and the number of converts in fellowship, it may add to the interest of the information.

(The fourteen provinces of China proper in which the Mission is carrying on work were then referred to, and the particulars which will be found in the tabular statement on the opposite page were given in a condensed form.)



## INCOME.

The income of the Mission for 1884 was £17,958 11s. 5d., being an increase upon the income of 1883 of £1,668 10s.

The income for 1885 up to the present time is about £8,000. This is an increase upon the corresponding period last year of about £2,000.

## NEW MISSIONARIES.

The following new missionaries went out in 1884 :—

A. LANGMAN  
THOMAS KING  
WILLIAM KEY  
Miss MINCHIN  
Miss FOWLES  
Miss WHITCHURCH  
Mrs. CHENEY  
THOMAS WINDSOR  
EDWARD HUGHESDON  
Miss EMILY BLACK  
Miss EMILY FOSBERY  
Miss MARY WILLIAMS  
CHAS. H. HOGG  
J. MCMULLAN  
JOHN FINLAYSON  
J. A. SLIMMON  
Miss CATH. A. TODD  
Miss B. LITTLEJOHN  
Miss MARGARET SYMON  
Miss MARY BLACK  
Miss ANNIE R. TAYLOR  
Miss ELLEN A. BARCLAY  
H. PARRY, L.R.C.P., ETC.

Miss BERTA BROMAN  
Miss A. G. BROOMHALL  
A. HUDSON BROOMHALL  
Miss MARIA BYRON  
Miss C. MATHEWSON  
DUNCAN KAY  
GEORGE MILLER  
WILLIAM LAUGHTON  
STEWART MCKEE  
THOMAS HUTTON  
CHARLES HOROBIN  
JOHN REID  
ALBERT PHELPS  
Miss C. K. MURRAY  
Miss M. MURRAY  
Miss MACINTOSH  
Miss AGNES GIBSON  
Miss MCFARLANE  
Miss ELIZABETH WEBB  
Miss ALICE DRAKE  
Miss ELEANOR MARSTON  
Miss JEANIE GRAY  
HERBERT L. NORRIS

Of these our dear friend Miss Minchin has been called to the rest above, but not before she had been the means of leading not a few of the English seamen who visit the port of Shanghai to a saving knowledge of CHRIST.

The following have gone out during the present year :—

F. T. FOUCAR  
T. JAMES  
JOHN SMITH  
T. JENKINS  
STANLEY P. SMITH, B.A.  
W. W. CASSELS, B.A.  
D. E. HOSTE

MONTAGU BEAUCHAMP, B.A.  
C. T. STUDD, B.A.  
CECIL POLHILL-TURNER  
ARTHUR POLHILL-TURNER,  
B.A.  
F. W. K. GULSTON  
RICHARD GRAY

The entire staff of the Mission now consists of one hundred and twenty-nine missionaries. This does not include thirty-four wives of missionaries, eighteen of whom were missionaries themselves before marriage. It must also be added that this does include Mr. C. T. Studd and Messrs. Cecil and Arthur Polhill-Turner, who, though really of our number, have not formally joined the Mission, it having been thought better that before doing so they should first have some personal experience of the work.

## BLESSING EN ROUTE.

Grateful reference ought to be made at this meeting to the number of remarkable conversions which have taken place on board the steamers by which our friends have travelled. Accounts of some of these have been published, but the following extract from a letter written by my daughter, who was a passenger on board the *Chusan*, tells of an interesting case which has not been recorded.

She writes :—“The passengers are becoming much more friendly, the spirit of all pleases us much ; we are seeing the answers to our and your prayers ; several seem on the very brink of decision.

“One of the passengers interests me exceedingly. He came on board at Suez, and seemed at once to take a great interest in our party. I should think he is between forty and fifty years of age. On Sunday he asked me if all our party were ‘blue ribbon.’ I said, ‘Yes.’ Then he said, ‘They don’t all show their colours. I believe in folks showing their colours.’ This was rather remarkable, as he told me almost immediately afterwards that he is a partner in a large wine and spirit business.

“On Sunday evening as we were waiting for some of our party to come and sing on deck, I saw this gentleman reading. I felt I should go and speak to him, but did not like to interrupt him. Soon after he put the book in his pocket, and sat watching us, so I went over and sat down by him, and began talking about the weather, and soon our conversation took a more interesting turn. He told me he was a freethinker, and had been a member of the committee that invited an infidel lecturer to Australia. He had told Hudson [her brother] earlier in the day that he was a man of the world, but he said, ‘Go on as you are, and don’t mind being laughed at.’ He had been fifty-nine voyages, and for many years travelled for spirit merchants. He used to drink heavily ; at one time, he said, he drank a bottle of brandy a day ; he was obliged to give it up on account of his health, and though he is still in the trade, he has not touched a drop of alcohol for nine months. He must have great determination to be able to do that.

“Since he gave up drink he has had good health. He said, ‘That will be something for you to tell at a blue ribbon meeting.’ He told me his mother died praying for him, and that his father was a Christian. He is the only unconverted member of his family. He said, ‘I am the wanderer.’ One minute he says he is a genuine doubter, and tells some of his difficulties ; and the next he tells us to go on as we are. He said, ‘Get at the young people before their heads get full of doubts, and before the world hardens them.’ I spoke so plainly to him that I felt bound to say I was much younger than he, but that we were put in trust with the Gospel, and must be faithful. He said, ‘You are quite right ; Christians ought to be faithful.’ When I left him he said, ‘Thank you for your kindness.’ Hudson has had a nice talk to him since. He says he has not thought so much about religion for many years as he has the last few days. He tells us the hymns we sing do a great deal of good. We are all praying for him. One of our first-class passengers joins us at our morning Bible readings.

“Since I wrote the last we have had dinner, and after dinner I was told the joyful news that this freethinker has decided for CHRIST. He told Hudson that last night he made up his mind. He says he hopes he will serve CHRIST as faithfully as he has served the devil. We do praise the LORD ; this man is such a determined character that we feel sure he will be a decided Christian. This morning he tore up some infidel paper and threw it overboard. You will imagine our gratitude and joy over this earnest of blessing on board the *Chusan*. Do pray for him, for we all feel it will alter his whole life, and he will have much to endure. He has read the life of Henry Moorhouse since coming on board, and is now reading ‘Simon Jasper.’

“I must tell you one thing more about him. Yesterday morning he joined us at family prayer. Before, he used to come down and sit behind a partition where he could hear everything, but yesterday he joined us openly. Hudson lent him a Bible, and he asked Hudson after-



wards if he had given it to him open at any particular place. Hudson had not, but the first verse he had glanced at was, 'I will heal their backslidings; I will love them freely.' He said he had not been able to get that verse out of his mind all day."

#### THE CAMBRIDGE PARTY.

The going out of what, for distinction, we may call "the Cambridge party" has brought the Mission into great prominence, and, in the eyes of some, is the one distinction of the Mission; but the opening up by others of our brethren of great provinces for missionary effort—the journeyings of such men as Cameron, the untiring labours of many others; their faith, their devotion, their success; and the faithfulness of GOD in providing for their needs, are circumstances which even recent experiences must not be allowed to obscure. In this day of the Mission's popularity (for we cannot shut our eyes to the fact that the Mission has become popular) we must not forget those who were its earliest workers—the Meadows, the Crombies, the Stotts, the Stevensons, the Williamsons, the McCarthys of early days; and not these only, and many more who are still toiling on, but those other beloved workers who rest from their labours—the gifted Emily Blatchley, the beloved and devoted Mrs. Hudson Taylor, George Duncan, Edward Fishe, Dr. Harold Schofield, and others.

If special circumstances have given special prominence to recent additions to the Mission, the toilers of the past nineteen years must be lovingly remembered, for without them this Mission would not have been what, by GOD'S goodness, it is; but if we say this we do not the less appreciate and value the accession of our beloved brethren who left us in February. What is it for which we are so thankful in their case? Not that they were distinguished among their fellows in the cricket-field or on the river; not that they are Cambridge graduates; not because they are men of social position—these things have their value, but they might have been all this and much more, and yet not worth having as helpers in the mission field. It is because of their whole-hearted surrender of themselves to GOD and His work; because they count it their highest privilege to consecrate the strength of their manhood, the influence of their position, their every gift of body and soul, to Him who has redeemed them, and whose they are. It is, in one word, because they are men full of faith and of the HOLY GHOST that we glorify GOD in them; and men of equal devotion and equal capacity, whether from our universities, or from the counting-house, or the shop, or the carpenter's bench, will ever be equally welcome. Ungrateful we must be if we do not with glad hearts thank GOD for giving us such men.

Blind we must be if we do not see how these and other recent experiences call for a fuller consecration on our part to the great work of the evangelisation of China.

#### "CHINA'S SPIRITUAL NEED AND CLAIMS."

Shortly after our last anniversary, Mr. Taylor issued an enlarged and illustrated edition of his book, "China's Spiritual Need and Claims." This has had a considerable sale, and we have had abundant evidence of its great usefulness. During the year another edition—the sixth—has been published, and we warmly commend it to the attention of the friends of China.

#### "CHINA'S MILLIONS."

The circulation of CHINA'S MILLIONS during the year has exceeded anything in former years. The most cheering letters are continually coming to hand, telling how it has,

by the blessing of GOD, quickened spiritual life, and called forth missionary interest. The March number was one of exceptional interest. Fifty thousand copies were printed; only a few of these are left, and we must without delay print more.

#### SPECIAL NEEDS.

You may ask, "Are there any special needs in connection with the work?" Mr. Taylor has particularised some two or three of these in a letter recently published in CHINA'S MILLIONS. He refers to the great need of new premises in Shanghai. We have to pay a very high rental there for the accommodation absolutely necessary for business purposes, and for the reception of those who arrive from England and of those who are returning, as Shanghai is the point of arrival and departure for them all. If, instead of having to pay a very high rental, we were enabled to build, an outlay which would not represent much more than half-a-dozen years' rent would secure premises of our own.

A new prayer-meeting room at Pyrland Road is also greatly needed. Those of you who come to the meeting from week to week know how inconveniently we are crowded, and at times the entrance hall is full as well as the room. If enabled to build a new room at the back, we hope at the same time to secure additional space for a packing-room and for extra storage, which is also urgently needed. We have not yet felt free to move in this matter, not having received money enough for the outlay. Needful as this is, it is most desirable that it should be provided for by special gifts, and not from mission funds.

Beyond this, our need is for more prayer, more faith, more men, and more women, too. At the beginning of this month I received a telegram from my beloved brother, Mr. Hudson Taylor, and it was to say that men were urgently wanted. He wishes us to send out thirty more men without delay.

We are receiving a very large number of applications, and almost every other day letters reach me from one part of the country or another asking what are the qualifications for a missionary for the China Inland Mission. We have no inflexible educational standard. The needful qualifications are, to put it briefly, a fair English education, good health, plenty of common sense, and well-ascertained success in mission work at home. If a man has not proved himself at home a successful worker, he is not likely to do it in China. But the qualification needed above all is, full consecration of heart and life to GOD, true love to the SAVIOUR and the souls of men.

With regard to candidates we very much desire the continual prayers of our friends. However urgent the need may be, we must not act with precipitancy in the acceptance of any man. We want to be sure that those who go are called of GOD to the work and fitted for it, and then we have no hesitation as to how many. I sometimes say to those who offer themselves: "If you join the Mission you must bring enough faith into it to keep yourself, and then it will not be the poorer but the richer for your coming into it."

We have never to lament over a heavy debt, or any debt at all. If the money does not come our friends cannot have it; but in one way or other they have been provided for, and they give their cheerful testimony that the LORD cares for them and supplies all their need. With regard to an enlarged income, we believe that will come as the work grows and as the need for it increases.

#### THE CURSE OF OPIUM.

One word more I must say in conclusion. I opened this paper—*The London and China Telegraph*—this

morning, and I found in it a reference to the opium convention between England and China. I find that, according to the proposed arrangement, the payment of ninety *taels*, or £30, per chest, will frank the opium through the whole of China, and the provincial barriers will cease to have any significance in the matter of opium, though they will remain in force for other articles of commerce. This seems to provide an increased facility for the introduction of opium into all parts of China from the coast. If it were possible to tell this meeting the devastation and ruin which has been caused in China by the use of opium, the meeting would be horrified. We cannot give you any idea of it. It is something inconceivably

awful, and I feel that, in view of a possible election ere very long, the people of England need to have this question before them. I do hope that in this matter our friends will be alive. We have sinned against China in a manner beyond all words to describe, and we have injured the people throughout the land, until now, the consumption being great, they are growing opium in such a quantity that by-and-by our iniquitous Indian opium trade will be in danger from the abundant growth in the interior of China. But still we have a fearful responsibility, and we ought never to cease our protest until the Indian Government ceases to manufacture, or to encourage the manufacture of, opium for sale in China.

### The CHAIRMAN

said: Christian friends, I am sure that you will all feel with me sorry that Lord Shaftesbury is not able to be with us this afternoon. His Lordship has a very deep interest in this Mission, and told Mr. Broomhall that he would be with us if possible. We thank GOD for having given to him such deep sympathy in the work of the LORD at home and abroad. May it please GOD long to spare His aged servant.

We are very thankful this afternoon for the large number of our friends gathered here. We feel that it is an index of the greatly increased interest awakened in this Mission, and not in this Mission only; for if we look at mission work from a right point of view, we shall not desire merely the success of the Mission with which we are ourselves most intimately connected, but the success of all mission work, that the name of our LORD JESUS CHRIST may be glorified by being spread abroad throughout the dark heathen world.

We feel very thankful when we think of the numbers that have been sent out. We trust that GOD has sent them; but we are not yet satisfied. Mr. Broomhall has told you of the population of China and the very few missionaries who are there preaching CHRIST. What do you think of the comparative figures that he has set before you? I am sure that you must sympathise with Mr. Taylor in his earnestly expressed desire to have more men. That is the one cry that seems to go from his heart to GOD and to the churches at home: "Send more men!"

You may say it is very well to tell us to send more men, but how are we going to keep them when they are there? Well, every one who wishes to join the Mission says distinctly, before GOD and man, that he can trust GOD to supply all his needs. We cannot pledge ourselves to give

any fixed salary. We can only undertake to distribute the means which GOD gives us, but we do believe that if GOD sends out the men and women, He will send the money to keep them, and we therefore ask you to unite with us in much prayer to GOD that only the right men and women may be accepted.

And what men do we want? Well, I think I will sum it all up even more tersely than my dear friend, Mr. Broomhall. We want men and women in whom the SPIRIT of GOD is, and then they will be fitted for whatever position GOD calls them to, just as Joseph was—just as Stephen was.

I assure you, dear friends, that it is one of the great privileges of my life to meet from time to time with those who offer themselves as candidates for this Mission, and to see young men and women wholly consecrated, as far as one can judge, to His blessed service. In these days, when we see so much half-hearted Christianity, it is a blessed joy to see those who are really and truly whole-hearted for the MASTER. When such go out, we see what the result is. We have not to wait until they get to China before we see that GOD is blessing their labours. Men who are filled with the SPIRIT will be overflowing with the power of the SPIRIT, and all around will feel the influence.

And now I want to say this, whether in China or at home, whatever our calling, secular or spiritual, may be, are we not all to be as men who wait for their LORD, with their loins girded and their lamps burning? May GOD grant that each one of us may be a living epistle, known and read of all men. Then we shall be in deep and blessed sympathy with this Mission, with all other mission work, and with Him who is the LORD of it all.

### Mr. JOHN C. THOMSON, M.A.

(of Edinburgh University),

said:—Mr. Broomhall has already referred to the connection between the great work we have had in Edinburgh University and the China Inland Mission, and therefore I shall at once proceed to give a short sketch of that work. The story with which I have to deal is that of a movement perhaps the most wonderful that ever had place in the history of university students, certainly the strangest that ever took place in the history of Scottish Universities. I have to tell you how our great Edinburgh University and the allied medical schools, with between three and four thousand students, have been shaken to their very depths; how the work has spread to all the other Universities of Scotland; and how, already, as the students of these Universities have spread themselves far and wide, the work is spreading itself in all its depth and reality throughout the whole country, I might almost say, throughout the whole world.

To tell you the story in all its details would take long.

I can only briefly sketch a few of the leading points in connection with it; and I shall confine myself to what I have personally seen.

#### RISE OF THE MOVEMENT.

About the beginning of the late winter session there was a feeling among the Christian students that something must be done for our unconverted fellow-students; and accordingly, earnest prayer began to rise both in the Medical Students' Christian Association and in the University prayer-meeting—with both of which I have a very intimate connection—that GOD would send times of refreshing from His presence. We laid ourselves anew in His hands, consecrated our service to Him, and offered ourselves as willing to do anything, if He would only show us what He would have us do.

Things were just in this position, when about the beginning of December a letter came from London to say

that several Cambridge students were about to leave for China in connection with the China Inland Mission, and that two of them, Mr. Studd, late captain of the Cambridge cricket eleven, and Mr. Stanley Smith, late stroke-oar of the Cambridge eight, were willing to hold a meeting with the Edinburgh students, and explain to them the reasons why they had so devoted their lives. This seemed a most direct answer to our prayers, and we most heartily accepted the offer that was made.

We arranged to have a meeting in what is called the Free Assembly Hall, in Edinburgh. It is a large hall, and we took it with some degree of fear. There were two fears;—the first, that there would not be a meeting; the second, that if there should be, there would be a "row"—a very common thing amongst Scottish students. The evening came. Both our fears proved groundless. The body of the hall was filled; and, instead of the comic songs that usually characterise a week-day meeting of the students in Edinburgh, a perfect stillness filled the hall. We felt from the first that GOD was there, and that GOD was working; and before our friends came to the platform we felt that there was going to be a great blessing. Mr. Studd told the story which, I suppose, many of those here have heard. He told how graciously GOD had dealt with him, and how he had been led on step by step, until he felt that he must devote his life to GOD'S work in China; and his simple Anglo-Saxon carried our men with him. A very deep impression was made. The fact that a man with such prospects as he had should thus devote himself and his fortune, gave them an interest in him from the very first.

Then Mr. Landale, who is on this platform, told of what he himself had seen in China. He testified to the literary character of the Chinese, and to the fact that intellects could be found there to be compared, and favourably compared, with perhaps any to be found in that hall.

And then Mr. Stanley Smith stood up. He took a text. It was: "They feared the LORD, and served their own gods;" and he showed in words of burning scorn how Christians now-a-days are doing just what those shameless Samaritans did. They are fearing the LORD in name, but, in reality, they are serving their own gods. As he spoke, our hearts condemned us. The Christians got a blessing. A still small voice seemed to come to many of us—"Thou art the man"; and when the Christians get a blessing, it generally flows through them to those who are unsaved.

At the end of the meeting, our friends had to leave by an early train for London; but before it closed, an opportunity was given to any who might feel interested in them, to come and shake hands, and wish them God-speed as they left, perhaps never to be seen again in Edinburgh. We expected that a dozen or two of the more prominent Christians would step forward to shake hands and wish them well. What was our surprise when two or three hundred men crowded round the platform, eager to grasp the hands of the men whom they had learnt in that short while to respect as much as formerly they had admired them for their athletic reputations. We felt that they had got a hold of the Scottish students such as no other man ever had, and we pressed them to come back if they possibly could and give us another word. They said that their time was nearly all taken up with engagements already made, but that they would come back, seeing that it seemed so desirable.

#### ITS ASTONISHING DEVELOPMENT.

The 18th of January was fixed on as the day for the next meeting. That was a Sabbath, and we found afterwards that they were able to arrange also for the Monday.

This time our faith was stronger. We took the largest hall in the city, and waited expectantly. On the Saturday before those meetings, the members of the University prayer-meeting held a devotional service for the one purpose of praying for blessing to rest on them. There was a large meeting, and the spirit of prayer and of power was amongst us in a most wonderful manner. For over an hour, one after another of our number rose without one single pause, and we felt that GOD was going to give a blessing, such as we had never seen before.

The next evening, the body of the large hall was filled. Very nearly two thousand of the students of our University must have been present to hear the simple testimony of these devoted men of GOD. Mr. Studd again recited his simple story. Mr. Stanley Smith again spoke in words of burning eloquence; and Mr. Radcliffe made a fervent appeal for men to consecrate themselves to the service of GOD, and lay themselves in His hands that, if He should so require them, they might go abroad and preach the Gospel to the heathen. We had a wonderful time afterwards. I should think that three-fourths of that meeting waited to an after meeting, and the great hall was covered with men anxious about their souls. Christians were stimulated all round, and many I believe that night came to an out-and-out decision for GOD.

The following evening, we met again in the Free Assembly Hall, and again we had times of great blessing. To the men whom GOD had so signally used we said, "Can you not possibly come back?" They said, "Well, we are going to the West. We are to pass this way again on Friday, and we shall be glad if you arrange it to meet your students again then."

Again we met in the same hall, and I think that I never saw a meeting like that. We got a special lease of the hall. We ought to have left it about half-past ten, but got permission to remain till midnight; and up to that hour the floor was covered with men anxiously inquiring, "What must I do to be saved?"

#### ITS COURSE AND PROGRESS.

Well, to cut the story short, we felt that this work must go on among our students; and every Sabbath evening since then, Professor Henry Drummond has addressed students' meetings in the Oddfellows' Hall in Edinburgh. Sabbath evening after Sabbath evening, up to the close of the session, that hall was filled with men anxiously inquiring after more light on spiritual things. Professor Drummond is a scientific man, and couched what he had to say in scientific language; he just carried the students along with him. The students of Edinburgh, as a whole, are perfectly in love with Professor Drummond. There, night after night, souls have been born again. There, night after night, Christians seem to have received greater stimulus and strengthening, and the amount of blessing it is impossible to estimate, or in any measure to realise.

We were told that this was a matter of excitement; that that great meeting with the Cambridge athletes was all well enough, but that the movement would gradually die away. The very opposite was the fact. The meetings became more and more crowded, until, towards the end of the session, the hall, which is seated to hold about seven hundred and fifty, was estimated to contain about a thousand men, and some evenings even more.

On the 21st of February a new Principal was installed in the University, Sir William Muir, K.C.S.I. On the following evening he sat on the evangelistic platform to show his sympathy with the work which had been going on in our midst. A week afterwards he again appeared among us; and this time he spoke. His words were: "Religion, gentlemen, must be everything, or it is nothing;" and as the venerable saint urged these men to

be out-and-out for GOD, that great meeting was moved to its very depths. Such was the work last winter.

At the end of the winter session, not less than fifteen hundred men must have left our University, not to return during the summer months, and yet, in spite of that fact, the hall was crowded again last Sabbath evening. The Right Honourable the Lord High Commissioner to the General Assembly, at present in session in Edinburgh, Lord Aberdeen, occupied the chair, and delivered a short address. Professor Drummond afterwards addressed the students, and there seemed an impression as deep as ever. A most wonderful work seems to be going forward in our University. We seem just at the beginning of it. It appears to be developing every day, and we scarcely know now what to expect. We are past the point of being surprised at anything.

#### ITS GENERAL CHARACTERISTICS AND RESULTS.

As to the general character of the work, one or two words. The first thing has been this—the quiet, deeply impressive character of all the meetings. There has been no excitement. I do not deprecate emotion: there ought to be emotion in this matter, surely, if there may be emotion about our ordinary affairs. But emotion has been comparatively out of sight. There has been always a deep feeling that GOD was there, and that GOD was working.

The present work has been carried forward by the very best men in our University. Some of our best-known professors, and some of our assistant-professors, who have already made names for themselves which will live even though they were now cut off in their mere youth, have been the men who have been standing prominently forward. And among the students it has not been any one set, but our very best intellects, our medallists, our scholars, our

bursars, our prize-men—these have been among the most prominent men in carrying forward this work.

And then, as to the results of the work, as I said before, we cannot estimate them. I believe that the number of conversions, even in our own University, is to be counted by hundreds and not by scores. And, as one result of the work, scores of men have given themselves up to mission work, and have entered on medical courses preparatory for it. Some while ago, I had occasion to be in the Medical Mission House. Dr. Lowe, the head of the mission, took up a pile of papers, and said to me: "These are all letters from men applying for admission to study in connection with our medical mission. I hold here thirty-five applications." That represents only a very small proportion of those who, as the result of this work, have devoted themselves to medical mission work.

About the middle of February we felt that this work must not stop within our own university walls. We offered deputations to the other universities, and our offers were cordially accepted. The result was, that we sent three deputations to Aberdeen, three to Glasgow, and two to St. Andrews. In all these universities work as real as in Edinburgh seemed to spring up. At the end of the session we felt that we must go further still, and that now we might spend our holiday in carrying the work to the young men of our country. More than a hundred men offered themselves for this service, and these have been scattered throughout the whole of Scotland, and to several parts of England, in deputations; and from all quarters, with very few exceptions, there have come reports of most wonderful work.

I have to ask you just to praise GOD with me and with Edinburgh University for sending among us those two missionaries-elect of the China Inland Mission, Studd and Stanley Smith.

Thanksgiving and prayer were then offered by Mr. Reginald Radcliffe.

#### The Rev. HUGH PRIOE HUGHES, M.A.,

said:—The great question before us is practically this, Why should we take great interest in the China Inland Mission? Well, the first obvious reason why every Christian should do his uttermost for this Mission is because it is a mission to China. That map behind me is a wonderful argument. My friend, Mr. Broomhall, has called your attention to China, and I should like to call your attention to that little island in the corner of the map which is called England. Just contrast the size of this bit of land on which we live with the size of China.

The difference must give us some remote conception of the enormous importance of the work there. I suppose that, relatively to the population of China, the number of missionaries there to-day is not more than if we had half-a-dozen Christian workers for the whole population of London. It is simply appalling; and yet I have long thought that the wonderful way in which GOD has crowded together so vast a number of human beings in the south-east of Asia is a very great mercy. It is comparatively easy to get at them. There they are. May GOD give us grace to go and do our duty, and proclaim the glorious Gospel which will be the power of GOD to their salvation, as it has been the power of GOD to the salvation of ourselves.

#### WHY WE SHOULD DO OUR UTMOST FOR CHINA.

If there ever was a time when we ought to do our utmost for China, it is now. A most extraordinary awakening is taking place in China. China is shaking off the sleep of ages. China is even becoming a most formidable factor in the political condition of the human race. The

way in which both Russia and France have been compelled of late to realise the power of China is a most significant fact.

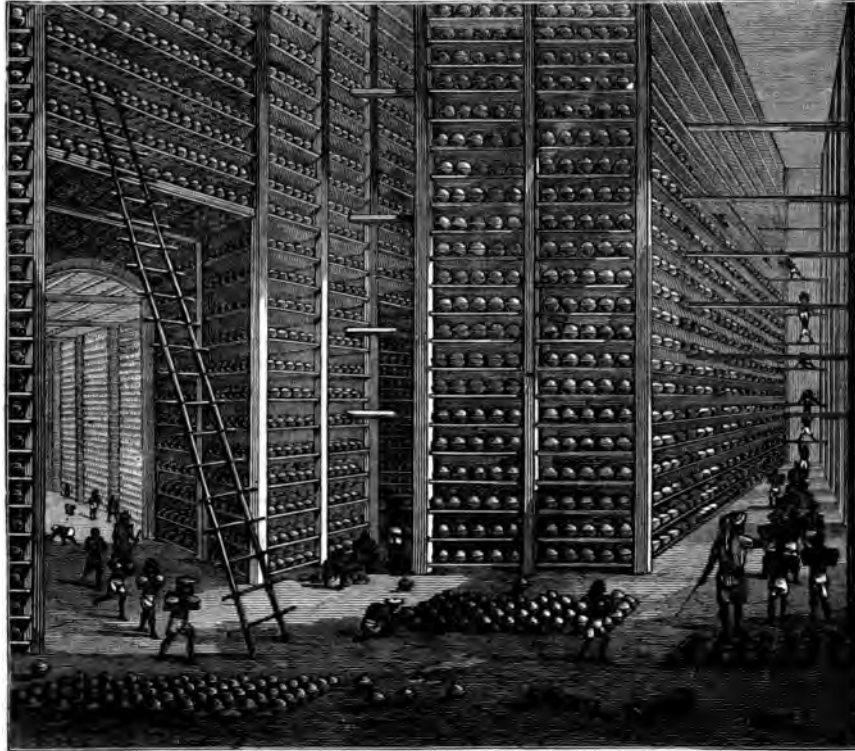
The way in which the Chinese are now beginning to overflow to Australia and to the United States is also a gravely significant fact. Why, if we do not take the Gospel to them, they will bring the most nameless and abominable vices to us. The emigration of Chinamen to Australia and to California has already become an awful social peril. We are being terribly punished already for our neglect of China in time past.

I think I find in the Acts of the Apostles a very distinct apostolic rule for missionary effort. It is very remarkable to notice how St. Paul himself made his way to the great centres of population and influence. He went to Antioch, and then he spent a longer time in Ephesus than in any other city, because it was the most important city in Asia Minor. Then he gives more attention to Corinth than to Athens; for, although Athens is to us intellectually much the more important of the two, it so happened that Corinth was the more important then, politically. And, last of all, it was his supreme object to proclaim the Gospel in Rome. And, if we look the wide world over, I know of no portion of the habitable globe, outside Europe, where it is so absolutely necessary that the Gospel should be preached, as in China.

#### OUR SIN IN THE MATTER OF OPIUM.

Then it seems to me, in the second place, that China has very special claims upon England; first of all because we have been so diabolically wicked in relation to China.

## The Manufacture of Opium by our Indian Government.



THE STACKING ROOM.

"In the stacking room the balls are stacked before being packed in boxes for Calcutta, *en route* to China. A number of boys are constantly engaged in stacking, turning, airing, and examining the balls. To clear them of mildew, moths, or insects, they are rubbed with dried and crushed poppy-petal dust."—*The Graphic*.

### "ALL GOING TO DEBAUCH THE CHINESE."

"After he had led me through storey after storey, and gallery after gallery of the factory, with opium balls right and left, in tiers of shelves to the ceiling, upon my expressing amazement at an exhibition of opium enough to supply the medical wants of the world for years, he replied nearly in these words: 'I see you are very innocent; these stores of opium have no such beneficent destination. It is all going to debauch the Chinese, and my duty is to maintain its smack as attractive to them as possible.'"—*Julius Jeffrey, F.R.S.*

### A BUSINESS WHICH IS DEMORALISING CHINA.

"Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they know but the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction."—*The late Dr. Medhurst.*



We are a very conceited people, but it is well occasionally that our sins should be described in plain English. Nothing more scandalous in the history of the human race has ever been achieved than our wicked Opium War in the time of Lord Palmerston, for which, undoubtedly, the whole country was responsible; for, in the teeth of all the best members of his own party and of the Conservatives of that time, he carried an election triumphantly, so that the whole country took the blame. There are some persons who are very fond of describing the Russians as being particularly wicked. I defy any man to mention anything that the Russians ever did that may be compared in its enormity with our Opium Wars in China. The partition of Poland was not so frightful a crime against GOD and man. And what have we heard to-day? It is enough to make our blood boil. I suppose I may be regarded as a heretic in some quarters because I am deeply persuaded that Christian men ought to take a great interest in politics up to a certain point, and heartily I second what my friend has just said about the next general election. A man has no right to shake off his responsibility in the sight of GOD. I am deeply persuaded that every man in this country will have to give an account to GOD for what he does at the next general election. If you happen to be a citizen of this country, and have all the privileges of living in England, can you go about making money and enjoying yourselves in your pleasant suburban villas and allowing the poor Chinese to be massacred by thousands by the iniquity of our Indian Government? Certainly not. It is your duty to hound out of the House of Commons every man who dares to support the opium trade, and the curse that we inflict upon the Chinese.

What does the minister for India tell us? That we cannot afford to lose some eight or nine millions a year of revenue at the outside, which we derive from the opium traffic. How unspeakably stupid men are when they commit evil deeds! I should like to know how many millions of money we spent over the China War to compel the Chinese to admit us; and how many millions of money we have spent in wars with Russians and Egyptians, and all sorts of people. And how many thousands of lives have been sacrificed, too! A great deal of this has been mixed up with the iniquitous way in which we have attempted to maintain the fabric of our Indian Empire upon the basis of Chinese misery. You may be sure that with what measure we mete it shall be measured to us again. This country has already suffered frightfully in a pecuniary sense, and physically, and in every other way, by our iniquitous deeds in China. As to the amount of money that we should lose, why it would be worth our while to add ten millions to the income-tax of this country to make up for the deficiency, rather than to incur the awful national calamities which we shall undoubtedly bring upon ourselves by any continuance of this shameful iniquity. Be that as it may, we, as Christians, have a very clear duty. If our Government sends them the opium to kill them, we must send them the Gospel to save them. We owe a very great debt to the Chinese. We have committed fearful crimes upon China. Let us take them the Gospel now.

And I think that, apart from that altogether, we are peculiarly qualified to deal with the Chinese. In some respects they resemble us very much. The Chinese are more like Englishmen than any other Asiatic people. Like ourselves they are very practical, mechanical, industrious, and methodical; and it is possible that we shall have as a nation more lines of sympathy with them than with some of the more sleepy, æsthetic, and imaginative races.

But, these things being so, why has the China Inland

Mission, as such, very supreme claims upon us? I think that there are several reasons that might be quickly given. In the first place, nothing succeeds like success; and, as GOD has been pleased to give our friends great success there, we should do our utmost to do a great deal more. Success is a sort of capital which we accumulate. We cannot always account for the way in which some missionary operations succeed more than others, but one very obvious cause of their success is that GOD is with them; and if GOD is with them we had better be with them, too; and when we see that a great breach has been made in the walls, and our friends are pouring in, we had better strengthen them with every resource in our power—with our money, and with our personal service also.

#### THE CHINA INLAND MISSION UNSECTARIAN.

And I am bound to express my own strong conviction that this China Inland Mission has claims upon us because it is so unsectarian—so truly catholic in the best sense of the word. I know that we have sometimes to pass through a great struggle before we can look at all Christian work with equal equanimity and delight; but it is a delightful achievement to feel quite as happy at the success of other churches, and of other men, as at your own. If once you have gained that great victory you never have any anxiety; you never have any bitterness; you never have any disappointment; but you are as happy as you can be all day long, because even when you are not succeeding yourself somebody else is succeeding; so you rejoice with him when you cannot rejoice in any other way.

I think, too, this wonderful combination of men of considerable differences of creed and of ecclesiastical custom has very special advantages. It enables us to carry on the work more powerfully than would otherwise be possible; and I think that it tends to prevent us from imposing upon the Chinese English methods of work. It will leave the native churches free for their own natural development; and we were all of us glad to hear this afternoon of one church already that is under the care of a native pastor, for while, of course, we must be the apostles, we must trust to the native converts to build up the work.

And then, probably, and lastly, the supreme and crowning reason for the interest which all of us who know anything of the China Inland Mission take in it is the character of the work, the way in which it is carried on, and the prominence which is given to personal consecration. I think that it is a most happy feature of the recent important meetings that more was said about the necessity of personal consecration than about anything else; for I am quite certain that the backwardness of missionary work in this country at large is due to the fact that there are so many half-hearted Christians. If we only gave ourselves wholly to GOD, body, soul, and spirit, our money and our time would belong to Him also; and we could not help going forth by thousands to evangelise the ends of the earth.

#### METHODS OF WORK.

Our dear friends in this work know a direct way to the human heart. Of course the establishment of costly schools, and all the ordinary methods that are followed by a great many missionary societies, are quite right, and they will lead to the most blessed results, and it all must be done; but we ourselves are particularly delighted at the way in which our China Inland Mission friends are taking every province in China by storm. And it seems to me that that was the way in which the Gospel was preached at the first. When I look at the Acts of the Apostles, I see that they did not establish any schools, but they trusted entirely in the power of GOD and the

wonderful way in which they were able, by their personal testimony, to appeal to the hearts and consciences of all men. I do think that we may expect much of that Pentecostal power. We have only within the last few hours been celebrating that great first outpouring of the HOLY GHOST; and, if we ourselves are filled with the HOLY GHOST, I do not believe that we are obliged to wait until the boys and girls have been educated for ten or fifteen or twenty years before there may be glorious revivals of religion in every part of the world. The LORD is able to save men by thousands, and to save them at once; and I believe that He will. Major Tucker, of the Salvation Army, is doing a wonderful work in the south of India now. My friend, Bishop Taylor, formerly in India, and now in the heart of Africa, has been setting a similar example. And I believe that this China Inland Mission may teach us all a very great lesson.

I am quite certain that the Gospel has always made progress not by intellectual argument, but by what I will venture to call inspired dogmatism—by the confidence with which a man bears his testimony to what he himself has felt and seen, as when a man is able to stand up as these cricketers and boating-men and young officers did in the presence of thousands, and testify that JESUS CHRIST has power on earth to forgive sins, not because it might be proved in a three-volume work on theology, or by any number of texts that might be rapidly quoted, but because they themselves were forgiven—because they themselves were living in the conscious enjoyment of the favour of GOD at that very moment. We have heard from the University of Edinburgh to-day of the wonderful effect which followed such testimony. It is by the power of testimony—not by human wisdom, but by the power of the blessed SPIRIT—that the good work goes on. Our friends of this Mission have thoroughly realised that; and the result is that GOD has given them an astounding success.

#### AGGRESSIVENESS OF FALSE RELIGIONS.

I cannot resume my seat without referring to a remarkable article in *The Christian*, written by Mr. Mathieson. The article is entitled, "A New Reformation: A Cure for Church Division." It appears that the excess of births over the number of deaths in this world every year is estimated to be twelve millions of souls; and, as the total publication of all the Bible Societies in the world amounts to only seven millions a year, you see that we are not keeping up even in the matter of Bibles with the growth of the population. And, moreover, Mr. Mathieson very properly calls our attention to a fact which does not appear yet to have dawned upon many Christians—that if this is an age of missions, it is an age of missions on the part of false religions as well as of the true. He reminds us of the extraordinary way in which the Mohammedans are spreading in Africa. I am sorry to say that at this moment Mohammedanism is spreading more rapidly than Christianity. He refers to the Mohammedan University

at Cairo, where there are now ten thousand Mohammedans preparing to go forth as missionaries. Would to GOD that we had some university in this country where there were ten thousand young men preparing to go forth to preach the Gospel; and if the blessed work that has been going on in the Scotch universities, and, as I can testify, in Oxford and in Cambridge also, goes on, we may hope that that blessed day will come with us; so that there is every reason why we should do our utmost.

#### THE MAIN HINDRANCE TO THE PROGRESS OF THE GOSPEL.

And my last word is to bear my own personal testimony, from my own heart, to the truth of that glorious Gospel which has been proclaimed to you to-day. I was never thoroughly happy until I had made a full surrender of myself to CHRIST. Undoubtedly the main hindrance to the progress of the Gospel at home and abroad is the fact that so many of us are half-hearted, or only partly converted. I am sorry to say that the pocket is a part of many Christians that is not converted yet. They live in luxury, and they curse their children with wealth that drags them down to the pit of hell, instead of using the money that GOD has given them to do GOD'S work, and to promote man's happiness. We shall simply have to revolutionize the views that Christians take with respect to money. CHRIST Himself has expressly prohibited the accumulation of wealth. A Christian is a trustee; and he must use money, as he must use everything else—not to feed family pride, but to promote the happiness of the human race. GOD has many things on this subject yet to teach us; and, for my own part, I have a deep conviction that, while strong drink is the greatest curse in this country outside the Christian Church, inside the Christian Church, where we are more or less on our guard now against the evil of drunkenness, the love of money is an unsuspected but most deplorable curse.

I have known money to destroy the spirituality of many a man who was once a devoted and earnest Christian. Oh, we must give our money; we must give our time; we must give our influence; we must give our reputation; we must give everything to GOD, and be willing to go anywhere and to do anything. If the soldiers of this country are willing to go forth and die in the horrid deserts of the Soudan, shall not we be willing to die for CHRIST? Shame on us if we are not. Oh, how I rejoice in the glorious telegram of Mr. Hudson Taylor: "Send thirty more men." I wish that all the missionaries of all the societies would telegraph to their respective committees: "Send us thirty more men." Oh, for this enterprise! Oh, for this strong confidence in GOD! Oh, for this assurance that He will never leave us and never forsake us! I am strongly persuaded that the principles of the China Inland Mission are the principles of the Gospel and the principles of JESUS CHRIST; and therefore may GOD help us to do for it all that we can.

#### LORD RADSTOCK,

after referring to the necessity for solemn earnestness in all work for GOD, said:—If we are to strengthen our beloved brethren in China, it can only be by a real spiritual power and a real spiritual intercourse. We know that so tender is the membership of the body, that if one member suffers, all the members suffer with it; and if one member rejoices, all the members rejoice with it. And, surely, if we are in communion with our divine Head; if we are looking at China as He looks upon it; I do think that we shall feel very lowly before Him.

We have been reminded of the responsibilities which we have, and we have a great responsibility; because, let

us remember, that whatever goes out from England, goes out, as it were, stamped with the light of England. If you go to the different stations in India, you see only a reflection there amongst the English people of what English life is. So far as there is a revival of English life in England, there is a revival of English life in India. If there is a deadness in England, it reflects, and, as it were, is reproduced in India. And, therefore, I do feel most solemnly, that we are GOD'S, and that we are here as those who have been gathered by invitation for prayer and fellowship with GOD.

Beloved brethren, I do not think that our MASTER is



thinking of the work so lightly as we do. I know how easy it is for us—I know how easy it is for myself—to look at things from a merely human point of view, and just to be carried away by the circumstances that surround us. But all the more do I feel that, as evil and corruption are growing, we need, especially on an occasion like this, to come before GOD with deep humiliation, as well as with adoration and praise, and inquire solemnly what is the will of GOD. We have heard of those blessed meetings in Edinburgh. And I feel myself thankful that I came to this meeting, if it was only to hear that glorious testimony of what GOD is doing there. But that blessed HOLY-GHOST testimony does certainly convey responsibilities to us. If GOD is working among these young men in Edinburgh, and if they are filled with the power of the HOLY GHOST, and are going from one place to another speaking of CHRIST, why is it not so with us in England? Why is it that in this favoured centre, where so much has been done—why is it that in London, alas! we have got heathenism? I venture to say that there is heathenism in London as bad as anything one can find in China. There is just as great degradation—there are men just as devil-possessed in London—as any you can find in China. If it be so, are we really humble before GOD? I know that there is such an amount of interest in our work, that it is easy to come and attend meetings, and be interested with statements that are made. I feel that we want to get more than that. We want to get power. We want

to realize our citizenship in heaven. We want to realize that in a little while He that shall come will come, and will not tarry. We want to realize, as was said by the previous speaker, that we need to give ourselves up wholly to the LORD. And if we are given to Him, and if we are living with Him, and if we are seeing things as He sees them; if we are apprehending the reality of that PRESENCE, there will be power, there will be joy, there will be communion with GOD, and then we shall have, through our prayer, power with GOD, and power to do what human devices cannot do—to affect the policy of this country. But if we have not got power with GOD, we may talk a great deal, and we may do a great deal apparently; but “the weapons of our warfare are not carnal, but mighty through GOD to the pulling down of strongholds.” Oh, may our gracious GOD give us grace just to wait upon Him! and then I am sure that your gratitude and your joy will find expression more and more. Then our songs of praise will go up, not simply from our lips, but from our hearts; our lives being consecrated to the service of GOD. And then, not merely hundreds, but thousands, will go out, and those that remain will be increasingly in fellowship, and by spiritual contact with GOD they will be mighty supporters of those who are in the front rank.

Prayer was then offered by Lord Radstock, and after singing the doxology, the meeting closed with the benediction by Rev. A. Bax.

## Evening Meeting.

**GEORGE WILLIAMS, ESQ.**

*(Treasurer of the Young Men's Christian Association), in the Chair.*

After the hymn “Onward, Christian Soldiers,” had been sung, the Rev. J. J. Luce, B.A., of Gloucester, offered prayer. Mr. Theodore Howard then read the 72nd Psalm.

### Mr. BROOMHALL

again gave some particulars of the work of the year, and added:—The year which we now look back upon has been a year of wonderful blessing, and we feel that we cannot thank GOD enough for His abundant goodness. But the very successes of the work call upon us for more prayer and more dependence upon GOD. I have known something of the work from its beginning, and I firmly believe that never at any period of its history had we more

abundant evidence that GOD is with us. He has been with us at home. He has been with our brethren on board the steamers as they have gone out. He has been with them in China; and to-day, with devouted gratitude to GOD, we feel that “the best of all is, GOD is with us,” and in His strength we go forward expecting more abundant blessing in the future than we have ever known in the past.

### The CHAIRMAN

said:—There are in CHINA 18 provinces, 267 departments, and 1,473 counties. Only 63 of these counties have a Protestant Missionary, so that there is a large number yet to be occupied by the Church of CHRIST. I am told that 22,800 Chinese die every day. That is nearly a thousand an hour. Can we imagine that during the time that we are assembled here nearly two thousand persons in China will die without a saving knowledge of our LORD and SAVIOUR JESUS CHRIST? What a sphere is this! How it should lead us all to examine ourselves, and see how far it is possible for us to send the glad tidings to this great number of our fellow-creatures. We read in Daniel, “The people that do know their GOD shall be strong, and do exploits.” We know our GOD, do we not?

What a loving, gracious GOD we have! We know Him in so many endeared relationships—as a reconciled FATHER, as a benevolent and all-wise FRIEND, as a great-hearted COUNSELLOR. Oh, how dear is GOD to us,

through JESUS CHRIST! Now, “the people that do know their GOD shall be strong.” It is all very well for us to say that our missionary brethren who go forth must be strong. We want them to be strong; but, then, if they are to be strong, we must be strong at home; strong in prayer, mighty with GOD in procuring for these our brethren that which they need; strong in liberality, and in the consecration of our lives and of our property to CHRIST. They are our representatives. They go in our stead. They carry the glad tidings of great joy to these dear Chinamen instead of you and me, dear brethren and sisters. They are our voices. They say to China: “We have found a treasure in England—a great treasure, a rich treasure. We want you to possess it. The loving FATHER loves you as well as us; and therefore we bring to you these glad tidings of great joy, that you may know their sweetness as we have found it.”

Beloved friends, we must indeed thank GOD very devoutly for what has been achieved. I am sure that, in

connection with this Society, there must have been a very unusual spirit of prayer. I was reading that, three or four years ago, those who were out in China, seeing the great need, prayed to GOD that He would send out seventy more workers in three years. How remarkably did GOD answer their prayers! The first year—the year 1882—there went out nine; the second year, 1883, there went out eighteen; and last year, 1884, there went out forty-six—making in all seventy-three. How abundantly GOD answered those prayers which His beloved servants put up in China! And why should not GOD raise up another seventy to go forth to that vast empire during the next three years? We know, indeed, that He has all resources. We know that He has the gold and the silver and the hearts of men, and in answer to prayer He will bestow the blessing.

Are there not in our great city a large number of God-fearing professional men who have plenty of means, and who could go out in connection with this or some other missionary society, paying their own expenses, and carry the Gospel of the grace of GOD to the ends of the earth, and thus spread the kingdom of our SAVIOUR JESUS CHRIST? Are there not numbers of Christian ladies who find it very difficult to meet with congenial occupation?

Now, here is abundant occupation for them; and, if they would devote themselves to this most glorious of all works, what a compensation and blessing they would have in the time to come! For has not the LORD Himself said that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever"? May GOD dispose the hearts of very many so to take up this work that they may become the brightness and glory of our country and of the Church of CHRIST universally!

I am sure that we must all rejoice for what we have seen of the grace of GOD during the year in connection with this Mission. Who can ever forget that meeting at Exeter Hall when those dear friends left us and went out? Who can ever forget the impression produced on that occasion?

A young man, the son of a clergyman, called upon me not many days ago. I asked him if he was a Christian. "Yes," he said. "How long?" "Not long, sir." "How did it come about?" He answered, "I was at the meeting at Exeter Hall when those young men bade farewell, and there I gave my heart to CHRIST." Let us hope that he was only one of very many.

#### Mr. BROOMHALL:

Our dear friend Mr. Williams was not here this afternoon, and did not hear about the telegram from China. He has expressed the hope that we may send out seventy missionaries during the next three years. I shall not be surprised at all if we send seventy before the end of this year. The post was not quick enough for my dear brother, Mr. Taylor, but he sent a telegram for thirty more men. There are some already accepted. The applications of others are under consideration.

As supplementing what has just been said about those meetings at Exeter Hall, I may mention that one dear

young brother, who was at the first meeting, had China laid upon his heart, and resolved that he would go. He wrote to one of our brethren on the platform, Mr. Stevenson, saying that calmly and quietly he had come to the conclusion to join this Mission; but as his father, an officer in the army, had been ordered out to Egypt, he would have to wait some time. A little while afterwards he was taken ill and died. His mother has sent to us touching letters, and from his property she has sent us money for the passage of another.

#### The CHAIRMAN

Evidently, like other things, faith grows; and we will thank GOD that it has grown in this direction.

#### The Rev. A. W. DOUTHWAITE, M.D.

(of the China Inland Mission):

Much has been said already as to the duty of going forth and preaching the Gospel to those who have it not; and the fact that it is our duty cannot be too emphatically impressed upon our minds. But there is another side. Although I consider it a duty, I consider it also a great privilege. Is there a greater privilege that can be conferred upon any man than to be permitted to preach the glorious Gospel? Would not the angels in Heaven gladly change places with us to go forth to China, to India, to Africa? I think they would. After ten and a-half years' service in China, I can testify that those have been the happiest years of my life; and, had I a thousand lives instead of one, I would ask for no greater joy, no greater honour, than to be permitted to spend them all in the glorious work of winning China for CHRIST.

I suppose that what is expected of me is not generalisation, but particulars. You will want to know something of what I have been doing myself—at least, what GOD has been doing through me. Of course, to give the experience of ten years in the space of half an hour would be a matter of impossibility. I can only touch upon the few more prominent points that come to my memory.

#### SIGHT RESTORED TO THE BLIND.

First, then, I left England in February, 1874, and I arrived in China after eight weeks' journey, proceeding at once to the city of Shao-hing, in the CHEH-KIANG province. There I found Brother Stevenson and his wife and family worn out, and needing a change; and it was my privilege to join Mr. Meadows, who took up the work. I at once set to work to study the Chinese language. I knew that it was a hard task, and I started with all my might, hoping very shortly to be able to preach the Gospel. However, I was not allowed to make such progress as I thought. For, after about three weeks, there came to me a man suffering from disease of the eye. He had been for several months unable to work; and as soon as I saw him I knew that I had power, by a simple operation, to restore his sight, and of course I undertook the case, though I had not intended to commence medical work for some time. I took him in, and in a few weeks he was able to return to his labours, much to the joy of himself and of his family. As you may readily imagine, this put an end to all my Chinese study, at least for a time; for I

was just crowded from morning to night by sick folk from many miles distant. Often by daylight in the morning the courtyard in the Chinese house was packed with men and women, some of them blind or lame from birth, all expecting to be cured as by miracle. I did what I could for them; and so, although I was not able to speak their language, I was able to do something for CHRIST.

I remember one man who had been blind for many years. While employed as a native preacher he had lost his sight, and being unable to read or to go about, had been obliged to retire from the work. He, too, was brought to me, and by the blessing of GOD I was enabled to restore his sight also; and that man used to stand at my dispensary door preaching to the people who came for medicine, and whenever he wanted to prove to them beyond all doubt the power of GOD, he pointed to himself. He said, "You see my eyes now. A few months ago I was perfectly blind, and now I can see. Who has done that? Why, the LORD JESUS." He did not give me any credit, but I was very glad that the LORD should have it all; and that man went back to his station in his native village, and took a few medicines with him, and began doing what he could, having had some few lessons from me in curing the common inflammatory eye diseases of that part. Not only did he try to heal the people, but he preached the Gospel day by day, and was most successful in bringing not a few souls to CHRIST.

#### CHINESE LOGIC.

I remember being told, some time afterwards, that six very old women came from a neighbouring village to see him, by appointment, for some eye disease. He gave them some simple remedy, which had the effect of clearing their sight a little; and they argued, "Well, if the foreign medicine is so good, the foreign doctrines must be good too;" and so they said, "This man must be a good man, and we will listen to him." They came again and again, and listened to him, and I was informed by Mr. Meadows afterwards that they were ultimately admitted into the Church. So, although I was unable to do much preaching myself—scarcely any, in fact—it was a great joy to me to know that I was helping other people to do it; and although, for perhaps nearly two years, I had no time to study, I did in this way, by coming in contact with the people, soon pick up enough of the language to be able to converse with them, and preach occasionally.

#### DANGERS AND DELIVERANCES.

After being about nine months in the country, I heard that one of our native preachers, about six days' journey away, was taken with typhoid fever; and I and Mr. Meadows started for that city to see whether we could do anything for him. We heard also that he was greatly persecuted by the *literati* of the city, and we wished to comfort and help him. The day after we arrived, just about sundown, a great mob gathered round the door of the little native house, urged on by the Confucianists of the city, the *literati*. They surrounded the house, and began to batter it with stones, and eventually to pull it down in front, driving us into a little back room where we had no outlet. During the attack I received a bruise, which lasted me for about two years, and kept me in memory of that visit to the city. Well, they pinned us up in the little room behind, and threatened to murder us if they could get at us. We had done them no harm, and they had never seen us before; but we were simply "foreign devils," and they would not have us there, and were determined on murdering us, they said. Towards midnight, when we found that we could stay there no longer, because they were trying to set fire to the house, my friend Mr. Meadows barricaded the door. I and a

native preacher, who had stuck to us all through the riot, broke down the wall, and we crept through the gap into some ruins behind, and then crept down to the river, and stepped into a boat, and rowed away. For four days and nights we had to remain in the boat without any clothing, except just what we had been able to carry with us; but eventually we escaped. This was rather a rough beginning for a new-comer, but I thank GOD for the experience.

On returning to Shao-hing, I was very much impressed with the needs of the district round about, and desired to engage in more aggressive work than I had done before. Then Mr. Hudson Taylor wrote to me, handing over the general superintendence of the Hang-chau work, and of the out-stations. The stations were in the hands of one Wong Loe-djun, a native pastor, who is still the superintendent of the work. With him I worked happily for about twelve months.

#### DIVINE GUIDANCE.

Once, when I was going with him across the Hang-chau Bay, he, pointing up the river, said: "There is a large city about seven days' journey up that river, and we have had natives there preaching sometimes, but they have had no success. It is a large and important city." Well, just as clearly as I heard that Chinaman's voice describing that city, so clearly did I seem to hear a voice from GOD saying, "Go there." I knew that it was the voice of GOD, and I determined at once that I would go; and on my return I spoke to my wife about it, and although it seemed rather hard for her to go so far away from any friends, she willingly consented.

I set out for this place, the city of Kiu-chau, and after eight days' journey, I arrived there. It is on the west of Cheh-kiang, on the borders of the province of Kiang-si. I was not at all favourably impressed with my reception. The people were very hostile, insulting me at every step, and they evidently considered me an unwelcome visitor. However, I felt certain that GOD would have us to go there; and so, after looking round the city, I decided on leasing a house to live in.

#### A HAUNTED HOUSE.

After a long time, and after meeting opposition from the officials and others, I secured a large Chinese house, with about twenty rooms in it. I got it for four and a half dollars a month (about seventeen or eighteen shillings), and afterwards I secured it on a ten years' lease for about £60 for the term. I got it so cheaply because it was a haunted house, and no Chinaman would live in it. However, we found that it was only haunted with cats and rats and bats and mosquitoes, and some other unpleasant creatures. I went back to my wife in Shao-hing, and told her what sort of a place it was, and we decided to go together, and see whether we could not make it a little pleasanter to live in. We found only one little room, about twelve feet square, in which we could live. There was a very rotten floor, and no ceiling, and no window, but a big hole to let the light in. We papered the walls with newspapers, and put a mat ceiling up, and furnished it so that we could live in it; and we stayed in this little room for about two months, while we were repairing the rest of the house, and making it habitable. We then returned to Shao-hing, packed up all our traps, and made our final move to what we hoped would be our life-work.

#### DEGRADATION OF CHINESE WOMEN.

We soon began to receive visitors. The men would seldom come near us; but the women, being more curious, perhaps, than the men, wanted to see everything, and they came flocking in by hundreds. I have known my wife to have a congregation of one hundred and sixty in

a large reception hall in the lower part of the house. We were glad to receive them, and it gave my wife an opportunity of telling them of the love of GOD; and through her efforts, not so many as we had hoped, but several of the women were brought to the knowledge of the truth. They were very degraded, very ignorant, and very sinful. We men cannot reach the Chinese women. Women must do that. I cannot speak much about them; but let me give you one instance that will show you how much they need the elevating influence of the Gospel. A woman, who afterwards became a Christian, told my wife that she had herself, with her own hands, destroyed seven female children—and this is a common practice, the women knowing no better. But the Gospel laid hold upon this woman, and then she wept bitter tears of remorse at the remembrance of what she had done.

After a time, my wife commenced a girls' boarding-school. I secured some premises joining our own, and fitted them up, and by-and-by we had seven girls handed over to us by their parents to become almost our own property. Then I tried to get the men to come round, but they would scarcely come near us for a long time. The reason of this was simply the fact that in that city there were one hundred families who were direct descendants of Confucius, and they were most bitterly opposed to the Gospel—most bitterly opposed to foreigners, and to all progress.

#### "THAT FOREIGN DIRT."

I remember that one of the literary men came to me soon after I arrived there, and he bowed very politely, and asked me my "honourable name," and so on; and then he asked me what we had come for. I said: "We have come to teach and to preach the Gospel—to tell about the true GOD." "Ah, well," he said, "look here. Does not that foreign dirt [opium] come from your honourable country?" "No," I said, "it does not come from my country, it comes from India." "Ah, well," he said, "but is not India under the English Government?" "Yes." "Well, now," he said, "do you not think that it would be more consistent if you went back home and tried to stop them bringing that poison, and then come and preach the Gospel?" I must confess that I found some difficulty in answering that question.

Finding that the people of the city would not come near us, I determined to try to get at the people from the villages, and I did this by means of medical work. I opened a dispensary, and the people came in hundreds, and at times in thousands, from the villages round about for medicine; and in this way we won their affections and esteem; and afterwards, when I went out on a tour, instead of being greeted with "foreign devil" I was "foreign teacher," and I was invited in to have a cup of tea now and then, and sometimes to have a meal of rice; and through this medical work we were enabled to carry the Gospel into remote parts that we could not otherwise have reached.

#### OUR FIRST CONVERT.

For about a year we worked on, preaching daily, distributing tracts, and healing the sick; but we saw no result such as we desired. Eventually, a gentleman came to the chapel, and began to oppose us with all his might. He was a very witty fellow, and well read in Chinese classics; and he commenced to ridicule the Gospel, and to draw the attention of the people away from the preacher to himself. This went on for some time. At last I invited him to come into the house and hear me explain the Bible, as it was my custom to do every evening to the few that I could gather around me. He came, and after a time he ceased to oppose us; and one day he said to me, "I used to come to listen to the preaching 'ust to

make fun of it; but now I know that the Bible is true." After a short time he came forward again, and said, "Now I wish to become a Christian: I wish to join the Church and to be baptised." He said, "I believe that all that you say is true—that there is but one GOD, and that there is but one SAVIOUR, JESUS CHRIST, and I believe in Him." Thus our hearts were gladdened, after twelve months' labour, by our first convert. And those of you who have been engaged in Christian mission work can easily realise something of our joy.

#### A BUDDHIST MISSIONARY CONVERTED.

This, however, was but the beginning. GOD had still greater blessing in store for us. An old man, who had been for many years employed as a Buddhist missionary, came forward a short time afterwards, and asked to be admitted into the Church. He said, "Now I believe that all that you say is true. I believe that the doctrines which I have been preaching for the last twenty years are all false. Soon after he was taken very ill; but GOD was dealing with him, and when his sickness had passed away, he was a new creature in CHRIST. And then he came to me one day and asked that he might be sent forth to preach to others. He said, "For many years I have been leading others astray." Of course we bade him God-speed, and sent him off into the province of Kiang-si, where, he said, he had a number of his converts.

#### INTERESTING CASES.

After about three weeks, he returned with a very old man—a farmer—who lived just over the borders of the province, and seemed to be boiling over with joy. As soon as he saw me he fell down on his knees, bumped his head on the floor, and said how grateful he was that I had come there, for he said, "I have been for forty years seeking the truth, and I have only just now found it." He was one of the many, I believe, who are to be found in China, who are dissatisfied with idolatry—dissatisfied with all that they have, and groping in the dark after the truth like blind men. Well, this man demanded to be baptised at once. "Oh," I said, "we cannot do that. We must know a little more of you; we must inquire into your antecedents somewhat before we can receive you as a member of the Church." He said, "No; I must be baptised now. I am an old man, and I have come three days' journey, and I may never be able to come this journey again, and I must be baptised now, before I go back." He said, "I believe everything you say, and there is no reason that I should not be baptised." I could not see any reason myself, and I baptised him, and he went back rejoicing that he had found the SAVIOUR. But he did come back again, and this time he was accompanied by six or seven of his neighbours, who had heard the Gospel from him. These men, when brought to my house, all expressed their faith in CHRIST, and declared that, from what they had heard from this man, they were convinced that idolatry was false, and they were determined to give it up and to become Christians. Well, after a few months' testing of these people, I had the joy of receiving them also into the Church.

#### A "WOODEN-HEADED" BUDDHIST.

Then I took a journey myself into that district to see how they were getting on. When I arrived at a city called Shang-shang, which is on the borders of Kiang-si, I was staying at a Chinese inn. An old man was ushered into my little room, and, after the usual salutations, I asked him his business. "Well," he said, "I have heard about JESUS from some of your disciples." I suppose he meant the old farmer that I have spoken of. He said, "I have

heard them talk about JESUS, and I want to know something more about Him." I said, "Venerable grandfather, I will do all in my power to tell you," and just as I would teach a little child, I began to explain the Gospel to him—how GOD loved the world, and gave His only BEGOTTEN SON to die, that those who believe in Him might not perish, but might have eternal life. By-and-by the old man shook his hand, as the Chinese do when they do not understand anything. He said, "No, it is no use talking to me; I cannot understand." He said, "The fact is, I have been forty years a devotee in the Buddhist temple. For forty years I have been sitting in front of idols, just worshipping them, and now I have become as wooden-headed as the idols themselves; so I cannot understand what you say. But," he said, "I understand this much: You say that there is only one GOD?" "Yes." "And you say there is only one SAVIOUR, and His name is JESUS?" "Yes." "And you say that we are all sinners, but JESUS can save us from our sins, and take us to heaven?" "Yes," I said, "that is perfectly true." "Well," he said, "I understand that." "Oh," I said, "old grandfather, just you cling to that. Just stick to that, and if you never understand anything more, that is sufficient." "What!" he said; "do you think that if I do not understand more about it, JESUS will save me?" I said, "I am sure He will," and the old man went away rejoicing; and after about eight months, I had the joy of receiving that man into the Church. I do not think that he learnt any more, as he said he had become so wooden-headed that he could not take any more in; but he just got hold of that fact, that there is one GOD and one SAVIOUR, and that His name is JESUS, and that, though we are great sinners, He can save us from our sins. He just laid hold of that, and stuck to it, and that man has been a bright and shining light in that dark city. It is some seven years since I saw him, and I do not know whether he is living now; but the last time I heard of him, the account was very favourable indeed.

#### HOW THE WORK IS SPREAD.

The Buddhist missionary of whom I have spoken, and who became a convert, met a young farmer on one of his journeys, and asked him to carry his bed for him. In China, when we travel, we always take our beds with us; and this preacher, though a gentleman, was carrying his own luggage. As the farmer carried it, he preached the Gospel to him, treated him very kindly, and invited him to the inn where he was staying for the night, and gave him a Bible. The young man went back to his own village some twenty miles distant. He was not yet admitted into the Church; but he was convinced by what he had heard of the truth of the Gospel, and at once began to preach. When I went there, nine months later, I found that every man and woman in the village had heard the Gospel from him; and, not only so, but, for a distance of thirty miles round, many people had heard the Gospel from the lips of this young farmer, who was in the habit of gathering the members of the clan together every evening and reading to them. He had also a hymn-book, and he used to try to teach them to sing, though he could not himself sing a note, nor could any of the others. But they managed to make a noise; and, as it was coming from their hearts, no doubt GOD accepted it as a note of praise. I should like to dwell at greater length upon the work in Kiu-chau, because it was to me exceedingly interesting. GOD gave us many tokens of His presence and blessing; and when compelled, after years of labour, to leave on account of my failing health, we had the joy of leaving behind us an organised church of ninety members.

#### AN OPIUM HOSPITAL IN WUN-CHAU.

From there we removed to the city of Wun-chau, on

the coast; and when I entered the city I was at once struck with the mark of opium-smoking on the faces of the men I met, and I heard from one and another of the ravages that opium was causing there. I determined to do what I could to help those who were willing to give up the habit, and also to show that we, as missionaries, had nothing to do with the opium traffic. I at once started an opium-hospital. I waited on the officials, or rather a friend of mine waited upon them, and they expressed themselves really delighted at the fact that I was about to open this hospital, and offered any amount of money for carrying on the work. The governor of the city and all the smaller officials came forward with money, and one of them told me that I might have as much as I required. Under these favourable auspices, the hospital was opened, and during the first year I received into it two hundred and thirteen opium-smokers, and all but two were dismissed as cured. However, I must not let you go away with the idea that they remained non-smokers; for opium, like alcohol, has a terrible hold upon a man's nature. The habit of opium-smoking seems to be stamped on a man's bioplasms, and he cannot get it out; and so a great many of these, probably ninety per cent., after being cured in the hospital and confessing that they had no longer the least craving for the drug, afterwards relapsed.

#### FAMILY GODS DESTROYED.

So it was a very unsatisfactory work indeed; but there was one man who came in of whom I had very little hope. This man, however, turned out to be the best I ever came in contact with. Directly he came into the hospital he began to study the Scriptures, and continued, day after day and late on into the night, to read the Bible; and when he left the hospital cured, he said nothing to me about any change in his mind or about his religious views; but he went straight home and took the family gods and incense-pots and the candlesticks, and everything pertaining to idolatry, and pitched them out into the backyard. His mother was amazed, and his two brothers came round him and begged him, with tears, not to ruin them and bring disgrace upon the family by this rash act. His mother was almost mad with distress; but he persisted, and said, "No; I have heard about the true GOD, and I know that these gods are false, and they are not to be worshipped any more. So long as I am in this house there will be no more idolatry."

#### A STRANGE EXPLANATION.

All his neighbours and friends came in, and in vain besought him to repent. At last they said he must be mad; and one old gentleman, a member of the clan, stood up and said, "Brethren, you say this man is mad. He is not. I know all about it. He has been in that hospital, and that foreign devil has given him a pill, and that pill has changed his heart, and he has no longer a Chinaman's heart but a foreign devil's heart. Now," he said, "we can do nothing with this man; but we must leave him alone for some time, until the effect of the medicine has worn off, and then we may reason with him." Though that seems very absurd to us, it was perfectly satisfactory to them, and they went away. But after a few days they came again, and they found to their astonishment that not only had the man persisted in his practice of destroying the gods, but his mother and his two brothers had consented to what he had done, and they themselves had consented to renounce idolatry and to become Christians for they had heard of the true GOD. The people were astonished at this. They said, "How can you account for it? We know that this silversmith has been to the opium-hospital and he has had a pill; but these people have



never been there." But that same old wise man came to the rescue again, and he said, "I know all about it. Do not you see, he not only took a pill himself, but he brought some home with him, and he put them into the waterpot; and all who drink of the water will come under the influence of the drug. Now," he said, "lest anybody else should be poisoned, let us go and empty the water away from that pot"; and so they smashed the large pot, that held about twenty gallons, lest anybody should drink of the water. Oh, would to GOD that the changing of a Chinaman's heart were as easy as that! I would go on rolling pills day and night without stopping; but what we cannot do the power of the Gospel can do. What my pills could not do, the grace of GOD did, and the whole of the family were admitted into the Church within twelve months; and that old opium-smoker became an earnest preacher of the Gospel, despite all the persecution he had to endure. And his mother took a bold stand for CHRIST, and opened a room in her house for preaching, and invited a missionary lady to come there once a week, and preach the Gospel to her neighbours.

Now I must draw my narrative to a close, and can but hastily glance at a few of the things which stand out more prominently in my experience in China.

#### NEEDS SUPPLIED.

I must refer to the wonderful way in which GOD has at times provided for our needs. You have heard much about the China Inland Mission and about the fact that we receive no salary—no guaranteed support from anybody, except from GOD. Once I was telling this to a man, and he said, "Where do you get your support from?" I said, "From GOD." "Oh!" said he, "is that all?" "Ah!" I said, "whoever else may fail, He never will." The man did not understand our secret. Many times have I been "reduced," as you may say, in circumstances, and had very little money, and very little food in the house; but I have never yet been without a meal, and never yet wanted anything which can be called a necessary, and will give you one instance of the wonderful way in which GOD has provided. It is only one out of many that I could mention.

#### TRIAL OF FAITH.

When I was in the city of Wun-chau, with two other families of our missionaries belonging to the China Inland Mission, we were a long time without a supply of funds. We had run very short of money, and as it drew towards Christmas time, we began to expect some from England, which was our usual source of supply. All the money was used up, but we said, "The steamer will be in at Christmas, and then we shall surely get some more." Christmas evening came, and with it the steamer, but not a cent of money for us. Our hopes seemed dashed to the ground. We had in our house just a little flour and some potatoes and a few other things. We knew that we could get no more money from our usual source for probably fifteen days, and our colleagues in the city were in just about the same fix. Just at this time, I was subject to a little temptation, for I was offered a situation under the Chinese Government of £800 a year, if I would give up missionary work, but GOD enabled me to resist this temptation. I am sure that it was a temptation from the devil. It came just at the time when we were depressed and had been short of money for

a long time; and probably had not my wife remained so staunch and firm and true, and so determined not to give up mission work, I might have yielded. She would not think of such a thing. Well, as I said, the steamer came, and with it no money—nothing to encourage us at all. We went as usual, and told the LORD all about it, for we went out to China, knowing that we had only GOD to depend upon; and we were quite satisfied that that was enough for us, and we told our wants to Him.

#### UNEXPECTED GIFTS.

Now you will see how that day, the LORD having shut up one source to try our faith, opened others. Before dinner time, a Chinaman came along with a large piece of beef, and said, "I want you to accept this as a present. I have received a great deal of medicine from you. You have done me good, and you would not take any money. Will you please to take this?" I took it, and thanked GOD for it. Soon afterwards, in came another Chinaman, a gentleman, with a coolie walking behind him with a large bamboo over his shoulder, and a basket hanging from each hand. The man put the things down in the reception-room, and I was asked to come down. I went down and opened the basket, and found in it four hams, and some little things besides. He said "I want you to accept this as a present." The usual thing with a Chinaman is to expect you to take a little of what he brings and give him back the rest; but I saw that this man intended me to take all, and I did so, and thanked GOD for it. In came another Chinaman, with a fat pheasant and some chickens and a basket of eggs, and he asked me to accept these; I did accept them, and thanked GOD for them. But that was not all. Before evening, a European connected with the consular service came along, bringing with him a coolie carrying a huge turkey. He said, "See, I have been feeding this turkey for you for six months. Will you accept it?" You see that the LORD knew six months before that we were going to be short on that day, and He provided for us. Thus we had an abundance of food for the whole of us, although our usual supply was cut off. Several other things came in. A week or two before then I had my umbrella stolen, and during this day in comes a Chinaman with a foreign umbrella, a silk one. He said, "I have been to Shanghai, and I wanted to get a present for you, and I did not know what else to get, so I have brought this umbrella."

Towards the evening I received a letter from the custom-house officers, saying that, as I had gratuitously attended to them in cases of sickness, they had subscribed to purchase a case of instruments for me, but not knowing what I wanted, would I kindly accept the money? Of course I kindly did. They sent with the letter a roll of seventy dollars. Our hearts were full of joy. We gave GOD thanks for all that He had done for us; and it is always a joy to me to look back upon that occasion and upon other similar occasions, and remember what GOD has done. "The young lions do lack and suffer hunger; but they that seek the LORD shall not want any good thing." I have proved that, and all who trust in Him will also prove it.

I trust that the little I have been able to say about my experience in China will encourage others to go forth, trusting in GOD alone; for, again let me testify, it is the most glorious work in which any man or woman can be engaged.

#### MR. A. G. PARROTT

(of the China Inland Mission):

It was my privilege to go to China some six and a half years ago, at the time of the great famine; and I was

permitted to assist other missionaries in the work of distributing famine relief among the poor perishing mil-

lions of North China. On arriving at Shanghai, we started at once for the famine district, which included the provinces of Shan-si, Shen-si, Ho-nan, and Shan-tung. We adopted the Chinese costume, so as to be able to move among the people without inconvenience or trouble; we found it certainly a very great advantage. We travelled as the Chinese travel; we ate the same kind of food that the Chinese eat, even with chopsticks, and, as far as possible, "made ourselves all things to all men, so that we might by all means save some."

After six weeks' overland travelling from Han-kow, we reached the east of Shan-si, riding sometimes in wheelbarrows, and sometimes on a donkey or a mule, or a Chinese cart, and at other times we walked.

The sights we beheld were awful. Everywhere dead bodies were lying about, at the sides of the roads and in houses, just as they had fallen. Want stared us in the face; everywhere there was a famine of the bread that perishes; but there is a still more awful famine than that raging in China, and not only in North China, but in all China.

The first question asked me on reaching home was "What do you think of the Chinese?" Well, I must admit that I think better of the Chinese now than I did when I arrived in China. I have learnt to love them, and I have found that a Chinaman has got a heart; and the way to find it is to make yourself one with the people. I feel that it is very important not only to be able to speak the Chinese language, but also to know how to treat the Chinese—how to receive a Chinese visitor, and how to converse with a Chinaman according to their own ideas of propriety. Everywhere we found open doors. It mattered not into what city or town we entered, there we found the people crowding round us to hear the Gospel. There is no need whatever for announcing meetings. We can have a meeting in the street at any moment, and there we can preach as long as we are able. Often when I have arrived the whole city seems to have turned out to see me. The streets have been lined so that there has not been room for me to walk up the street. On the tops of the houses, and on the walls, and at the windows and the doors the people have crowded round to see the "foreigner," and to hear what he has to talk about.

#### CHINESE HOSPITALITY.

I found the Chinese a most hospitable people. I have received very great kindness from them. In travelling I have sometimes lost my way. I remember one night especially. We had spent the whole day in preaching in a city, which, as it was market-day, was full of people from the country. An hour before I started myself, I sent on my men with the mules, telling them where we intended to spend the night. We were far away in the interior, in the Shan-si province, where we had never been before, and where no other missionary had ever been. I made inquiries for such and such a village, and was informed that I was going right. The road led me up a mountain stream, which in the rainy season was filled with water, but all the rest of the year forms the highway for all the traffic. I went on a little farther, and was told that there were two villages of that name; which one did I mean? I did not know which my men had decided upon. Farther on, I found that there were three villages of that name; which did I mean? This made matters worse, and as I went on the road became narrower and narrower, till it was barely wide enough for a horse to walk. It was now dark, and I lost all hope of overtaking my men. We reached the top of the hills. There was no village anywhere near, and no houses. Keeping on a little farther, we noticed some caves in the hills. The people in those parts often live in caves.

We inquired whether the people had seen two men

and two mules passing that way. "Oh, no," said they, "you are a long way off the main road—more than five miles." Well, it was impossible for me to get back in the dark. I said: "Is there any inn in this village?" "No," they said, "there is no inn near here." "Well, what am I to do? I am a stranger here; I have lost my men and I have lost my bedding; I cannot possibly sleep out here all night." The men went aside and whispered together, and one of them said: "We can put you up." He ordered his wife to make me some food at once, and he fed my horse. All the neighbours came round to have a talk. They asked my name, and where I came from; but they were not aware that I was a foreigner, they thought that I was a Chinese traveller; and the man let me sleep with him on his bed. The neighbours came round to hear the news, and I turned the conversation upon the famine, and said: "Have you suffered much from the famine?" "Yes," they said, "out of one hundred and twenty families there are only six remaining. All the rest have perished." I said: "Did you never hear of those foreign missionaries who came to this country with famine relief; why did you not send to them?" They said: "We did send to them, and they replied that there were other places much worse off than we were." I said: "That is very strange. Did you ever meet any of those foreigners?" They said: "No." I said: "I will tell you something about them; I have met a good many. Did you never hear the doctrines they preach? They came to this country not only to distribute relief, but they preach a very strange doctrine." They said: "We have never heard it." I said: "I will tell you something about it." Here was a splendid opportunity for preaching the Gospel, and these people were intensely interested. Of course there was no prejudice against the "foreigner," for they did not know that I was a foreigner, and they drank in everything. They said: "Well, that certainly is good news; how is it we have never heard that before?" That is a question for the Churches in this country to answer. Why have not these people heard the Gospel before? They said: "This seems to be the very thing we want. We have worshipped the idols all these months and years, and during all the three years of the famine they were not able to send us rain, and we are beginning to think that these idols are of no use." They were glad to hear the Gospel, and I left portions of the Word of GOD with them, which I hope have been very much used of GOD in enlightening their minds. This will give you an idea of the kind of treatment I received everywhere among the Chinese.

Once I was overtaken by the rainy season. It rained a fortnight, and I was in a lonely place among the hills. The rivers became swollen, and we were not able to continue our journey up the bed of the mountain streams. I was obliged to remain in a cave. There were only three families in the place. All the rest of the people who had lived in the village had perished in the famine. As we went from cave to cave we saw the remains of people who had perished. In one room were the bodies of two people; in another were two; and in another one. And wherever we went we saw these awful traces of the famine. There, for a fortnight, I was detained, and the only food which we were able to procure was a kind of bread made of Indian wheat and a few onions and some water. We find that wherever we are in China, whatever our circumstances, GOD is able to supply all our needs—the needs of our bodies and the needs of our souls.

I have seen in many instances in China that the Gospel is the power of GOD to salvation to an opium-smoker and to an idolater, as surely and effectually as it is the power of GOD to salvation to people who live in Christian England.



After three months' work in a famine district, we were driven out of the city by the people, although our relief work in the neighbouring villages was still unfinished, but the city people were determined that we should remain no longer. However, we obeyed the command of our LORD JESUS CHRIST to flee into the next city. This was the city of Ping-yang Fu. Other missionaries had been distributing famine relief there, but were leaving the day that Mr. Elliston and I and Mr. George Clarke, who was with us for some time, arrived. We commenced settled missionary work there.

#### THE FIRST CONVERT.

The first convert was a man who was delivered from his opium-pipe by the power of the Gospel. He had tried medicines and they had failed. He discovered from reading the New Testament, of which he had obtained a copy from some missionary, that JESUS CHRIST was an Almighty SAVIOUR, and was able to deliver him from his sins. Every Chinaman who smokes opium with whom I have conversed, has the conviction that it is sinful. This man concluded that JESUS CHRIST was able to save him from that sin. He trusted Him to do it, and CHRIST delivered him. He then gave himself to CHRIST and became a Christian. He went back to his village, which is not very far from Ping-yang, and soon many of the families of his village were persuaded to put away their idols and were willing to become Christians. After a time, his wife became very ill. She was seen by the doctors in the neighbourhood, and they all pronounced her case hopeless. However, he proclaimed a fast in his house. As many as were willing fasted for three days and prayed and sang hymns as well as they were able. On the third day his wife got up perfectly well. This led to her conversion; and this woman became a more zealous evangelist than even her husband. The word spread into other villages, so that now there is a church of not less than seventy Christians in the Ping-yang Fu district.

#### Mr. JOHN O. THOMSON, M.A.

(of Edinburgh University):

After a brief reference to the address he had given at the afternoon meeting on the work of GOD in Edinburgh, Mr. Thomson said: We offered deputations to tell the story of the work to the other Scotch Universities. Our offer was heartily accepted by all, and the result was that we sent three deputations to Aberdeen, three to Glasgow, and two to St. Andrews.

#### VISITS TO THE UNIVERSITIES:—

##### ABERDEEN.

Aberdeen took up the matter most enthusiastically at first, and on the 28th of February our first deputation, consisting of Professor Greenfield, M.D., and seven students, left Edinburgh; I myself had the privilege of being a member of that deputation. We spent a great part of our time on the way to Aberdeen, a long while on Saturday evening, and a good deal of the Sabbath afternoon in waiting on GOD for blessing. We felt very weak. Aberdeen is built, for the most part, of granite, and the hearts of the people, we were told, are as hard as the granite of their own city; but we did not find it so. That GOD who has promised that they who wait upon Him shall renew their strength gave us wonderful strength. The majority of the deputation consisted of men who went to appear before a public audience for the first time in their lives, and went simply and only to testify to the fact that they had received blessing during the past few weeks. One of them, in fact, went to testify that

And when I heard last there were no less than two hundred and fifty inquirers in that place. Now that, no doubt, to a very great extent is the result of famine relief work in that part of China.

#### YANG-CHAU.

After travelling up and down the country for four years in these northern provinces, I settled down to more local work in the city of Yang-chau, which is two hundred miles up the country from Shanghai. There my wife and I were in a city of three hundred and sixty thousand inhabitants. We were the only missionaries; and there were not more than perhaps half-a-dozen native Christians in the place. However, we preached day by day in our chapel, in one of the main streets, to hundreds and thousands of the people; and many for the first time heard the Gospel of our LORD JESUS CHRIST.

I want to say, in conclusion, that from what I have seen in China, and I have travelled extensively in seven of the northern provinces, and more or less in three or four of the other provinces, I am convinced that the great need of China is not European civilisation and railways and telegraphs and mining operations, and things of that kind, good as such things are in themselves, but the great need of China is the Gospel of JESUS CHRIST. Nothing else can deliver these poor people from the fearful curse of opium, superstition, and idolatry.

I think that I am quite safe in saying that every third man I have met in Chinese inns—and I have slept in hundreds of Chinese inns with hundreds of Chinamen, sometimes with as many as fifteen in the same room, and everywhere I found that at least one man in every three was an opium-smoker. We hear men saying in this country that opium is quite harmless. To a Chinaman, opium is a great curse. I might almost say that it is a greater curse to China than idolatry, because it ruins not only the soul but the body too. The only deliverance for China is the Gospel of JESUS CHRIST. And that Gospel it is not only your duty but your privilege to send to that country.

only on the previous Sabbath evening he had been in the bond of iniquity, but that that night he was rejoicing in his newly-found SAVIOUR.

We found a meeting of four hundred men waiting for us in the Upper Hall of Marischal College, Aberdeen. One of our number told our story. Another made a short appeal. The second who spoke, by the way, is a Hindu, lately a Brahmin. Then two of the recently converted men gave their testimonies. Another made an appeal for immediate decision, Professor Greenfield spoke a few words very earnestly and very much to the point, and then we had our after-meeting. Seventy men waited to the after-meeting; the two other members of the deputation gave simple testimony, and then we proceeded to our conversation-meeting. Before that, however, an Aberdeen medical professor stood up, and asked to be allowed to say a word. He said: "I, at least, have got a blessing from the visit of the deputation from Edinburgh," and he urged those men to band themselves together, and carry forward the work which was evidently begun among them; and he promised that he, at least, would be at their disposal, whenever they liked to call upon him. The Sabbath evening afterwards he was in the chair.

When our second deputation went to Aberdeen, I had the privilege of again being present, and again we had wonderful blessing. The after-meeting was about double the size of the first, and great good was done. Christians

were roused, and many students came to decision for CHRIST there and then.

I should like to tell you some of these cases. They are most interesting ; but time does not allow me. I will just mention one or two. A senior medical student came to decision at our first meeting, and he has since then graduated as a medical man in his university. He came to me on the second night in the after-meeting, and shook me by the hand. "I do thank you," he said, "for speaking to me last Sabbath evening. Last week has been a week of such joy as I never knew before. Last Sabbath evening I never slept a wink for very joy."

Another senior medical student I addressed in our first after-meeting. I saw him smiling in the meeting, and I was sure that he was a Christian man. I walked up to him, and I said : "You are a Christian, are you not?" He said : "Yes, I am." "How long have you been so?" He replied : "I just decided to-night while the meeting was going on." I have heard from that man since that he is actively living for GOD.

#### GLASGOW.

Professor Grainger Stewart, M.D., one of our other medical professors, led a deputation consisting of thirteen men, among whom were some of our finest intellects, to Glasgow. They found a meeting of seven or eight hundred Glasgow students awaiting them. I had not the privilege of being in Glasgow myself, but I was told that the work there rivalled in depth and reality even the work that was going on in Edinburgh.

#### ST. ANDREWS.

The Rev. Professor Charteris, D.D., led some half-a-dozen men to St. Andrews, which is a much smaller university than the others, and consequently the meetings were much smaller, but the work seemed as real and true as in any of the others. I was a member of the second deputation to St. Andrews, and I saw there what I never saw before. At the end of the first meeting the Christians all retired from the hall—I never understood how they managed to do it. But a great many unconverted men waited to ask : "What must I do to be saved?" and there they sat, one here, and another there, and another there, patiently waiting until those of us who were conversing with them had time to come to them ; and there they one by one accepted the great salvation which we had to offer. I have heard from several of these men since, and they are actively living for the glory of that SAVIOUR whom they found that night.

#### THE "HOLIDAY MISSION."

I should like to say a few words about the deputations which we have been sending out since the session closed. As the end of the session approached we felt that we must, if possible, carry this work still further, and altogether outside university walls. We resolved to try to reach the young men of our country. Over one hundred men at once volunteered for the work, and these men were scattered in deputations of some half-a-dozen over the whole of Scotland and to one or two towns in England. Just before the meeting, I jotted down the names of some of the towns we visited—Bathgate, Stirling, Perth, Falkirk, Boness, Queensferry, Dunfermline, Musselburgh, Wick, Greenock, Jedburgh, Dunbar, Cupar-Fife, Alloa, Kirkcaldy, Broxburn, Duns, Arbroath, Crieff, Brighton, Bradford. We sent our deputations away to the extreme north, to the Pentland Firth ; to the extreme south, to the Channel coast ; and to the extreme west ; and from all quarters there came tidings of the most marvellous blessing. By the way, we addressed only young men's meetings, or, at least, almost entirely so ; and wherever we went those who were converted came right out for GOD.

#### INTERESTING CASES.

In one town my co-secretary happened to be present. He is a lawyer, and he saw, away at the back of the hall, a young lawyer who was formerly in the same classes in the University with himself. Immediately after the meeting he made straight for that man, who, after some conversation, came clearly out for CHRIST. "I am going tomorrow to the court-house," he said, "to confess CHRIST"; and he did.

In another place there was present a divinity student. Although he had been studying divinity, and preparing for some six or seven years to be a minister of the Gospel, he had never known the Gospel himself. But one night in our meeting he found CHRIST, and the next night he stood up in our large meeting in Stirling to say, that, although he had preached again and again in that town, he never before had known the Gospel, but now he did, and was rejoicing in the LORD JESUS CHRIST. That man has since then been working actively on our deputations and has been greatly used of GOD.

#### THE GENERAL ASSEMBLY OF THE FREE CHURCH.

Had I been speaking two days ago, I should have been prepared to sit down now ; but just one word further. Yesterday I had the privilege of being present with a deputation to the General Assembly of the Free Church of Scotland, at present sitting in Edinburgh. Professor Grainger Stewart introduced the deputation, and another student and myself addressed the assembly, and told our story. After that, the meeting was thrown open, and a great many ministers, and several laymen (members of Assembly), stood up, and testified to blessing having come to their district during the past month. Nearly to a man they had to testify that the blessing had come through our deputations. One minister came from Wick, another from Greenock, another from Crieff, two men from Aberdeen, and so on. I would like just to mention the case of the layman from Aberdeen who stood up. It was Major Ross. With tears in his eyes, he said that he had reason to bless the coming of Studd and Stanley Smith to Aberdeen. "I have been praying for years," he said, "that GOD would incline the hearts of my boys to become ministers of the Gospel ; and He has given me more than I asked. Two of them have, since their visit, decided to become missionaries. One of them," he said—and many of you know his name—"one of them is already making his way into the interior of Africa, under the African Lakes Company, and the other," he continued, "has just entered on a medical course in Aberdeen, preparatory to going abroad as a medical missionary."

The story I had to tell, up to this point, was regarding what we saw from the centre ; but it seems to me that the testimony of these witnesses from without has greater force than anything that I could say. They testified that GOD had worked with our men wherever they had gone, and worked wondrously ; and the secret of their power was this :—*Our mission was a mission not of advocates, but of witnesses.* Our men stood up simply and only to testify, "I am a saved man. I am a living witness to the truth of that Gospel which you have heard preached all your lives"; and before these simple testimonies men could not stand. GOD worked wondrously through them.

There is a lesson here. Many of us feel that we can do nothing for CHRIST. We can pray—yes ; but we can do nothing further : we are so weak. Can you not say : "I am a saved man ; I am a saved woman ; CHRIST saved me ; He can save you"? Surely we can. That is the lesson which I have drawn from our deputation work ; and that is the lesson which I should like to leave with you.

## MR. REGINALD RADOLIFFE

(of Liverpool):

I have five minutes to speak, friends, and that is all the time I want. When Studd and Stanley Smith were leaving Edinburgh that first night which our young friend has referred to, and when the students gathered round the carriage window to shake hands with them, I ventured to say this—and to say it also to our beloved brother, Professor Charteris: "If they have brought any good, or any good comes to Edinburgh from their visit, it comes in connection with the heathen." If it had not been that they were then connected with this China Inland Mission, they would not have found their way to Edinburgh. That was the connecting link that took them to Edinburgh, and GOD has blessed the students there and in other towns, as our friend has told us. But while the missionaries have been speaking and our attention has been pointed to those towns in China, it has come forcibly to my mind, that if we go on as we are going on now in India, and in Africa, and in China, in spite of the thirty men that are telegraphed for by Hudson Taylor—in spite of the thirty men that are now at Loanda, intending to follow Bishop Taylor of America into the interior of Africa, we shall be, as Mr. James Mathieson says in his paper in *The Christian* of this day, we shall be no nearer the evangelization of the world at the end of twenty years or fifty years, for the heathen populations which are born into the world every year are altogether outstripping all the efforts we are making.

## THE WORLD OPEN.

Some of us can go back nearly fifty years; what was the prayer then, and what was the cry? The heathen countries were then locked up. Africa was no more known in its centre than if it had been a piece of the moon. China was locked. The Eastern countries many of them were locked. Now they are all thrown open and we are altogether in a different position, and especially you young people, than when the chairman and I were young men. We were born into a world locked against the Gospel. The people who are now listening to me are living in a world thrown open to the Gospel.

The word I would close with is from the Epistle to the Ephesians: "Awake, thou that sleepest," or, as it is, I suppose, literally, "Be up, thou that sleepest." Some of you remember from reading the account of the battle of Waterloo, that, after the English guards had been lying for hours, Lord Wellington's word came, "Up guards, and at them!" And that is the word for every Christian man and woman now in England, and in America, and in Scotland. Oh, I wish that our young friend, when he goes back to Scotland, would tell them that Scotland is comfortably asleep with regard to the heathen. Here in the centre of England to-night—at least in the centre of London—I tell my fellow-Englishman that England is asleep with regard to the heathen. And if I were in the centre of America in New York, I would say there that the Protestant Church of America is asleep with regard to the heathen. We are not half awake.

But now this blessed Word says: "Up! thou that sleepest, and arise from the dead, and CHRIST shall

shine upon thee." And then in the following verses what is said? We are to redeem the time. We are to appreciate the responsibilities of the day in which we live. The responsibilities of our fathers were not like our responsibilities. They were born, I repeat, into a world locked against the Gospel. Now we are living in a world thrown open to the Gospel, and we are now to redeem the time, and seize our opportunity. Oh, friend Thomson, when you get to Edinburgh tell the students what an opportunity there is for the whole of them. Have faith, from the example of this one Missionary Society, to look to the LORD to give bread from heaven, and hams from heaven, and surgical instruments from heaven, and the whole of them can go out in response to the telegram from China. And not the men only, but the women. As a missionary has said, the women are more valuable than the men. The men cannot get the women to hear them, and we want women.

Now I must close. It is a solemn thing, and I feel when I speak on this subject as if GOD opens my eyes, and I see a vision that I never saw before. I see that we are asleep here, and I see the heathen perishing. Oh, this I believe—I would almost venture to say I know—that the LORD will raise up an army, and they will go amongst these dead Africans, and dead Indians, and dead Chinamen; and the HOLY GHOST sent down from heaven will accompany the Word, and there will be multitudes of them born again by the mighty power of the SPIRIT. We Englishmen and Scotchmen and Americans may not be privileged to enter in, but the LORD will give the word, and great will be the company, even if it is only a company of women, who shall go forth and proclaim the Gospel. There shall be a harvest and an in-gathering; I am sure of that. I do not expect to have long to live on this earth, but if we do not see it on earth I expect to hear of it in heaven, and that there will be joy in the presence of the FATHER—that GOD whose name is love. Oh, what a GOD of love! to give once more to Scotland and to England, in spite of our sins, the privilege to enter in—in spite of our poisoning of the heathen, in spite of our drunkenness, in spite of the profligacy and sin of our aristocracy and of our young men, in spite of our money-getting and our falling down to idols. They are destroying idols in China, and throwing them to the moles and the bats; we are raising idols in London, and bowing down to mammon and worshipping the god of this world. The love of money has entered into the churches; and where the love of money is, the love of GOD cannot be.

Oh, friends, one word of prayer as I sit down. Our FATHER, for CHRIST'S sake, awaken Scotland; awaken London; awaken America! Oh, awaken the Lutheran countries on the continent. Awake, awake, O Arm of the LORD! Put on Thy strength, and let us see a mighty resurrection, to the glory of CHRIST JESUS. Amen.

After a few words from the Chairman, urging that those who remain at home should provide for those who go forth, the REV. DR. ROSEDALE, *vicar of St. Saviour Forest Hill*, closed the meeting by prayer.

## Opium Smoking in China.

LETTER FROM MR. EASON TO MR. BROOMHALL.

**N**EARLY everybody in Yün-nan smokes opium. Even the women smoke to the proportion of at least fifty per cent. ; of the men at least eighty per cent. are smokers. As to its harmlessness I may mention that children born of opium-smoking mothers are born with a craving for the drug. To relieve this the mother has to inhale the smoke, and then breathe into the baby's mouth the smoke which she has inhaled. From the time of birth the child looks old and wan, haggard and bloodless, stunted and shrivelled, with a lifeless expression.

A woman came to us the other day who smoked two mace a day, costing her ninety or 100 cash daily—as much as she could earn by constant employment. She had recently given birth to a child, but the opium had evidently prevented the secretion of her milk ; the child was in a half-starved condition, and has since died of a fit.

I asked my teacher to ascertain the number of opium dens in this city. He made inquiries, and told me afterwards that there are 245 dens, besides very many shops, where the article is sold. Some deal solely in the drug ; others are general store dealers. These latter combine the sale of opium ; it is *the* article for profit. Frequently on the road here I met as many as from sixty to 100 coolies in a company carrying opium to Hu-nan, Kwang-si, Canton, Kiang-si, and Fu-kien. Each coolie carries from ninety-three to 100 English pounds. In the Ta-li district raw opium may be bought for eleven taels silver (or about £2 18s.) per 100 taels opium, equal to 133 English ounces. In this city it is about thirteen taels per 100. I have heard of and also met smokers who consume daily as much as one tael, two mace, or rather more than 1½ ounces. Such persons are scarcely capable of doing anything beyond smoking the opium and then sleeping from its narcotism, only to wake and renew the process.

We have been quite busy lately from applications for opium medicines. We have had a few cases of giving up the habit ; this has created a demand, especially amongst women. The medicine we use is compounded of native drugs ; the formula is from a tract on the evils of opium smoking, published by Mr. Griffith John, of Hankow. It is so difficult to get medicine of foreign manufacture from the ports so far as here, and this seems very little inferior to the morphia or compositions containing the same.

The Evil One seems to triumph in his power in this land. We have been endeavouring for some time to obtain a shop on some thoroughfare in the city for preaching. We are almost wearied with applying to people for their premises. The manifest dislike and scorn, coupled with fear of us, is most painful to bear. Two places which I made application for have since been opened as opium dens within

one month. In all directions they are increasing. The Viceroy has built about 300 new shops without, and some within, the city. Many are rented as opium dens.

Mr. Brounton mentioned in a recent letter to me that the new Governor of Kwei-chau had forbidden the growth of the poppy, but did not issue the proclamation till after this year's crop was all safely gathered. The fact is, the Government seems powerless now ; the mischief is done, it cannot be undone. We might as well expect to stamp out the drink traffic in England as stay the growth and consumption of opium in China. A day of retribution is drawing nearer upon those who introduced it to satiate their own covetousness. Its effect is everlasting ; it cannot be compared to any other evil—war is not to be compared, terrible as its destructions are. The effects are slower, but they are all the more sure, and are more universal than those of war (*i.e.*, in China).

I have been told again and again that the finances of Yün-nan can only be sustained by the trade in opium. There is an imperial law against its production ; to evade this, the revenue thus obtained is described as medicine in all accounts rendered to the throne.

The thing which remains for us to do now is to give the people the Gospel of the LORD JESUS ; and meanwhile to use every effort to induce our Government to abolish the trade as far as India is concerned. We must wipe our hands of this dirty trade, though we cannot wipe out the past ; *the harvest has been sown*. The Chinese regard it as a direct act of plotting the nation's destruction, as much so as the conduct of a man guilty of administering poison to another for some evil advantage.

I was talking with two men yesterday upon the subject of opium-smoking. One was a young fellow who is now using medicine to break off the habit. As we were talking of its effects, he stamped his foot, exclaiming, "Alas ! alas ! where did opium first come from ?" I answered, "From India ; but," I added, "no one has forced you to grow it, neither forced you to eat it. There is no foreign drug to be bought here ; it is all your own production." Nevertheless, the fact remained that Englishmen introduced it, or at least introduced the practice of habitual smoking ; before that it was scarcely known, if known at all.

The English are undoubtedly the sowers of this dreadful seed ; it has yielded an abundant harvest of death and ruin in China. So prevalent is the habit here, that the bulk of the people do not rise before ten or eleven o'clock, and no business is commenced in the commercial houses until nearly mid-day. In Si-chuen the people are astir soon after daylight. Here they do not open shops before ten o'clock. A man who does not smoke gets through as much work in one day as a smoker does in three.

"Opium is not only robbing the Chinese of millions of money year by year, but is actually destroying them as a people. It undermines the constitution, ruins the health, and shortens the life of the smoker ; destroys every domestic happiness and prosperity ; and is gradually effecting the physical, mental, and moral deterioration of the nation as a nation."—REV. GRIFFITH JOHN.

"The habitual use of the drug saps the physical and mental energies, destroys the nerves, emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution, and crime."—C. H. AITCHISON, ESQ., C.S., C.S.I., LL.D., *Chief Commissioner of British Burmah*.

“With what measure ye mete, it shall be measured to you again.”

Dr. M'Leod has truly said: “That to connect the sufferings of individuals or of nations with their sins may be a very difficult task now-a-days, and one in which the vision of the wisest ‘seer’ may be perverted by the

darkness of ignorance and the bias of his own prejudices or passion.” We do not attempt the task; but is there no lesson to be learned from such statements as the following? Are the facts recorded mere coincidences?—

“IN MAY, 1839,  
our quarrel with China respecting the conduct of British subjects in reference to opium-smuggling was first brought to the test of arms; and troops and vessels were sent from India in the course of that year to aid Her Majesty's forces.”

“IN MAY, 1840,  
commenced those risings against our power in Affghanistan which ended in the defeat and massacre of the entire British army, and a blow to our influence in India and Central Asia from which we have never recovered.”



“AT THE COMMENCEMENT OF 1857

a quarrel arising out of our protection of one of the smuggling lorchas was brought to the same test: we bombarded Canton; and the British nation, at a general election, enthusiastically ratified the policy of the Government; and a large expedition, with an enormous amount of the munitions of war, was despatched ‘to vindicate our honour.’”

“BEFORE THAT EXPEDITION

could reach China there burst forth in India a more terrible insurrection than has been known in modern history, and our formidable armament had to be diverted with all speed for the preservation of our Indian empire.” — *Mr. M'Leod Wylie.* (This terrible mutiny was estimated to cost £38,000,000.)

ARTICLES USED IN OPIUM SMOKING.

Given to Mr. Nicoll by a young man who had discontinued the habit.

1. PIPE. 2. LAMP. 3. PALETTE. 4. SCRAPER. 5. PALETTE KNIFE, ETC. 6. NEEDLE. 7. BOWL.

## Turned to God from Idols.

BY MR. HORACE A. RANDLE.

**C**HANG TSU-TAI is a native of Chang-shan. Although forty-six years of age, he is our junior helper in the Kinchau work. He is at once an instance of the earnest seeker finding, and a monument of God's mercy. For eleven years, after one of the most straitest sect of their religion, he lived a Buddhist. He was both a celibate and a rigid vegetarian; and so thoroughly did he give himself up to that form of idolatry, that he invested 36,000 cash = £6 10s.—a large amount for a Chinaman—in the temple of his choice, and went to live there, not as a priest, but as a seeker after salvation. In order that he might attain to the highest bliss offered him by this form of Buddhism, he underwent a long period of penance; by which he supposed he was accumulating important merit. For three years did poor Chang sit—with folded hands and closed eyes—in a small room “contemplating.” He would only occasionally walk out to the small yard opposite his room, and would speak with no one but vegetarians of his sect, and with them only upon the *one* subject of their teachings.

These Buddhists suppose that according to the way in which the soul leaves the body, it will be hereafter happy or miserable. If the soul should leave the body by the crown of the head, it would then go to Nirvana, the Buddhist's western paradise; if it departed by the ear, it would be turned into some animal; if by the eye, into a bird; by the mouth, into a fish; by the nose, into an insect; but should it make its exit by the lower parts of the body, it would go to hell. It is, then, with a view to insure the soul's certain journey to Nirvana, that so many hard and strange things are done by vegetarians. During the whole time Chang was engaged in his “contemplation,” he was sad and unhappy, always fearing that after all he should not attain the object of his hope. A vegetarian friend of Chang's has

never slept lying down for fourteen years, but always in a sitting posture, as that attitude is considered best calculated to cause the soul to leave the body by the head. Numbers of these vegetarian devotees will regularly awaken about midnight, and sit up in their beds for an hour or so “contemplating,” and this will be continued for years, until, indeed, the soul leaves the body; but, poor things, they know not the *how* nor the *whither*.

When Chang first heard the Gospel, he held it in aversion, but in God's mercy was at length led to think more seriously of the strange way of getting to heaven by resting upon the merits of another—One most holy and most mighty, able to save to the uttermost; One who had full control over the other world, and was willing to receive poor sinners from this.

Chang was at last persuaded that his own supposed accumulated merit availed him nothing, and leaving both his money and the temple, came right out. Having heard that I was at Joh-shan, he walked one day twenty-five miles to ask me to baptize him. That was about two years ago. The native pastor and I spoke to him at some length, and we found him very well acquainted (for an inquirer) with the Gospel. Shortly afterwards he was received as a catechumen, and last year baptized at Kinchau. For a few months he was schoolmaster, but now he is a helper, at present living at Chang-shan, and goes every Sunday (very bad weather excepted) to Peh-shi-kai to conduct the services. Chang's testimony for Christ is valuable, and most men that he comes into close contact with for some little time, hear the Gospel from his lips. One catechumen whom I hope to baptize soon, and two or three inquirers at Chang-shan, are all Chang's vegetarian acquaintances. May our gracious God lead them also into His truth, which alone can make them free.

## Letter from Miss Marston.

**C**ANKING, *March 25th*, 1885.—“Surely goodness and mercy shall follow me all the days of my life.” If I ever believed that, I believe it now, for goodness and mercy *are* following me all the days, and every day comes laden with good gifts.

Last Sunday was a real red-letter day. For two Sundays previously Miss Matthewson and I had been trying to gather in some of the children, who literally swarm around our house; but although the people at the neighbouring houses received us kindly, they would not send the children when it came to the point. We felt sure the LORD would give us our heart's desire in His own time, so we determined to go on trying Sunday after Sunday. I was in my room, resting for a few minutes before going out, when I heard a child's voice downstairs, and ran down, to find, to my delight, three children from a house just outside our gate. They had come to invite us to their house. So we accordingly went in, armed with some of Mrs. Grimké's text-cards, which were very much appreciated. We had a little talk with the children about our LORD JESUS, and left some cards behind us when we left, to tell the story better than we could. In another house we had quite half a dozen children,

besides some women and an old man, who seemed very much interested. The Bible-woman talked to the grown-up part of the community, while we taught texts and a few lines of “Jesus loves me” to the little ones. Before leaving, we sang through two hymns, and left our wee Sunday-school singing over the chorus of “Jesus loves me,” with the promise that they would come to us next Sunday. At a third house they were delighted to hear the singing, and one woman especially went and called her neighbours to come and hear the “foreign young ladies sing the doctrine.” The LORD is certainly giving us open doors in one corner of this city, and we do need to pray that we may be earnest and faithful, and, trusting in His promise, “go in and possess the land.” Especially we want to be used among the children, who have the same loving hearts and trustful ways as English children, if only there are loving hearts to answer theirs. May the LORD give us grace to carry His message simply and truthfully wherever there are ears to hear it.

*March 28th*.—This is the end of a very busy day. We are “spring-cleaning,” and have had the whitewashers here since yesterday morning, and are very glad now that this is Saturday night, every one of us looking forward to



to-morrow's rest. It is so nice that the LORD helps us not only in direct work for Him, and in study, but also in arranging the house and all these little every-day duties which need to be done. His presence and blessing to-day have been *very* real—just as real as in a Christian assembly. On Thursday afternoon we visited some houses just outside the wall. The people all seemed glad to see us, though many of them were more moved by curiosity than anything else, doubtless. We made the mistake of showing our text-cards rather too openly, and consequently were followed from house to house by a considerable troop begging for "pictures." Being alone in the midst of a

Chinese crowd, very little of whose speech one understands, gives one a sense of *complete* helplessness, such as I never felt before. I was kept from any fear by the thought that a father takes *most* care of the children who cannot take care of themselves, and that our Father's care was about us. By degrees the crowd dispersed, and in the last house we were comparatively quiet. All these were first visits, so it is just breaking up the ground at present. We are praying that there may be some *real* work in this part of the city, and that we may quickly be able to speak to the poor women around us.

## Letter from Mr. Montagu Beauchamp to Mr. Taylor.

Shanghai, *April 25th*, 1885.  
**D**EAR Mr. Hudson Taylor,—I have just come back from my trip up the river, and I should like to give you a short account of it, as it may be of interest to the readers of CHINA'S MILLIONS.

C. T. Studd, Cecil and Arthur Polhill-Turner, and myself left Shanghai on the night of April 4th. We went up the Yangtse in the *Yuen-Wo* with Dr. and Mrs. Wilson, who accompanied us as far as Gan-k'ing, and from there went to Hankow alone. Late on the evening of April 5th, we reached Ching-kiang, where we spent three hours with Mr. and Mrs. Judd and their party. It was midnight when we left, having had a very happy time of reading and prayer together.

Through God's goodness, we did not arrive at Gan-k'ing until after sunrise on Tuesday, April 7th. We were therefore able to go straight into the city. We received a most cordial reception from Mr. Herbert Taylor, who had spent the night outside the city walls waiting for us. He now acted as our guide and interpreter, and took us up to Mr. Tomalin's house, on the north side of the city, where we received every kindness during a happy stay of one week. We had meetings twice, and sometimes three times, a day. The first two days were chiefly occupied in telling of the LORD'S work in England and on the voyage out, also of his dealings with us individually. We were quite a large gathering here, no less than sixteen. The remaining available days were spent in most refreshing Bible-readings. We took as our subject, "IN CHRIST." On Sunday evening we had the Lord's Supper, which was a very precious time together. We had all of us been not a little disappointed by your not being with us, but we were abundantly rewarded by a special manifestation of the presence of the MASTER Himself. At this meeting we may attribute special blessing to that fact that every one present contributed something to the edifying of the Body; though, in some cases, it was only a single verse of Scripture.

We were all very sorry when the time for breaking up our happy party arrived, but we could all rejoice in the fact, "Still, there's more to follow." Before leaving Gan-k'ing, I should mention that we had special cause for praise. Two or three of those who had been gathering with us day by day gave thanks for distinct blessing received, and I think if you had seen the faces you would not have required many words to testify to the fact. Also we praise GOD for the conversion of the Chinese servant of the West Gate party. We had prayed earnestly for him at our meetings.

We left the city of Gan-k'ing on Monday evening, April 13th. After nearly twenty-four hours of expectation, the steamer came up which was to take us to Hankow.

This steamer, the *Tai-Ho*, had Mr. McCarthy on board, and he took us on up the river, our party now having been augmented by the two (Miss Drake and Miss Marston) who were leaving for Hanchung.

We arrived at Hankow on Thursday morning, April 16th. We were quartered over at Wu-chang, and again were the recipients of the kind hospitality of Dr. and Mrs. Wilson. We arranged to have meetings in the Masonic Hall at Hankow on Friday and Saturday night, and again on Sunday night. To facilitate this, Mr. Griffith John and other kind missionaries of different societies put us up for those three nights. As the English community only numbers about 100 at this time of the year, we did not expect large meetings. There were, perhaps, from thirty to fifty who attended the meetings. The interest shown greatly astonished the resident missionaries, who had been accustomed to see about ten or twelve only attending Gospel meetings. The last meeting on Sunday night was one of unusual power. As at Shanghai, the line at first had been chiefly that of personal testimony, but at this closing meeting the way of salvation and the need of salvation were clearly set forth. And not in vain, too, for we had the joy of seeing one soul distinctly brought to JESUS, and with several others we had personal conversation.

Besides these meetings, we had the free use of the church given us on Sunday morning, when I had the opportunity of speaking to the regular church-goers, and, in addition to these, a good number who were very rarely seen inside a place of worship. On Sunday afternoon Dr. Wilson and two of ourselves spoke in Mr. John's Sailors' Rest, quite a recently-built place in one corner of his garden. We cannot be too thankful to God for these different meetings, also for the great kindness shown us by the various missionaries at Hankow.

We only spent two nights at Wu-chang, and on both these evenings we had meetings, at Mr. Cooper's house, amongst our own missionaries.

The last two days were fully occupied in getting things on to the boat for the party going up the Han. Even as late as Wednesday evening, April 22nd, the two boats were still lying about half a mile up the Han river while the coolies were making their final arrangements.

It was then that Mr. McCarthy and myself had to take leave of the party, for our steamer, the *Kiang-Yü*, left for Shanghai that night. GOD provided everything needful to make the journey home a very happy one. We reached Shanghai, as you know, Saturday, April 25th.

Having been away from Shanghai exactly three weeks, I have, as usual, unbounded cause to praise GOD. Though it is yet not quite six weeks since I landed in China, I have had more opportunity of seeing the country than many who



have been here much longer, as I have now been between six and seven hundred miles up the Yangtse, which is the great thoroughfare of the empire. But what is of even greater interest to me, I have already made the acquaint-

ance of fifty of the China Inland Missionaries. This, of course, will enable me to take a much deeper interest in the different parts where they are labouring.

### Extract from Rev. Wm. W. Cassels.



WE have now at last got over the bar, and are making our way up the river to Tien-tsin, sticking on the banks for a few minutes every now and then. We have had an exceedingly happy and comfortable voyage, and even the waiting on the bar was rather pleasant than otherwise, giving us time as it did for much heart-searching before GOD. We feel very much we want to know a great deal more of the power of the truths which we believe, and in a much larger measure to be filled with the HOLY SPIRIT, who is promised to all who ask and believe. And whilst for myself I know that my own heart was never fuller of peace and joy in believing on the precious and all-satisfying SAVIOUR, yet I am deeply conscious of my own shortcomings, and of my need to seek for a much larger measure of that grace which is promised to the children of GOD. We need so much power for this work in China, unless we are to sink down into a low level kind of life, labouring with no particular result.

Tien-tsin, like Che-foo and Shanghai, is an English

free port, but there are only some two or three hundred people in the English settlement. Here again we have met with nothing but kindness and comfort. "Mercies have followed," but better still it is evident "the LORD has gone before us." We despair almost of having any hardships or meeting with any discomforts, for things get brighter and brighter, and at every turn more and more comfortable. How it does make one full of gratitude to our Heavenly FATHER. Our headquarters here are at a Mr. Hobson's. We had intended to put up at a Chinese inn, but the people here would not allow it. We began our first evangelistic meeting this evening in the Temperance Hall, and had about fifty there. This is a very fair proportion of the three hundred residents, which include women and children. There is to be a meeting to-morrow and on Saturday, and on Sunday morning I preach in the church, the only European place of worship, at which services are conducted by the missionaries in turn; in the morning according to the forms of the Church of England, in the evening otherwise.

### Brief Notes.

MR. ARTHUR EASON writes from Yun-nan Fu, February 11th, 1885:—"My dear wife has made a visit to several hamlets in the vicinity of this city. She was accompanied by a lady who, we have every reason to hope, has really heart faith in the Lord Jesus. She is a military mandarin's widow, and has come out pretty decidedly for Christ. Her name is Ch'in, and her only son is favourable. He has a knowledge of the Gospel, but I do not yet think apprehends it personally.

"Our dear little Ethel is always a splendid introduction to the people, and enables us to find an easy access to persons who would otherwise avoid our acquaintance. At the hamlets my wife and Mrs. Ch'in were well received. Many promised to visit us after the New Year's festivities.

"The large crowds have ceased this last month, but still we have visitors daily. There are many who oppose in a most proud spirit, who are as ignorant of their own beliefs as they are of ours almost, for they never think. Many come to get a laugh at the foreigner and confound him; but, thank God, in whom we trust, 'They that trust in Him shall never be confounded.' We have proved this true in a marvellous degree, for during these last few months that we have had such hundreds of visitors, being opposed by Confucianists, Bhuddists, Taoists, and Mahometans, the Lord has always filled our mouths with an answer to every objection, besides enabling us to attack vigorously their refuges of lies.

"Some two months ago, I had a large awning of blue cotton made for the yard, so as to accommodate more people than our preaching-room would hold. I have lately converted this awning into a good large tent, English style. One man can carry the poles; the canvas and texts, written on coloured foreign cotton material, with

the ropes, pegs, etc., do not make up half another man's load. When up, it covers about eighteen feet square, and looks most attractive with its bright flags, etc. I have used it on a market day, a few days ago at a small town; my object in going there especially was to become acquainted with some Lolo people, who visit the market in large numbers. We are hoping to visit a Lolo district some time during the next two months.

"Idolatry is evidently spreading amongst these aborigines. Romanism has a few hundred converts amongst them. *But where are we?*

"Mr. Clarke hopes soon to pay another visit to Ta-li."

MR. BALLER writes:—"We reached Peking in safety and went direct to Mr. Noble's. He received us very kindly, and placed Mr. Hoste and myself with Dr. Blodget. Messrs. Smith and Cassels stayed with Rev. G. S. Owen, of the London Mission.

"We have had some splendid meetings, both for the missionaries and also for those outside. We had an afternoon meeting every day from three to five o'clock, to pray for the outpouring of the SPIRIT of GOD upon ourselves and upon the work. There has been a spirit of the most brotherly love and unity manifested throughout them all. GOD has worked mightily in all our hearts.

"The evening meetings for the outsiders have been well attended, and some have been deeply impressed and convicted of sin.

"As I wrote you we were intending to leave Peking in time to reach Pao-ting Fu to-day. The meetings, however, were so manifestly being blessed of GOD that Mr. Stanley Smith felt they should be continued. Instead, therefore, of starting on Thursday, we decided to stay till Monday morning."

# CHINA'S MILLIONS.



CHESS-PLAYING IN BUDDHIST MONASTERY.

## Self-Denial versus Self-Assertion.

*"If a man will come after Me, let him deny himself and take up his cross daily, and follow Me."—(Luke ix. 23.)*



WE might naturally have thought that if there was one thing in the life of the LORD JESUS CHRIST which belonged to Him alone, it was His cross-bearing. To guard against so natural a mistake, the HOLY GHOST has taken care in gospel and in epistle to draw our special attention to the oneness of the believer with CHRIST in cross-bearing, and also to prevent misunderstanding as to the character of Christian cross-bearing, and the constancy of its obligation. The LORD JESUS, in the words we have chosen, teaches us that if any man, no matter who he may be, will be His disciple he *must*—not he may—deny himself and take up his cross daily and follow his LORD.

Is there not a needs-be for this exhortation? Are not self-indulgence and self-assertion temptations to which we are ever exposed? and to which we constantly give way without even a thought of the un-Christliness of such conduct? That we owe *something* to GOD all Christians admit; and it may be hoped that the number of those is increasing who recognise His claim to some proportionate *part* of their income. But our MASTER claims much more than a *part* of our property, of our time, of our affections. If we are saved at all, we are not our own in any sense, we are bought with a price: our bodies we must present to Him, our whole life must be for God. Self-denial surely means something far greater than some slight and insignificant lessening of our self-indulgences! When Peter denied CHRIST, he utterly

disowned Him and disallowed His claims; and this is what we are called to do, and to do daily, with

regard to self, if we would be CHRIST'S disciples indeed. There must be no "I don't like this," or "I do like that," allowed; the only question must daily be, What would JESUS like? And His mind and will, once ascertained, must unhesitatingly be carried out.

As believers, we claim to have been crucified together with CHRIST; and Paul understood this, not imputatively but practically. That cross put the world to death as regards Paul, and put Paul to death as regards the world. To the Apostle nothing could have been more practical. He does not say I take up my cross daily, in the light, modern sense of the expression, he puts it rather as dying daily; and therefore, as one "in deaths oft," he was never surprised, or stumbled by any hardship or danger involved in his work.

We wish, however, to draw attention to another aspect of self-denial which is often overlooked, and perhaps we shall do this most intelligibly by use of the antithetical expression, self-assertion. What does the Word of God teach us about *our* rights, our claims, our dues? Does it not teach us that condemnation, banishment, eternal misery, are our own deserts? As unbelievers, we were condemned criminals, as believers, we are pardoned criminals; and whatever of good is found in us is but imparted, and to God alone is due the praise. Can we, then, consistently with such a position, be self-asserting and self-claimant? What did our SAVIOUR intend to teach us by the parable of Matthew xviii. 23-35? If I choose to remit a claim due to me by one who is free and my equal, that does not invalidate or affect his claim on his neighbour, no matter whether that claim be larger or smaller than the one I have remitted. But in this parable, the King and Master and owner of a *slave* remits His claim in clemency and pity (and does so, as our LORD elsewhere clearly shows, on the express condition of His servant's forgiving as he is forgiven—Matt. vi. 14, 15); can that slave, under these circumstances, assert and claim his *rights* over his fellow?

And is not this principle of non-assertion, of this aspect of self-denial, a far-reaching one? Did our LORD claim *His* rights before Pilate's bar, and assert Himself; or did His self-denial and cross-bearing go the length of waiting for His FATHER'S vindication of His character and claims? And shall *we*, in the prosecution of our work as ambassadors of Him whose kingdom is not of this world, be jealous of *our own* honour and rights, as men and as citizens of Western countries, and seek to assert the one and claim the other,—when what our MASTER wants is witness to and reflection of *His own* character and earthly life, and illustration of the forbearing grace of our GOD and FATHER?

May God work in us, and we work out in daily life, not self-assertion but self-denial—not ease and honour-seeking and right-maintaining, but right-abandoning and cross-taking—and this for the glory of His own holy Name, and for the better forwarding of His interests, whether among His own people or among the unsaved.

*J. Hudson Taylor.*

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FROM MR. HUDSON TAYLOR.

*Extract from a letter dated Shanghai, June 12th.*

WE are greatly cheered in the work. For instance, Mr. GEO. CLARKE baptised the first fruits in TA-LI FU but a short time ago. Since then Mr. EASON has had the pleasure of baptising five—the first in YUN-NAN FU. Mr. ANDREW speaks of baptisms at KWEI-YANG FU. Mr. MEADOWS briefly mentions his return to SHAO-HING from a visit to his out-stations, where he had examined nineteen candidates, and baptised eleven. He says:—"Among them was a dear little girl, the daughter of Christian parents, eleven years of age, who seemed such a bright intelligent child; and another was a boy of fourteen, the son of a Christian man."

The tidings from our travellers are satisfactory. Journeying mercies are being vouchsafed to them all. The great cry everywhere is for *more workers*. How shall we meet it?

Mr. G. W. CLARKE left YUN-NAN FU on April 1st, and arrived in Han-kow on May 31st, having reached Ch'ung-k'ing on April 30th, and left again on May 21st. He and his little boy were well, and had been prospered in their journey.

He has since reached Shanghai, and will remain a short time longer in China to assist in locating some of the recently-arrived brethren.

## An Appeal from the Land of Siam.

BY MR. ARTHUR EASON, OF YUN-NAN FU.

**T**HE following earnest words from Mr. Eason deserve careful consideration. He is oppressed by the utter inadequacy of the provision for the evangelisation of the province of YUN-NAN, and well he may be, for in a province about the size of Great Britain, there are only two cities in which a Protestant missionary can be found, and these cities are YUN-NAN FU and TA-LI FU. Many an English village with two or three hundred inhabitants has more Christian workers in it than this province with its millions of people.

**O**UR hearts are burdened with a sense of the spiritual need and destitution of the peoples in this land. We have in this province of Yun-nan a population of probably not less than 5,000,000 souls, including several races. The Chinese portion mostly inhabit the cities and plains; the Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other tribes, inhabit the mountainous districts.

The work of regular evangelisation in this province commenced three years ago, when Mr. and Mrs. Geo. Clarke rented a house at Ta-li Fu, amidst great opposition.

Previously, journeys had been taken in the province, long intervals of time intervening, by Messrs. McCarthy, Cameron, Broumton, and Trench, and by Messrs. Stevenson and Henry Soltau, of this Mission, also by Mr. Wilson, of the National Bible Society of Scotland; about half of the towns of the province were visited. But what is a single passing visit of a missionary, perhaps only staying a day?

The Lo-lo, Miao-tzi, Pah-i, Ming-kia, and other aboriginal tribes are as yet, in this province, totally untouched. Their languages have not yet been acquired, and most of them have to be reduced to writing. The people only imperfectly understand Chinese.

Two years ago the LORD enabled us to rent a small house in this city, the capital of the province, about 250 miles from Ta-li Fu, thus making a second mission station for an area of twice that of England and Wales. Mr. Andrew and myself made several tours in the more central districts. Then Mr. and Mrs. Clarke left the Ta-li Fu station in charge of Mr. Andrew for nine months, and came here; and thus this city had the advantage of their testimony. Then they returned to Ta-li Fu, and the LORD has since called Mrs. Clarke to His own immediate presence.

In January, 1884, I was enabled to come here, accompanied by my wife. The LORD has given us favour with the people, and many have heard of the SAVIOUR of the world. But we are tied on every hand from extending our work for want of more labourers. Doors are open, but we cannot enter. This year we have been gladdened by the addition of two brethren, one for Ta-li Fu, and the other here.

There are towns not far from here that could be taken up as out-stations, and I have visited a few lately, but we must have more labourers before we can commence regular work in these places.

The people everywhere in Yun-nan are friendly, notwithstanding the recent war just over the border with the French—not more than 250 miles south of this place. The events in Tong-kin may open a door for us to enter there, and commence work for the LORD, and may also open up a quicker and better route to these parts and enable us to enter among the Eastern Laos. Parts of this province have a lovely climate—very mild and dry, and

not excessively hot in summer. For the greater portion of the year we have most glorious sunshine. Climate need not be made an objection for any one desiring to come out here to work for CHRIST.

I want to plead with brethren and sisters in CHRIST to consider if the LORD JESUS has not a claim on some of them for the evangelisation of these multitudes of perishing souls. Perishing they certainly are: where is the heathen who acts up to the light of nature? A few there may be attempting it in some measure, but very, very few. The masses are sunk in awful degradation and sin. Unless the direct power of GOD, through the Gospel, is brought to them, they must perish from the very state they are in. Christians nowadays seem to overlook these facts. "Without holiness no man shall see the LORD."

We cannot throw the responsibility upon GOD. GOD hath committed to His people the Gospel of reconciliation. It is written, "GOD will have all men to be saved, and to come to a knowledge of the truth." The responsibility rests with the Church of GOD—with every individual member of His body. It is urgent, awfully urgent, upon us to consider our calling.

How many believers there are who are entirely taken up with feeding their own spiritual life, forgetful of the danger of others! How utterly contrary to the love of JESUS such a character is. He came not to be ministered unto, but to minister. What fatalists many of us are in practice! It is promised to the SON of GOD, "He shall have the heathen for His inheritance." Eighteen hundred years have gone by since He Himself gave command to "Go into all the world and preach the Gospel to every creature." And yet to-day it is computed there are 800,000,000 without the light of the Gospel.

How many Christian young men, because they have business ability, and GOD has given them success in their business, consider that an evidence that GOD has not called them to give themselves entirely for the spreading of the knowledge of the Gospel. These successful ones are the very men GOD requires for such service. If you were not successful in your temporal affairs, how could you consider GOD had entrusted you with His greater riches? (Luke xvi. 12). It needs all the ability of the best quality for this highest of all earthly service.

Who will come and join us? GOD is faithful, what shall we fear? I shall eternally praise GOD for calling me here. We have put our trust in the LORD JEHOVAH, and He has never failed us, and we know He never will. Though we are supported through the Mission, it is not to the Mission treasury that we look for the supply of our need; the LORD Himself is our Treasurer. Are you afraid to trust Him who sendeth none on a warfare at his own charges? He will care for you.

And are there not some to whom the LORD has entrusted wealth, or at least sufficient means to maintain themselves, who might easily come? Why did the LORD

give you these means? It does not require £100 a year for one to live comfortably here.

Many say they have no call to go. May I suggest a question? Is your occupying the position you fill an ab-

solute necessity? Are you sure GOD has called you to *remain at home*? Have you thoroughly considered the question? Or, may you not be resisting GOD? Are you obeying Him? I entreat you consider this.

## Notes of a Journey in Kan-suh.

BY MR. G. PARKER.

“**T**HE entrance of Thy words giveth light.” Those who believe this, and are interested in the circulation of the Scriptures of truth, should read the following notes of a journey by Mr. Parker. This diary, as referring to a part of China but little known, is interesting from several points of view, but chiefly because of what it shows of the remarkable eagerness of the people to obtain copies of the Word of God. Mr. Parker says: “It is a treat to sell the Scriptures to the Mohammedans. Some of them go off with the treasure more like schoolboys who have received a prize than grave men.”

The journey occupied fifty-six days, during which Mr. Parker travelled more than seven hundred miles. The total number of portions of Scripture sold was 3,053, viz.: Of Chinese, 2,683; of Arabic, Persian, and Turkish, 113; of Tibetan and Mongolian, 257; and the money received was 48,752 Chinese cash. “My Word shall not return unto Me void.”

**A**UGUST 20th.—Started for Lan-chau, the capital, during unsettled weather. I had waited about a month for fine weather. Thunderstorms all the way, streams deep, and roads in places destroyed.

21st.—Tsin-an Hien. After speaking to the people in the yard, a Shen-si man, in business at Lan-chau, came out of the next apartment and asked to look at my books. He had seen a copy of Mark's Gospel two years ago in Ho-nan, and ever since has desired to possess one. He eagerly bought a New Testament, and made inquiries about medical books, supposing that the ability of Jesus to heal was in consequence of His possession of the best foreign methods.

25th.—Overtaken by storm; put up at a village. After preaching repentance toward God, a scholar opposed, asserting that as no one knew anything for certain about the future, it mattered not how one lived.

27th.—Snow on hills, the second fall this year.

30th.—Reached Lan-chau. In the afternoon visited the newly-rented C.I.M. premises. They are situated outside the south gate, on rising ground, by the side of the main road to the extensive temples situated on the steep slopes of the hills about five li from the Yellow River. When the German artisans came to Lan-chau these substantial premises were used for their cloth factory during the erection of special buildings. The roof is of brick, and commands a view of the city and river, and of the whole valley for twenty li. Mr. Suen was living with the landlord, awaiting my arrival. The deposit is Tls. 30.00, and rent Tls. 29.00.

31st.—Spent the Lord's day at the landlord's with Mr. Suen and my Christian servant Kung-wa; a happy day. After worship took a walk around the neighbourhood. On the east of the house is an unused burying-ground, of the Ming dynasty, a good playground for the children. At the back, at the foot of the hills, are some lovely quiet nooks, well wooded, with springs, and a rill fed by numerous jets that pour their waters out of the conglomerate between the upper earth and the red sandstone in sufficient volume to turn a mill.

Sept. 1st.—Left Lan-chau; stopped at roadside inn. Mohammedan bought Bible and New Testament.

2nd.—Went off my road in order to attend a fair at Ku-shui, on the Liang-chau road. Indifference. A Chinese lama bought both

Tibetan and Mongol portions, and told me that their sacred books are printed in *four languages interlinear*—Tibetan, Mongol, Manchu, and Chinese. Tibetan-Mongol on opposite pages would have a great sale in Mongolia, as would Arabic and Persian in the same form in Kan-suh and China generally.

I read some sentences from the Tibetan exercise book prepared at Darjeeling in India, and he understood them at once.

3rd.—Passed through a frightful country, utterly waterless. The soil is something like pastry, quite porous; the fear of rain made us hurry our steps, and I felt quite thankful when we emerged on the high road we had left yesterday. Stopped at Heh-tsui-tsi.

4th.—Crossed the dark green Ta-tong River by bridge. Rafts are broken up on the way down the narrow gorges, and made up again here before entering the Si-ning River for the Yellow River and Lan-chau. Two years ago I crossed the river by a boat fastened to a rope stretched across the stream about thirty li further up. Came to Hiang-t'an (chiefly Mohammedan), a little place, but great demand for their scriptures. They spoke of the original Hebrew and Greek Scriptures, and asked particularly to see them. The last parting words of the chief mullah (Ak-hun) were: “Be sure you bring the original Scriptures next time for us to see. They are the Lord's words.”

5th.—This morning I crossed the Si-ning River to attend a market on the opposite bank. Had a good sale here also. A young mullah from Si-ning on business strongly coveted my last Arabic Bible, and tried everywhere to get the money to pay for it. He only had sufficient in silver to pay his expenses back to Si-ning. I promised to reserve the book until I reached Si-ning, but when I had left the street he changed his silver and ran himself out of breath to catch me before I could reach the ferry boat with the desired treasure. It is a treat to sell the Scriptures to the Mohammedans. Some of them go off with the treasure more like schoolboys who have received a prize than grave men. The copies of the Koran used in Kan-suh are mostly written; those printed come from India by sea, and are purchased in Shanghai for two dollars; from the size I think they must be incomplete, and they abound in dropped words, which the reader has to supply. I believe the Bible Society has an opportunity in Kan-suh of largely substituting the Bible for the Koran. They

PLACES VISITED, AND SCRIPTURES SOLD BY MR. PARKER.

	DATE	DISTANCE	PLACE	CHINESE				ARABIC, PERSIAN, AND TURKISH					TIBETAN AND MONGOL.				REMARKS.				
				N.T.	Is.	Gos-pels	Cash.	Bls.	Gen.	N. Tes.	Gos.	Cash.	O. T.	N. T.	Gos.	Cash.					
Ag. 20-30	1 Sept.	1	LAN-CHAU (from Ts'in-chau).....	620	Capital of Province	2	24	100	871	1	1	1	1	1	1000	...	...	...	...	In sales on the way. Bad weather.	
	2 "	2	Sin-ch'eng .....	80	Town .....	1	16	20	313	...	...	...	...	...	...	...	...	...	...	Rom. Cath. Stn.	
	3 "	2	K'u-shui .....	40	do. ....	...	10	6	134	...	...	...	...	...	...	...	2	100	...	People indifferent, theatricals occupying their attention	
	4 "	2	Heh-tsui-tsi .....	70	do. ....	...	9	8	136	...	...	...	...	...	...	...	...	...	...	...	
	5 "	4	Hiang-t'an .....	70	do. ....	8	20	40	683	4	1	1	6	21	4750	...	...	...	...	Mohammedan.	
	6 "	5	Ch'uen-k'eo' .....	10	do. ....	2	35	59	756	1	...	2	5	14	2545	...	...	2	60	Do. South side of river, in road to Maing, three valleys are inhabited by Tu-ren (probably Mongols).	
	7 "	5	Lao-wu (Lao-yu) ...	50	do. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	8 "	6	Kao-miao-tsi .....	20	do. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	9 "	6	NIEN-PEH HIEN ...	30	Capital of County	1	10	32	320	...	...	1	6	540	...	...	...	...	...	...	
	10 "	7	P'ing-rung lh .....	60	Town .....	1	25	36	495	...	...	2	3	6	1290	...	...	...	...	...	
	11 "	8-11	SI-NING FU.....	70	Cap. of Prefecture	23	120	630	6350	...	1	3	...	31	2450	6	3	80	5590	Siu-tsai examinations.	
	12 "	11-13	Lu-sah, near Kumbum (a Tibeto-Mongol Lama-sary) (In the Tibetan province of Amdo.)	50	Town .....	6	100	15	1142	...	...	...	...	...	...	...	...	...	...	Tibetan market for pastures south of Tsing-hwa (K'o-k'o Nor), or the Blue Lake.	
	13 "	14	To-ba .....	30	Towns .....	8	24	120	1457	...	...	...	...	...	...	...	...	...	...	Mohammedan.	
	14 "	14	Chen-hai.....	35	do. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
	15 "	15-17	Tangur .....	40	Capital of County	3	130	126	2221	...	...	...	...	...	...	...	2	120	...	Mongol market for pastures north of Blue Lake.	
	16 "	18	Tong-k'or-ti ... }	70	(Tibetan Temple... Village and Military Camp .....	...	...	...	...	...	...	...	...	...	...	...	4	120	...	Old road to Llassa.	
	17 "	18	Shara-k'u-t'co }	70	do. ....	...	10	...	40	...	...	...	...	...	...	...	...	...	...	...	
		18	TANGUR .....	70	do. ....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
		22	SI-NING FU.....	90	Cap. of Prefecture	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
			Return Journey.																		
	18 "	25	Tsah-pa Cheng.....	120	Town .....	...	14	12	169	...	...	...	...	...	...	...	...	...	...	Mohammedan.	
	19 "	26	PA-YIEN-RUNG (Chinese Books sold out)	60	Capital of County	...	140	60	1600	...	...	2	...	500	3	...	154	8640	...	Mostly Tibetans	
	20 "	27	SHUN-HWA T'ING (Box Books awaiting here)	90	Capital of Sub-Prefecture	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Salar Turks.	
	21 "	29	HO-CHAU .....	200	do. ....	...	3	26	176	...	...	...	...	...	...	...	...	...	...	Mohammedan.	
	22 Oct.	1	TIH-TAO CHAU .....	160	do. ....	...	9	128	797	...	...	...	...	...	...	...	...	...	...	...	
	23 "	4	KONG-CH'ANG FU...	220	Cap. of Prefecture	...	7	47	347	...	...	...	...	...	...	...	...	...	...	...	
	24 "	6	Li-sing.....	120	Town .....	...	32	155	1244	...	...	...	...	...	...	...	...	...	...	First visit.	
	25 "	8	Ta-shih-t'co .....	20	Village.....	...	4	14	124	...	...	...	...	...	...	...	...	...	...	do.	
	26 "	9	Gan-y'uen Chen ...	20	Town .....	...	14	33	331	...	...	...	...	...	...	...	...	...	...	do.	
	27 "	20	Niu-t'i-wun .....	75	Village.....	...	14	91	668	...	...	...	...	...	...	...	...	...	...	do.	
	28 "	13	Yien-ho Cheng.....	50	do. ....	...	20	80	673	...	...	...	...	...	...	...	...	...	...	do.	
		14	TS'IN-CHAU .....	60	Capital of Sub-Prefecture	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	
56 days' journey				2700		55	798	1838	21047	6	1	1	9	16	2	78	13075	9	3	245	14630
			Total Portions ...				2683										113			257	



not only know that the Lord spake unto Moses, but as for Jesus they say "There was something wonderful about Him." He was the Lord's "Ruaka. By the breath of the Lord were the heavens made, and all the hosts of them by the breath of His mouth.

Many of them—the traders—can read Chinese, but do not recognise their Adaua, Noha, Eberahem, Musa, and Dauid in the names found in our Chinese Scriptures. The writings of Moses, David, Solomon, and the Gospels, using Mohammedan nomenclature, would do good service in half the provinces of China.

South of the Si-ning River is a locality called San-chuan, or Three Valleys, near the market town of Ma-ing. The inhabitants are called "t'u-ren," or aborigines. I have not yet been able to visit them, but I met a scholar of that tribe from whom I learned some words, every one of which was Mongol as far as I knew. They call the Blue Lake Blue Sea, not Ko-ko *Nor*, but Ko-ko-*dalai*. On Dr. Williams' map "Mongol tribes" are put down in several places. The emperor who drove them northward from the banks of the Yellow River, and re-peopled their country with Chinese, was styled "Hong-wa." Ma-ing San-chuan "t'u-ren" are Buddhist, but the populous districts east of Ho-chau are Mohammedan. The Mohammedan t'u-ren Mr. Easton heard of as living at Pau-an, west of Shün-hwa, consist of 300 families who moved away eastward after the rebellion for fear of the Tibetans. They now live at Lui-kia-tshih north-west of Ho-chau. Light hair and yellow eyes common.

On recrossing the river we made for Lao-wa 50 *li* distant.

6th.—*Nien-pe Hien*.—Passed beasts laden with oil and grain, Chinese produce; and sheep's wool, deer-skins, deer's horns, twelve loads musk, Tibetan produce. Printed notice of appearance of the Mahdi brought here.

8th.—*Si-ning*.—Heard at the yamen that Colonel Prejevalsky had been attacked near the sources of the Yellow River by hundreds of Tibetans, whom his party repulsed. The assailants left eighteen dead.

9th.—Sold Scriptures to Mohammedans in eastern suburb; Arabic and Persian quickly sold out. Chinese Genesis in great demand. Could have sold a load of Arabic and Persian here. Two thousand Mohammedan families.

10th.—Examination of Siu-tsai going on. Sold Scriptures in city. Saw a Tibetan prince and princess from Lha-sa.

11th.—Sold Scriptures in city, and went fifty *li* to Lu-sah, Chinese town, connected with Kum-bum, the famous lamasary, birthplace of Tsong-k'a-wa, the reformer of Buddhism in the fifteenth century. This monastery was destroyed by the Mohammedans. It is fast regaining its former splendour. There are now over 1,000 lamas; it had 3,600 before the troubles. Huc and Gabet lived here some time studying the Tibetan language.

12th.—Spread out a stall on the pathway leading from the temples to the town. A large proportion of the passing lamas purchased. Some could not afford the price. Two of the four Kalons (secular rulers of the temple) purchased. They were distinguishable by the style of address. The son of one visited me at the inn, and read with me. His father came while I was out, and told the innkeeper to see that I was properly treated.

Both Tibetans and Mongols asserted that there were no dialectic differences in their respective languages. This is the Mecca and Jerusalem of the Tibetan and Mongol nations. A Tsai-dam Mongol from the distant west was pointed out to me, and one from Urga addressed me in Russian. Kum-bum is not only a chief place of pilgrimage for the Tibetan, Mongol, and Manchu peoples, but Lu-sah, its street, is the market for the Tibetans who occupy the southern shore of the Blue Lake.

I have seldom been so amused at the cheapness of living in some places as here in Western Kan-suh. It was quite a

ridiculous affair to pay the inn-bill, under 300 cash (about one shilling) for three of us and a donkey for two days. This included our tradesmen's bills on the street—butter, baker, corn-dealer, milkman, etc.

14th.—Started for Tan-gur. Saw the black tents of the Ko-ko Lake Tibetans on the hills with the white tents of the Chinese agents beside them. Passed twice through the Great Wall, and put up at To-ba, a Mohammedan town of 1,000 families, half-way by the high road between Si-ning and Tan-gur. Many asking for Arabic Scriptures; not one copy left. Could have had a large sale here as well as at Lu-sah.

Visited Chen-hai-pu, a newly-built walled town, with only a yamen inside. There are a few Mohammedan shopkeepers outside the gates.

15th.—*Tan-gur*.—This was a large place before the rebellion. There were 3,000 Mohammedan families in the east suburb; most have gone up the north valley. This is the market for the Mongols, who occupy the pasturage north of the lake. Salt from Dat-sum Nor, or Salt Lake, in Tsai-dam, ten days' journey west, and sheep's wool, are the two great exports; deer's horns and skins, and musk also. Prejevalsky's party did not go to Si-ning or come here, but stayed at a place thirty *li* north, whence several of their number came to purchase provisions. Saw some Tibetans with curly hair hanging over their shoulders. Was told that they came from Further Tibet.

18th.—Started for Tong-k'or-si, a Tibetan temple, one stage from the lake. The Kalon, or secular ruler of the temple, sent for me from the door where I was talking to the lamas, and purchased a copy. Prejevalsky's party are said to have pitched their tents here. Passed through several encampments among herds of yak and flocks of sheep, and came to Shara-ku-t'eo; here is the last Chinese village. The inhabitants only number eighty families, the males acting as a garrison. A snow-covered hill was pointed out, seven *li* distant, from which a good view of the lake can be obtained.

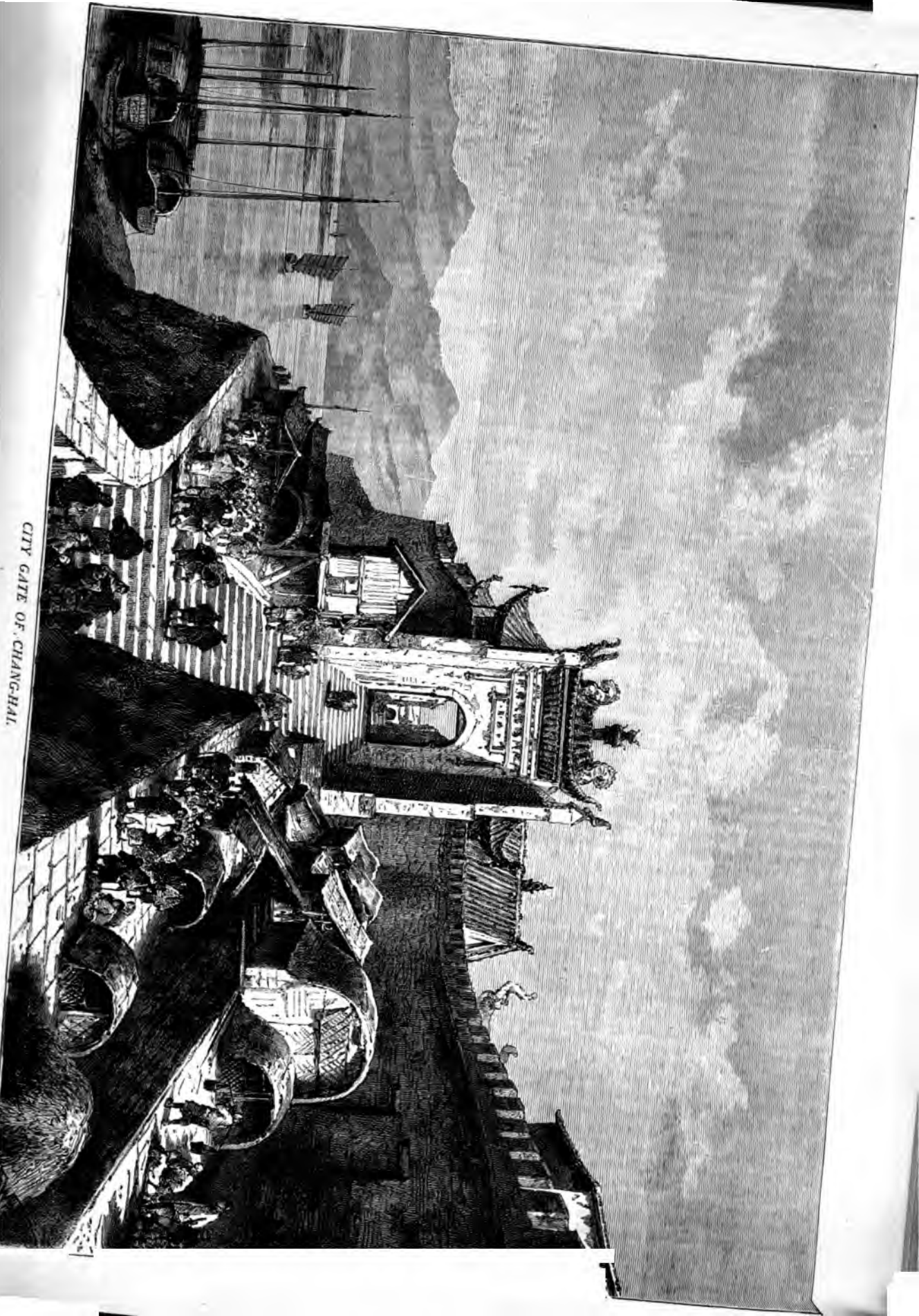
The path lay across a bog. I kept the broad road, and so missed the pleasure of seeing this great expanse of water. The ground is literally riddled with rats' holes. The rats are of a drab colour, and there are birds of the same colour, larger than a sparrow, hopping about the holes. After crossing the watershed, we kept southward, and left the snow-hill behind us.

We saw several encampments in the distance, one company that crossed our path, and stopped to prepare their meal on our left, sent one of their number to see who we were. My servant asked the dark-skinned horseman, "Where can we get a sight of the lake?" he shook his head, grinned, showed a splendid set of teeth, put out the palms of his hands, and answered, "Ma-shi-kar," "I don't understand," and rode back.

Along a hillside on our right we now and again got sight of the road taken by the Si-ning Resident on his annual visit to the sea to sacrifice. We gave up our purpose, and returned to find that we had taken the old high road to Lha-sa which used to pass south of the lake. Since the Tibetans drove the Mongols to the northern pasturage about fifty years ago, caravans have taken the circuitous road by the north of the lake. Huc and Gabet took that road.

There are said to be 108 streams emptying their waters into the lake, the largest being the western Pa-ka River, that so abounds with fish that they get smashed by the horses' hoofs in crossing. The fish are dried in the summer, and sold, salted and steamed, at Si-ning for twelve cash. In winter they are brought in their frozen state to Kan-chau, Liang-chau, and Lan-chau in vast quantities. The salt from Dat-sum Nor sells at Si-ning for about 150 cash a sheng, or say seven cash a catty (less than  $\frac{1}{4}$  d. a pound).

The Chinese say the lake is forty-eight horse stages in



CITY GATE OF CHANG-HAI.

circumference, but on the spot it is said to be only a week's journey round, and lamas are in the habit of prostrating themselves the whole distance. It is affirmed that lamas have spread their bodies over every inch of the ground between the lake and Lha-sa; but this is scarcely possible, since they could not travel so slowly over the uninhabited deserts that extend from the lake watershed to within a few stages of Lha-sa. It is a matter worthy of inquiry as to which district has the larger Tibetan population—Western Kan-suh and Eastern Ko-ko Nor, or the Bramaputra basin. There can be no dispute as to which is most open, for there is no political fear of the English in Kan-suh, there is north of Darjeeling and east of Leh.

In retracing our steps and regaining the pass on the watershed we met several large caravans from Lu-sah; the men rode horses, and were armed with sword and gun. The herds of yak were laden with barley flour. Some were chatting pleasantly about us, some saluted us. As we were pressed for time, I determined to start for Tan-gur that day, and before dark arrived at a homestead or several cave dwellings. A Tibetan entertained us, and we fared better than usual. Our host's son was sent to cut some oats for the donkeys, which was a treat and a kindness.

At Shua-ku-t'eo a heavy fall of snow on the 6th of July killed the crops, so that there was only grass for the donkeys. Our host was once in better circumstances—his family had tents and herds; but their locality was attacked by the wild Tibetans south of the Yellow River, and everything was carried off. I have an impression that it was for a purpose I was led to that cave. We shall presently want one or two Chinese-speaking Tibetans, and the man has formed a high opinion of me from the fact that I am selling books in their character to the lamas. I gave him a Gospel portion, which I fear he will almost worship, being very devout.

On reaching Tan-gur next day I found every one waiting to see the "ch'in-ts'ai," who was to arrive that day. Of more interest to me was a packet from Ts'in-chau, containing the stories of the Presbyterian Mission in South Fukien, and the Church Missionary Society's work in the north of that province. I read them on the return journey with much joy and thankfulness. The "ch'in-ts'ai," within sight of the lake, and in presence of the neighbouring chiefs, offers up in sacrifice an ox, a sheep, and a pig. I was pressed for time this year, or I should have accompanied the expedition.

#### RETURN JOURNEY.

25th.—*Tsah-ba-cheng*.—There is a large Tibetan temple near here; did not visit it. This town is mostly Moslem.

26th.—*Pa-yien-rung*.—*Rung* is the old Chinese name for the Mongols of this part, and occurs in several names of places, just as *kiang*, the old Tibetan name, does. The local Mongols are now called "t'u-ren," and the Tibetans "Si-fan." There are five temples near Pa-yien-rung, and the agriculture is mostly in the hands of Tibetans. The bank of the Yellow River is cultivated by Salar; but their language is Tibetan, so that they are probably Tibetans who have become Mohammedans. They are the five "outer" clans according to Salar classification. A petty war lately raged in one of the valleys near the river. A Mohammedan bought a cow of a Tibetan, and refused to pay a balance of 700 cash; they came to blows, and both were assisted by their respective villagers until the whole valley was in arms. Before the Ho-chau Mohammedan Col. Ma-chau-ngao arrived with his cavalry, fourteen Tibetan and seven Salar were killed.

The population of Pa-yien-rung is said to be 1,000 families, half Mohammedan and half Chinese.

Two years ago I found goldwashers digging the hillside. The Tibetans oppose them on the ground of a supposed connection

between hailstorms and gold-seeking. I showed a Tibetan gospel to a lama on the street. He wished much to possess it, but had no ready cash. Later on I showed a copy to one of the chief lamas of a neighbouring temple; he was so pleased with something he read that he bought it at once, and warmly thanked me for it besides. I had previously sold five copies to a shopkeeper, who wanted to give them as presents to his best customers. There was now a rush for them. I held out some time as I wanted to reserve what I had for La-pe-long. It was no use, I had to part in the end with even my own copy to a lama who came rather late, so that I was sold out. If all the monasteries are visited a very large number will be required. Mohammedans had heard of my sale of Scriptures in their character, and were quite clamorous for them. They would not believe I had sold out. Their heads were as affable as any I have elsewhere met. Even in the cookshop I had to talk instead of eating. The Imam sat and listened, and the landlord repeated everything I said for the benefit of the rest of his customers. I must come as soon as possible to these parts again well supplied with all kinds of Scriptures. They asserted that I was very much like the Persian mullah who visited them last year.

27th.—Desolate descent to Yellow River. Red-coloured hills utterly destitute of vegetation. Salar women gathering a plant on the northern bank for firing. The most distinguishing part of their dress is the strange coat, which is of two colours, upper half blue and lower half pink. The Salar have a tradition that they came from the west. A camel was laden with their books, and bottles of water and earth, and they fixed their abode at Shün-hwa because the water and earth at that place was exactly the same weight as what they had brought from the fatherland. They are not as accessible as the Chinese, or rather Persian Mohammedans. The men can speak Chinese, and some of them even Tibetan, but the women only know their own tongue.

At the next stage, Ho-long-pu, the Tibetans remembered my visit two years ago. I went to one of their hamlets to buy cheese, and had a nice talk with an old man who knew Chinese. He took off his hat when I spoke of God. The fineness of my hair was a matter of curiosity to the women, who examined it as Chinese are accustomed to do our clothes.

The monasteries will afford good spheres for single brethren, and married missionaries will go amongst the farming and agricultural classes. We were visited at Ts'in-chau a few days ago by Tibetans from Kwei-te, and also from Tao-chao. A brother and sister were among the number on pilgrimage to Peking. The woman can read. My wife tried to detain her, but could not. They told us that it is only Cho-ni language that differs somewhat from the general language. It was a Cho-ni man who was not understood at La-pe-long. It is only ten li further up the valley to Chi-tai-pu, where lives the woman who, in her zeal to please her false gods, has made the dreadful journey to Lha-sa. I wonder whether she will ever hear from a Christian sister, in her own tongue, of the excellency and sufficiency of Christ before she passes away to an idolater's doom.

A relation of one of our guests, a young brother, had accomplished the journey to Lha-sa, and on the return was buried in the snow, which was too deep to wade through. The pass beyond Chi-tai-pu is very high; we crossed it in a mist. A young man was caught in the rain in July, and found frozen to death next day. Two shared a like fate last year.

On arriving at Hau-kia-chi I found a box of Scriptures all safe; I left them here on my last visit. As I had no Tibetan Scriptures, I did not go to La-pe-long, so left my Mongol books here. The journey would have been scarcely practicable in such unfavourable weather.

## Tidings from Scattered Workers.

**I**F the readers of this number of CHINA'S MILLIONS refer to a map of China, and note the widely-distant places from which the following tidings have been sent, they will see that the dear friends from whose letters we quote are indeed scattered. The extracts are chiefly from private letters, which have come from eleven different provinces, and if the communications in the preceding pages, from Mr. Eason in the south-west, and from Mr. Parker in the north-west, are taken into account, it will be seen that this one number contains a communication, longer or shorter, from no fewer than thirteen of the eighteen provinces of China Proper.

The happy personal experience of the new workers, as indicated in their letters, and the tidings of blessing which the older missionaries send, both call for much gratitude to GOD.

### Shan-lung Province.

FROM MISS BROMAN.

*Che-fu, June 4th.*

You will be glad to know we are a very happy family here. Miss M. WILLIAMS and I have seven English girls; the eldest is sixteen years of age. Two more are expected shortly. Will you pray that we may have wisdom from above, that we may know how to deal with each one, and how best to train them for the LORD, and for lives of usefulness and self-sacrifice?

FROM MISS LILY WEBB

(*who is helping MRS. SHARLAND in her school.*)

*Che-fu, May 26th.*

We have been much relieved by having our five little boys transferred to the care of Miss SEED and Miss WHITCHURCH; they are dear little fellows, but vastly increased both the noise and work of this house. We are praying much that the LORD may send us out two more sisters to help us in our work here.

### Chi-li Province.

FROM MR. STANLEY SMITH.

*Pekin, May 4th.*

I can hardly dare speak of the work GOD has done here. I want to be rather under than over the facts. But it is certainly the greatest work of God I have ever seen in my short experience. To HIM be all the glory. Every night we have had evangelistic services, and every afternoon we have had meetings for the missionaries for the deepening of spiritual life. At these afternoon meetings I have had one theme right through—"Be filled with the Spirit," the fact that the Holy Ghost, in the measure He was given at Pentecost, is the privilege of all believers.

Oh, the searchings out, the breakings down, the confessions! . . . . Oh, magnify the LORD with us!

We have been preaching Thessalonian conversion, "turning to God from idols to *serve*"; and nothing short of a complete submission to GOD'S will and an entire consecration to GOD. has been allowed to be "conversion." We can only praise Him. Oh, when He steps on the scene, how the hills melt before Him! I am more convinced than ever that a theory I held in England—that on one's knees will the battle be won in China—is true. . . . We had the farewell meeting last night. It would have rejoiced your heart to have been there and to

have heard some fifteen or more missionaries testifying to blessing received. . . . One does more and more realise how *entirely* the power for spiritual work is GOD the HOLY GHOST.

FROM MR. BALLER.

*Pao-ting Fu, May 23rd.*

You will be glad to know that Mr. BEAUCHAMP and I reached here in safety yesterday morning. We took three-and-a-half days to accomplish the journey from Tien-tsin, and had a very profitable time on the way. We should reach T'AI-YUEN by June 3rd, if all is well.

### Shan-si Province.

FROM MISS LANCASTER.

*T'ai-yuen Fu.*

Did I tell you that the old village woman who came to live at the school with her little granddaughter has been called away this winter? She was ailing for about three weeks, and one morning she awoke so happy, saying she had had a dream that the LORD JESUS had come and washed her. She had loved the LORD for some time past, and, although not baptised, we have a sure hope that she is now with Him in glory.

*April 27th.*—The war caused no interruption whatever in the work in this city; in fact, we can report increased opportunities in our various spheres of work. As soon as Mr. and Mrs. RENDALL and I were fairly settled at the opium refuge, I commenced a Bible-class for women on Sunday afternoon. Since last September it has steadily increased, and now numbers between twenty and thirty every Sunday.

Last week I was able to visit two villages. In one of these I was much encouraged; it being my third visit, a warm welcome awaited me on my arrival. During my stay, which was but short, I was asked into twelve homes, and was greatly pleased with our boys' school there. On the day of leaving, I was invited by one of the baptised Christians to breakfast with his family. The invitation came at six a.m., and the meal was to be ready at seven. My Bible-woman not being well, Mrs. PIGOTT'S woman went with me. Having been up pretty early, we were quite ready for the food prepared, and I greatly enjoyed the Chinese fare. Breakfast being over, morning prayer followed, conducted by our Christian schoolmaster; the boys were not present, as it is the custom to attend school early, and their worship had been conducted at an earlier hour. My hostess, a motherly woman of sixty years, announced to the neighbours present that we were about

to have morning worship. A hymn, she said, would be sung, some portion of Scripture read, and then all would kneel and prayer be offered. Then, looking straight at the company present (about thirty), she said, in a commanding tone, "Those who do not wish to kneel during prayer-time will retire *at once*." None did so. I often wish friends in England could see some of these kind-hearted village people; their hearts, I am sure, would go out to them.

FROM MR. RENDALL.

*T'ai-yüen Fu, March 12th.*

The number of patients received to be cured of opium-smoking is over 160. Some of those who have been cured still continue to come about us, and seem interested. GOD knows how deep the work is, and will accomplish His purposes if we are but faithful in carrying the simple message of the Cross. Since the new year I have commenced to make a small charge in addition to that for medicine. This will, I think, go a good way towards meeting the expenses. I was afraid it would check people coming, but they have been more ready to come than ever.

### Cheb-kiang Province.

FROM MRS. STOTT.

*Wun-chau, May 18th.*

Yesterday was a grand day with us; nearly 200 Christians and inquirers came to the meetings, and the LORD was in our midst. On Saturday evening ten candidates were examined and five were accepted, and baptised yesterday in our new chapel; the first was a woman, a member of my Bible-class. Praise the LORD!

Our missionary band has begun to support a Bible-woman of their own; they can only give one dollar a month to begin with, but they hope to do more next year. Their woman is very earnest, and is quite content with what they can give. Again praise the LORD!

I have taken in three more girls, and promised three others, which will make our number up to twenty-one, and that will be as many as I can manage until we get another helper. I have taken entire charge of the girls, so as to set Mrs. Liu free for outside work. We are all well; Miss LITTLEJOHN plodding on with the language.

FROM MR. D. THOMPSON.

*Kiu-chau, May 13th.*

I think it would be a good thing for two sisters to come on here as soon as they can, for I fear my dear wife will not be able to be in the schoolroom, as Miss BOYD has been, the whole day long. I should also be glad of a helper.

*May 25th.*—I am very glad to tell you that the work in this station is most encouraging, and I do trust the MASTER will give me health and strength to go forward, and not to lose any ground that has been gained. I wish, dear Mr. Taylor, you could bring two brethren and two sisters, and then we could visit the work together, and get your help and advice about many things.

### Kiang-su Province.

FROM MISS MARIA TAYLOR.

*Shanghai, June 16th.*

You see I am back again in Shanghai. Papa sent for us. HERBERT is staying until Saturday evening. We are hoping to see Mrs. TOMALIN here before then; and if so, Herbert will be able to act as her escort to Gan-k'ing. Mr. TOMALIN is not so well, and is going to remain in Che-fu a little longer. I think Mr. and Mrs. KING will stay at Gan-k'ing for the summer months.

I am going with papa and Misses MARY and JANE

BLACK to KIU-CHAU. We may leave next week. I am so glad I am going on that journey; it will be, as far as I can remember, my first boat journey, and I shall see HANG-CHAU. I always wanted very much to go and visit my birthplace. Mr. GEORGE CLARKE is leaving here to-morrow night for Che-fu and Tien-tsin. He is going to leave his baby boy with me while he is away, and I am going to take him with me to Kiu-chau, and afterwards to Gan-k'ing. He is a dear little fellow.

FROM MR. JUDD.

*Chin-kiang, May 3rd.*

It would have cheered your heart, could you have been with us to-day and heard six Chinese Christians voluntarily give their testimony to what GOD had done for them. Three of them were baptised yesterday; one of these was a boy in the school at Chin-kiang a few years ago; another was the brother of a man baptised in Yang-chau about fifteen years since.

FROM MISS MALPAS.

*Yang-chau, April 17th.*

The LORD has been and is still answering our prayers. The women come daily in large numbers. We have been very much encouraged by seeing the same people coming very frequently to hear the Word of Life, although it is so feebly spoken. Our own woman is being blessed; her sister, a vegetarian, in the city, is also concerned about her soul. Our other two servants are seeking the light. The week-night meetings are being well attended. These are held in our house, but now the room is too small. Each night this week it has been very full; so many men come besides women. It rejoices our heart to see them sit and listen so attentively, and throughout they are so respectful. In my weakness I have been fully cast upon the LORD, and He has not failed me. But when helpless, unable of myself to speak to the people, the HOLY SPIRIT has given me words which have surprised me. How blessed it is to know that the "LORD chooses the weak things of the world to confound the mighty"! The spirit of prayer has been so given that in our prayer-meetings, Cheng, the tailor, and others have cried aloud and wept before the LORD. "To GOD be the glory, great things He hath done." Cu, the builder, has been greatly blessed; he has been a faithful friend to us.

Since I came here I have grown to love the Chinese more than I could think it possible. At first it was for CHRIST'S sake I was drawn to them, but now I love them so much for their own sakes. Praise the LORD!

### Gan-hwuy Province.

FROM MISS MATTHEWSON.

*Gan-king, May 20th.*

We are all of one heart and one mind, and we feel the power of prayer more than ever we have done, and of keeping close to CHRIST, and abiding in the secret place; we are conscious of such union in our prayer-meetings, and of the power of the many prayers offered beyond the sea for us and for this dark land.

We saw some priests who had horses and houses made of paper or thin wood, and we were told that they were going to burn them to commemorate the death of some person. I could not help lifting my heart to GOD in praise that my eyes had been opened; and yet how sad to see *men* offering up to their idols burnt paper! Every day I thank the LORD for bringing me out to this land. If I were only the means of bringing one poor Chinese to Him, it would be worth coming for; but what I have received of blessing to myself has been worth coming for, not to speak of anything more.



To-day, after studying till three o'clock, I went out to visit with our woman. The first house we entered, about twenty women, besides children, crowded into the little place, and I am sure about one hundred stood outside the door while the woman spoke to them. We went from that house to another, where in five minutes the place was crammed to excess, so that we could scarcely move. I had given two text-cards in the previous house, and they flocked round me like bees to get more. A boy of about fifteen drew my attention; he seemed very anxious to hear more, and asked if he might come to our house. The crowds were so great that several times I was lifted off my feet, one woman asking me to go here, and another to go there; so many doors are open and so many wanting to hear. How my heart did yearn to be able to tell them more perfectly of a SAVIOUR who died to save them!

FROM MISS ANNIE TAYLOR.

*Gan-king, May 9th.*

Miss BARCLAY and I are now very happily settled with dear Miss Matthewson, at the West Gate house. I do thank the LORD for bringing me out to China. He has indeed given me more than a hundredfold, and I claim the promise made by GOD to Abram when he left his own country: "Thou shalt be a blessing."

FROM MR. JENKINS.

*Gan-king, May 19th.*

We had a very good day on Sunday. . . . In the afternoon, after a few had gathered on their knees in prayer, the chapel doors were thrown open and a meeting held, lasting nearly three hours. After singing two hymns (the singing kept a little in order by my concertina, which attracted many in), Mr. KING, sitting on a form without a back, and a fan in his hand, like every one else, spoke to the people for a good while. GOD seemed to hold their attention, and I believe there was much power in the meeting. Among others, about a dozen Chinese soldiers listened to the Word of Life.

Our cook and another man are away preaching in the open air in the villages; he is a good singer, and, I am told, a good preacher. The children of the school sing very sweetly—quite as nicely as children at home. Such a contrast to the untrained voices of the men! The children seem to love to keep singing, and the universal favourite appears to be "JESUS loves me." Truly, there seems to be promise of much blessed work here.

FROM MR. MCKEE.

*Ning-kwoh Fu, May 29th.*

Feeling rather used up with incessant study, Mr. Miller and I thought we might have a day's rest, by going to some of the neighbouring villages and selling books. We went to Sun-kia-pu, a distance of thirty *li* to the south. This place has 1,000 or 1,200 inhabitants. We arrived about eleven a.m., and after having some refreshments, we went into the streets. We were very kindly received, and after visiting every shop in the place, we returned to our inn, and found, on reckoning, that we had sold about 400 cash worth of books, tracts, and portions of Scripture, which we considered to be very good indeed for such a small place. After selling for some time, and speaking with those who came to inquire, we returned to our donkeys, and were soon on our way home again, where we arrived about 5 p.m., much the better for the change, and rejoicing that we were able to do this little work for Him whom our souls love. It is ours to sow the seed, and GOD will give the increase.

FROM MR. MILLER.

*Ning-kwoh Fu, March 10th.*

I have not found such difficulty with the language

as I anticipated. The study has been the means of rich blessing to my soul; so manifest has been the help of God in it, that I have often had to shout "Praise the Lord!"

FROM MR. JOHN REID.

*Hwuy-chau Fu.*

We are very comfortably stationed here, and have much reason to praise God for the many blessings He has showered down on us all along our path. The work seems to be especially difficult in this city; but the LORD is with us, and I have no doubt that He will bless our testimony among these benighted ones.

*May 29th.*—I think Bro. KAY mentioned that I had gone to Ning-kwoh Fu while he went to Gan-king for a teacher for us. On the way I disposed of a number of small books at the places I passed.

### Hu-peh Province.

FROM MR. COOPER.

*Wu-chang, March 2nd.*

Yesterday I had the joy of baptising three converts here. Is it not good of the Lord to cheer me? To Him be all the glory.

FROM MR. T. JAMES.

*Sha-si, June 1st.*

I am beginning to know that heathenism is a real thing; we had many proofs of it on the way up. Oh, how it made one feel the need of labourers as city after city was passed with no Christian missionary. The past month has been one of peace.

FROM MISS TODD.

*I-chang, May 12th.*

We hope to leave here to-morrow for the far west. I am so thankful to God for giving me such a companion as Miss Malpas. We often get away by ourselves for prayer and fellowship, and I am as happy as ever I can be. The LORD is keeping us in perfect peace, and I know He is preparing the way for us, and that all will be well.

### Si-chuen Province.

FROM MRS. NICOLL.

*Ch'ung-king.*

We have had a hard spring, and no help [measles among the children]. Oh, if some of the people at home could only half realise the needs of these poor people as we see them day by day, and hear their tales of woe, they would cry to the Master to be sent, instead of wanting people to go home to stir up an interest. I have had constantly to refuse scholars, and numbers of wee babies have been taken from my doorstep after having been left there for hours to wail, because I *could* not take them in, as my hands are more than full.

FROM MR. NICOLL.

*Ch'ung-king, May 19th.*

Through the kindness of Brother GEORGE CLARKE, my wife and I have been able to take a change for a few days. We hired a boat and went up the river for about 300 *li*. We had a very enjoyable time. I took 7,000 cash for books and tracts sold at various towns and villages on the way. May God richly bless the work done during our short holiday.

I am glad to be able to inform you that we have again succeeded in renting a shop for preaching. Since then we have had large audiences, who listen with good attention. It holds from 150 to 200 people.



FROM MR. RILEY.

*Chen-t'u, April 18th.*

Through the LORD'S goodness, all who had the small-pox are quite well. We have just had our chapel enlarged, and some new seats made for it. It will now seat 150 people. The cost has been defrayed out of our weekly offerings.

FROM MISS BUTLAND.

*Chen-t'u, April 12th.*

A very large number of men and women were at the morning service. The chapel, which has lately been enlarged, would not hold them all.

*April 13th.*—Two women came from a place 100 *li* from here, wanting to give up opium. The elder one says she is not going to return until it is given up. She asked me if she might begin to-day.

**Ho-nan Province.**

FROM MR. FINLAYSON.

*Chau-kia-Keo, April 30th.*

Glory be to GOD for the many opportunities He gives for the distribution of the Word of Life, and for the hearty reception it meets with! During the past three weeks the Evil One has had a busy time of it with shows, processions, etc., commemorating the inauguration of the HSI dynasty. On Monday 13th the evangelist and I spent the entire day amid an assembly of 6,000 living souls. "The harvest truly is plenteous, but the labourers are few." As I looked upon the multitude it brought to my mind the scene recorded in Matthew's Gospel. We read there of the compassion of Him who could not send the multitude away lest they should perish by the way; but here the multitudes are perishing for the want of servants to communicate to them the Bread of Life. The sale of books was good, and many who had come some distance to worship and to witness the performances had the Gospel preached to them. An old man, sixty-three years of age, paid us daily four successive visits, and confessed to having accepted the truth; the evangelist informs me that five more seem to be earnestly inquiring the way of life.

The LORD has opened my mouth so far as to enable me to put before the people JESUS, but how I long for a greater hold of the language! We frequently have opium-poisoning cases, which I believe the LORD uses in showing the people something of our real object in coming to this land. We expect Bro. SAMBROOK daily.

**Shen-si Province.**

FROM MR. EASTON.

*Han-chung Fu, May 6th.*

Messrs. BURNETT, HOROBIN, HUTTON, LAUGHTON, HOGG, and PHELPS arrived here on April 20th, and Mr. STURMAN on the 22nd. On April 30th five of the brethren left for Ts'in-chau. Messrs. HOGG and PHELPS are remaining here.

FROM MR. HUTTON.

*Han-chung, April 29th.*

So far the LORD has done great things for us. He feeds us with the finest of the wheat. I can truly say that I am happy; and this state of experience does not come to me, like Christmas, once a year, but it is always the same. If we need outward encouragement we find it here. The little chapel built by the natives, the number of happy Christians ready to welcome new-comers, the country meeting at Shih-pah-li-pu, to say nothing of the day-school for girls, all exceeded my expectations.

FROM MR. LAUGHTON.

*Han-chung, April 21st.*

We arrived here yesterday about mid-day. Just out-

side the city gate we were met by three native Christians, who were the first to welcome us. One of them, an old man, with eyes sparkling with joy, came running forward, and grasped me by the hand. I must say it did me a great deal of good to see him, and to receive such a welcome from a Chinaman. I have felt it a great blessing to see the work that is carried on here. What a blessed thing to see so many of these poor heathen women coming to hear the Words of Life.

FROM MR. BURNETT.

*Han-chung, April 28th.*

Since my visit here I have been very much encouraged. No one can come to Han-chung without getting a blessing. It does one's heart good to see the zeal and the ardent love of the native Christians. May we go forward in the strength of the LORD, and in the fulness of the blessing of the Gospel of peace! The LORD is abundantly able to save. I often think of those words, "Save to the uttermost." How forcibly this has been brought out in our experience! When we look at a native Christian, a dear brother, who had been turned from dumb idols to serve the living and true God, one in whose heart the love of JESUS has swept away superstition and fear, it is really wonderful.

**Kwei-chau Province.**

FROM MR. ANDREW.

*Kwei-yang Fu, March 26th.*

I have opened a boys' school, and we have eight or nine scholars, with more promised. Last Saturday we had the happiness of receiving three men into the Church by baptism. The first, named Tsu, is a tailor, who has heard the Gospel for about a year; he was an opium-smoker, but has given it up; he can read fairly well. The second, named Tan, was a shoe-mender; he has attended for about eight months. He came in to hear the preaching in the shop one afternoon, and listened for some time. I asked him if he smoked opium, and he said he did, and that he could not get good medicine to help him to break it off. He bought some of ours, and continued to come to worship. He does not know many characters. He is now employed by Mr. Upcroft, of the Bible Society, as a colporteur. The third is named Wang, and did smoke opium, but does not, of course, now. He can read pretty well. The two latter attended worship all the time that the people were excited by the demolishing of a number of Romanist halls in this province; the third was not in the city then. The sowing has gone on for several years here, and now I trust we shall reap.

FROM MRS. ANDREW.

*Kwei-yang Fu, March 26th.*

We have a large number of women at our Sunday meeting; some are very attentive. We have at present seventeen girls in the school. Three of these go home after lessons; the others all sleep here. Six of the elder girls are Christians, baptised by Mr. BROUMTON last year. Mr. HUGHESDON left us on Tuesday, with Mr. Upcroft, on a month's journey. We are in good health, and very happy in our work.

FROM MR. WINDSOR.

*Kwei-yang Fu, March 8th.*

Instead of the usual service this afternoon there has been one for the outsiders, as a number of women had arrived as early as half-past one to hear the Gospel. The chapel was nearly filled with women, and the guest-hall with men, and the preacher, standing in the doorway between the one and the other, had before him quite a large congregation, who listened attentively as he told them of JESUS CHRIST, the *only* SAVIOUR of mankind.

# CHINA'S MILLIONS.



A COUNTRY BRIDGE

## Missionaries after the Apostolical School.

FROM A SERMON BY THE REV. EDWARD IRVING.



**W**ITHOUT staff, without shoes, they fared on their way two by two, their sandalled feet exposed to dust and sultry heat, their bodies to every blast of heaven, their natural wants to man's precarious charity. The most defenceless bird that flies athwart the heavens, the weakest, most persecuted beast that cowers beneath the covert, or scuds along the plain, are better provided with visible help than were these apostles of the Highest; for the birds of the air have nests to which to wing their flight at eventide, and the beasts of the earth have holes wherein to screen themselves from pursuit; but the founders of the spiritual and everlasting Kingdom had not where to lay their heads.

Whom, having thus divided from the resources which human weakness hath in the storehouse and armoury of nature, He next divided from the resources which she hath in the power and patronage and friendship of men. They are to compose no speeches for the ears of prince or governor, but to speak as the Spirit of Truth gave them utterance. They are not to go from house to house making friends against the evil day, but to abide where they first halted so long as they are welcome; and they are not even to salute a friend, ac-

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quaintance, or neighbour by the way. And if, in spite of these precautions, it should come to pass that the people they conferred with were well-disposed to them for their word's sake, should take pity upon their unprovided estate, and offer them money to help them on their way, lo, they have no purse for containing it. If they should offer them provision to be their viaticum from town to town, lo, they have no scrip wherein to bestow it! They cannot possess, they cannot accumulate, they are cut off from all fixed and movable wealth which the world holdeth within its fair and ample bound. What will preserve life, they are to take upon the credit of their universal message, without feeling obligation, for the labourer is worthy of his meat, and they are wholly obliged to another cause.

In no earthly shape can they benefit from their labours under the sun; to no account can they turn the children of men, from whose liberality they can profit no further than to live. Like Jonah, commissioned with the burden of Nineveh, they are to gird up their loins and make speed; they are to hie from house to house, and hasten from town to town, inquiring after the spirits of immortal men; to tell their tale and hurry onward, as the heralds of the northern chiefs were wont to hasten from house to house, and from village to village, when rousing the mountain clans to war. And cause truly see I none why they who hold the commission to make peace should not be as fleet as those who hold the commission to levy war; and the messenger of salvation fly with as hasty a wing as the messenger of death; why servants should not be found to do as much, and do it as hastily, for the King of Heaven, as for the lordly chieftain of a mountain clan, or the throned monarch of a mighty land.

Thus disfurnished of resources from Nature's storehouse, and hindered from ploughing with human help, do you ask if these first missionaries of the Gospel had promises of welcome everywhere, and went forth on a flourishing and popular cause? if the way was prepared for them in every city, and a hospitable home made ready for them in every house? Hear what their Lord saith to them at parting: "Go your ways: behold I send you as sheep in the midst of wolves. Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for My sake; and the brother shall deliver up the brother, and the father the child, and the children shall rise up against the parents, and cause them to be put to death; and ye shall be hated of all men for My Name's sake." Such was their heavy parting. No missionary that ever went to the heathen fared in this way with so gloomy a foreboding, so cheerless a farewell. Let no one object, in the face of these predictions too truly fulfilled, "But these are not men like us, open to every want; they are inspired, miracle-working men, who had nature under their control." Their miracles, which saved many, protected not themselves; their inspirations, which blessed many, could not preserve themselves from every harm and sorrow which patient nature could endure. They are to be placed at the bar of civil law, to be hunted out with religious persecution; against them the tender affections of life are to rise in arms, and the soft and downy scenes of home are to bristle like the iron front of war; the tender hands which are wont to pluck the thorns of sorrow from our feet are to guide the weapons of their death; of all men they are to be hated for His Name's sake; they are to be hunted like the partridge on the mountains, and every refuge upon the earth is to be hidden from their sight. "Go," said He, "My chosen ones, go like the defenceless lamb into the paw of the ravenous wolf; the world thirsteth for your blood, and is in arms for your undefended lives. Nevertheless go. You are without weapons of defence, no bribes are in your hands, nor soft words upon your tongues; and you go in the teeth of hatred, derision, and rage. Nevertheless, My children, go."

They are launched into a stormy sea; a sea of storms and shipwreck is before them, and their frail bark is not fenced or fitted out for any storm, or furnished for any voyage. So the world would say, because so it seemeth in the eye of the world, which looketh but upon the visible and temporal forms of things. It is madness, they would say, moon-struck madness, to think that of such should come any speed; it is not in the nature of things they should exist a week in any region of the earth, and in barbarous regions not a single day. No policy of insurance would do their risk at any premium; they are shipwrecked, castaway creatures, doomed to death, and destined to effect no good, even if they should outlive their first outsetting. Men must have a livelihood before they can speak or act; they must have protection to cover them from the tyranny of power, and law to save them from the riots of the people; they must be well paid if you would have them work well, for if a man have no comforts his life is miserable.

What! such mendicants as these convert the world? say the well-conditioned classes; vagrant vagabond fellows, they are fitter for the stocks of the common gaol. Such illiterate clowns, such babblers as these instruct mankind? say the learned classes; away with them to their nets and fishing craft. And, say the political classes, it is dangerous to the State; they cover plots under their silly pretences, and must be dealt with by the strong hand of power. Methinks I hear, in every contemptible and arrogant speech which is vented against the modern missionaries by worldly and self-sufficient men, the echo, after two thousand years, of those speeches which were wont to be poured upon the twelve apostles and seventy disciples, when they began to emerge out of the foundation of society into the neighbourhood and level of its higher ranks.

But the Wonderful Counsellor, in whom dwelt all the treasures of wisdom and knowledge, and who knew what was in man, did not, without good and sufficient cause, divorce the human desires from those objects on which they naturally rest. He knew that if He gave the messengers of His Kingdom, which is not of this world, and against which this world conspireth, to expect any ray of hope, any shadow of consolation, or scantling of support from the things of this world, it would be only to disappoint them in the end; for although He foresaw that fair weather would dawn, and much enjoyment be partaken in the progress and towards the latter end of the work, He saw hanging over its first beginnings in every region of the earth storms and tempests and terrific commotions, out of which the eclipsed light of truth was to come forth, and the day of peace to be established. He knew that in every realm His truth was to make way against the edge of the sword, and, like the phoenix, to procreate itself in the flame of fire, and that His servants were to be heard from the paw of the lion and from the horn of the unicorn; wherefore it booted not to amuse those who were to plant the plant, and those who were to propagate the plant, with the enjoyments which were to be partaken under its future shade. So He spoke plainly unto them and said, "If ye have not a heart for the extremes of human sufferings, and a soul above the fear of man, ye need not undertake this work—more perilous than war, more adventurous than a voyage to 'regions of thick-ribbed ice,' and more important to the earth than the most sacred legation which ever went forth on behalf of suffering and insulted humanity."

But, while He cut them off from the power and virtue of gold and silver, which, they say, will unlock barred gates and scale frowning ramparts; while He denied them the scrip, and therewith hindered the accumulation or use of property in any form; while He forbade them change of raiment, that is, pleasure and accommodation of the person; and with their staff interdicted all ease of travel and recreation of the sense by the way; and in hindering salutations, hindered the formalities of life and the ends of natural or social affection, all the natural motives to enterprise, and the sweet rewards of success; while He cut asunder (because, as hath been said, He foresaw that whether He did so or not the world would soon do it for them), He did not leave their minds in a void state, without motive or inducement, or hope of reward. But He proceeded to fill each several chamber thereof with the spirit of a more enduring patience, and a more adventurous daring: to give to faith what He took from sight. What He interdicted in the visible to supply from the invisible; what of temporal things He spoiled them of, to repay with things spiritual and eternal.

And instead of a home He gave them this declaration, which raised them, first to a footing with Himself, and then to a footing with God: "He that receiveth you receiveth Me, and He that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Instead of food He gave them this promise: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, Verily I say unto you he shall in no wise lose his reward." Instead of protection and a safe conduct on the way, He gave them this stout-hearted admonition: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." And when delivered up to councils, and brought before governors and kings, instead of human help and countenance, and skill of pleading, and persuasive words, He gave them this sentence: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak, For it is not ye that speak, but the Spirit of your Father which speaketh in you." And when their fathers and mothers should betray them, and their sons and daughters should spit upon them, which the first confessors sadly proved, He gave them this consolation to their heavy hearts: "He that loveth father or mother more than Me is not worthy of Me, and He that loveth son or daughter more than Me, is not worthy of Me."

For their sustenance under false accusation He gave them this comfort: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" For the comfort of their hearts under blackening calumnies, when the sun of light was setting under thick and dark clouds of falsehood, and their name was likely to be overshadowed for ever, He gave them this assurance: "There is nothing covered that shall not be revealed, and hid that shall not be known; what I tell you in darkness that speak ye in light; what ye hear in the ear that preach ye on the housetops." And for their use when they were enveloped in the flames, or extended upon the honourable cross, He gave them this heart-establishing word: "He that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." And to keep up a constant cheerfulness in their hearts under every hardship and mistreatment, He gave them to know and to rejoice that their names were written in

heaven, removing their confidence from every thing terrestrial that it might rest at the right hand of God, where there is fulness of joy and pleasures for evermore.

Thus furnished He His missionaries, building them up in faith, and establishing them with infallible promise, weaning them from the bosom of the earth to place them in the bosom of their Father in heaven. He took them from the hands of human protection to put them under the arm of the mighty God of Jacob. He emptied them of self-dependence and dependence upon human strength and prudence, to fill them with the spirit of wisdom and truth. He bestowed upon them the elements of heaven's heroism when He took from them the elements of earth's heroism; and He conveyed their treasure away from hence, where moths corrupt and thieves break through to steal, depositing them safely in the heavens; where also He prepared for them a place in His Father's house of many mansions, and wrote their honoured names in the Book of Life.

It was a spiritual work they had to do, therefore He disembodied (if I may so speak) and spiritualised the men who were to do it. It was faith they had to plant, therefore He made His missionaries men of faith, that they might plant faith, and faith alone. They had to deliver the nations from the idolatry of gold and silver, therefore He took care His messengers should have none. He had to deliver them from the idolatry of wisdom, therefore He took care they should be foolish. They had to deliver the world from the idolatry of power and might, therefore He took care they should be weak. They had to deliver the world from the idolatry of fame and reputation, therefore He took care they should be despised. They had to deliver the world from the idolatry of things that are, therefore He took care they should be as things that are not, making them in all respects types and representatives of the ritual they were to establish, models of the doctrine which they went forth to teach.

## A Missionary Appeal for Special and United Prayer.



WE have much rejoiced to see a copy of the following circular letter, sent to missionaries in China from Peking, and signed by twenty-five Missionaries and others; for we feel sure that it will lead to much blessing. We gladly give it a place in CHINA'S MILLIONS, in the hope that many of our readers will join in the petitions:—

PEKIN, *June 22nd*, 1885.

**D**EAR BROTHER,—You have, perhaps, heard of the services held here by Messrs. Smith, Cassels, and Hoste, of the CHINA INLAND MISSION. Their labours were greatly owned of GOD. In their afternoon meetings they dwelt largely on the theme that the baptism of the HOLY GHOST was promised to all believers. Not only to the Apostles, but, as Peter said to the Jews, the promise is to you and to your children, and to all that are afar off, even as many as the LORD our GOD shall call, even including us of the present day. They showed that this baptism was given to all the early Church, to the Hundred-and-twenty, to Stephen, to Barnabas, to Paul, to the Samaritans, to Cornelius and his company, to the disciples at Ephesus and at Antioch, in Asia—in short, that when GOD said “I will pour out My SPIRIT upon all flesh,” He meant all believers of every age.

One result of their visit was a daily noon prayer-meeting

in all our missions. Our object in these has been, first, the baptism of the HOLY GHOST on our own hearts, giving power for our work, and, second, the outpouring of the SPIRIT on China. It has occurred to us that if all the missions in China would unite in a daily noon prayer-meeting for these objects, GOD will hear and pour out such a blessing that there will not be room enough to receive it.

We write, asking you, if you think best, to consult with your brethren at your mission-station in regard to uniting with us in this. If you are so situated that you cannot unite with any one, would you spend some time in prayer at noon every day, thus uniting with us in spirit? The present revival in Japan began with a daily prayer-meeting. If we would all unite, have we not faith to believe that GOD would shake China with His power?

Yours in the Gospel.

(Signed by twenty-five Missionaries and others.)

CATHOLIC CONVERTS IN CHINA, according to Bishop Raymundi's estimate, are as follows:—In Hong-kong, 7,000; Foh-kien, 40,000; Shan-tung, 15,000; Yun-nan, 17,000; Kwei-chau, 6,000; Si-chuen, 96,000; Gan-hwuy and Kiang-si, 100,000; Chili, 84,000; Ho-nan, 6,000; Kiang-si, 20,000; Cheh-kiang, 4,000; Hu-peh, 20,000; Hu-nan, 3,000; Shen-si, 22,000; Shan-si, 20,000; Kwang-tung, 24,000; Kwang-si, 1,000; Mongolia, 20,000; Man-

tchuria, 10,000; Thibet, 10,000, mostly near Lassa. A part of these are Chinese. The Thibetans proper, on account of their attachment to the Grand Lama, are very hard to convert. In Corea there are now 20,000 native Christians, the aggregate thus being about 545,000 native Christians in all.—*From the Shanghai Mercury, April 15th*, 1885.

## Converts in Yun-nan.

FROM MR. GEO. CLARKE.

**YUN-NAN FU, March 30th.**—Since I last wrote you I have been to Ta-li Fu, and returned; just a short time before starting I heard that the Roman Catholic converts at Yun-nan Hien, which is near the main road, had been murdered. There was a fearful massacre at a place nine days north of Ta-li about four months ago; forty-six people were killed, and many of the women and children were sold away. I was glad to find our brethren well.

Mr. STEVENS had a good number of boys in the school. Having a number of boys about him will help to cheer him. Of course I hope that he will soon have a companion, but up to the present we have heard of no one designated for this province. I have given up the shop for he reason that so few came in, and also because Mr. Stevens could not attend to the shop and the school.

Mr. OWEN STEVENSON has made good progress by plodding away at the language; as he could not get as much among the people in Ta-li Fu as here, he judged it best to return with me. I had the joy of receiving Ren-sen, the first boy in our boarding-school, as the first-fruits of CHRIST in YUN-NAN. Brothers Stevens and Stevenson were satisfied of the change of heart and life which he has manifested since he first professed to believe in Christ as his Saviour. On the morning of the 12th inst., we, several schoolboys, and a neighbour walked down to the lake. After a short service, and his answering questions concerning his faith in Jesus, I immersed him. He was bold for his Saviour. We had the Lord's Supper together on the Sunday evening following. You will rejoice with me. Oh, how my dear wife would have rejoiced!

FROM MR. ARTHUR EASON.

**YUN-NAN FU, April 20th.**—The LORD has lately given us encouragement in our work here. We have had the joy of receiving five persons into Christian fellowship. One is the widow of a military official. We became acquainted with her last year, and from the first she seemed especially enlightened by the Spirit of GOD, and readily received the Gospel. She had been an ardent worshipper of Buddha. Just before the Chinese new year she asked for baptism, but wishing to test her sincerity we deferred her. Some time after we heard that at the new year she had conformed to the idolatrous customs of that season; this caused us much grief, but after a few days Mrs. Eason took occasion to speak to her about what we had heard, when she explained that she had not the power to put away the idols at home; that since she had heard the Gospel she had not dared to worship them again; but that her only son, who is thirty years of age, was not decided about the Gospel, and at the new year worshipped them through fear of his relations and friends. She herself had not had any part in the matter. We had other evidence that what she said was true, so as she further said she truly believed in the LORD JESUS, and still desired to be baptised we felt we could not reasonably refuse.

Lao-ch'iao is our cook; he came to us a year ago, and for some time we have been very pleased with his change of temper and manner. We felt sure that the LORD was working in his heart. He did not ask for baptism till he saw others applying; but we did not feel it would be right to defer him.

JOURNEY ACROSS CHINA.

**April 7th.**—Seventh day's journey from Yun-nan Fu. The country has been beautiful until about thirty *li* beyond Suin-tien-cheo; the last 200 *li* is the most barren wilderness in the province—red earth or rock, with scarcely a shrub. The road, on the whole, is fairly level; but there have been some trying inclines to descend, when it was no easy work to hold a playful child. We came down a terrible hill to-day, and made a descent of 1,500 ft. in a very short time. My front men slipped once, and my chair rested on the edge of a sharp precipice. This neighbourhood has been subject to dearth for two years, and I have met hundreds of families moving south, where the land is much better. I am doing a little every day, by word and books, to spread the Gospel, and my dear little boy is a good advertisement.

In a house, yesterday, where I spoke a few words, an old lady said she had some remembrance of some one speaking as I did some years ago. She said, "He told us to worship heaven and earth, the true God, and not idols." She was confused in the first clause. Poor old woman, I wonder who it was that she heard.

**CH'UNG-K'ING, April 30th.**—Thanks be unto the LORD for bringing my dear boy and self here in safety.

**May 19th.**—I hope to leave for I-chang on the 21st.

**WU-CH'ANG, June 1st.**—I am very glad, through the good hand of the Lord, to be able to write once more from this place, for it is five years and seven months since I did this. I find that I have travelled quite away from ports 45,000 *li* (15,000 miles), and thanks be to God, not a hair of my head has been injured. I have had my share of trouble, but I cannot but raise my Ebenezer.

The third is a teacher, who some years ago taught a Roman Catholic priest; he first came to us a year ago, when I gave him two tracts. Last February he again visited us, and continued to come regularly to the services. A short time ago we took him with us on a boat journey, as we wished to become more acquainted with him.

He had a good knowledge of the truth, but we were somewhat afraid he was not real, having been connected with the Romanists. When we returned he asked for baptism; I deferred him for a time, and one afternoon I had a long interview with him, and explained to him forgiveness of sins and present peace with GOD; he prayed, confessing his sins in such a manner as I have seldom heard a Chinaman do. Since then we have seen nothing in him to alter the opinion we then formed that he was sincere. He said to me since, when speaking of his repentance, "I am now getting old, it is time for me to think of eternal things." He formerly earned his living by fortune-telling; but has now entirely renounced it all. He is widely known in this city; he lately received an invitation to go to Tong-ching as official fortune-teller to one of the Chinese commanders there. He is a talented man and was engaged in the Grosvenor Commission.

Mr. Lu is the next one we received; he is an ex-official. He seems to have a very straightforward and sincere disposition; there is none of the overbearing manner so often connected with his class. He attended some of the first meetings we had in the autumn, and at the close of one meeting, when the power of the LORD seemed especially present, he asked for some books. Since then he has



come frequently ; but about the time of the new year he absented himself, the fact being he was afraid that by his connection with us his name would be injured, and that he would lose all opportunity of again getting into office. However, he has recently come again, and others testify that he has given up his opium-smoking. We fully believe he has real faith in Christ. He was the means of bringing Mrs. Chin, the first we received. His wife also believes, but is a confirmed invalid, so has not been able to attend our meeting. At the commencement of Mr. Lu's visits

here, his aged mother was considerably opposed on account of giving up ancestral worship ; but now she is reconciled, if not a believer herself in the LORD JESUS. Mr. Lu was given to understand plainly that he came to the wrong place if he thought to get any pecuniary help from us ; but I feel certain he comes simply because he has felt the power of GOD'S truth in his own soul.

The social difficulties in China are innumerable for all who seek to live godly. I feel it is ours to lead on, not to push back.

## Work in Kan-sub.

### FROM THE QUARTERLY LETTER OF MR. HUNT.

**I**N my last I think I told you that we had taken under our care a little Chinese boy, who, in his own parents' house, was dying for want of food and clothing. The parents were glad for us to have him, for they were all in a starving condition. The child at first got on remarkably well under our charge, but during a visit which we made to Han-chung (when Miss Jones kindly took charge of him) he unfortunately caught the small-pox from a person calling at the mission house, and the disease threw him back again. God answered His handmaiden's prayers, and spared the child's life and eyesight, and he is now quickly regaining strength. During the disease he was given to a woman outside to nurse, and a native doctor attended him, as it would have been highly dangerous to have kept him in the house with Johnnie and Hannah Parker. I have now obtained reliable vaccine-lymph, and have vaccinated several children with satisfactory results. At this time especially many natives suffer from the terrible disease, and not a few succumb to it.

There have been two more earthquakes quite recently, more severe here than at Han-chung, where they are so slight as to be scarcely noticeable. Two hundred people were killed by the falling of houses and cave-roofs twenty-five miles from Ts'in-chau, in the very district we passed through on our way to and from Han-chung Fu. In Ts'in-chau itself the inhabitants were terrified, and one little child near us died of fright. Many walls in and around the city, including our own cemetery wall, show by wide cracks how violent a shock this last one was. The people say that earthquakes are becoming more and more frequent every year. Does not this look like the end of the age ?

Before going to Han-chung I had more people in for medicine, and also saved the life of a young Mahometan who had swallowed opium. He was grateful afterwards and sent me a present. I took a youth in who was suffering from facial abscess, and as his father came and lived with him till he was cured, I had an opportunity of putting the Gospel before them both. The lad is now quite well, and sometimes calls to see us. During the summer I mean to push the medical work, as we can seldom go out in the hottest weather, and I shall then have work to do at home.

Late last autumn, my wife and I, accompanied by Miss Jones, went to a country place I had visited once before, about twelve miles off, and were allowed to live in a beautiful temple, built on a hill 500 feet high. Surrounding the temple were clusters of houses in indifferent repair, and these have in times past afforded a refuge during rebellions to the people living in the valleys. All round the buildings a high and substantial wall has been built, the top of

which affords a pleasant walk, and the whole place is called by the people here "The fortress." Every place of any importance has its fortress, but fortresses do not generally have temples within. The temple we lived in was particularly well built, and nearly new, and we enjoyed our stay there much. A good number of natives from the villages below visited us, and to them we spoke of the Gospel. In the valleys below are hundreds of these villages, and in one of the largest resides a man named Ch'ao, who has allowed us to live in his house several times. On the occasion referred to we went from the fortress to his home, and stayed a few days. Every evening, when the labourers came in from the fields, we held a Gospel meeting, and it was so well attended that there was not room enough to receive them, and as many stood outside listening as we had in the room itself. Ch'ao is a simple-minded countryman, and I have had him to live with me once, when he learnt a good deal of the Gospel. He is perusing the Testament very diligently and seems to look upon it as quite a treasure. Being an influential man (I believe the head of a clan) I long and pray for his conversion, and trust that friends will join me in this prayer.

Since writing my last quarterly letter, I have made two visits to the neighbouring station of HAN-CHUNG, the first alone on important business, the second with my wife (who was in need of change), for the purpose of escorting from Hankow to our station two ladies, who, after all, are not permitted to come on during the war. The visit to our friends at Han-chung, however, was not in vain, for we profited both in soul and body, which had suffered not a little from the various trials they had been called upon to pass through. For three weeks we lived with our dear friends Mr. and Mrs. Pearse, and for six weeks with Miss Muir, who had just been left alone, and therefore required help. We did not do very much work among outsiders, as it was the Chinese New Year, but we had the privilege of conducting several meetings at Hanchung and the two out-stations, also of attending the quarterly meetings, at which many of the native Christians, both men and women, repeated whole or parts of chapters from John's Gospel. The women got through their task most creditably, and this is the more wonderful when we remember that most of them cannot read, and have to get a friend slowly to read aloud to them day after day, that they may in that way commit the passage to memory. Does not this put some of us to shame ? It ought to teach us to make the most of our opportunities. Books were given to those who had acquitted themselves the best.

These quarterly meetings are doubtless the means of much blessing to all who attend them. The girls'



A MEMORIAL MONUMENT.

day-school at Han-chung, started by my wife in 1883, but now in the charge of Miss Muir and Mr. Ho, is prospering, and there are now over thirty names on the books. On the day Mr. Easton gave the successful scholars their prizes, we arranged for all the children a Christmas-tree, and they seemed to enjoy the novelty thoroughly. There were given away useful articles and also toys, of both Chinese and foreign manufacture, with which the scholars seemed pleased.

Affairs certainly are prospering at Han-chung, and when we went back to Ts'in-chau and found yet once more that some of those who had given us hope of their salvation had returned again to wallow in the mire, we could not help feeling sad and discouraged at the difference. The people are more difficult to reach here, and while they are well taught in the Scriptures and seem to be born again, they

will either be secretly continuing in sin, or if for a time they appear consistent, retrograde suddenly and become worse than they were before. Oh, for more power in prayer, and for a faith that will not shrink under such circumstances. Pray earnestly for us, dear friends, that our labour may not be in vain in the Lord. Offer your intercessions for the old man Suen, the only baptised Christian, that he may grow in grace, and for the probationers, Ch'ao, Liu, and Si, that they may not trust to mere head knowledge but really obtain the gift of the Spirit, and be born again. Ask also that all the preaching and the books distributed throughout the province may yet result in much fruit, and that blessing may attend our future work, especially in connection with the opening of fresh stations, which labour has been undertaken by our brother Mr. Parker.

## A Betrothal at Han-chung, Shen-si.

FROM THE DIARY OF MISS MUIR.

**T**O-DAY has been quite an unusual day, for the betrothal presents for Mr. Ho's future daughter-in-law had to be arranged and sent off this morning. The girl is the daughter of our sewing-woman, and our eldest scholar. She has been staying here for some time with Kwei-lien, but she went home on Monday. Her father is an inveterate opium-smoker, but her mother is a nice Christian. The girl has herself asked for baptism, and we trust she is a Christian. The young man has been a member of the Church for some time; he came from his country home for good in the winter, and is apprenticed to a carpenter in the city. The teacher was very busy, so I had the children a good while, morning and afternoon. Mr. PEARSE came over in the afternoon, and took the women's class; eleven came, several strangers. Next morning (Wednesday) we were all up very early, so as to see those who were going to receive the girl start. It is customary here for one of the youngest members of the family to go and receive the bride-elect, as well as the middle-men who have arranged the business part. We deputed Kwei-lien for this office, and she went about half-past seven with the chair to receive Cheng-sing, also three or four elder folks; they returned about an hour afterwards, bringing the little bride with them, and two friends from her mother's house accompanying her. The fashion is, here at least, for the young lady to refuse to come out of her chair until she receives a nice present; and it was very amusing to us to see this part of the proceedings. After a while we were all invited to the schoolroom, and after some prayer and singing and bows all round from the teacher, his son, and the girl herself, we had a very nice breakfast, and separated.

*April 8th, Wednesday.*—The girl stayed in her room a good part of the day. We had the Chinese prayer-meeting in the evening. Mr. Easton read part of Genesis xxiv., and it was so strange, in reading it again, to notice so many things like customs here mentioned, that we could not help being amused as well as interested. We had rice afterwards—our cook, who has been the principal one to manage all this matter, the teacher, his son, daughter-in-law, Kwei-lien, and I. The teacher talked to us all a long time, and finally gave the girl over into my charge. Of course her mother will be here at work again, so that, after all, she will not be very differently situated from what she was before.

*April 9th, Thursday.*—I read a little with the teacher this morning; afterwards most of the household, myself included, went to dinner at Mrs. Mu's house; her daughter went, too. We had a very nice feast. Mrs. Easton was there, and a few others; she came home with me. Mrs. Mu escorted us, bringing our packets of what we could not eat. It is the proper thing here; if you did not take your share home the host would be offended.

*April 19th, Sunday.*—The Shih-pah-li-pu people came to-day, so we had full classes in school, and there were a good many at the service. Mr. Pearse preached; afterwards Mr. Easton told them all that it was settled that the chapel for Shih-pah-li-pu should be commenced, as the numbers there are increasing very much; the elders were appointed to receive contributions. I went to Mr. Pearse's to dinner, and enjoyed a quiet afternoon. We had a nice meeting in the evening; Mr. Hutton took it, speaking on Colossians i. 9, 10, 11.

## Converts at Chen-tu, Si-chuen.

FROM THE DIARY OF MISS STROUD.

**A**PRIL 6th.—To-day I have commenced a girls' school, but have only two pupils; one is the little daughter of a female convert, and the other was brought from Ch'ung-k'ing by Mrs. S. Clarke.

*April 7th.*—I am not feeling at all well to-day, and, except taking the girls after dinner, I have been resting, and the resting has been in Him. Such rest He gives! I have another little girl as a scholar to-day, an outsider's child.

*April 8th.*—This morning I was invited to a large house

to see a lady who was ill. I had a sweet time of communion in my chair, and felt so much to want to tell out of Jesus and His love; but alas! when I commenced to speak, my hearers showed they did not want to listen.

Whilst in this house another lady in the same street sent for me; here, too, the same indifference was shown when I began to speak of JESUS, and I left with an aching heart for these poor women. I so often find it thus when visiting these higher-class people.

*April 9th.*—To-day I have another little scholar ; this makes five altogether.

*April 18th.*—We have now eighteen native Christians here, ten women and eight men. Mrs. Hsia, the old lady I mentioned, has asked for baptism, and there are two or three others really interested I think. I am so happy : the LORD JESUS does keep, and is such a bright reality to me. Pray that I may shine brightly for Him.

*April 20th.*—There was only one little girl to-day, but I was so glad to hear what she had to tell me. Two of her step-sister's boys attend our boys' school, and the eldest of them has been declaring his belief in the Gospel, and his intention to be JESUS' disciple, to his friends at home, and thereby incurring his mother's displeasure. I do trust he will prove to be true, and remain firm.

It was decided in the church-meeting yesterday that the old lady and the gate-keeper should be baptised. Three other candidates were postponed for a month.

*April 28th.*—Another old lady has expressed her wish to be baptised. She has been coming more or less for the last twelve months, and I feel sure has believed the truth for nearly all that time, but has feared being laughed at.

Last Saturday, May 2nd, we had the joy of seeing three more natives profess their faith by baptism, for one of the three men who were postponed had obtained a situation to follow a mandarin, and was anxious to be baptised before

leaving the city. He seems real, and told Mr. Riley that he had asked the mandarin to assign him a post where he would have to do no wrong tricks. God grant he may be a light in the dark city whither he has gone.

On Saturday afternoon I was seeking old Mrs. Hsia, to speak a little to her, and on passing the opium-women's room I saw her kneeling with old Mrs. Song, our first female convert, and the latter was teaching her to pray. Just after tea I passed Miss Butland's room, and hearing low voices, looked in, and found the two dear old women again praying together. Was it not a sight to make one's heart rejoice?

*May 14th.*—We heard a most encouraging testimony in the guest-hall the other day. A young woman told how her old mother-in-law, who had come here several times and heard the Gospel, both on Sundays and week-days, had for a long time previous to her death worshipped God, and that she died so happily while in the act of praying. May there not be many such? I do believe there are, and that the ingatherings to the LORD are very many more than the few who join themselves with us in church-membership. GOD grant that this may make us more and more in earnest to tell of the SAVIOUR'S love, leaving results to Him who watches the seed and will not lose one of His chosen ones. "All that the FATHER giveth Me shall come to Me."

## Encouragement in the Kiu-chau District.

FROM MR. RANDLE.



WE are glad to have received the following interesting report from Mr. Randle, who has since reached home for a change with his family and Miss Boyd.

**A**PRIL 4TH.—Last week I visited CHANG-SHAN and HWA-PU, which latter is a busy little town about fifteen miles further up the river. We have some enquirers there : two or three families tell me they have given up all idolatry and now pray to GOD. The principal inquirer is a man who has frequently been to our chapel at CHANG-SHAN, and was also here for a few days during the helpers' conference last year. He is a worker in metal, principally pewter : it was at his house that I stayed, and I was very pleased with all I saw and heard of him ; he has for months sold Christian books and tracts in his shop, and let people generally know that he is a Christian. He has two children living at home with him, a girl of eighteen, and a boy of eight. These have been taught a great deal by him, and have learned the commandments and a portion of the catechism. I was very much interested in the girl ; she is bright, happy, and intelligent, but she is a hunchback, and although eighteen looks only twelve. She is so deformed that she will never be able to be married. She has learned to read by her own efforts, that is, by being told the sounds and meanings by various visitors who have been at her father's house ; he cannot read much. She says she would like to help missionaries in their work, and I do not doubt that she believes what she knows of the Gospel, and that she would, with a little training and GOD'S blessing, make a good worker. May GOD in His own time and way make her useful in His service.

Foreigners seem seldom or never to have been to this town before, so I was a curiosity. I preached on the streets for two or three hours, and sold many books and tracts, keeping a large congregation nearly all the time.

Afterwards, between 4 p.m. and 9.30 p.m., about a hundred people—men and women—came to the little upstairs-room which I occupied, depriving me of all approach to quiet or rest ; and the last man did not leave until I signified my desire to go to bed. During this time, however, a service was going on in the shop, which was full of hearers.

Altogether I was very much pleased with this, my first visit to Hwa-pu, and trust this work, which seems to be of GOD, may lead to a Christian church being formed there.

We are not very well, and are much in need of change.

*May 22nd.*—We are at length hoping soon to reach Kiu-chau, and shall expect to reach Shanghai about the middle of June.

On Sunday, 10th, we had the joy of baptising five sisters, two women and three schoolgirls. The next day saw Mr. and Mrs. Thompson's arrival. We were very glad to welcome them up this way. On the following Thursday Mr. Thompson and I left for Ioh-shan, for I had previously arranged to have another conference of helpers there, similar to the one held at Kiu-chau last year. Owing to the wet weather we did not reach Ioh-shan until Saturday noon—and when we arrived the helpers had all come. Part of that afternoon was spent in settling up accounts with each helper ; and in the evening we had our first devotional meeting. The next day being Sunday, we had many catechumens and inquirers to examine, receive, and baptise, so we gave the whole day to meetings having that special character. At the first meeting, seven catechumens were received for baptism and three were deferred. At about twelve o'clock the seven were accordingly immersed. They

were four men and three women. One of the men is from Chang-san, and one from Peh-shi-kai. One of the women is eighty-three years of age. She is San-uen's mother, and every fine Sunday he wheels her and his daughter on a wheelbarrow to the chapel, while his wife trudges alongside with the baby on her back. In the afternoon we broke bread together—to which ordinance the newly baptised were admitted for the first time. Afterwards we examined eight inquirers, and received five of them as catechumens. Not only do the old members all, with one exception, continue to attend, not only do most inquirers and all catechumens also attend most regularly, but new faces are seen by us upon almost every visit to Ioh-shan. The largest central space in the house there is too strait for the numbers who attend services on Lord's days. We shall be compelled to pull down some wooden partitions separating that space from an adjoining room, and make them into doors, which, left up during the week, can be removed on Sundays, thereby leaving a row of

posts down a much-widened room. May our GOD be praised that this work has gone steadily forward for four or five years. With these last additions, 101 have been baptised in the whole district from the commencement, and of this number, fifty-four are in fellowship, twenty-four have died, seventeen are excluded, and six have removed.

The conference meetings with the helpers were hardly equal to those of last year, only extending over two days; but the examinations in the Gospel of John and the very full knowledge of that portion of Scripture shown was very gratifying.

We returned to Peh-shi-kai on Wednesday, and in the evening of the same day performed the marriage ceremony of two young converts at that station: the bride was the eldest girl from the Kiu-chau school.

Altogether, I think the work of this district is in a state of greater promise than it has ever been before during my five years' labour here.

## Travelling in Shan-tung.

### A VISIT TO FUH-SHAN HIEN.

BY MR. J. J. COULTHARD.

**T**RAVELLING in Shan-tung is not accomplished with as much ease and comfort as in provinces further south. This is partly owing to the rough state of many of the roads, and partly to the modes of conveyance, which are often rough and unpleasant. In the south one generally travels in chairs or sedans, borne by experienced bearers; and while one may travel in chairs in Shan-tung, the poles are not well selected, and the bearers, who are only coolies who happen to be loafing about, being inexperienced, give the traveller a good deal of jolting by their unequal steps.

But the intending traveller may prefer to ride upon a horse, mule, or donkey; or may make choice of one of three modes of conveyance—a cart, a mule-litter, or a wheelbarrow. The first-mentioned vehicle is certainly the most trying of the three, except, perhaps, upon a very good road. The carts are springless, and of a very primitive nature. It is surprising that they are ever used upon roads which would certainly be considered by people at home as impassable for vehicles of any kind. Some of the roads, especially those over hills, are dreadful in the extreme, and seem to have been made out of the rocky hill by removing the earth and loose shingle, leaving large rocks and stones exposed to view, over which the carts must stumble along. No attempt has been or, perhaps, ever will be made to remove these rocks, which greatly hinder locomotion. Beside these obstructions, there are very deep ruts into which the cart wheels seem inevitably to get, and once in, how difficult to get them out!

To travel over such a road in a springless cart is most trying to the sprits of even the best-tempered man. Imagine two very good friends seated in such a vehicle. Whilst engaged in conversation, the cart bumps against a rock, and then jolts over it, giving our friends a real good shaking down. Or one wheel gets into a rut, giving the cart the appearance of a ship on her beam ends; immediately, and involuntarily, the one friend falls upon the other, forcing him against the hard side of the cart; in a few minutes, a similar experience is endured by the other friend, and so the jostling and banging from

one side to the other will go on until the travellers are covered with bruises of various hues.

The mule-litter is certainly an improvement upon the cart, but as its motion is like that of a ship at sea many object to it. One is saved the bumps and jolts, but gets the motion due to the irregular steps of the mules. When, by chance, now and again they keep in step it is pleasant enough.

Barrow-travelling is suitable for level roads, but not adapted for journeys over hills; and as the native barrows, like the carts, are springless, the traveller has to endure some of the trials common to cart riding.

For rough roads, then, nothing can equal animal riding, which, though tiring to those unaccustomed to it, makes a journey far less trying than a native conveyance.

In taking long journeys, however, it is necessary to take a good deal of baggage; and animal riding becomes not only wearisome but expensive, when one or two are required in addition as baggage animals. Necessity is the mother of invention, and now, thanks to the Rev. Dr. Nevius, of the American Presbyterian Mission, a wheelbarrow has been designed which is splendidly adapted and well-calculated to meet all the requirements of a long overland journey. His barrow conveys two persons very comfortably, and about 200 lbs. of luggage. The travellers' seats can be made into beds, so that if wearied or sick they may lie down and rest whilst making the journey. The barrow is furnished with strong foreign springs, which prevent a great deal of unpleasant jolting. Then it has a good strong wheel, to which a powerful brake is attached, capable of reducing the speed or stopping the barrow down a steep descent. Two men balance and guide the barrow, one in front and one behind it. A mule is attached to the barrow by long traces and draws the vehicle, and a third man rides and looks after the mule. About every three miles the men change their positions, the one behind the barrow taking charge of the mule, whilst the one who has been riding takes his turn at the barrow. In this way the men are rested without requiring to stop, and can travel on without a break until noon, when the animal is baited.

Wishing to take a trip to a neighbouring city, Dr. Nevius kindly lent us his barrow, which we found to be most comfortable even on the roughest parts of the road. While carts were sticking in deep ruts, and their owners, with the aid of a number of mules, vainly endeavoured to get them out, we moved along quite easily, and passed them at a gentle trot. Fearlessly we descended steep hills, for the brake acted splendidly, though its noise frightened passing mules.

Fuh-shan Hien, the name of the city which we wished to visit, is called after a mountain in its vicinity, known as the "Mountain of Happiness." It is an article of creed amongst the natives that the soul when first it leaves the body visits this felicitous hill.

The first part of the journey lay over a very steep hill, one of the many hills which surround Che-foo. This having been safely crossed, we travelled over fairly good ground until we came to a long sandy road, which was very trying to man and beast. Walking through loose fine sand is hard enough work; how much harder then to pull or push a heavy-laden vehicle. Again and again the men pulled off their shoes to shake them free from the sand which filled them. Past the sandy road, we came to the best and hardest piece of ground on the way to Fuh-shan. But this was followed by another sandy tract, then came a river to be crossed, and again another and the worst piece of sandy ground, before we reached our destination.

At Fuh-shan we put up at an inn, to bait the mule and give the men a good meal and rest. Our room in the inn, like that in most northern inns, was very rough, the principal building material having been mud. The bare earth formed our floor, and the walls seemed to be made of plastered mud. The usual *k'ang* or brick bed formed our couch, beside which there were only two articles of furniture—a table, which might have been dusted at the Chinese New Year, and a form, the legs of which did not rest evenly upon the irregular surface of the ground. Our landlord provided us with a number of eggs, pork cut up into small strips and fried, and "ho-shao," a kind of biscuit largely used in this province. Hunger and vinegar formed our sauce, and with good appetites the viands soon disappeared.

After tiffin and a rest we surveyed the city, which is small and quiet. Most of the business was being transacted in the suburbs; inside the walls scarcely anything appeared to be done. The people were well-disposed, and showed a friendly spirit. The city seems [situated in a healthy position, and would make a good out-station, easily worked from Che-foo.

About 4 p.m. we left Fuh-shan and returned to Che-foo, which we reached about 7.30 p.m., thoroughly satisfied with our journey. The return trip was comparatively cool, and much more enjoyable than it would have been had we left when the sun was higher in the heavens.

## Tidings from Scattered Workers.

### Gan-hwuy Province.

FROM MISS BYRON.

*Gan-king, May 27th.*

The work here at present is very encouraging. The first Sunday Mr. GEO. KING was here he preached in the chapel. After the service he asked who would volunteer to go out and preach that afternoon. Three of the native Christians did so, and have been doing so since. Mr. King has also been holding meetings three evenings a week for candidates for baptism. If you had been here last Sunday your heart would have been made glad. The sisters from the West Gate dine here now every Sunday, and stay for tea and the evening meeting. Last Sunday Miss A. Taylor and Miss Barclay went out and gathered in children for the Sunday-schools. Women followed. They were so many that Miss Barclay got Mrs. King to come and help her speak to them. Miss Matthewson and I went to the house where the girls are that you are interested in. We had such a nice time there—very much better than we expected when we set out. The LORD did indeed go before us. The woman who used to go out with Miss Wilson was with us. We went to a rather large house, and there were twelve women there. We read round. Of course the girls read. It was John iv., and we managed to say a few words. We also sang three hymns. The woman who was with us engaged in prayer. When leaving, I gave each of them a text-card with John iii. 16 on it. After that we went into another house. There were a good many women there. At first they seemed as if they did not want to listen, but they soon came round, and we sang two hymns there and read and spoke a little. When we had finished, it was about time for them to have their rice, so we came home. When we got back it was really nice to see that the hall opposite

the gate was full, and Mrs. King's room full of women and children. Miss A. Taylor and Miss Barclay were also there. In the next room there was Mr. King with his class of candidates for baptism. Then up here were Miss Emily Black and all the school-girls. Miss Mathewson and I were so glad to see them all. We could not help going upstairs and having a praise meeting, and thanking the LORD for His goodness.

### Kiang-su Province.

FROM MISS M. MURRAY.

*Yang-chau, June 8th.*

You would have rejoiced if you had been with us yesterday; the women came in such numbers, and many, thank GOD, are really seeking Him with all their hearts. The LORD Himself is working, and we are going to wait on Him with one accord for the power of the HOLY GHOST, that souls may be saved in *this* city *this* week. GOD has answered our prayers for our dear sister Miss MACINTOSH, and she is almost quite well again. Ask for her wisdom; she is apt to overtax her strength.

FROM MISS EVANS.

*Yang-chau, June 11th.*

I do praise GOD for bringing me to this city. My heavenly Father is continually giving me good things; I love the dear women here very much, they seem so real and earnest. Yesterday afternoon Miss GRAY and I were invited to go and see a lady; several listened very attentively for more than an hour, evidently understanding all we said, for they repeated it after us, and explained it to others who were not so quick. They seemed interested, and have asked us to go again.



This morning we went to see a woman who has been breaking off opium-smoking. I believe she is deeply interested in the Gospel. A few others came in while we were there, and we had a glorious time, for the presence of the LORD was very manifest with us. The women said they did believe the Gospel and trusted in JESUS for salvation. We had prayer with them.

The LORD is working here, praise be to His holy Name! The sisters have been wonderfully helped with the language; they are all so real and earnest, the glory of GOD and the salvation of immortal souls are the first thought in every heart here. We are indeed waiting upon GOD with one accord to fill us with His Spirit, and the blessing is coming.

One very old woman came in this afternoon, and as soon as I saw her my very heart went out to her, for I knew that her days were numbered, so I directed my attention to her especially. I asked her age and a few questions about her future. It was all dense darkness to her; she knew nothing of the future, and was so surprised to hear that we knew where we were going to after death. I told her that she could also know; this surprised her more, and the dear old woman, all in tatters, listened so attentively while we told her of JESUS and His great love for poor lost sinners. She looked at me in amazement when I told her that JESUS loved her. She asked me "If I were quite sure that JESUS loved and had died to save a poor woman like herself." I told her I was sure. "Well," she said, "I will love Him and believe in Him to save me." We told her that JESUS had gone to Heaven to prepare a home for all those who love and believe in Him. So she looked into my face and said, "Has He gone to prepare a place for me?" We told her He had; she looked so delighted, and said "that was very good of JESUS." She took hold of my hands and asked me to teach her to pray. I taught her a little prayer, and she kept repeating it over and over again, and asked me to get it written for her, as she was afraid that she would forget it, and if she had it written out she could get some one to teach her at home. She said so simply, "Shall I see you all there? And will the LORD JESUS know me?" We told her the LORD did know her. The poor old woman's joy was very great, for she said "No one loved her on earth, and it was so good of JESUS to love her." Just before she went away she asked me if I was quite sure that this great happiness was for her? I assured her it was, that she had only to believe in the LORD JESUS and accept His offer of pardon. She went away rejoicing. We have asked her to come every day to be taught more about JESUS, and she has promised to come.

I have never seen women so ready to listen to the Gospel. I have often read of people hungering for the "Bread of Life," but I have never seen it to the extent I see it here. It is the LORD'S doing, and we will praise Him with our whole hearts. I believe that many precious souls will be saved in Yang-chau, and that soon. GOD is working among the people; the devil is trying hard to keep his victims, but GOD is going to set them free and get a glorious Church for Himself. We will trust and still plead for the blessing.

June 16th.—Last night we had a glorious prayer-meeting with the men; every one was moved. The MASTER'S presence was very real amongst us.

### *S*han-tung Province.

FROM MISS SYMON.

*Che-fu, June 3rd.*

I am very pleased to tell you that I have quite got over the measles. The LORD has been so very good to me,

it seemed as if He had something special to teach me. I don't know when so much quiet, sweet fellowship was given me as in this past fortnight; His presence has been so real, and I have learned so many little lessons.

I have had the teacher to-day for three hours, and hope to have a good time this summer at the language. I enjoy it so much. We are all as usual.

### *S*han-si Province.

FROM MISS HORNE.

*T'ai-yuen Fu, May 22nd.*

I want to tell you how the LORD is prospering us, for we can never be too quick to give thanks. The number in the school is increasing. We have now seventeen girls and a prospect of more. Four have come during the last week. I do so long to see signs of the HOLY SPIRIT'S working in the hearts of those who have been long with us. I have been quite depressed about three girls, who have been with us nearly six years, and who are yet, I fear, undecided.

FROM REV. W. CASSELS.

*T'ai-yuen Fu, June 15th.*

Mr. Baller has arranged that Mr. Stanley Smith and myself should start to-morrow morning with Mr. Key for P'ing-yang Fu, and that Messrs. Beauchamp and Hoste should follow on Monday with him.

We arrived here on May 23rd, escorted by Mr. Bagnall, of the American Bible Society, to whom we feel much indebted for his kindness. Almost at once we began work with Dr. Edwards' teacher. We have had some evening meetings together, and have felt refreshed and strengthened by the opportunity of intercourse with our blessed LORD and His people. We were so glad to see Mr. Beauchamp again; he arrived on the 3rd inst., full of health.

Having heard of the good work which has been going on at P'ing-yang Fu, we are looking forward to seeing something of it ourselves. It is so delightful to meet with dear Chinamen who are really brethren in the Lord. We also look forward to the seclusion which we hope to get at P'ing-yang, that we may push on with the language. What a beautiful place this T'ai-yuen Fu is! Dr. and Mrs. Edwards are so kind. The LORD reward them tenfold. We are keeping, resting, and rejoicing in Him. May He constantly lead us, and teach us, and constrain us to follow.

FROM MR. HUDSON BROOMHALL.

*T'ai-yuen Fu, May 18th.*

One day, last week, Mr. Key and I, with Messrs. Hoste, Cassels, and Stanley Smith, went to visit the foreign cemetery. We had prayer over both Dr. Schofield's and Mrs. Landale's graves, remembering Mrs. Schofield and Mr. Landale, also praying that we might be faithful watchmen during the little while given to us. May we work while it is called to-day, for the night cometh when no man can work!

On returning, we met a man on a pilgrimage to some temple; he had in his hands a small wooden stool, which, every three or four steps, he placed on the ground, then bending until his forehead touched it. He had a small flag passed down the collar of his coat with writing on, which my teacher says would be his name, and the reasons of doing this—probably worship to some idol, on account of recovery from sickness.

FROM MISS BROOMHALL.

*T'ai-yuen Fu, June 11th.*

Since I last wrote, Mr. Baller and Mr. Beauchamp have arrived. We have been so glad to have them here; the

meetings we have held for special Bible study since they and Messrs. Stanley Smith, Hoste, and Cassels came have been very helpful. I, for one, am very thankful GOD sent them here; they have opened our eyes to see more of what there is for us *in Christ*. I think that verse in Heb. iv. best expresses my experience, "We who have believed do enter into rest." It is such perfect rest to turn away from one's own doubts and perplexities to Christ, and see it is all in Him. "CHRIST JESUS, who of GOD is made unto us wisdom and righteousness, and sanctification and redemption."

"Yes, I rest in Thee, Belovèd,  
Know what wealth of grace is Thine,  
Know Thy certainty of promise,  
And have made it mine."

I know you will join us in praising GOD for what He has done for us, and in praying that we may count all things but loss for the excellency of the knowledge of CHRIST JESUS our LORD. "The people that do know their GOD shall be strong, and do exploits."

### Ho-nan Province.

FROM MR. SLIMMON.

*Chau-kia-k'eo, April 4th.*

The LORD has greatly encouraged us by giving us the joy of seeing the first convert in this city brought in. He is an old man of sixty-three, and came from a village not far from here to take part in the Festival of the Tombs. He seemed to grasp the truth very quickly, and to go back to his village really rejoicing in the LORD.

### Hu-peh Province.

FROM MISS MALPAS.

*Wu-chang, en route for Yun-nan Fu, April 1st.*

We are expecting to leave by steamer for I-chang to-night. The LORD has been so good to us in overruling the steamer's departure. Had it left earlier we could not have gone by it. Miss Todd and I are specially drawn to one another, and shall be glad to work together.

*I-chang, May 4th.*

We are expecting to start on our long boat journey on Wednesday (D.V.). If we stayed a little while in I-chang I should soon find many an open door among the women. But really one must ask the questions, Where are there *not* openings for work, and where are the labourers? It is a sad, sad fact that in this city there has been no effort to reach the women, although it is less difficult to reach them here than in many places. Oh! may the Lord of the harvest deeply impress His people with their responsibility and privilege. I feel impressed with the importance

of being able to speak clearly and faithfully as we travel, seeing it is the only chance one has of ever meeting with those to whom we speak.

*Near Kwei Fu, May 25th.*

The LORD has been very gracious to us. Nearly every day we have had favourable winds. The rapids were not nearly so fearful as I anticipated. Over every one the LORD has safely brought us. We have been very comfortable in our boat; I could not imagine travelling with so little discomfort. Yesterday (Sunday) we spent a quiet day, and we were thankful to have the opportunity of speaking to the women on shore. A number of them listened very attentively. They had never heard the Gospel before. We left them some tracts. The boatmen say that if we go on as we have done, we shall reach Ch'ung-k'ing in about a fortnight.

FROM MISS MARSTON.

*Fan-cheng, en route for Han-chung, May 13th.*

We are just coming into port. It is so nice that I shall be able to have letters in time for my birthday to-morrow. Dr. Wilson hopes to have these boats, at any rate, up to Hing-an, and perhaps all the way to Han-chung. It would be the greatest comfort, as we can take out all the windows and get plenty of air. "No good thing will He withhold." I find out the truth of these words more every day. It makes one ashamed of asking for and expecting so few good things. Think of us as very happy, enjoying the journey, and kind friendship.

FROM DR. WILSON.

*Lao-ho-k'eo, May 28th.*

We have been so far prospered, and start to-morrow morning for the second stage of our journey, namely, from here to Hing-an. We are a very happy party.

### Si-chuen Province.

FROM MR. McMULLAN.


*Chung-king, June 2nd.*

We shall indeed be glad to welcome our brethren and sisters to the west, and trust they may be only the vanguard of larger detachments. I have felt much lately that China not only needs missionaries multiplied, but that they should be men and women of faith, on whom the HOLY SPIRIT rests, especially fitting them for this service. I think this need should be forcibly brought before the praying ones at home that they may continually remember it.

On May 31st I took the English service in the afternoon. The LORD helped me wonderfully, and I was enabled to realise more than ever that He was speaking through me. The simplicity of the life of faith is apt to stagger us: for the weakest there is safety, victory, and strength by simple trust in God.

### Cheb-kiang Province.

FROM THE NATIVE PASTOR AT T'AI-CHAU.

 ON Friday I started for T'a-bing; we had a very happy Sunday, and the LORD was present at our Communion service. On Monday, the evangelist and I went to Yiang-fu-miao; there we examined several candidates, and received four. On Tuesday we went to Din-tsi; there we examined three candidates, but only received one, as the brethren thought it best to defer the others for a time. The four from Yiang-fu-miao came over to Din-tsi, and the five were baptized in the pool beside the chapel, which was once an idol temple.

On Wednesday I went to the city of W'ong-ng'æn. There we examined three candidates and received

two, one of them an old man of seventy years, the other a young man who had been an inquirer for four years.

I intended to visit Din-'eo-tsiang, but news came from T'ai-chau that a large number of banditti were threatening the city, so I hastened back. When I arrived I found mandarins, soldiers, and people all frightened, and the city gates and wall strongly guarded, night and day. Will you pray for us that we may be kept in peace, for the whole prefecture is in a very disturbed state, robbery and plunder going on all round, and the officials unable to check it.

## Extracts from Donors' Letters.

### WITH A CHEQUE FOR £500.

"It is my privilege and joy to be able again to help in the LORD'S work in connection with the China Inland Mission. May He accept it as done unto Him and in His name. None can set forth perfectly His worthiness."

### WITH A POSTAL ORDER FOR 5s.

"Please accept this small widow's mite I herewith forward to you. It gives me much pleasure to put by a penny every opportunity, and to remember you in prayer every day. The LORD is faithful; I love just to trust Him for all my need. He gave Himself for me. Oh, what joy it gives me to know from CHINA'S MILLIONS how the work is progressing! I cannot express on this how I thank and praise Him for it. To His name be all the glory! I just ask the dear LORD that He will hasten on the Word of Life, that it may bring millions to know Him, and grant His dear servants their hearts' desire for needy China. "Make me thereof a little cake first."—1 Kings xvii. 13."

### WITH A POSTAL ORDER FOR 5s.

"I am glad to be able to enclose 5s. towards the funds of the China Inland Mission.

"I might mention that about half-a-dozen of us (workers at our Y.M.C.A.) make the China Inland Mission one of the special subjects for prayer in our private prayer union. I am always glad to watch the progress of the work in CHINA'S MILLIONS, and if we are too young to go ourselves we can hold up the hands of those that can and do go, by prayer."

### ENCLOSING 6s. IN STAMPS.

"My first-fruits."—(ANONYMOUS.)

### ENCLOSING 1s. IN STAMPS.

"A poor girl."—(ANONYMOUS.)

### ENCLOSING 1s. 2d. IN STAMPS.

"A deserted wife sends a mite for China. Having taught her only little one (now in heaven) the way to a precious Saviour, she longs that the little ones of China should be told of Him who said, 'Suffer the little children to come unto Me.' She longs to tell them herself, but illness and want of means prevent her doing so. God bless China."

### WITH A PARCEL OF JEWELLERY.

"I have much pleasure in forwarding you a parcel of jewellery for the Mission. It was given to me by a sister in the Lord, who left it off for His sake. It is not the value so much as the motive I am sure you will appreciate. Trusting the Lord will immensely bless the work of faith and labour of love of the Mission, and graciously sustain all its labourers."

A gentleman in Ireland enclosing 10s. for the funds of the Mission, says:—"Seeing that the society is supported by unsolicited contributions, I forward my mite, being conscious that except we use what little means we have to the best advantage, they will be taken from us and given to those who will do so."

One signing herself "Your Infirm Sister in Christ," sending 2s. 6d. in stamps, writes:—"May the Lord give His blessing to your Mission, and all efforts for the pulling down of the strongholds of iniquity here and yonder."

Another sends 10s., "feeling it to be about the most satisfactory investment he makes. I repeat them," he goes on to say, "with increasing pleasure."

## Missionary Departures.—Farewell Meetings.



GAIN the autumn—the most favourable time for missionary departures—has set in, and two parties have started. Many others are ready to follow as the LORD may guide and provide. The farewell meetings have been deeply interesting.

### SAILED ON AUGUST 26th.

MR. MAURICE J. WALKER ... .. London.	MR. W. E. TERRY ... .. Birmingham.
„ THOS. E. S. BOTHAM ... .. Macclesfield.	„ W. T. BEYNON ... .. Wales.

### SAILED ON SEPTEMBER 9th.

MISS ANNIE LE BRUN ... .. Jersey.	MISS JEANIE WEBB ... .. London.
„ AGNES BROWN ... .. Glasgow.	„ JANE STEVENS ... .. London.

The following is a list of some of the meetings:—

MISS MACPIERSON'S ... .. Home of Industry, Commercial Road ... ..	Chairman—MR. BROOMHALL.
WESLEYAN CHAPEL ... .. Wood Green ... ..	„ REV. H. ARNAUD SCOTT.
METROPOLITAN TABERNACLE ... .. Newington ... ..	„ REV. C. H. SPURGEON.
Y. M. C. ASSOCIATION ... .. Aldersgate Street ... ..	„ MR. H. BROWN.
Y.M.C.A. HALL ... .. Finsbury Park ... ..	„ MR. H. HOLME.
BAPTIST CHAPEL ... .. Taunton ... ..	
BAPTIST CHAPEL ... .. Dalston Junction ... ..	„ REV. W. H. BURTON.

# CHINA'S MILLIONS.



A FATHER TEACHING HIS CHILD TO WORSHIP.

## Quietness and Confidence.



**S**ORE was the trial of Israel, and great oftentimes the perplexity of the people of God in the days of the prophet Isaiah; and the worst of the trial to the godly was the realisation that it was deserved—a national punishment for national sins. Doubtless among the godly remnant many were tempted to say and feel: "We cannot look to God for deliverance from *these* trials, for they are directly inflicted by HIM;" and some of them may have almost concluded, with the ungodly members of their nation, that there was nothing better than to go to Egypt for help, to look for protection to such precautionary measures as they might take, or to seek safety in flight.

Under these circumstances, God sent His own message to those who were willing to hear it. He told them that the help of Egypt would be in vain, and that the "*strength*" of His people is "*to sit still.*" And again: "*In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.*" Well would it have been for the nation, if as a nation they had accepted God's counsel and direction; and well surely was it for every individual who acted on these directions, for in the keeping of God's commandments there is always great reward. We know, however, that nationally Israel would not wait on God; they insisted on taking measures for themselves, and therefore they were put to shame, and brought to sorrow and reproach. They would "flee upon horses" and "ride upon the swift"; and to flee they had, while those who pursued them were swift. A thousand fled "at the rebuke of one," till they were "left as a beacon upon the top of a mountain, and as an ensign on a hill."

NOVEMBER, 1885.

But oh! how gracious our GOD and FATHER! He adds: "*And therefore will the LORD wait, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you. The LORD is a GOD of judgment: blessed are ALL they that wait for Him.*" Israel would not "wait," and therefore lost blessing; but GOD would "wait," and did "wait," in order that He might be gracious unto them. His purpose of blessing did not fail! He waited for a fit time and opportunity to bestow it; for the LORD is a GOD of judgment, and HE will not finally abandon His people to their foes. "Blessed are *all* they that wait for HIM."

In circumstances differing in many respects from those of Israel of old, the word of GOD to Israel—"Their strength is to sit still:" "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength"—is very appropriate to us in China. The action of France, harassing and irritating the Chinese, interfering with commerce, and creating uncertainty and alarm, now here and now there, made the quiet prosecution of Christian work a matter of no little difficulty. Well was it for those workers whose hearts were stayed on the ROCK of AGES, who felt that all they had to do was to ascertain their marching orders and to quietly act upon them, and who in the prosecution of their work could leave themselves, and all that so deeply interests them, to the loving care and providential guidance of the LORD our GOD. Their "strength" was "to sit still," to steadily continue their work, and to manifest to the heathen that they had a hope and confidence not built on things which are visible, an anchor entering into that which is within the veil.

There are three passages which we may well cluster together in our minds, and which are most helpful in the midst of the many problems of life, whether at home or in China. The first of these is from Psalm xviii. 30:

"AS FOR GOD, HIS WAY IS PERFECT."

He has not created the universe, and then left it to the blind operations of law or of chance. HE HIMSELF is at the helm, ordering all things after the counsel of His own will. He has a plan, and He is carrying it out; He has a throne, and that throne rules over all. Our strength then is to "sit still," and look on—it may be with wonder, it may be with awe—but to look on with reverential trust, knowing that "as for GOD, His way is *perfect*." In that little path of service which HE has appointed to us we may well be diligent, or, as the Apostle puts it, "Be steadfast, unmovable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD." If sometimes our plans are upset, and our hopes end in disappointment, it is well to remember that *our* disappointments are God's wise appointments; and that when *our* anticipations fail, His anticipations are not failing. We may, therefore, well accept the words of the poet:

"With cheerful faith thy path of duty run;  
God nothing does, nor suffers to be done,  
But what thou would'st thyself, could'st thou but see  
Through all the events of things as well as He."

All His permissions, as well as all His appointments, are part of that way, of which the Psalmist truthfully testifies, "As for GOD, His way is *perfect*."

A second passage from the same Psalm (verse 32) assures us that

"IT IS GOD THAT GIRDETH ME WITH STRENGTH, AND MAKETH MY WAY PERFECT."

Not only is His way perfect, but that way will not appoint any service to me for which He will not provide strength. "It is GOD that girdeth me with strength." And as the whole plan of the great "DESIGNER" is perfect, so likewise does He make perfect that particular part of it to which He has called me as a fellow-worker with Himself. He, therefore, makes our way perfect; and when His providential dispensations seem most dark and cloudy, or most contrary to our thoughts and our desires, there can be no question as to who is right. It is *our* thoughts and desires which must have been wrong; and His plan for us—a perfect plan—cannot fail in the long run to

accomplish that which we, too, desire, far better than our own mistaken thoughts would have done. "In returning," therefore, to Him, (if we are ever tempted for a moment to leave the position of trustful leaning upon Him), and in "rest" of heart and soul in the perfect appointment of God, we shall find the help that we need in our own service, and experience that He makes our way perfect in its turn.

The third passage that we would connect with these two is in the 8th verse of the 138th Psalm :

"THE LORD WILL PERFECT THAT WHICH CONCERNETH ME."

His mercy endures for ever ; He will not forsake the work of His own hands. Though we walk in the midst of trouble, He will revive us ; will stretch forth His hand against the wrath of our enemies and His right hand shall save us. This promise to perfect everything that even concerns us is a very large one. It is difficult, nay impossible, to say what is its limit. The movements of the nations very seriously affect and concern us ; and very insignificant and trifling matters may become sources of great discomfort or distress or danger to beings constituted as we are. But great or small, He will *perfect* that which concerns us ; and our strength therefore is "to sit still." How it takes the *worry* out of the heart when this thought is realised ! We wish to see a friend, and are afraid of missing him ; the LORD will perfect that which concerns us, and, if it be well, bring about the desired interview. Some help is needed by some one at a distance, and we have no means of securing it for him ; and yet it may very materially concern both his and our happiness and usefulness : how joyful to know that the LORD will perfect that which concerns us, and that no good thing will He withhold from them that walk uprightly.

May God take these, His precious truths, and write them upon our hearts ; making them, not matters of mere creed or head-knowledge, but part and parcel of our spiritual and mental being. So that instinctively and naturally we shall rest in them ; and we, the workers in China, and you, our fellow-workers at home, will rejoice together, for

"IN QUIETNESS AND IN CONFIDENCE SHALL BE YOUR STRENGTH."

*J. Hudson Taylor.*

From Mr. Hudson Taylor.

EXTRACT FROM A LETTER TO A FRIEND.

**S**HANGHAI.—*Aug. 24th.*—Your kind letter of May 28th reached China after I had set out on a missionary journey, which has occupied between seven and eight weeks. Though we have had a cool summer on the whole, yet some part of the time the heat has been very oppressive, and it is a cause for thankfulness that we have safely accomplished our journey.

You have no prettier scenery in the Highlands of Scotland, I believe, than some through which we have passed, while there is a richness in the tropical vegetation which gives additional charm to the rivers and waterfalls of the mountain scenery. Amid so much of beauty, however, there is the sorrowful fact that most of the inhabitants are as little affected by the Gospel as if CHRIST had never died, and had never commanded His people to tell the glad tidings to every creature.

From Shanghai to Hang-chau, five days' journey, we did not pass a single mission station. From Hang-chau, to Hwuy-chau, our next station, nearly a fortnight's journey (we started on the Monday, and reached Hwuy-chau on the second Saturday) we only passed one mission station ; and from Hwuy-chau to Gan-k'ing, nine days' journey, we passed none.

One hundred missionaries might find full occupation on this route alone. When will it dawn on the LORD'S people that His command to preach the Gospel to every creature was not intended for the waste-paper basket, and that they are putting Him to an open shame every day that they treat the command of their great Leader with utter contempt?

"Pray ye therefore the LORD of the harvest that He may send forth labourers into His harvest."



## Letter from Miss M. Murray

TO THE LADIES OF THE SHAWLANDS PRAYER UNION FOR CHINA.

YANG-CHAU, August 11th, 1885.

**D**EAR FRIENDS,—I hope you have all had a very bright and happy summer, and feel refreshed for winter work. Here summer is, as you know, the most trying season. But "God has been mindful of us," and has given unusually cool weather. We take it as a "token for good" to us and many others who are this year spending their first summer in China.

We are hoping soon to be in full work again; during the hot weather we can neither study nor go out much.

You will be glad to hear that we have news of the safe arrival of the sisters at Kiu-chau [Misses Cecilia Murray, Gibson, and Macintosh]. They have now fairly entered on their school-work there, and are living with Mr. and Mrs. Thompson, who are in charge of that station.

Any of you who may have seen the July and August numbers of CHINA'S MILLIONS, would read there an interesting account from Dr. Douthwaite of the opening of work at Kiu-chau, some ten years ago, and how, after long patience, the good seed sprang up.

My sister writes of their journey to Kiu-chau: The number of cities passed without any messenger of Christ! They stopped two nights at Hang-chau, about a fortnight's journey from here. Two native evangelists work there, without any foreign help. They were pressed to stay there, the women were so eager to be taught; but the need was greater at Kiu-chau, so they passed on. All the way, the hearts of the little band were drawn out in prayer to God for more men and women to tell of God's love in these cities.

Dear Friends, we are responsible when we *know* these things, just as we are responsible when we hear the cry of the drowning, till we *do something to save*; and these are not only bodies perishing, but precious souls. The way is open! They are willing to hear; but none have come yet to tell them of the Saviour of the world. They will stand with us at last at God's Judgment. Dear friends, have you done your *utmost* to save these perishing souls? Are you praying—willing to come if God sent you? There are hundreds of cities like this in China, and the way to come and live in China is open.

If we are *fully* consecrated, we shall have no considerations of our own; our hearts will be wholly occupied with the advancement of the kingdom of Christ and the glory of His name. We shall be willing to go anywhere and do anything for this end: is it so?

The work here continues to increase, and fills us with praise to God. Every week, almost, brings the entrance into some new home—now we are getting among the better educated, and find some of the women can read, in which case the precious Bible is left—what glorious light it brings!

But I have something very sad to write; surely we need to cry to God about it. In Yang-chau alone there are over 5,000 *opium dens*! I don't think we have entered a house yet where there has not been one victim, sometimes two or three, to this terrible vice. We are thankful to notice, from papers sent to us, that this subject is now much before the public: may God help each Christian to do his and her duty about this matter! If it is a curse *here*, it must certainly pollute the hands that bring it here. As I mentioned before, we are often sent for in cases of opium-poisoning. On Monday night last, Miss Evans was called to such a case, and the means used were blessed to save

life. But what saddened us were the words that greeted her as she entered the house: "You may well bring the cure, when *you* bring the poison." It is hard to reply, when we know how guilty our country is. How blessed to have the Pearl of great price *to offer* to those we have injured. Do continue to pray definitely about this traffic. In the same house where Miss Evans saw this woman apparently dying, she passed through a room where the father and mother of the family lay on couches smoking opium, unconcerned! The father was reduced to a mere skeleton, a painful sight! Too weak to raise his own opium-pipe, a servant was kept for the purpose!

But, thank God, it is not quite dark; many come to us now, desiring to give up this vice. Sometimes women we should not suspect will tell us quietly, when they come to know us, "I smoke opium too, but would like to give it up." One thing we notice, they all know this habit is sinful; there is no hesitation about it when they are asked.

I should like to tell you about a day we spent in the country last week. On Tuesday last, the day being cool, we went for the day out of the city. Just outside the gate, Misses McFarlane, Evans, and Gray mounted donkeys; the woman servant and I followed on a wheelbarrow. You will see a picture of this latter mode of travel in CHINA'S MILLIONS for October, 1884. It is not particularly comfortable; however, we are often glad of it, and this day enjoyed the ride through fields and woods to a village at some distance. No sooner arrived than crowds surrounded us, just from curiosity. We asked if we might sit down in a shop and have some tea. They seemed pleased, and we brought out some provisions we had brought and had our lunch, I should think quite a hundred pairs of eyes gazing at us the while. The people soon found out what we lived for, for a voice called out, "Now tell us the doctrine!" We felt so cheered. Miss Evans began, and there was the greatest attention; I wish you had seen those eager faces. Many were men; they asked questions and followed. We who could not speak were thankful to hold up our dear sister's hands, waiting on God for speaker and hearers. Some tracts were sold, and we left, hoping to return some other day. We were very tired, and longed for a little quiet, but this was not allowed. The people kept following us. We passed on through another village; but, to our sorrow, the people did not seem to understand so well, and as Miss Evans was very tired, we turned homewards. We do not leave the city by ourselves; this day one of the native Christians went with us.

Arrived home, we had just time for a cup of tea, when a message reached us from a large house near, entreating us to go and try to save the life of a young man, who had, in a quarrel, taken opium enough to cause death. Miss E. went off at once, gave an emetic, and did what she could. Later in the evening, another message came, to say that the young man was worse—could we come again? Miss E. was quite knocked up, so Miss McFarlane and I went. It was the first time we had gone alone; all the way we just kept looking above, asking the Lord to do His own work. We were not disappointed; we had been asking the Lord to show His power in such cases that the people might believe. When we reached the house we found the young man hardly conscious, his pulse very low. The great danger in such cases is *sleep*—if it comes,

death comes, and there is no awakening. The only thing to be done is to rub the limbs, try and walk the patient up and down the room, etc., anything to keep off the fatal sleep. We tried this, with the help of others, for three hours. Sometimes we joined together in prayer. At times it seemed as if all efforts were vain. We tried to teach our poor brother a prayer; he said it after us: "O Lord, forgive my sins, and save my soul, for Jesus' sake. Amen." Then again we were afraid he was unconscious, and redoubled our cry to the Lord for life. He heard and answered, and before we left the house, the young man was able to stand alone and speak quite plainly. He

knelt down with us and thanked God for his life. Next day his sister and friends all came to see us and thank us. We pointed them higher. Some of them could read, and they took home Bible and hymn-book. On Saturday the young man and his brother came to thank us, and again we had the same opportunity. These are glorious openings the Lord makes for His own work. Will you pray for this young man and his brother, and the whole household?

Ask for us the power and presence of the Holy Ghost. God has often chosen to use "weak things." We know there is no limit to His power.

## Work in Yang-chau.

### FROM THE DIARY OF MISS EVANS.

**J**UNE 20th.—Several women came to-day to hear the Gospel; although it was wet and dirty under foot, it did not prevent them from coming. I do believe these women are real; God is working, and souls will be converted; may we be kept believing and expecting conversions.

Went out in the afternoon to see a very old woman who has been coming here constantly, and professes to believe the doctrine, and trust in Jesus to save her soul—she seems sincere; we are hoping she is saved. The neighbours informed us that she was always praying to the God of heaven.

*June 22nd.*—Yesterday had service with the natives in the morning, a good number present.

In the afternoon went out visiting and had an opportunity of witnessing for the Master before a large number of women and children; some were interested in what they heard, others were careless and indifferent. We believe that our new cook is interested in the Gospel; our prayer is that he may soon come out brightly on the Lord's side.

To-day a very respectable-looking woman came with her four children to hear the doctrine; she had been here in the second month and heard it from Miss McFarlane and some of the other dear sisters, and came to-day to hear more about Jesus. She was intelligent and remembered a great deal of what she had heard on her previous visit. She professed to have given up idolatry, and also said she believed the Gospel.

*Wednesday, 24th.*—This morning two women came to hear about Jesus, one had been here before, and to-day she brought a friend who had never heard the Gospel. They were very earnest, and listened attentively to every word. There were no idle questions asked; all they wished to know was the story of Jesus, the Saviour of sinners. The one who had been before told us that she was always thinking of what she had heard here, and wanted to come, but had very little time. We suggested that if she invited her neighbours into her house, we would often go and tell them more about Jesus. She promised to do so.

This afternoon we had quite a number of women—they were those who have been coming here constantly for some weeks. They profess to have given up idolatry, and to trust in the God of heaven. One of them seemed so earnest and true—she is going away to-morrow to Nan-kin, and she wanted to hear the Gospel once more before she left, and to say good-bye. We believe she is converted. She told us that she would go to the chapel in Nan-kin, and that she would pray for us, and not forget

what she had heard here. We are earnestly praying for this place, and God is answering prayer. He is richly blessing our own souls. Praise His holy name for ever.

*Thursday, 25th.*—Several groups of women came to-day, some very interesting cases. One old lady could read very nicely, and seemed to understand what she read. Another woman entreated of us to lend her cousin a Testament—he is an opium-smoker, and she thought if he would only read the Bible he would know about Jesus who was able to help him to give up opium-smoking; she also bought opium medicine. While speaking to her of Christ's death on Calvary, and all His suffering, she was so moved, and said, "It must be true, it is true, and I believe it."

*Saturday, 27th.*—To-day we had several women. One group was from a village 240 *li* from here. They are here visiting some of their friends. They listened very attentively, and promised to come again.

Last night, after tea, we had a glorious time of waiting upon God for ourselves and our brothers and sisters in this land. The Master's presence was very real in our midst, He filled us with His true joy; our souls were refreshed from His own presence; He made us strong in Himself. Praise His dear name for ever and ever. After our own meeting we had evening worship with the servants, and the fire that was burning in our hearts spread to them, and we believe they were blessed.

*Sunday, 28th.*—A happy day of service for the King. We had morning service with the Christian natives and others; in the afternoon went out visiting with Miss M. Murray. On our way home the devil tried to discourage me, but we immediately cried to the Lord, and put the case we had just visited in His hand, leaving the results with Him.

*Monday, 29th.*—After dinner, went out visiting with Miss Gibson. The house we went to was a little distance off. The people wondered at our going out on such a wet day. We explained to them that nothing was equal to the value of a soul. If it was too wet for them to come to us, we must go to them. This impressed them very much, and they thanked us over and over again. Just as we entered, I overheard one of the women informing those inside that the "foreign devils" had come. They did not know that I had heard their loud whisper. They were rather indifferent at first, but in answer to prayer the Lord moved their hearts, and they became so attentive, and the Lord helped us and gave us a message from Himself for the weary souls gathered round: one dear old lady drank in the truth so readily. God, I know, will bless His own Word, although delivered in much weak-

ness. We came home with very glad hearts, praising God for the help He had given.

*Friday, 3rd.*—Went out visiting. On our way we prayed the Lord to give us open doors, and open hearts to receive the Gospel message. Our eyes were looking up to Him for the message to deliver, and He did not disappoint us. He had gone before, and His presence was very manifest among us.

#### POOR, PARALYSED, BUT FULL OF JOY.

During the last few weeks we have been visiting regularly an old lady who is paralyzed and unable to leave her bed. She professes to believe in Jesus, and to-day we could not doubt her reality. When we entered, we found her full of peace and joy; her face was beaming with light. Her outward circumstances were anything but comfortable. During the heavy rains we have had lately, she has suffered severely, the rain coming pouring down into her poor miserable room, and soaking everything. The floor was very wet. The little yard in front of the house was full of water; we had to walk on a board to get to the house. There was truly nothing around her to make her so full of joy; but she had an inward joy and peace that the world cannot give, nor yet take away. She had found the Pearl of great price; she knew that Jesus was her Saviour, and had died for her: this was the secret of her deep joy. We asked her if she was happy. "Yes," she said, "I believe, I believe." So I asked her what did she believe? She said, "Jesus is my Saviour, my Saviour; Jesus has forgiven my sins, my sins; Jesus died for me." I shall never forget her bright happy face. She first heard the Gospel from Mrs. Taylor.

While we were speaking other women came in; so I left Miss McFarlane speaking to our old friend, and turned my attention to the others. One of them had been in the habit of coming in to hear the story of Jesus; but to-day she was very earnest. The Holy Spirit was working, and she and her friend just drank in the truth. She asked a great many questions about Jesus, and turned round to our woman, saying, "Tell me how can I pray? What shall I say to Jesus?"

#### A CHINAWOMAN'S EXPERIENCE.

Immediately the face of our dear woman lighted up; and she gave a bright testimony, which was as follows:—"When I went to the foreigners I did not know about Jesus, but I daily used to hear the ladies telling the women this good doctrine, and we used to have worship in the house; and I heard of the wonderful things Jesus did when He was on the earth: how He opened the blind eyes, made the deaf to hear, the dumb to speak, and the lame to walk. At that time I was very lame, and suffering very much from swollen legs and feet, which were covered with sores. I was thinking of leaving, as I found it so difficult to do the work—going up and down stairs, etc. I then thought about Jesus, and went on my knees and asked Him to cure me, for I did not want to leave. I asked the Lord to change my heart, and help me to trust Him. I prayed night and morning, each time asking the Lord to make me well and strong; and my feet gradually got better, and I kept on praying, and in about two months I was quite well." To prove her statement, she allowed the women to examine for themselves, and we could see the old wound-marks. She also gave a leap and a few stamps on the floor to show how well the Lord had healed her. The women were greatly impressed, and exclaimed, "It must be true, and we do believe in Jesus. The missionaries don't want our money nor our rice; they only wish our future welfare." It was a glorious sight to see these two really anxious

souls seeking to know more about Jesus, and the old woman before mentioned, who is eighty-two years old, rejoicing in a Saviour's love.

We came home with glad hearts, praising God for the great things He had done. To Him be all the glory. Hallelujah!

*Saturday, 4th.*—Went out visiting this afternoon, and had a very precious time with a group of women; some of them had heard the Gospel before, with others it was the first time; they listened very attentively and were in earnest; I never saw women so ready to listen. I am so thankful to God for helping me to speak; all the women understand me quite well here.

*Sunday, 5th.*—Service with the Christian natives and others, subject: "Let this mind be in you, which was also in Christ Jesus;" very few present, but we realised the Master's presence with us. In the afternoon had a good number of women present; I think we must have had about forty, including children; they were quiet and attentive, and most of them listened for an hour and a half, and did not seem anxious to go away, but asked questions about the doctrine.

*Monday, 6th.*—Went out in the afternoon; had several invitations to new homes; one was a very poor little hut; the women were afraid we should not be willing to come into their poor hovels, and the poor things were so delighted to have us; they could hardly believe that the Gospel was for them.

#### VILLAGE WORK.

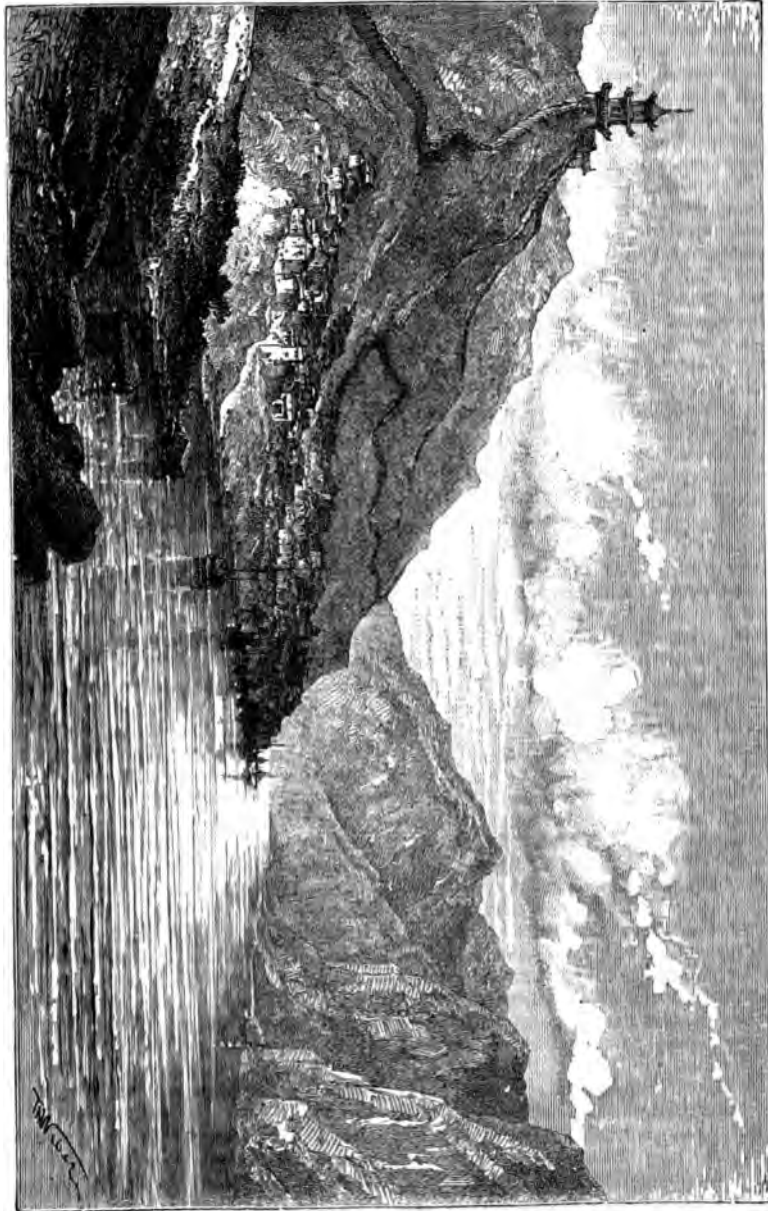
*Tuesday, 7th.*—Started off in a boat this morning, up the canal; it was a delightful day, not too hot, with a fresh breeze blowing; the scenery was lovely. When we had come about eight *li*, the boat stopped at a delightful little place, and we got out and walked to a village which was about three *li* off. There we had the opportunity of telling "the old old story," of Jesus and His redeeming love, to a crowd of men, women, and children; all listened most attentively; the men were very respectful and kind; I have never before seen such a large crowd of men in a little village, so ready and willing to listen to the Gospel message; some seemed impressed, and exclaimed, "It is all true, the idols are false, they cannot help us. While I pictured to them Christ's death on the cross, how He hung there for our sins, to redeem us from sin and its penalty, they were so quiet and attentive; we sold some tracts and promised to go again. *I do love this work.*"

*Wednesday, 8th.*—To-day has been very wet, no women came, and we could not go out; this enabled me to rest a little, as I was feeling rather tired after yesterday's work. God is good, "He knoweth our frame." This is a glorious work, telling perishing souls of a Saviour mighty to save to the uttermost all those who come to Him.

*Thursday, 9th.*—The streets are flooded to-day, many are suffering severely from the heavy rain we have had lately; in some parts of the city the water is over two feet in depth; it is nearly a foot deep just outside our house.

*Friday, 10th.*—This morning we went to see our old friend, the one I have before mentioned, whom we believe is trusting Jesus; we had to hire a wheelbarrow, as the water was still on the ground. On arriving at the house, we found the yard in front full of water, and no way of getting across but by wading through, which I did, greatly to the astonishment of the bystanders; several followed and we had a good time; the old lady was bright and happy although her poor room was in a dreadful state.

*Saturday, 11th.*—Some women came to-day in barrows to hear the Gospel, and listened very attentively for a while, but when it was applied to themselves, and they understood that if they believed in Jesus, they must be



PAI-HO HIEN.

willing to give themselves up entirely to Him and to serve Him only, they became very uncomfortable, and said, they must return home. Our earnest prayer is, that such may have no rest until they come to Jesus, and find their all in Him.

*Sunday, 12th.*—Service at 10.30 a.m. with the Christian natives and others; some of them came bare-footed through the water, and carried the others. We had a precious time; spoke a little on Isaiah liii. We went out in the afternoon and visited a couple of houses.

*Monday, 13th.*—Studied Chinese in the morning; went out visiting in the afternoon. God had laid a certain street on my heart, and I felt compelled to go. I did not know exactly where it was, but trusted the Lord to lead me. We started off; found several streets impassably flooded. Our woman suggested that we had better go to some other place. To this I could not consent; for I was convinced God had brought me out to go with His message of love to an appointed place, and I was determined to go. We were invited into several houses on our way, but only went into two; stayed a few minutes, spoke a little, and promised to go again. We moved on until we came to a busy street, with shops on either side. A woman who was standing outside a shop-door inquired where we were going. We told her that we were going to preach the doctrine; so she at once invited us to tell her the story of Jesus. Now I knew we had come to the right place. We sat down on a form, and soon a crowd of men, women, and children gathered around us, and we had a blessed time. God spoke to many a heart. They listened attentively all the time; and if the children were noisy, they were soon taken away. We left two tracts with the young man in front of whose shop we stood. We invited them to come and see us, and hear more about the only true God; one woman promised faithfully to come. We came away with hearts full of praise to God for giving us this opportunity of witnessing for Him.

*Tuesday, 14th.*—This afternoon several of the men and women that heard the Gospel yesterday on the street came to the chapel; one was the young man we had given the books to. They were here for nearly two hours. I believe they will be saved; we are daily praying for them.

*Thursday, 16th.*—Went out this afternoon, and were much encouraged. We called at one house where two women confess to have given up idolatry, and are serving the true God. One of the women asked me to speak to a young man who was there. He had read some Christian books, and a Gospel that had been left there, and was really anxious about his soul. I asked the Lord to help me to speak to him; we read some portions of Scripture, and explained it as well as we could. We believe he will be converted, if he is not already. We afterwards went to an open field, and were invited to sit down outside a small hut; there we had another grand opportunity of witnessing for the Master before a crowd of men, women, and children.

*Friday, 17th.*—Studied in the morning; in the afternoon several women came; they had heard the Gospel many times before, but did not seem inclined to give themselves to the service of Christ; later on we went out, and were invited to sit down outside a house, which was in an open field. We were soon surrounded by men,

women, and children, the neighbours, and passers-by; some were interested, others careless and indifferent; but thank God for the opportunity of delivering the message. Our next halt was more cheering; we were invited to sit down outside a small house; there were many other small houses around. This time our listeners were more attentive; the Lord knows those who are hungering for the bread of life, and He led us here. One face in that group we cannot forget—that of a priest who, passing by, stopped to listen, and stayed all the time, eagerly drinking in the words of life. How many weary hearts there are in China seeking rest and finding none! We had real help from one of the little audience, who kindly assisted us by reading out portions of the Word of God. Tracts were sold, and some were given away; the priest among others took them gladly. Praise the Lord.

*Saturday, 18th.*—A few women came to-day and a man; the Lord is working. Some of these have heard the Gospel three times this week, and are very much interested in the truth. In the afternoon we had a Bible-reading among ourselves, and a precious time of waiting upon God in united prayer for ourselves and our brothers and sisters in China and those at home.

*Sunday, 19th.*—We had service as usual in the morning; did not go out in the afternoon as I was suffering from a sore mouth, and could not speak without a good deal of pain.

*Monday, 20th.*—To day studied in the morning for three hours. About 12.30 p.m. two gentlemen came and begged of us to go and see a woman who had taken opium. We started off at once, taking emetics with us; but were called too late to be of any use; she was beyond all hope. She had taken the opium four hours before they came for us, and it had already accomplished its deadly effect. It was a terrible sight to see her lifeless form stretched out on a bamboo couch. It was a mandarin's residence, a very large place. There were about 200 men and women in and about the place. We inquired the reason why she had taken opium, and we were told that she was one of two wives of a mandarin—the second one, and it seems from what we could make out, that the first wife was very unkind to her, and they were continually quarrelling, and to-day the poor woman in her heathen darkness took opium to end her misery, as she thought, and also that her spirit might come back to revenge and trouble the other wife. We had a very hearty prayer-meeting this evening. I read to the natives some letters I had received from my dear girls at Gan-k'ing, informing me that fourteen of them had been baptised and received into church fellowship; and also eight men, twenty-two in all. I need scarcely say that my heart was full to overflowing. Four of the natives engaged in prayer, and we had several hymns, praising God for the great things He has done for us in Gan-k'ing. "Still there is more to follow;" this is only the droppings of a mighty shower of blessing that is coming. May the Lord fill us His servants with His Holy Spirit and keep us faithful unto death. Do pray that we may never get accustomed to the sin and misery around us, but that our hearts may be daily filled with burning zeal for immortal souls.

## Death of a little School-girl in Shao-hing.

FROM MISS S. CARPENTER.

**F**OR some months past Pao-me had been ailing, so we thought it best to take her to the hospital, which I did three weeks ago. We returned last Satur-

day, and the dear girl seemed much exhausted by the journey. The doctor said her lungs were affected, and advised me to bring her back. She got weaker each day,



ell asleep in Jesus yesterday. She professed to be in Jesus while in the hospital, after I had had a talk with her one day; and since our return home, patience in suffering, her face and life, have told only of her faith in her Saviour, that there seems no room to doubt her being truly converted to God. My prayer from the first was, "Lord, if Thou seest well to call away her first." And to-day, although our hearts are sore and we miss her so much, I do praise God for the

many answered prayers about her, and for the knowledge that we shall meet again.

Just before she passed away, she said: "I want to go to Jesus to-day; I am not afraid to die, because I trust in Jesus." It was not only a profession, but a real possession of the "peace which passeth all understanding."

The other children are all well. We have taken three more little scholars within the last two months.

## A Holiday at Kiu-chau.

FROM MISS MACINTOSH.

WE arrived here safely on 22nd July, and were warmly welcomed by Mr. and Mrs. Thompson. Mr. McCarthy saw us comfortably settled before long, providing a teacher and a woman for us (though the woman was afraid to come); however, we have got on now. We like our work in the school very much, and are getting on pretty well. They are all such nice girls, though they are sometimes naughty, like most girls; the oldest to the youngest we love them all. Occasionally, some women come; they are beginning to know to-day a man brought three women. I went down to see them. They were very friendly, but could only understand a very little of what I said. The man who brought them understood me, and he told them what I said. They were so pleased that my clothing was the same as before, and asked if I liked it. They promised to come again, and bring their friends with them. We are looking to the Lord for the conversion of all the children, and much blessing amongst the women.

One morning Mr. and Mrs. Thompson and Miss Murray were to visit Yüh-shan and other out-stations. They probably return about the end of the month. I will interest you to hear about a day's outing we had with the children last Friday. Some of us had been at a place called Ko-san, among the hills, and we could not think of the girls, and wishing they could have a day there. However, we did not merely wish, but we planned how and when we could take them. As there is 25 *li* from here, and having no such conveniences as trains, trams, or omnibuses, we arranged to go in sedan-chairs. The native pastor's wife (Mrs. Wang) and the other two women, with their children, were invited. On Thursday afternoon, when Mr. Thompson told the children if it was a good morning we would all start for the hills at six a.m. in sedan-chairs, they were so pleased. Some of them had never had a ride in a chair, and it was interesting to hear their remarks.

They reckoned, by putting two girls in one chair, eleven chairs would be sufficient for them, besides five for ourselves. Mr. Wang, the native pastor, very kindly looked after the coolies and chairs to come in the morning; and some of us were busy about getting provisions ready. It was a long time before they could sleep; their minds were so full of thoughts about the morrow.

They were up betimes and dressed; but no one was ready yet. They could only eat a very little breakfast. At six a.m. the sky looked dull and cloudy; some were afraid it was going to rain. However, we had asked the Lord beforehand to give us a good day, so we were sure it would be all right. The chairs arrived in good time when all were ready, we went into the chapel and offered our prayers, asking the Lord to be with us and give us a good day, and bring us home in safety. Shortly after

six a.m. all were seated in their chairs, and one by one passed through the gate into the street. A good many people had gathered by this time to see us, and no wonder. Just fancy a procession of sixteen sedan-chairs, single file!

Very soon we passed through the city gate, and were in the country. Though it had looked so dull when we started, the sky soon brightened, and the sun shone very brightly. There was sunshine in the hearts of the girls as well; we could hear some of them singing, "Jesus loves me," "One there is above all others," etc., just as heartily as children at home.

We stopped at a village on the way, where the men had a rest, and we all sat down in a tea-shop and had a cup of tea and a biscuit. Very soon a crowd gathered round, and as some of us had been there before, the people knew us again, and were glad to see us. One old woman, eighty-four years of age, we were specially interested in. She was so pleased to see her friends again, as she called us. The last time we were here, she told us she did not worship idols, she worshipped "heaven." We had told her about the Lord Jesus, and she had not forgotten. So we again tried to show her that "heaven" could not save her, but He who had created heaven and earth could. She listened very attentively, and the people willingly took the tracts we gave them. As we were going away, they invited us to come back again.

The scenery amongst the hills was lovely. We had to cross a river on the way, so chairs and their occupants were placed in the boat and carried safely over. We reached Ko-san about 10 a.m. Some found it difficult to climb the hill, especially one woman and a girl, who have small feet. However, we all managed to reach the top, where there is a large arch cut out in the rock; such a nice cool place to sit down and have lunch. We gave each child a parcel of good things, with which they were delighted. After we had finished lunch, we had some singing, rested a while, and then the girls had some games. The women enjoyed resting and breathing the fresh air. Every one seemed so happy.

As it gets dark so soon, and we had a long way to go back, we started about 2 p.m. We again stopped at the village and had tea, afterwards got into our chairs again, and bid our friends "good-bye," and made for home.

It was such a fine evening, the hills looked so lovely as the sun was setting over them. As I looked at them, I was reminded of that promise (Isaiah liv. 10), "The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee."

We reached home about 5 p.m., all safe, some of the girls quite sunburnt. All had enjoyed the day very much,



and certainly looked better and brighter for the fresh air among the hills.

Some time ago, a friend in Glasgow interested her class of boys in China, and through her they sent £1 for the Chinese. This quite defrayed the expenses of the chairs, as we paid a little over five dollars for them. The boys will be glad, I am sure, when they hear that they were the means of giving twenty-one children and three women a whole day among the hills. The Master says, "It is more blessed to give than to receive," and "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

We are getting on very well, and like school-work. A good many women have come lately, which is very encouraging, they all seem so friendly. Last Sabbath morning I had a walk at 6 a.m.; on the way back lost the way; the woman did not know the way either.

However, I felt quite at ease, feeling sure the Lord meant me to go that way. Reaching the end of a street I had never seen before, a woman came out of her house and invited me in. Several others came in. I was so thankful they were able to understand me, and I them. They, too, were so pleased. Others came and invited me to their houses; had only time to visit two, but promised to go back, so we have quite a number of houses there to visit. The mother of one of the girls has also invited us; she is coming to-morrow to take one of us. You will know that Miss Gibson and I are alone, while Mr. and Mrs. Thompson and Miss Murray have gone to Yüh-shan.

The Lord has indeed gone before us all the way. We had such a happy time on the journey. Mr. McCarthy has been such a help to us, and such a blessing to me. You will be glad to hear that I am well and strong now.

## Early Days at Hwuy-chau Fu.

FROM MR. DUNOAN KAY.



WE left Ning-kwoh Fu early on Thursday morning, having first asked GOD's richest blessing for our brethren Miller and McKee, whom we were leaving behind, and united with them in prayer for a safe and prosperous journey to Hwuy-chau Fu. Mr. Wood and his servant, Mr. Reid, some coolies, and myself composed the party. They talk about European civilisation and its comforts and conveniences; but of this I am confident, that in the midst of that civilisation I never had a journey made so pleasant for me as the LORD made this one. The road was the most picturesque I ever saw. It surpasses anything I have seen in Scotland, and that confession means a great deal from a Scotchman.

I saw much that was exceedingly interesting to me on the way, and learned much about the life of a Chinese, which I should never have learned in Chin-kiang. The people appeared to be very poor all along this road, until within fifty *li* of Hwuy-chau, most of them living upon the produce of the small arable spots of land they could cultivate in narrow vales between the mountains.

### A CHEAP LODGING.

The first day we went only forty-five *li*. In the small village where we rested that night, we sold exactly as many books as paid our score at the inn. Probably people at home would think that that was a good sum to draw from a small Chinese village for books, but if they were told the amount of our bill, they might change their minds. The bill for four of us, for supper, bed, and breakfast, was about 170 cash, or 6½d. As the books, however, were proportionately cheap, we still considered the sale to be a good one.

I got up off the *boards* the next morning, after as good a night's rest as I have had for many years, and enjoyed

### A SPLENDID BREAKFAST

of rice and bean-curd. I recommend any one whose appetite has been impaired, to travel for a week at the rate of sixty or seventy *li* a day, through Chinese mountains, with rice and bean-curd three times daily, and a bed in one of the well-ventilated rooms of a Chinese inn.

The second day we went fifty *li*, and the third fifty. The scenery which we passed through on the third day was something grand. At one part our path struck along the side of a long, steep, narrow ravine. Looking down to the water of the stream in the bottom, and up to the bright sky above, you would think that you were midway between the two.

### MOUNTAIN SCENERY.

After we had traversed this valley, we entered a group of mountains; one, towering high above the others, was topped

with snow. To the eye of a traveller, these mountains suggested that they had been so upheaved by a power in no way dependent upon nature for guidance, for one was clad in China's many evergreens, while another, next it, although to all appearance different neither in shape, size, nor soil, yet refused to produce a green herb, but was wholly covered with stunted burned brown grass, the only beauty of which was its contrast with the spring-like colour of its neighbour on the one hand, and the hoary winter-like look of the rocky, precipitous, snow-topped mountain on the other.

The fourth day we travelled sixty *li*, and the fifth forty-five. This brought us to the foot of a great mountain, to cross which we thought we should be the better for another day's breakfast, so we rested there for the night, although it was yet early in the afternoon. Our road went up the side of this mountain like a winding stair, of rather rough formation—five *li* up the one side, and five down the other. From the base we travelled thirty *li* on foot to a village, where we got a small boat to take us to

### HWUY-CHAU,

arriving there after three hours' sailing. It was rather exciting coming down over some rapids in the flat-bottomed boat, for had our men not been extremely expert, we were sure to have been dashed in pieces.

Our servant soon found out the Mission House, and brought down Mr. Chen, the native evangelist, whose warm grasp of the hand, after English fashion, made Mr. Reid and myself feel at home at once. It was quite dark when we entered the city, and so we were saved the annoyance of a great crowd following us. We got all our luggage safely within doors, and began to feel that our journey, for the time, was ended.

### PROVIDENTIAL LEADING.

"Thus saith the LORD, thy Redeemer, the HOLY ONE of Israel; I am the LORD thy GOD, who teacheth thee to profit, who leadeth thee by the way that thou shouldst go." I must here tell you, what I am sure will interest you, somewhat of the special guidance of our Heavenly Father on this journey. From the state of matters when we arrived at Ning-kwoh, we made sure that it would be impossible to leave there in time to be in Hwuy-chau before the Chinese New Year, in which case we should have had to stay in Ning-kwoh until a fortnight after; as it is very difficult to get coolies to work about that season. However, as Mr. Reid and myself were very anxious to get upon the scene of our labour, and recommence our studies, we made it a matter of special prayer to GOD, and by His hand all was so arranged that the work was promptly finished; and we got off, as I have said, about a week before the New Year.

On Tuesday morning we had 80 *li* of road before us, and we

had no hope that the coolies would manage to walk that distance with their heavy loads—that day, especially, as that mountain five *li* high had to be crossed, to begin with; but when we got forty *li* on the way, the coolies found out that a boat could be had to Hwuy-chau, and though we were rather unwilling at first, we at last agreed to take it on condition that they paid for themselves and their burden, while we paid for ourselves only. The morning after we arrived, there came down

#### A VERY HEAVY FALL OF SNOW,

which would certainly have detained us in a Chinese inn for a few days, had we not used the boat on the previous day.

When we got up the next morning, the evangelist told us that he had been in correspondence with Mr. Tomalin about going into another house, in view of foreigners coming to live in the place. This old house, though having plenty of convenience on the ground floor, had only two apartments upstairs, one of which was occupied by the evangelist himself, leaving only one for us. We could not ask the evangelist to live downstairs, as it was only a mud floor. He told us about this other house which he had in view, and Mr. Wood and he went to see it. Mr. Wood felt that it would have been a pity to have lost the opportunity of securing it for the mission.

#### NEW PREMISES.

The house had been occupied by a mandarin before his official residence was built, and besides being roomy upstairs and down, there was some furniture in it, which the landlord said he would leave for our use, on condition that we returned it in the same state of repair in which we found it. Downstairs there is a nice little *tang* (hall) facing the street, and behind it reception rooms on the right and left; behind that four small rooms, now occupied by the evangelist and our teacher, and behind that the kitchen and servants' room, a large court-yard, etc. Upstairs there are eight large apartments. The house, for a Chinese one, is exceedingly well finished and comfortable. The landlord had not been able to let it, as there are few Chinamen who want a house of the size; and finding it difficult to get money to square up his debts at the New Year, he was exceedingly anxious to strike a bargain with us. This house had almost been rented for the mission on a previous occasion; but the landlord had been persuaded that we foreigners were all evil-doers, and withdrew. Now his mother and he told us that they were resolved to let it to no other party.

This shows us that limited as has yet been their acquaintance with the foreigner, it has at least removed many of their former prejudices and erroneous notions. The landlord wanted to get the deposit money before the New Year, which was only three days off. There was this difficulty that the old landlord might be unwilling to let us leave the house without a month's warning, and thus we should be compelled to pay a month's rent for both houses. But the LORD helped us in this also, and the old landlord, very unlike most Chinamen, allowed us to go out at the New Year, and paid back the deposit money. Mr. Wood at once closed with the reduced offer of our present landlord to let us this house at the same rent monthly as the last, namely \$5.00 but to give him \$100. deposit instead of \$50., he in the meantime accepting sixty, and waiting until the fourth month of the Chinese year for the remaining forty. The agreements were properly drawn up and completed, and we got into this house the day before the New Year. Had we been one day later, we should, in all probability, have had to stay in the house we had, and should certainly have lost the chance of this one, as the owner intended to pawn it at the New Year to get money to pay his debts.

#### PERSECUTION.

We heard from the evangelist of four persons, two men and their wives, living some distance off in the country, who had professed faith in Christ, and who, through being dreadfully persecuted, were driven to worship their ancestors on a special occasion. The light of the Gospel was brought to them by the native colporteur who travels in this province. We trust that either Mr. Reid or myself will be able to visit them soon. It is sad that there are no believers in this place. Mr. Chen appears to have made a good many friends, and we have had not a few inquirers since we came here. On Sabbath last we had

#### A SPLENDID MEETING

in the chapel, with no attraction save the preaching of the Word. The people listened very attentively while the evangelist spoke, and he kept up their interest for about an hour and a half, when the people were apparently sorry to leave. A man from the country last week bought a 100 cash worth of opium medicine. I gave him a small book with it, and am praying that it may be blessed to him. The other day, as I was out on the street alone, a man came to me with a swollen hand, and asked me if I could do anything for it. I thought at first I would tell him that I could not; but then I thought that the LORD did not send him to me that I might tell him to go away again, so I told him to come along next evening, and I would see what I could do. He came; so I tied a bandage on his hand, which I thought might help to allay the swelling, and prayed for him, and then told him to come back again.

That same evening the younger son of one of the mandarins came, with the excuse of being ill. In the conversation he told me that he was a heavy opium-smoker. I told him he need never hope to be well while he indulged in that. I showed him the opium medicine, and told him something of its qualities. He said he thought he would buy a bottle, but would come back in a few days and tell me. After he had gone, Mr. Chen said that he did not think that he meant to buy any, but that he made that an excuse to see what sort of people we foreigners are. Three days have elapsed, and he has not returned.

This last fortnight we have had an inquirer from the country with us occasionally in the chapel and at evening prayers. We trust that he may be the first fruits to the Lord from this place.

To tell you how I am pleased with Hwuy-chau itself would be impossible. The country round about is something grand. There is no way out of the valley without crossing a lofty mountain. The streets of the city are very clean for a Chinese city, and the people are well dressed, and of a much nicer cast of feature than the Chin-kiang people. Oh, pray GOD with me that they may soon know Him!

*April 2nd.*—All is going well with us here. Mr. Wood has been with us for a week, and has now gone back to Ning-kuoh. Mr. Reid and I are busy with our studies, and are occupying our minds with little else in the meantime. I took the Chinese prayer-meeting the two last Monday evenings, with the result of showing me how much I yet have to learn before I can speak Chinese; still, God willing, I mean to continue doing it. We are still selling medicine and a few books, for which we praise God—anything rather than see these perishing millions going down to hell without a hand stretched forth to help.

*April 30th.*—We are getting on very well up here, and how could it be otherwise when we have

#### THE GREAT GOD ON OUR SIDE?

We are beginning to speak to the people a little, and so I write to ask help and guidance as to our mode of work. Not that we don't know what to do, for as long as there is an unsaved soul in China, we shall not be in that difficulty; but we want to know what is the *very best* way to do the work. I have just been on my knees, asking God to help us to be wise as serpents and harmless as doves, and to act in this land as patterns of our Saviour, which we ought to be. Do not think that we consider ourselves ready for any work of importance yet; but we have come to that point when the help that GOD has given us has filled us with a growing desire to glorify Him in its use, and we should like to begin in a way it would be well to continue.

#### VISITING VILLAGES.

About a month ago we went to a village of from 800 to 1,000 families, to sell books. We wanted a holiday as a rest from study; we took our servant with us, and he took us into a little public garden, where was a guest-hall. We were hardly seated, when a Chinaman came and set tea before us. In a few minutes the larger half of the population of the place came to see what sort of animals we "foreign devils" were. When they found that we could speak their language a little, they were very pleased, and were all crushing in to get near enough to hear us. We began to display our books. We sold ourselves out of a 25-cash picture-book, of which we had a good many; and also of a two-cash Gospel tract, of which we had a large number, besides many other books. The people were all intelligent-looking, many of them being scholars. They were

## EXCEEDINGLY FRIENDLY

to us, and after they had stopped buying, we went round among the people and gave them a small Gospel tract each, as far as the tracts went; so that I believe there were few, if any, of the houses in that village that had not the Gospel left with them in some form. Since then I have sold over 300 cash worth of opium medicine to different people in that village.

About a fortnight ago we met with similar success in a village near one of the tea-growing hills, where we went one day with our teacher and servant to see the tea-gathering. One scholar in that place bought one each of the four Gospels, and one each of all the different small books we had. I think this

## BOOK-SELLING

round about these scattered villages will strengthen the centre-

work here very much, for it will help to remove the erroneous ideas they have of us, and prepare them to hear the Gospel.

We have sold a good many books in the city here already. We have had an idea of starting a sort of Sabbath-school for boys on Sabbath evenings. I daresay we shall have a difficulty at first in getting many, but we have interest enough with seven or eight to get them to come, and with GOD's blessing they would increase.

The sale of opium medicine here is increasing. Mr. Reid and I are well in body and soul. We had a few days here when the glass went up to 90° Fahr.; but we did not feel it much. GOD is blessing us much in our own meetings and Bible-readings, and we both praise Him with a full heart that He has privileged us to have fellowship with our many brethren in preaching the Gospel of our Lord and Saviour JESUS CHRIST.

## Work Among the Women of T'ai-yuen Fu.

FROM MISS LANCASTER.

**N**Y Sunday afternoon Bible-class continues to be well attended; twenty-eight were present last Sunday: some seem interested, and come as often as they can. One woman, who is a cripple, comes a long distance. On her second visit I asked her what she remembered from the previous Sunday; she said, "I am old, and my heart is thick, I have no memory; I only remember two things—that GOD is my Father in heaven, and that His Son JESUS died on the cross for my sins." Poor old woman! I thought, if you really have taken that in and believed it, you know more than many who have listened to the Gospel more than once in all their life.

I have commenced a class among the wives of the soldiers in the camp here; about thirty attend. We have an hour of singing and prayer, reading and explaining the Gospel, after which I attend to the sick.

The opium work amongst the women does not progress quite so fast as we should like, they have so many hindrances to leaving their homes. We have had seven, however. One of the last to come being a lady of high rank. She listens well to the Gospel, and quite believes in us, but I am afraid does not see the need of a change of heart. Although we are sorry for this, yet we are glad to see her efforts put forth to bring others to hear the Gospel.

Last Sunday she filled her own conveyance with poor women,

and sent them to the Bible-class, and then hiring another cart, went to the homes of two ladies in her own position in life, and brought them with her.

July 13<sup>th</sup>.—The city work has been very encouraging lately. When our last meeting in the camp was over, a woman who had attended several times invited me to her house. I went, and she collected her neighbours, seventeen of them, into her room, saying, "Could we not have worship here?" We did, and the women listened well, and begged me to come again on the following Wednesday. At our class for enquirers, we always have a good time, and I trust some of our sisters will be led to confess CHRIST openly before long.

Mrs. Rendall has not been very well lately, and as the opium refuge had to be closed during the hot weather, Mr. Rendall arranged to take her for a few weeks to the hills. Dear Miss Broomhall and her brother and I have accompanied them, and here we are in a mountain village about seventy-five li from T'ai-yuen. The people seem interested, and many remember Mrs. Edwards' visit last summer. One woman told me that after her husband heard about the LORD, he went home and threw away all his idols, and now worships GOD every day. Mr. Rendall has morning and evening prayers daily, in which most of the villagers join. I hope to visit several other villages during my stay here.

## Extracts from Letters.

### Hu-peh Province.

FROM MR. COOPER.

*Wu-chang, July 18th.*

You will be glad to hear that I had the joy of baptizing five more last Sunday, three men and two women. They have been attending the services for several months, and I trust they have been born of GOD. How much we need the HOLY SPIRIT in all our work in China! It is so difficult to discern between the wheat and the tares. . . . May we never discourage the weakest believer, but seek to help and support him in his struggle to walk the heavenly road!

### Shen-si Province.

FROM MR. CECIL POLHILL-TURNER.

*En route for Han-chung.*

May the LORD raise up bands of men and women to hurry off to all parts of the world, carrying the message of peace and life to those who are "without Christ and without hope!" Awful position, is it not, when the veil of unbelief is completely torn from our eyes, and we see the naked truth staring us in the face,—life with Christ for evermore, or death eternal? Have not we, GOD's representatives now on earth, a solemn responsibility to

see to it that we are properly fitted, approved servants of the King of kings. What would be thought of an ambassador who, on reaching his destination, found himself uncertain about the message he had to deliver, and uncertain of the power at his disposal to back up his representations! Now, thank GOD, we have at our disposal an unlimited supply of Divine power according as we are in a position to draw upon it. Does it not require years of patient waiting, study, and diligence to rise to the position of an ambassador in this world? and is it strange that GOD's minister should require diligence? Should we not seek the wisdom of GOD as hidden treasure—seek His mind, seek to be thoroughly fitted by Him? Books help, but "who teacheth like Him?" His own word, read in the HOLY GHOST and prayed over much, is the essence of truth.

### Han-suh Province.

FROM MR. STURMAN.

*T'sin-chau, May 21st.*

It is a real privilege to be writing from this province. We found our brethren and sisters all well here, and as pleased to see us as we were to arrive in their midst. Mr. Burnett and Mr. Laughton have gone to Lan-chau, and Bros. Horobin and Hutton are going on to Ning-hsia. There is no house in the latter place

at present, but we are hoping to be able to stop there in an inn. Mr. Parker gives us a good report of the people, and hopes we shall have little or no difficulty in getting a settlement there. There is a Mongol city, a few days' journey over the mountains, called Ting-yüen-ying. I intend to visit this place, and, if the Lord will, prepare the way for other brethren to come and work for the Mongols.

Remember us in prayer for success in our efforts to break up new ground.

### Shen-si Province.

FROM MR. T. H. KING.

*T'ai-choh, 320 li from T'ai-yüen.*

You will see by the above that I have started on my journey to Kwei-hwa-ch'eng, and so far have had no mishaps. The carter is a young fellow, and is very obliging. The first day we were only able to accomplish sixty *li* (20 miles), as it came on to rain fast; it continued to do so all night, which rendered the roads almost impassable in many places. The second day we reached Shing-choh, which seemed to be a nice city, fairly populated. The third day we did eighty *li*, and it was nearly ten o'clock before we reached our inn. The fourth day we only travelled forty *li*, as my boy wished to see his mother, and so we stayed in his village a night. A theatre was being held, and I went out and tried to do a little work for the Master. It was a very sickening sight to see men, evidently scholars, bowing down to idols.

I am writing from the home of my carter, he wishing to spend the Sunday with his family. I went out this morning for a walk in the fields, and had a talk with several men, all of whom were opium-smokers. I feel more than ever convinced of the value of opium-refuges. Last Sunday Mr. Rendall had over a dozen of his old patients in to worship.

The road between T'ai-choh and T'ai-yüen is varied; sometimes we journeyed through gorges, and then for some distance we passed through a beautiful valley completely surrounded by hills. On Thursday, for some time, we were skirting a very pretty river, which eventually we crossed. Women appear to be generally employed in the fields. There seems a great deal of distress in some places, owing to the partial failure of the crops last year. However, there is a prospect of a good harvest this year.

FROM MR. HUDSON BROOMHALL.

*T'ai-yüen Fu, May 27th.*

After the service last Sunday, Mr. Stanley Smith spoke a few words on the HOLY SPIRIT, the power for service. He had asked me if I would like to join them in the afternoon in waiting upon GOD for the outpouring of His HOLY SPIRIT upon us. I was very glad to do so, and we had a really blessed afternoon of self-surrender and full consecration. After rather more than two hours spent in asking the LORD to cleanse so that He might fill, to sanctify so that He might use us for His glory and for the salvation of those who were around us, the LORD brought to me very strongly that passage, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the HOLY SPIRIT to them that ask Him?" I had been asking Him for a long time, but had not been trusting Him to give it me, seeking rather to obtain it by prayer than by faith; but when this promise came to me, I felt I simply dare not doubt any longer that He would bestow this gift upon me, that He would fill me and keep me full. I have not experienced feelings of ecstatic joy, but a calm trust has pervaded my days through the part of the week already past.

On Tuesday 26th, we had two meetings during the day for praise and thanksgiving for the mercies of the past year, and to pray for blessing in the future. Mr. Stanley Smith spoke to us from Ezek. xxxvi. 21—38, pointing out particularly the 23rd verse, "The heathen shall know that I am the LORD, saith the LORD GOD, when I shall be sanctified in you before their eyes," and from verses 37 and 38, the increase promised and the character of the increase, "I will increase them with men like a flock, as the holy flock."

FROM MR. HOSTE.

*T'ai-yüen Fu, June 16th.*

We met with the greatest kindness from friends at all the places where we stayed, and I am very thankful to have had the

opportunity of seeing so many other missionaries before disappearing into the interior. It has been a time in which we have indeed experienced the love and grace of our blessed LORD JESUS in keeping us from troubles, which I, for one, was not looking out for. As far as our little experience goes, I can say truly, "Not one word hath failed of all that He promised." We have had beautiful weather and comfortable inns, with good food and rest. I doubt not the roughing it will come in due season, but hitherto our hardships have been, I may say, *nil*.

To-day we had our first experience of Chinese hospitality; the officer commanding a cavalry regiment stationed here, several of whose men have obtained relief from opium-smoking at Mr. Rendall's, asked us over to the camp to see the place at 6 a.m. this morning. We stayed about two hours, and received the greatest kindness and courtesy, leaving after breakfast.

FROM MR. BEAUCHAMP.

*Ping-yang, July 9th.*

Our hearts are full of praise and gratitude to GOD for all that He has done for us. It is a privilege indeed to be allowed to visit so many different parts of the country before settling down, especially to come to a place like this, and I feel sure the experience gained will, with GOD's blessing, be most valuable in after years.

We [Messrs. Baller, Key, Stanley Smith, Cassels, Hoste, and Beauchamp] are all living together very well and happily here. We are settling down to real study, which I am very glad of; I find it very interesting.

FROM MR. CASSELS.

*Ping-yang, July 9th.*

Mr. Baller has secured for us one of the Christians of this city as a teacher, and we are now hard at work and delighted at any progress we are enabled to make. I long for the time when I shall be able to begin to do some work, but it is blessed to know that it is impossible to please the LORD better just now than by studying the language. As yet our teacher has only been with us a week, so we have not dived very far into the mysteries of Chinese, with its strange tones and wonderful characters.

We are a very happy party, enjoying our work, enjoying our walks on the city walls, with the views of the not distant mountains so wonderfully lit up, as they sometimes are, by the setting sun, and enjoying so much our little gatherings for prayer and praise and the study of GOD'S Word. How much we have to praise Him for! We have had to confess ever since we left England, "He daily loadeth us with benefits." At every turn He has new mercies in store for us, and one is now inclined to ask, "Can there still be unrevealed treasures of love and joy laid up?" And yet it must be so, for we know "the river of GOD is full of water," and we rightly call Him

"Our never-failing Treasury, filled  
With boundless stores of grace."

### En route for China.

FROM MR. BOTHAM.

*Aden, September 15th.*

So far the LORD has led us on our journey not only with safety but with joy, fulfilling His promise, "Ye shall go out with joy, and be led forth with peace." Among the multitude of precious texts given to me by kind friends when leaving England, one has been most prominent in my thoughts, and I have realised great blessing from it: it is "Alleluia! for the LORD GOD omnipotent reigneth." It is such a glorious thought that our loving heavenly Father is ruling over all, and even in the smallest things He will be inquired of by us, while in our work for Him He will give the word to speak, and by His SPIRIT cause it to bring forth fruit to His glory.

We have not seen any visible fruit for the Master since we came on board, but we have reason to believe that the Spirit is at work in several hearts. We have had many opportunities of delivering the Gospel message to our fellow-passengers, who, while they do not come to our meetings, in private conversation are, without exception, very pleasant and kind.

FROM MR. BEYNON.

We stayed three days at Suez, and whilst there visited the English camp and hospital. We found some forty or fifty

patients, and they received us gladly. We took the opportunity of speaking to each one individually, some in their beds, and others lying about. They have no chaplain, no worship, no one to care for their souls. A few Christians among them were so pleased to see us. We were amply repaid for a long walk under a burning sun, and returned to the ship feeling glad at heart. We have the names of many of them, and intend praying for them. They were very glad of the tracts we left with them.

Suez is such a wretched place, and the soldiers told us it is just like the majority of Egyptian towns. I could not help thinking how different it is now from what it was when Abraham knew it. "Egypt shall be the basest of nations."

FROM MISS AGNES BROWN.

*Port Said, September 21st.*

After tea, we assembled as usual for our singing, which is being much blessed on board, at least so we were told by an old

Christian sailor. I am sure the many prayers of our dear friends at home and in China are being answered. I am quite well, and all my dear friends [Miss Stevens, Miss Le Brun, and Miss Webb] are in good health at present. Praise the LORD for all His goodness to us since we left dear old England.

### Departures.

A party of nine, consisting of Mr. J. W. Stevenson (returning), Messrs. T. G. Vanstone and S. T. Thorne (of the Bible Christian Missionary Society), and Messrs. W. Hope-Gill, D. M. Robertson, J. A. Heal, R. Grierson, J. R. Douglas, and M. Harrison, will (D.V.) leave for China by the mail of November, 4th. A second party is expected to follow shortly. Important farewell meetings are being held in London, Cambridge, Oxford, Edinburgh, and Glasgow.

## Called Home.

**T**HE mail which has just come in has brought the sad tidings that a post has been vacated which was being most usefully filled, and that there is one voice less to tell the Gospel story where the labourers are so few. The following letter gives particulars of the illness and death of our beloved brother Mr. Rendall, who carried on the Opium Refuge at T'ai-yüen Fu. May we ask that each reader will remember in earnest prayer the dear wife and two little ones left behind?

FROM MISS KINSBURY.

*T'ai-yüen Fu, August 13th.*

**O**UR hearts are very heavy as we write our letters for this mail. Only two short years ago we had to send you word of the death of our dear brother Dr. Schofield, and now we have to tell you that death has again visited us and taken from our midst our brother Mr. Rendall, after ten days' illness, from rheumatic fever.

On July 7th, Mr. and Mrs. Rendall, with some of the other friends, left the city for rest and change among the hills. Mr. Rendall had been rather poorly for some time. I think the work at the Opium Refuge tried him somewhat. I went up to them a fortnight later; when I met Mr. Rendall I was very surprised to see him looking so ill. He did not seem to have been benefited at all by the change, but still did not complain of anything. On the following Monday after I arrived there, Mr. and Mrs. Rendall, Miss Lancaster, and I went to spend the day with Mr. and Mrs. Turner, who were staying at a temple about three *li* from the village where we were. We had a very pleasant time, and Mr. Rendall seemed to enjoy it much. In the evening, when we returned home, he complained of feeling tired, and said he had felt rheumatic pains about him all day.

He took prayers with the Chinese, and spoke very earnestly to them; afterwards he said he had better go to bed. The next morning he seemed very poorly, so did not get up. We hoped a day or two in bed would do him good, and that he would soon be up again; but it was not to be—the Lord had other plans for him.

We did not anticipate any danger, but as he continued so poorly, Mr. Hudson Broomhall on Thursday went into the city and told Dr. Edwards. On Friday, Dr. Edwards very kindly came up to us and stayed till the following Monday; he confirmed our fears that Mr. Rendall was suffering from rheumatic fever. He kept much about the same, neither getting better nor worse, till Wednesday night, or rather, Thursday morning, August 6th, when his temperature went up rather higher, and he became restless. About seven o'clock we took his temperature again, and found it still going up, so we put cold compresses

on, which brought it down. About twelve o'clock (midday) it went up to over 105°, so Mr. Broomhall kindly offered to go into the city and ask Dr. Edwards to come up again.

When the temperature was taken later on, we found it higher than it had been before; we quickly put on some more compresses, but they failed to bring it down. Then we gave a wet pack, hoping that would have the desired effect, but we found after that his temperature was still higher—it would yield to nothing. We gave him cold compresses again, but they were of no avail; his temperature was over 107°. We began to feel then that there was very little hope but we knew he was in our loving Father's hands, and so we prayed that if it were His will He would raise him up again. He did not see fit to answer our prayers. In about another half-hour his temperature was 109°; we could do nothing more for him, so we sat by his side till half-past seven, p.m., when he very peacefully slept in Jesus. It did not seem like death, but only like a tired person falling asleep. He was not able to say anything at the last, but we know all was perfect peace; for him, to be "absent from the body" was to be "present with the Lord." Last Tuesday, August 11th, we committed to the ground the body of our brother, "in the sure and certain hope of a glorious resurrection." Mrs. Rendall feels her loss keenly, but the Lord's arms are around, sustaining her.

How uncertain life is! Oh, that this call may be sanctified to each one of us—that we may be more fully consecrated to our Master, and more zealous in our work for Him—that we may seek with renewed efforts to point these lost ones to Him who is able to save to the uttermost. We cannot tell how long our time for service may be—at the longest it will be but short. Oh, that we may each be like our blessed Master, ever working while we have the opportunities, for the night cometh, when no man can work.

Mr. Clarke is going to open the Opium Refuge next Monday, and, I believe, intends carrying it on for a time. Mrs. Rendall and Miss Lancaster are hoping to remove in a few days to the house formerly occupied by Messrs. Key and King. All here are pretty well in health, thanks to our Heavenly Father.

# CHINA'S MILLIONS.



CHINESE PLOUGH, FUH-KIEN PROVINCE.

## The Evangelisation of the World.

**T**HE following appeal, issued at Mr. Moody's Convention, Northfield, is a cause for praise to God, and yet a very solemn message to every believing reader. Will the Master say of each of us that we have done what we could—all we could to carry out His parting command to preach the Gospel to every creature?

*"To fellow-believers of every name scattered through the world, greeting: Assembled in the name of the Lord JESUS CHRIST, with one accord in one place, we have continued for ten days in prayer and supplication, communing with one another about the common salvation, the blessed hope, and the duty of witnessing to a lost world.*

**T**was near to our place of meeting that in 1747, at Northampton, Mass., Jonathan Edwards sent forth his trumpet peal calling upon disciples everywhere to unite in prayer for an effusion of the Spirit upon the whole habitable globe. That summons to prayer marked a new epoch in the Church of God. Praying bands began to gather in this and other lands. Mighty revivals of religion followed; immorality and infidelity were wonderfully checked; and, after more than 1500 years of apathy and lethargy, the spirit of missions was reawakened. In 1792, the monthly concert was begun, and the first missionary society formed in England. In 1793, William Carey, the pioneer missionary, sailed for India. Since then over 100 missionary boards have been organised, and probably not less than 100,000 missionaries

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including women, have gone forth into the harvest field. The pillar has moved before these humble followers, and the two-leaved gates have opened before them until the whole world is accessible. The ports and portals of Pagan, Moslem, and even Papal lands are now unsealed, and the last of the hermit nations welcomes the missionary. Results of missionary labour in the Hawaiian and Fiji islands, in Madagascar, in Japan, probably have no parallel even in apostolic days, while even Pentecost is surpassed by the ingathering of 10,000 converts in one station in India within sixty days in the year 1868. The missionary bands had scarce compassed the walls and sounded the Gospel trumpet, when these walls fell, and we have but to march straight on and take possession of Satan's strongholds.

"God has thus in answer to prayer opened the door of access to the nations. Out of the pillar there came once more a voice: 'Speak unto the children of Israel, that they go forward.' And yet the Church of Christ is slow to move in response to the providence of God. Nearly 800,000,000 of the human race are yet without the Gospel, vast districts are yet unoccupied. So few are the labourers that if equally dividing the responsibility each must care for at least 100,000 souls. And yet there is an abundance of men and women in the Church to give the Gospel to every living creature before this century closes. If but 10,000,000 out of 400,000,000 of nominal Christians would undertake such systematic labour as that each one of that number should in the course of the next fifteen years reach 100 other souls with the Gospel message, the whole present population of the globe would have heard the glad tidings by the year 1900! Our Lord's own words are, 'Go ye and disciple all nations.' 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.' Peter exhorts us both to look for and hasten the coming of the day of God. And what if our inactivity delays His coming? Christ is waiting to see of the travail of His soul, and we are impressed that two things are just now of great importance; first, the immediate occupation and evangelisation of the destitute districts of the world's population, and, second, a new effusion of the Spirit in answer to united prayer.

"If at some great centre, like London or New York, a great council of evangelistic believers could meet to consider the wonder-working of God's providence and grace in mission-fields, and how fields that are unoccupied may be insured from any further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, it might greatly further the glorious object of the world's evangelisation, and we earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers and the various missionary organisations. What a spectacle it would present both to angels and to men, could believers of every name, forgetting all things in which they differ, meet by chosen representatives to enter systematically and harmoniously upon the work of sending forth labourers into every part of the world-field!

"But, above all else, our immediate and imperative need is a new spirit of earnest and prevailing prayer. The first Pentecost covered ten days of united, continued supplication. Every subsequent advance may be divinely traced to believing prayer, and upon this must depend a new Pentecost. We therefore earnestly appeal to all disciples to join us in importunate and daily supplication for a new and mighty effusion of the Holy Spirit upon all ministers, missionaries, evangelists, pastors, teachers, and Christian workers, and upon the whole earth, that God would impart to all Christ's witnesses the tongues of fire, and melt hard hearts before the burning message. It is not by might nor by power, but by the Spirit of the Lord that all true success must be secured; let us call upon God till He answereth by fire! What we are to do for the salvation of the lost must be done quickly, for the generation is passing away, and we with it. Obedient to our marching orders, let us go to all the world and preach the Gospel to every creature, while from our very hearts we pray, 'Thy Kingdom come.'

"Grace, mercy, and peace be with you all. Done in Convention at Northfield, Mass., Aug. 14, 1885."

## A Journey in Hu-nan.

FROM MR. DORWARD.

HA-SHI, *June 5th.*—I have lately returned from taking a short journey in Hu-nan, during the greater part of which I was accompanied by the noted Buddhist priest. I did not give him any wages, but he allowed him the proceeds of the books he sold. If he goes on to make progress, he may yet be able to do good service for the LORD JESUS. His is in some respects a peculiar case; he has never earned a living by his business, and having been used to live the lazy life of a priest, he has not sufficient energy for it, although he has a good deal of ability. I am thinking of supplying him with books for a few months in order to see how he

manages. In Sha-shi I took a passage on a boat with Mr. Dorward to Tsin-shi, and stayed there four days. We went out on the LORD'S day morning, and we had meetings in the morning and evening in a room in the inn. There were about seven outsiders at each meeting. I went about freely, and the people took comparatively little notice of me. The boatman Ting, whose acquaintance I made the first time I visited Tsin-shi, comes about our brethren on a good deal, and he would not hear of leaving without having a meal at his house. I am sorry to say he has not yet come out boldly for the truth. He acknowledges that it is the fear of man that keeps him back, but I am afraid the truth has not yet laid hold of his heart. Pray for him. Since I left, the brethren have rented a house, and he acted as one of the middle-

men. In Tsin-shi the priest and I engaged a small boat, but after nine days we gave it up and travelled by land. We sold a good many books, and throughout the journey with no unpleasantness from the people. Many would not believe that I was a foreigner.

We left Tsin-shi on the 7th of May, and the first place we went to was Kiao-ki, a small town only seventy *li* distant; the water had risen somewhat, and the wind as well as the current was against us, it occupied nearly two days to get there. We had not very good sales, and did not make a lengthened stay.

On the evening of Saturday, May 9th, we reached Gan-hien. We spent the LORD'S day in quiet, but in the evening went on shore and preached to a crowd of people, and also gave away some sheet tracts. We went out on Monday on the streets selling books. The priest is the brother of this hien, and consequently he has a great number of relatives and acquaintances here. I went with him to the house of some of them, and we had an opportunity of bearing a little testimony.

Tuesday we again went on the streets and sold books, but had not such good sales as the previous day. We dined with some of the priest's relatives.

Wednesday morning we left Gan-hsiang Hien, and in the afternoon reached a small town called San-cha-ho. This town has sprung into existence during the last ten years and promises to have a considerable trade for its fertile fields and its rich grain. At present it has a population of 200 families, but a few months ago nearly every house in the town was burnt down.

Thursday morning we again spent some time on the streets selling books. About noon we left, but we had not

travelled far when the wind, which was contrary, got very high, and we had a slight mishap with the boat. In the evening we decided that if we could make suitable arrangements we would leave the boat and travel, partly by the way at least, by land. We were now at a small village called Ting-kang, and as the priest has some relatives here, he went on shore and arranged that we should take our luggage to their house, and spend the night. The next morning we both took a bundle of books on our backs and started for Hwa-iong Hien. After walking seven *li*, we stopped at a small village for breakfast, and sold a number of books. Fifteen *li* further we came to a larger village, and again sold a fair number of books. From here we travelled eight *li*, and came to a town called Nien-ü-hsü, and put up at an inn. The next day, being LORD'S day, we rested. One or two men in business in a shop opposite to the inn came across to have some talk with us, and one of them pressed me to go over to their shop, which we did, explaining the Gospel to those who were present.

On Monday we went through the town and sold a good many books. As we were nearly out of books, we returned in the afternoon to Ting-kang for a further supply. We hoped to have left again on Tuesday, but it was raining heavily all day, and consequently we were unable to travel. We had some long conversations with a schoolmaster who has a small school in the front of the house. About noon I caught a chill, which made me feel rather poorly. I lost my appetite, and in the evening my whole body ached severely, so that I was afraid I was going to have an attack of ague, or some other illness. Happily, however, through the goodness of GOD, I was sufficiently well the next morning to warrant our again starting. We should have reached Hwa-iong Hien that evening, but it began to rain so very heavily that we had to stop. There was no village where we were, and no inns, and it was only after some little difficulty that the people at a farmhouse consented to put us up for the night. Our clothes were wet, but we made a fire with reeds (used as fuel) and dried them; and as beggars must take what they can get, we had to be satisfied with some straw spread on the clay floor in place of a bed. We had no bedding with which to cover ourselves, nor had the people any to give us, but we kept on our clothes, and a man in the house lent us his wadded gown to use as a coverlet, so that we passed the night with thankful hearts, and rose somewhat refreshed in the morning.

I was told that during the last twenty years the physical aspect of the district through which we had been travelling has entirely altered. In former years much of it was covered with water, and formed several lakes, but now the district is rich with cultivated fields, which lie comparatively high, watered with a network of good large rivers. The bed of a river—formerly, perhaps, the only one in the district—is now dry, and in some parts cultivated as rice-fields; graves which were at one time on the surface are said to be now ten feet or more underground; and at one place we passed a square of green grass which is said to mark the site of a temple that some ten to twenty years ago stood on high ground, but year by year the surrounding district appears (by the courses of nature)

to have been elevated layer upon layer, and now the temple is out of sight, and said to be some depth underground.

The following morning we went twelve *li* by boat, which brought us to about six *li* from Hwa-iong Hien, but these few *li* were very bad roads; in some places the mud was a foot deep, and most of the way it was so slippery that we with difficulty kept on our feet; at one time the priest lost his footing and fell into a field. We reached Hwa-iong Hien about 9 a.m., went to an inn, and after having breakfast and changing our clothes, we went on to the streets and sold a good many books. As the journey had occupied longer than I expected, I thought it would be well for me to get back to Sha-shī as soon as possible, so we left Hwa-iong, and came on fifteen *li* to a small town called Wan-ih, where we spent the night. Hwa-iong is beautifully situated, having lakes to the west and south, and a river to the north; there are several hills a short distance from the city. I hope to go there again, and that I may have the pleasure of making a longer stay the next time. The next morning, having sold a few books at Wan-ih, we went on to Shih-sheo Hien, in Hu-peh. I here tried to engage a boat to Sha-shī, but they wanted too high a price. The weather changed during the night, and was very stormy in the morning, but I had made up my mind to go, so I left the priest to go back to Ting-kang for our luggage, and started for Sha-shī on foot. I had only travelled fifteen *li* when I came to a large river, and as the ferry-boat was at the other side, and the weather stormy, I had to wait a day and a half before I got across. I reached Ho-sih as it was getting dark, and taking a passage on a night-boat, reached Sha-shī the next morning.

FROM CH'ANG-TEH FU.

July 6th.—It is now three weeks since I left Sha-shī. I went to Tsin-shī first, and stayed there six days. Kin Siao-kang (the converted priest) distributed on the streets 400 or more sheet tracts, explaining the kind of work done by the Christian Church. Ch'ang Sien-seng had not moved into the house, as it was being repaired and cleaned; but the day before I left we had the forenoon LORD'S day service in it, and there were a few outsiders present. I had a letter the other day, telling me of the arrival of Yao Shang-tah, with his own and Ch'ang Sien-seng's families. Ch'ang Sien-seng says they have had a good many visitors; some came to congratulate them on the arrival of their families, and others just through curiosity. Some of those who came said that it was rumoured that they had a foreigner hidden in the house.

It would seem the people are not altogether favourable to the idea of having a foreigner living in their midst. Ch'ang Sien-seng does not want me to go much about them for the present. It is difficult to know how to act, and very trying to have to wait so long before we get a residence in the province. I suppose the LORD will in His own time give us a footing amongst the people; and His time must be the best.

When we left Tsin-shī we hoped to be able to visit Yüen-kiang Hien and some other places before coming to Ch'ang-teh; but the water was very high, and on the way we heard that the streets at Yüen-kiang Hien were flooded, so we thought it would be of no use to go on, and, altering our course, came direct to Ch'ang-teh. We have now been here ten days, and are living in an inn inside the city, exactly opposite the residence of the magistrate. We have been on the streets every day selling books (except LORD'S days and one day that it was raining); we have had pretty good sales, and been permitted to live in peace. I don't think we should meet with much opposition from the ordinary people if I made a lengthened stay here; but the officials and literati would probably be a trouble to us. We were here several days before the officials knew of my arrival, but since they found it out they have called more than once, inquiring as to when I mean to leave, and as to where I propose going.

The other day, while we were selling books on one of the streets, the people in an oil warehouse detained the priest a long time to explain the doctrine to them, and bought a number of books, and then one of them helped him to sell nearly all the books he had left to people outside.

At Chau-kiat-tien, a place where we sold books on the way from Tsin-shī, there was a man who had previously heard the Gospel. He asked to buy a catechism, and bought some other books as well, and also spoke well of the doctrine to his neighbours. May the LORD bless these people and many others, and by His SPIRIT lead them to a saving knowledge of the truth.

While at Tsin-shī I heard that the Roman Catholics lately bought a house at Shih-men Hien (120 *li* from Tsin-shī), and the people attacked the house, and either pulled it down or did a good deal of damage to it. It is said that the Governor of Hu-nan has sent orders that the magistrate of Shih-men is to repair the house and replace all that has been lost, and that the Roman Catholics are to be permitted to take possession of and occupy the house. If it is true that they have been allowed to buy and take possession of a house, I hope the Governor's orders may also facilitate *our* getting a footing in the province. I need not ask you to pray often for us.

## Work in the Gan-houy Province.

A VISIT TO THE HOME OF A NATIVE CHRISTIAN, MR. TSU, AT TSIEN-SHAN HIEN.

BY MR. TOMALIN.

**I**N the early part of July I paid a visit to the home of a well-to-do Christian, thirty miles distant from Gan-k'ing. He is a scholar whom I baptised in June, 1883, at Ku-cheng-tsih, the village in this province where a remarkable work of grace had been going on.

Before going further I should like to say a few words about this man's conversion. He is the owner of farm-lands and houses occupied by many of the Christians in Ku-cheng-tsih. He himself, one of the *literati*, was

deeply prejudiced against the foreign religion; and on hearing of the conversion of some of his relatives and tenants set about persecuting them in every way he could. He visited them, like Saul of old, breathing out threatenings against the disciples of JESUS, and vowing to turn them out from his farms unless they renounced "this way." An elder brother had preceded him to the place, arriving some days before him; but the Gospel was so presented to him that he accepted it and received the witness of the SPIRIT. Great was the

surprise and indignation of the learned brother, on his arrival, to find that another had fallen into the delusion. He cursed his brother up and down for being so easily deceived, till the poor fellow was nigh broken-hearted.

#### THE BIBLE AND THE CLASSICS.

The Christians could not bear this, and turning to the persecutor, asked his *reasons* for objecting to the Gospel. "Have you examined the doctrines?" said they. "You cling to Confucius. What do his doctrines teach of GOD, of life, or of the way of salvation? Come and make comparison." He answered, "Bring forth your Testament, and I will bring my classics: let us compare them, and I will show you your errors." But he found it not so easy to do this. The Christians, though not learned, had studied the Word of GOD, and knew how to cry for help to wield that sword of the SPIRIT, and before night was over the proud Confucianist was convinced, and went away to humbly study the Scriptures for himself. The next day found him joining himself to those whom aforesaid he had persecuted.

Great was the joy of the believers in that place, and now their prayer was that I might be sent to them at this interesting period, with the evangelist who had been the means of blessing to them. Judge, too, of our mutual joy on arriving in the place within two days or so of the above incident. How their faith in the prayer-answering GOD was strengthened, and we were led to adore the guidings of GOD'S hand in our movements. "The best of all is, GOD is with us," exclaimed the dying Wesley; but it is not only a truth for the deathbed, but the guiding pillar for GOD'S people, the watchword for His army, and the source of rest and joy to His servants doing His bidding.

We baptised nineteen converts in that place on this occasion. It is distant from Gan-k'ing between 200 and 300 miles. More than twelve months have passed over, and the changed persecutor has during that period had to bear much persecution. On his return to his home, which is much nearer Gan-k'ing than Ku-cheng-tsih is, he confessed the change that had come over him. At first his friends and relatives were filled with grief, and many came to reason with him, and persuade him to give up these new notions. "Was he not a man of learning and reputation in their midst, looked up to and respected by all? How could he think of bringing disgrace on the family, and forfeiting the esteem of learned men?"

But these entreaties failed, and then came threats and persecutions; however, he still stood his ground alone. Formerly he had been a leader in the clan (numbering some 10,000), a kind of priest for the family, the honour of officiating at the yearly sacrifices in the ancestral hall devolving upon him. These ceremonies he could no longer attend, much less conduct. Now they counted him mad, his friends and family rejected him; even his wife and other members of the family refused to speak to him, and so hot did the persecution grow, that he could not show his head outside his own door.

But GOD was with him, and gave him his eldest son as a fruit of his testimony. He came to visit me near the end of last year, and spent a fortnight or so studying in the Scriptures with such help as I could afford him; the result was he returned greatly strengthened in faith, and now boldly witnessed that JESUS is the CHRIST. He has wonderfully grown in grace, and his daily walk and conversation are most exemplary. His earnest desire is the salvation of his family, and already there are six inquirers—relatives and neighbours—several of whom give good evidence of a work of grace having begun in their hearts.

I was sadly needing a change on account of health, and they were anxious for me to visit them, and so I accepted

an invitation. Two inquirers came to carry me down in a light cane chair, and another took my luggage. The distance, though comparatively short, took us two days and a half, owing to the state of the roads. It having rained heavily, walking was exceedingly difficult, the roads being like freshly-mixed mortar, in some places very deep, and with a bottom of slippery clay. It was hard enough for one walking empty-handed, but it called for extreme caution on the part of my bearers, having me on their shoulders, lest we should all topple over and find ourselves in a deep pond, or floundering in the mud and water of a rice-field. I would gladly have relieved them by walking barefoot as they did, but was too ill to stand, and in great pain the whole of the second day. It was touching to me, however, to see that they not only rendered their service willingly, but were most concerned for my comfort, and could not do enough to show their gratitude; they seemed to feel I was enduring extra suffering and hardship on their account.

I spent eight days with my friend, and was most hospitably entertained. Large numbers came daily, from far and near, to see the stranger—no foreigner having been there before—and many opportunities were thus offered for preaching the Gospel, of which both "mine host" and myself took advantage. My visit must have been an expensive affair for him, for many relatives he had to entertain, some staying several days. He seemed only too glad to be able to do something to advance the Gospel. He had evidently made preparations, as the spread at each meal showed. We are far enough away from the sea, but had sea delicacies in the shape of *sea-slugs* (*bêche de mer*), seaweed, and other rarities from distant parts.

#### BUDDHA NEGLECTED.

We spent two days visiting the mountains fifteen miles from his residence, spending one night in a temple situated in a quiet nook on the side of a hill. In a lonely spot, about ten minutes' distance from where we rested, there is a celebrated temple, which we visited in the evening. One of the priests sat and talked with us for a long time. The conversation we had, and the facts I drew from him as to the state of Buddhism, were not without encouragement to us as workers against the powers of darkness and error, as well as to all who are interested in the progress of light and truth. When a man becomes a priest he renounces his home, his father, mother, and all worldly relations; he is supposed to be dead to the world. Knowing this, I gently and cautiously touched upon it, to show him, as we so often do to the people, that it is incompatible with the law of love and duty, and fatal to the better feelings of mankind.

Said I to him, "Suppose, now, you hear that your father and mother are in want and distress, whilst you are in comfort and plenty, would you go to, or send help to them?" "No," he answered; "having left home, we recognise no home or relatives—they are nothing to us any more."

"What could induce you to thus forsake your parents?" "Ah! I will not endeavour to deceive you: it was, as with the many, for '*food and raiment*.' When I was quite a boy my father sold me to a priest for 3,200 cash (now valued about 10s.; possibly it would then be worth 1s. more). I had no voice in the matter, and could not help myself. Now I have been brought up in this way, it is my living; the old priest is dead, and I am now in comfortable circumstances, there being some amount of property attached to this temple, which we rent out. The two little boy-priests you saw just now are mine. I bought them not long since of their father, who was in difficulties, and glad to get the money; I am training them up to the profession.

"This is a noted hill, and the idol's reputation for power has spread far and wide; formerly throngs of devotees made their way here on pilgrimage, to pay their vows, offer their devotions, and present thank-offerings to Buddha. These were days of glory and prosperity; but of late quite a change has come over the people; they have become mean, giving little; so that now, as you see, the temples are neglected and dilapidated, and the gods are not glorified. Since the rebellion, when the temples were shattered, and gods abused, defamed, and destroyed, they have never recovered their glory; and the people have lost their zeal, and are becoming more and more indifferent to these things. They have, moreover, become cunning, and are losing all reverent and devout feelings for the idols. These are bad times; Buddha is neglected and in decay, and Buddhism is greatly declining."

Here, thought I, is cause for encouragement and thankfulness. Although here and there a new temple may be seen going up, it is only in or near a large city, and cannot be taken as evidence that Buddhism is reviving; it should rather be likened to the dying throes of some great monster. Visit where you will the great strongholds of idolatry, inspect the temples that formerly abounded and flourished on every high hill and in every grove, and you will see evidences of a *past* glory—ruins with no sign of their being rebuilt, the bare sites where formerly stood large temples, and the buildings that are left in a general state of decay. Many that I have seen are looking more fit for the habitation of owls than the temples of gods.

I rejoiced as I thought that it cannot be that so much daily preaching, so much evangelistic itineration, and distribution of tracts and books are without effect. *We* see little result, but nevertheless the truth cannot remain inert; it must and does work, and is affecting the mass.

A man, for instance, comes into the chapel and hears dolatry exposed. He returns home, and we see him no more; he has not believed the Gospel, has not accepted CHRIST, is not ready to acknowledge Him as LORD; but his faith in the idols is gone, he has no more zeal for debasing himself before a block of wood, or dry mud, and Buddha loses his patronage. How many thousands are influenced daily in like manner! They have taken one step, the first: they have forsaken evil, the evil of idolatry—have left the false; it yet remains for them to learn to do well, to follow that which is true. Let us be thankful to see them take the one step, and *expect* that, as they have done that through the influence of the truth, we may in confident faith look for the time when they shall take the second. "In due season we shall reap if we faint not."

#### A SAD CASE.

Such were the thoughts which encouraged me as I thought over the confession of the priest. I did not fail to set before him a more excellent way. The next morning we climbed up to the White Cloud precipice. It was a charming walk, and we were well rewarded by the view from the top, and the cool, refreshing breeze. We had looked forward to a good cup of tea at the temple, made with the sparkling clear water that was tumbling

down the mountain side, but were nearly disappointed, as we found only one priest there, an old man, blind, and just tottering on the brink of eternity. My heart was stirred for him. He could never leave that place, had never heard the Gospel, no one had ever been there with it before, and should I ever go there again he would most likely be gone for ever! I earnestly and solemnly exhorted him to let go all his trust in Buddha, and all his own fancied merit, telling him of the one only Saviour, who could then and there save him.

What an awful position it seemed: how helpless I felt! He was very dull, and I am afraid took in little. True is the word, "They that make them are like unto them, so is every one that trusteth in them." My native friend spoke with him, but he proclaimed his trust in Buddha. How soon would he meet with an awaking, a dreadful undeceiving, standing face to face with naked truth in the eternal world! And there are still thousands upon thousands in this land who have never heard the joyful sound! What need for prayer to the LORD of the harvest that He would thrust forth more labourers!

#### HOSPITALITY.

Some cottagers living not far off had heard of our arrival, and learning that we wanted tea, had set the kettle on to boil. As we were leaving the temple, they invited us to their home. I was anxious to be going on, and said we could not wait while they boiled water. "It is all ready: I have got the water boiled while you have been going over the temple; you must come along;" and so we went, and were greatly surprised when they presented us with a cup of fragrant and rare tea, such as I have never met with in the homes of the poor.

"Where do you obtain this good tea?" "It is the wild tea from the mountain-top. "Have you any to sell?" "No, we only gather enough yearly for our own use; and we keep it."


"Could you give me just a little to take home as a specimen?" "Yes,"—and the whole contents of an earthenware pitcher—nearly a pound—was at once emptied into my lap. It was of no use remonstrating; I must take it all, and so I did. They seemed highly pleased to have such visitors. We talked with them; left them some books, invited them to visit us in Gan-king, and took our leave, refreshed and rested, and highly gratified with such an incident of simple hospitality.

From this place we made the best of our way down the other side of the mountain, and arrived at our friend's home just at dark, having dined at the house of a friend on the way. I returned home after eleven days' absence, rested in mind and stronger in body. The journey home, too, was made difficult by heavy rains; but I was able to walk some part of the way, and we did the distance in a day and a half.

Much prejudice has been removed by an acquaintance with the foreigner, and some who were formerly bitter opponents now express interest. I am looking forward for much blessing in that place, and would ask earnest prayer for an outpouring of the Spirit, and "showers of blessing" on these village people.

## Letter from Gan-chung.

FROM MR. PEARSE.

 AUGUST, 1885.—The thing that perhaps more than anything else has occupied our thoughts just lately, has been the return of Dr. Wilson and his bride. They came overland from Hsing-an, which city is 720 li

from here; it takes nine or ten days to travel overland. They arrived more than three weeks ago, and the boat party have not come yet. We have heard, however, of their being at the next city down the river, so, I suppose





after a few more days we shall see them here, unless, indeed, any of them come overland from there, in which case a few hours would be long enough for the journey. They have been four months (within a few days) coming from Hankow, a distance of a thousand miles. When we think that a steamer would do the distance in a few days, and a train in twenty-four hours, one can understand how dreadfully tedious this journey is. Of this time about a month has been taken up by long delays, caused partly by heavy rains swelling the river, and rendering it un-navigable and partly by unprincipled boatmen refusing to proceed on the journey until more money had been paid than was due to them. With these men written agreements often go for nothing at all; they start on the journey with the deliberate purpose of getting all they can out of one, and don't mind how long they delay, if by that means they can make the passenger give them more money to go on.

At this time of year the thermometer often reaching to 100° on the boat, a delay of twenty-one days, and a great part of it quite unnecessary, is about as trying to patience as anything one can imagine. My wife and her sister were delighted to meet again after their six months' separation.

A day or two after Dr. Wilson's return, a deputation of half-a-dozen gentlemen waited on him on behalf of thirty-six tradesmen and others, living in the neighbourhood to present a large strip of red silk with two or three felicitous sentences printed upon it, as well as the names of all those who had joined together in presenting it, they also brought half a sheep and two fowls. After offering their congratulations and being introduced to Mrs. Wilson they proceeded to display their scarlet silk over the main entrance, where it is to remain as an ornament to the establishment, and what is far more important, a valuable evidence of the friendly feeling of our neighbours, and of their appreciation of Dr. Wilson's work in their behalf.

The landlord of the house subsequently presented a smaller strip which is underneath the larger one. On the same day as the above took place, another deputation of three of the leaders from the Shih-pah-li-pu church came to offer their congratulations, and make their present on

behalf of the rest of their number. Altogether a very beautiful welcome has been given to them.

As soon as Dr. Wilson returned he took up his medical work and left me free to evangelise. At present I go daily to the hospital and preach to the patients and others who come to the waiting room; as it opens into the street and we take down the whole shop-front, which is composed of boards, to make a wide and inviting entrance, a great many people come in daily, during the three hours or more that I am there, and numbers hear something of the Gospel every day. I sit at a table and distribute a numbered bamboo stick to each patient as he comes in, and they are received in the dispensary one at a time, in the order of the number on their bamboo stick. By this means we secure that they are seen in their proper turn, besides which they are more willing to sit and listen quietly until their turn comes, than if they could push in to the dispensary without regular order. During my stay in China I have not had better opportunities of preaching the Gospel than this affords me. I have no lack of hearers, and they many of them have of necessity to wait some time for their turn to be treated. They come with their prejudices so far removed, that they are willing to take our medicines, and many come more than once, and often with some little feeling of gratitude and friendliness on account of benefits received through our remedies. Of course there are drawbacks, such as interruptions caused by new comers entering, or by the opening and closing of the dispensary door, but in spite of these difficulties many listen attentively, and I am looking for much blessing.

A week or two back, a friend of our cook's came to say that one wall of his house had fallen in through heavy rains and destroyed all his furniture. His wife and two little children were mercifully spared from injury, how I scarcely know. He was away a fortnight making good the damage done. We were able to raise a few thousand cash to help him rebuild. He is a very sincere, simple-minded Christian, and immediately expressed his gratitude to God for preserving his wife and children from harm, and that his testament and hymn-book were here and were consequently saved from the general wreck.

## Death of a Native Christian.

FROM MRS. WILSON, EN ROUTE FOR HAN-CHUNG.

**F**ROM the window I am looking out on to a rocky hill with trees here and there, and on the top a field of ripe corn; down by the riverside is also a patch of wheat, and a little to the left on the hill is a picturesque little cottage and the inmates threshing out the freshly-gathered corn with flails; just below is a man ploughing with a yoke of oxen. Dr. Wilson has just come in to say we may as well go on shore and watch them pull our boat up.

How I wish I could describe to you the magnificent scenery through which we are passing; range after range of hills, some of them richly wooded, with pretty little villages scattered here and there.

June 15th.—“What I do thou knowest not now, but thou shalt know hereafter.” This seems a strange continuation of what I wrote above, but it has pleased the Lord to permit a heavy trial to come upon us; our good and faithful servant, Liao, has entered the presence of his Master and King. He was drowned last night. We anchored about 7 p.m. in a nice quiet spot, and as we had just finished tea, we went out at once for a little walk as we usually do. We noticed some of our boatmen bathing not far off and it seems that after we had passed Liao

joined them. He had been in very bright spirits all day. When he came out he complained to the teacher of feeling cold, and rolled himself on the sand and then plunged again into the water. He was advised to come in, so went to the further side of this boat from the shore and made an attempt to get up, but found it too high, and the next thing we know is that he was drifting down crying for help.

Mr. Cecil Polhill-Turner, who was sitting on a rock towards which he was drifting, plunged in and seized him, but sank with him, twice I think. Just then one of the boatmen came swimming up to help and he gave him to him, but he too sank with him twice for Liao caught hold of him; he managed to get away from his grasp and he sank. It must have been all over in less time than it has taken me to write this. Dr. Wilson and I were sitting on a rock in the opposite direction and knew nothing of it till Miss Marston called us. We had heard a shouting, but thought it was perhaps a dispute, which is so often the case. When Dr. Wilson got to the spot all hope was over. Mr. Studd was there, who is a capital swimmer, but there was no use in risking any one else's life.

## Further Tidings from T'ai-yuen.

## EXTRACT FROM A LETTER FROM MRS. EDWARDS.

**O**N Thursday evening Mr. Broomhall came in with the melancholy tidings that Mr. Rendall was much worse, so we prepared a few things (beef-tea, etc.) for the gentlemen to take with them the following morning. We breakfasted before six, and they started at once, but at Ching-tsi were met by a messenger with the news that Mr. Rendall had passed away at 7.30 the preceding evening. I cannot tell you how we all feel it, and specially for Mrs. Rendall; but she bears her sorrow beautifully, saying she can only think of his joy and rest; he used to suffer so incessantly from intense weariness.

Dr. Edwards succeeded in getting a coffin in Ching-tsi, which was carried within five *li* of the village, and the body was carried down to it in a hammock, as it was impossible to manage otherwise. Mr. Broomhall told me that, before they started with the coffin, Dr. Edwards

talked to the eighteen or twenty bearers, and they all listened quietly—two, he thought, with especial interest. Mr. Broomhall accompanied the coffin a little distance, and then came on into the city, leaving Liu to escort it the rest of the way. He did not succeed in getting it across the river until Sunday morning; so he and a man, whom he hired to stay with him, sat beside it all night, in mortal terror, they said, of the wolves they could hear prowling around. Dr. Edwards brought Mrs. Rendall and the rest of the party in on Monday.

Mrs. Rendall has decided to live with Miss Lancaster in the house the young men occupied as soon as it can be ready. She says she wants to set to work as soon as possible, for now there is one less in the field there is the more reason for her to work with increased diligence.

## Dying! \*

And "NO MAN CARETH FOR THEIR SOULS."

## A Plea for the Heathen.

*Dying?* Yes, dying in thousands!  
A hopeless, despairing death;  
Can we not hear them calling—  
Pleading with bated breath—  
"Will *no* one come over and bring us light?  
Must we perish in darkness darker than night?"

*Dying!* and "no man careth,"  
Oh! shame that it should be so!  
How is it so many are sleeping,  
When they ought to rise and go?  
There are blind eyes here in this Christian land;  
Would to God they were touched by a mighty Hand!

*Dying!* in cruel bondage,  
With none to set them free;  
Though the chains of ignorance and sin  
Are galling so heavily,  
The Saviour has freed us *all*, we know,  
Yet "no man careth" to tell them so!

*Dying!* in loveless silence;  
For there is none to tell  
The only message that comforts,  
The message *we* know so well—  
That the God of Love, who gave His Son,  
Has given Him freely for every one.

*Dying!* untaught, uncared-for,  
While we, in this favoured land,  
Who *know* that they are *perishing*,  
Lend not a helping hand!  
Yet we thank the Lord we are not as they,  
That on *us* He has shed the Gospel ray.

*Dying!* while we are dreaming  
In selfish idleness;  
Unconscious that these darkened lives  
Are so full of bitterness.  
Oh, brothers and sisters, for whom Christ died,  
Let us spread His message far and wide!

*Dying!* Ah! it is easy—  
Unheeding the Master's call—  
To sit with folded hands and sing,  
Oh, "Crown Him Lord of all!"  
But where are the gems to lay at His feet,  
Which may sparkle some day in His crown complete?

*Dying!* and Christ says, "Save them;  
Little *your* strength may be,  
But ye shall be instruments in My Hand  
To redeem them unto Me."  
O Lord, shall we see on Thy patient brow  
The *thorns*, instead of the *jewels*, now?

*Dying!* and "no man careth";  
Alas! it is sadly true.  
Oh! for a voice to cry aloud,  
And rouse men up—to *do*!  
Sympathy, pity, goodwill, they give,  
But is *that* enough, that the dying may live?

*Dying!* Yes, they are *dying*:  
May it echo in our ears  
Till the cry shall wring from our sinful hearts  
Holy, repentant tears;  
And we whisper low, at the Master's feet,  
"Lord, use us, just as *Thou seest meet*."

*Dying?* Lord, we are willing  
To tell them that Christ hath died;  
We are ready to go to earth's darkest place,  
And speak of the Crucified;  
Ready, dear Master, to work for Thee,  
And to carry Thy message wherever it be.

*Dying?* but *we can* save them;  
For it really is not *we*,  
But the *Lord* that worketh *through us*,  
*His* shall the glory be;  
Till at last the redeemed from every shore  
Shall "crown Him" their King for evermore.

\* These verses, in leaflet form, may be obtained from Miss Bywater, Deaconess House, Mildmay.

## For the Young.

HUANG KEH-CHONG, A CHINESE SCHOOLBOY.

FROM MRS. JUDD.

**I**T was rather a dreary look-out from the back windows of our house in the city of Yang-chau; but as they were the only windows from which we could get a view of what was outside the inclosure in which the house stood, I often found myself gazing on the scene, though usually there was little of interest, and what I saw only stirred up sad thoughts.

There were the exterior walls of some fairly good houses, and one wondered who the inmates were, and whether the "good news" would ever reach them. There were poor little huts, composed chiefly of matting, looking so comfortless and unhomelike; and huddled together in these miserable dwellings, or gathered round the entrance to get the warmth of the sun, might be seen groups of wretched-looking men, women, and children, who were dragging on a weary existence, struggling with poverty and want.

Heaps of broken bricks and stones filled every intervening space, telling a sad tale of devastation and destruction, when some years before hordes of rebels carried on their pitiless work. Here and there scanty patches of grass and weeds did their best to cover the rough, uneven surfaces; and wandering from one patch to another, in search of the scanty meal they afforded, might sometimes be seen a few sorry-looking pigs. These did not interest me much, but there was a poor lame boy in charge of them who did. Pale, thin, and with nearly every limb diseased, he wearily dragged himself over these heaps after the untractable animals under his care, and when the time came for returning, went listlessly back to his mean, scanty food, and hard bed on the kitchen floor. He was related to his master, a retired military officer, who probably thought he was doing him a good turn; but his cold charity lacked love and pity, and shed no brightness over his nephew's life.

We had opened a preaching-room only a few score yards from this gentleman's residence, and among the listeners one eager face was turned towards the preacher, and one hungry heart was feasting on the tale of a Saviour's love, and learning, what hitherto he had not experienced, that somebody loved *him*.

It was this poor lad, who, when his duties allowed him, was glad to come where he was welcomed and kindly spoken to. Not many weeks passed before he understood something of the Gospel, and, as far as we could tell, believed it, and a look of joy often lit up the wan face and lent brightness to the sunken eyes.

About that time several very needy children had been brought to our notice, and we decided to commence a Home for destitute boys. We had taken in several, and had a few vacancies, and this poor lad, whose name was Huang Keh-chong, asked us if we would take him into the Home.

We told him he was too old, for he was then about the age when we should expect him to have finished his schooling, and be ready to learn a trade; but he pleaded very hard, and, as we believed him to be a Christian, we thought it would be nice to care for him, so gained the consent of the uncle, who was doubtless glad to be rid of the burden, and took him into our Home.

He was in a very suffering condition—nearly every joint diseased—and needing nursing and care, so, instead of

putting him with the other boys, we gave him a room next our own, that we might attend to him more thoroughly. For some time my husband daily dressed his sores, a very unpleasant office, for the flesh around the diseased bones was in a most offensive condition, and pieces of bone had constantly to be removed. But his gratitude and love rewarded us, and when from our own room, which was only divided from his by a thin wooden partition, we heard him pouring out prayer to God, we were very thankful.

Many times, when I had a special need, I would go to him and say, "Keh-chong, I want such and such a thing; will you pray for it?" and the answer would surely come. After a while he got so much better as to be able to take his place in the school, where he was diligent, and made rapid progress in reading; and it was wonderful how well he could write, in spite of his poor crippled fingers. His influence over the other boys was good, and frequently he would, with some others, spend the greater part of Saturday night in prayer: we could generally trace blessing given after these times of waiting upon God.

Some time after this our health obliged our returning to England, and Huang Keh-chong, with the rest of the schoolboys, was left in the care of another missionary. As soon after our return to China as possible, we wrote for him to come to us, as we felt he was in a peculiar sense dependent upon us, not being able to learn a trade like the rest of the scholars, nor to earn his own livelihood.

He was with us at that station for nearly five years, and his consistent life gave us much pleasure. The Lord used him, too, as the means of blessing to other souls.

He spent a good deal of time in studying the Word of God, and was a great help to inquirers and young Christians. We were again compelled, through ill-health, to leave that station, and go to the north of China, and we very reluctantly left him behind, although we knew he would be well cared for.

After a while, dear Miss Wilson went to Han-chung, in the north-west, and took him with her to that distant city, where he spent the remainder of his life.

He had a little cottage to himself, and there he would converse with any who were willing to hear the Gospel, or would instruct young Christians in the Bible. He continued to suffer a good deal from his old disease, often being quite laid aside, and bearing much pain.

The little church at Han-chung recognised his spiritual gifts, and he was made an elder, but he did not live very long; he grew weaker and weaker, and finally succumbed to the disease.

His was not a triumphant death-bed, but his trust was firmly fixed on the Rock, Christ Jesus, and he is now "safe where the storms come no more." Occasionally he would write grateful, loving letters to us, addressing us as his "Father and Mother in Grace," saying how much more we had been to him than his earthly parents. How often we have praised God for saving that dear lad! and how it should stimulate us to seek more diligently than ever to "rescue the perishing."

How little do we know *where* the Lord has His jewels! He has his eye upon them, and He will, in His own way, lead them out from among the darkness around into the light of His glorious kingdom.

## The Gan-k'ing Boarding-School.

BY MISS MARY EVANS.

**T**HE LORD has been doing a mighty work among the dear girls during the past year: to Him be all the glory and praise.

At present we have twenty girls, varying in age from three years old to nineteen. Thirteen, I believe, are truly converted, but as yet only one has been baptised. The others are candidates for baptism, and I have every proof that they are truly the LORD'S. I have lived with them, seen their daily life, and watched them closely, and I do praise GOD for the work He is doing in each of their hearts.

The Gospel is no myth or idle tale to these girls; but CHRIST is a living bright Reality to each one of them. They have their own little prayer-meetings, and know what it is to take their trials and difficulties to the LORD in prayer. I have often gone quietly upstairs in the evening and heard them pleading with Him for their heathen sisters. I have seen their distress and trouble when idolatrous practices are going on in the city; how they have pleaded with God to have mercy upon their poor blind brothers and sisters, who know not the true GOD, and His SON JESUS CHRIST. I think it would be wrong of me to doubt their reality.

It may interest some of our friends if, by God's help, I give a short account of each one of the girls.

### (1) LI-YA

is the eldest girl in the school, and was rescued at the time of the famine in the north by Mrs. Judd. A party of twenty-two persons left the famine district together; eleven out of that number died from famine fever. Li-ya and her sister were sold for Sih-fu—daughters-in-law—*i.e.* to be brought up, and when old enough married to sons of the purchaser. While the party of famine refugees were on their way down to Han-kow, Li-ya's sister was beaten to death. Li-ya herself was in a terrible state when Mrs. Judd took her.

She is now 19 years old, not clever with her books, but a useful girl in the house, and a good needlewoman.

At the end of August, 1883, Miss Hughes had to leave Gan-k'ing on account of sickness, and I was asked to take charge of the school until her return. With a trembling heart I promised to do so, looking to GOD alone for help and strength. I knew He could help me, as I had proved Him in times past to be the helper of the weak. Li-ya at that time gave me much trouble. She used to lie, steal, and quarrel with all the children. I felt utterly helpless and perplexed to know how to deal with her; many times during the day I have had to go to the LORD and plead that He would have mercy on her, and change her heart. Praise be to GOD, He has heard and answered our prayers—for many have prayed for her. She is now a changed girl—kind, obedient, truthful, and trustworthy. She is willing to help in any work that she can do, and is kind to the children. The LORD has indeed wrought a wonderful change in her, and we praise Him for it.

### (2) TS'YEN KWEI-HIANG

was brought to the school in February, 1877. Her parents were very poor, and lived in a small straw hut. When very young Kwei-hiang was scalded, and her father, fearing she would not get over it, tried to drown her, but was prevented by a neighbour from carrying out his wicked intention. GOD, in His infinite wisdom and love, saved her from an early grave to be a bright witness for Him among her heathen sisters. She is very clever

with her books, and useful in the house. Since last February she has taken the place of sewing-mistress in the school.

She is now eighteen years old, and was taken into Yang-chow on May 3rd, 1880, and is a very consistent Christian, and a great help and comfort in the school. The Word of GOD is her favourite study, and she is well acquainted with its truths from Genesis to Revelation. She often retires alone to have her quiet times with the LORD. She seeks in every way to help the other children, and is kind and motherly to the little ones.

### (3) YAO SU-MEI

is about eighteen years old, and was taken into the school in March, 1877. At that time she was in a wretched condition, ignorant and dirty. Her parents were very poor. They once owned a little house, which, when famine came, they had to sell, the father being an opium-smoker, which led to their misery.

Su-mei is now, I am happy to say, a bright Christian girl, and strives hard to please her MASTER, whom she loves. She has her trials and temptations. The Evil One is always busy seeking to draw her away; but she has proved that the LORD is Almighty to save, and Almighty to keep.

I received a letter from her a few days ago, in which she writes that Satan had been trying her lately; but she cried to the LORD, and He helped her to overcome.

### (4) UANG KWEI-LAN

is a dear, sweet, innocent girl, an earnest Christian, not very clever with her books, fond of needlework, loves her Bible. It often does me good to look over their Bibles and see how some of the passages are marked with red ink.

She has been in the school a little over eight years; is seventeen years old. She has asked for baptism.

### (5) WANG KWEI-CHENG

was brought to the school January 27th, 1877. Miss Hughes speaks of her in 1880 as being a bright, intelligent girl. She is indeed very clever, and is fond of her studies. The teacher speaks very highly of her, and she is very consistent.

### (6) CHUNG FAH-YUEN

is the granddaughter of Mr. Chung, the deacon at Wu-hu, a very earnest Christian man. Fah-yuen is a very nice girl, and, I believe, a true Christian. She has only been in the school a few years, but has improved very much; she reads and writes the Chinese characters very nicely.

She returns to her own home next September. Will friends pray that she may be made a great blessing among the women of Wu-hu, or wherever the LORD sees fit to place her? My earnest prayer for these dear girls is, that GOD might make each one of them bright and shining lights for Him in this dark land. I believe the LORD will grant me my desire, for it is according to our faith. Several of our dear girls embrace every opportunity of telling the Gospel to the women in the house, and those who come to visit us.

### (7) HWANG MEI-YING,

I believe, was rescued in the time of famine by Mrs. Pearse. She is seventeen years old, very lame and deformed, and often suffers a great deal from sores breaking out on her body. Mei-ying is not quick with her lessons, and in many ways is less attractive than most of the girls; but I praise GOD for a change

which has taken place in her during the last few months, I believe she is converted.

## (8) WANG KO-TSI

was taken to the school at Yang-chau, on March 17th, 1877. We know very little of her friends except that her father was a shoemaker. She is about fifteen years old; a very sweet, quiet little girl, and is a general favourite with all. Intelligent and clever, she also sews beautifully—it is quite a pleasure to give her needlework to do. She has given her heart to the LORD JESUS, and is a happy little Christian.

I received a little note from her a few days ago, in which she informs me that the LORD is working among the people of Gan-k'ing, and that several have come forward for baptism. Another of the girls also tells me that it is so good of the LORD to answer our united prayers for blessing for Gan-k'ing; that the LORD is working, and many are interested. Praise the LORD.

## (9) WANG KWEI-YING

was taken into the school January 18th, 1877. She was born in Wan-t'eo, a little village near Yang-chau; her father was an opium-smoker. They formerly were in good circumstances, but through the opium they became very poor. Of six children, most were sold in order to buy that terrible drug. One little one died. Little Kwei-ying was sold to a Chinese lady, a Mrs. Ma. Some time afterwards, owing to some family troubles, the lady asked her parents to take charge of her, as she was very troublesome; and subsequently she was brought to the school, where she has been ever since.

She is now about thirteen years old, and is a business-like little woman. She sings beautifully, and is very quick in picking up new tunes (indeed all our girls sing very nicely). She is very ingenious, and is especially clever in cutting out dolls' clothes, etc. When lessons are done she will amuse herself for hours with her family of babies—all different sizes and descriptions. Saturday is a great day with the children for playing with their dolls, etc. They have no school on that day, and when each one has finished the portion of work allotted to her they are at liberty to have their playthings out.

(Dear friends at home who have so kindly sent out dolls, playthings, etc., for the children, from time to time, will be glad to know how they are appreciated by them. I take this opportunity on behalf of our little ones to heartily thank all those who have so kindly remembered them.)

But Kwei-ying is not only fond of her dolls, but loves her Bible very much. I believe she is a Christian.

## (10) TUNG KWEI-CHU

is about fifteen years old, and has been in the school since 1877. She is an orphan, and her father was an opium-smoker. When taken to the school she was covered with sores. I am thankful to say she is now quite well and very strong; is quick with her lessons; has a nice disposition. She is willing and unselfish, always ready to help everybody at any time. She has confessed herself to be JESUS' disciple.

## (11) HEO SU-HIANG

has been in the school seven years, and is fourteen years of age. She is not at all bright, and is the least attractive of the girls. There is little in her to draw out one's affections. But during the last few months she has improved very much, and is less troublesome and more active. I have endeavoured to win her love and draw her out a little, and she certainly is brighter. She moves about the house with a little more spirit; she has confessed CHRIST, and says she has trusted Him for salvation.

## (12) LU TO-TSI

is the daughter of our late sewing matron; her father died about three years ago. She is thirteen years of age, intelligent, and

quick with her lessons. When I first knew her she gave much trouble, was always taking other people's things, and was very naughty; but we have now to praise GOD for a change in her. As far as I know she never takes things that belong to others; and I know she strives hard to please GOD, whom, I believe, she loves and desires to serve.

## (13) PEH TAH-YING

is a little Sih-fu (daughter-in-law) betrothed to the grandson of one of our old Christian women. She is about thirteen years old, and is a very weak, delicate child. I fear she will not live very long. I believe she is converted. Whenever she is in great pain she p'eads with the LORD, if it is *His will*, to heal her and make her strong. She takes a great interest in the women who come to visit us; if she knows of any one who is really interested in the Gospel, she prays the LORD to move their hearts to believe the Gospel, and be JESUS' disciple.

## (14) LAO-TSI

is betrothed to the son of our native evangelist in one of the out-stations in the Gan-hwuy province. She is about thirteen years old, a bright, quick girl, but a great talker. She often gets into trouble owing to that unruly member, the tongue.

I believe she is a little Christian. Whenever she gets an opportunity of speaking to the women of JESUS she embraces it, and speaks very nicely. The women listen to her very attentively, for she is very earnest. She can preach the Gospel now, but when she grows up, if she is filled with the SPIRIT of GOD, what a mighty power she may be among her poor heathen sisters.

## (15) WANG KWEI-HI

is now about eight years old. She was quite a baby when taken into the school in Yang-chau; she was formerly very troublesome, and so naughty that Miss Hughes was quite perplexed to know how to deal with her. She has improved much, and, on the whole, is now a good little girl. I know nothing of her parents. She is not fond of her books at present. But I hope she will like them better as she gets older. She tells me that she loves JESUS. She daily prays for all the missionaries she has seen from time to time.

## (16) KWAN KIN-LIEN

was taken to the school at Yang-chau in 1878, when she was quite a little child. Her father wished to sell her for a "Ya-t'eo" (slave girl). At seven years of age she could not stand alone. Her knees are turned in, and she is lame; but she has improved very much lately, is stronger in body, and can walk about better. She is not clever, but has a very sad expression, and likes to be alone.

## (17) HWA-YING

is ten years old. Before her birth it had been arranged by her parents that if a girl was born she should be destroyed. As most of our friends know, this is often done in China; little girls are seldom welcomed. Mrs. Judd, hearing of their intention, rescued the child. She is very bright, and I sincerely hope she will some day make a good worker for CHRIST.

## (18) KOH-TSI

is eight years old, and was rescued in Yang-chau. I know nothing of her parents. Last year she commenced reading, but is not yet fond of her books. The teacher often has to punish her, for she will not try to learn her lessons; we hope she will improve as she gets older.

## (19) YU-YUEH

is, I believe, about seven years old. She is a little girl that Mr. and Mrs. Thompson lately brought down from Ch'ung-k'ing. I know nothing of her history, but she is very bright

and loving : all the children are fond of their new little sister. After she had been with us for a few days, she begged of me to allow her to stay with us in the school, for she said, " I love you all very much."

(20) MEI-LI,

the baby of the house, aged three, was given to Miss Hughes at her birth. Since Miss Hughes returned to England she has been my charge. You would be touched to hear

" Jesus loves me "

from the dear child's lips. Pray that she may really live to tell of that great love in this land."

I have just had two little girls sent me from Che-fu. Their names are *I-lan* and *Mei-tsi*; the former is about five years old, and the latter four. I know nothing of their history.

I do pray earnestly that GOD will bless this very simple account of our dear children, and move many a heart to pray for them. Ask that GOD will make each one of them a *bright* and *shining light* in this *dark, dark* land. GOD only knows how dense the darkness and misery is !

## Another Worker Taken Home.

**A**GAIN at the last moment has the mail come in with heavy tidings, not so unexpected this month as last, for previous letters had told us that the life of dear MISS LITTLEJOHN was hanging in the balance. Having been ill at Wun-chau, she went to Che-fu for change, but there inflammation set in. On September 14th the tidings sent were :—

" Miss Littlejohn is lower than ever ; she may rally or she may sink. Her two medical men and two trained nurses are doing all that can be done for her ; the issue is with GOD."

On the 28th another mail was leaving ; it was the day of her funeral ; and a brief note records :—

" Miss Littlejohn painlessly, and without moving a muscle, fell asleep in JESUS at 1.40 p.m. on Saturday 26th. Her end was peace."

## Missionary Departures.—Farewell Meetings.

ON Wednesday, November 4th, the following missionaries left by P. and O. steamer *Pekin* for China :—

REV. J. W. STEVENSON.	MR. WEBLEY HOPE-GILL.	MR. JOSEPH R. DOUGLAS.
" T. G. VANSTONE.	" D. M. ROBERTSON.	" ROBERT GRIERSON.
" S. T. THORNE.	" JAMES A. HEAL.	" MAURICE HARRISON.

They are due at Shanghai December 25th.

On Wednesday, November 18th, the following left by P. and O. steamer *Khodivc* :—

MISS J. D. ROBERTSON.	MISS C. P. CLARK.	MISS JAKOBSON.
" L. E. HIBBERD.	" S. REUTER.	MRS. ERIKSSON.
" S. E. JONES.		

These are due at Shanghai January 8th.

In connection with the departure of the above, and of Dr. and Mrs. Douthwaite, who, with some others, will probably leave in December, meetings have been held as under :—

Sept. 17th.	THE BAPTIST CHAPEL ... ..	Bridgewater... ..	Chairman—REV. E. J. DUKES.
Oct. 12th.	COUNTESS OF HUNTINGDON'S CHURCH ... ..	North Street, Brighton ... ..	REV. J. B. FIGGIS, M.A.
" 15th.	Y. M. C. ASSOCIATION ... ..	17, Camden Road, London ... ..	JNO. WHITE, ESQ.
" 16th.	ST. PETER'S SCHOOL ... ..	Paddington, London ... ..	REV. W. H. O'BRYEN HODGE, M.A.
" 19th.	THE RINK ... ..	Blackheath ... ..	REGINALD RADCLIFFE, ESQ.
" 20th.	THE CONFERENCE HALL... ..	Eccleston Street, London ... ..	" "
" 21st.	THE CORN EXCHANGE ... ..	Oxford ... ..	" "
" 22nd.	THE GUILDHALL ... ..	Cambridge ... ..	" "
" 23rd.	Y. M. C. ASSOCIATION ... ..	Aldersgate Street, London ... ..	THEODORE HOWARD, ESQ.
" 25th.	THE CONFERENCE HALL... ..	Mildmay ... ..	" "
" 28th.	THE CHRISTIAN INSTITUTE ... ..	Bothwell Street, Glasgow ... ..	W. A. CAMPBELL, ESQ.
" 29th.	THE GARSCLUBE HALL ... ..	Garscube Road, Glasgow ... ..	REGINALD RADCLIFFE, ESQ.
" 30th.	THE FREE ASSEMBLY HALL ... ..	Edinburgh ... ..	REV. JAS. MCGREGOR, D.D.
" 31st.	DR. KALLEY'S ... ..	Edinburgh ... ..	REV. J. W. STEVENSON.
Nov. 1st.	THE BARCLAY CHURCH ... ..	Edinburgh ... ..	REV. W. INGLIS, M.A.
" 1st.	THE U. P. SYNOD HALL .. ..	Edinburgh (for Students only) ... ..	SIR W. MUIR, K.C.S.I., Principal of the University.
" 2nd.	EXETER HALL ... ..	London ... ..	ROBERT SCOTT, ESQ.
" 3rd.	BIBLE CHRISTIAN JUBILEE CHAPEL ... ..	London ... ..	F. T. GAMMON, ESQ.
" 6th.	THE SCHOOLROOM... ..	High Street, Tisbury ... ..	E. R. B. WHITCHURCH, ESQ.
" 11th.	THE BAPTIST CHAPEL ... ..	Highgate Road, London ... ..	REV. JAS. STEPHENS, M.A.
" 12th.	THE CONGREGATIONAL CHAPEL..	South Norwood ... ..	REV. MARCH TIMSON.



A goodly list certainly, very easy to particularise, but who shall record all that these meetings have been to very many of those who attended them? What hallowed memories they have left! What times of renewed consecration to God and to His work they have been! What praise and thanksgiving to God that they were held have they called forth! This it would not be easy to describe, and if with careful moderation of language the attempt were made, it would appear as only the language of enthusiasm or exaggeration. That to scores, if not hundreds, they have been the time of decision for Christ, we cannot doubt. That to a yet larger number they were times when the presence and power of God was blessedly realised we are also without doubt.

Very impressive was the abounding gladness with which one and another spoke of their anticipated early departure for China, to tell to those without Christ of the Saviour who was to them so precious. And very touching was the testimony of the one among them who, after twenty years' experience of missionary labour, was about to leave wife and children to return to the field. As he told of a newly-found experience richer, deeper, more satisfying than any he had ever known before, and of the joy with which he was returning to work, the nature of which he knew full well, no wonder that many were deeply moved.

As usual, the meetings were conducted with the desire to promote interest in mission work generally, and Mr. Reginald Radcliffe, who kindly attended a number of them, pleaded with equal earnestness for the heathen of Africa, India, and China. At one of the meetings, held especially for the students of the University of Edinburgh, an undergraduate from Oxford and another from Cambridge also took part; and to a number of students, estimated at considerably over a thousand, they bore impressive testimony to the blessedness of Christ's service, and urged those present to prove it for themselves. One of these dear friends, in a letter written the next day, says:—

<p>“Oh! I am so very, very glad that I came. I am absolutely quite sure that God has abundantly blessed the meeting. There were such numbers of men who went out realising that they have not yet this glorious life</p>	<p>which we spoke of, and they will not be satisfied until they have accepted the blessed Lord as their own Saviour and King.”</p>
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Growing out of that meeting was an arrangement for a deputation of the Edinburgh students to visit Oxford. What blessing may come to the Universities by such exchange of visits only the Lord knows; but let all who read these lines pray that the good work in our Universities may be prospered more and more, and also unite in thanksgiving to God for all the encouragement and blessing experienced at these meetings.

The meetings were not without encouragement in other respects. No appeals were made for money—scarcely ever was money even named—but the desire to help was manifested.

After one of the meetings a liberal gratuity was offered to the hall-keeper for his very kind aid; but this he declined, as he had done on a former occasion, on the ground that the meetings had been a blessing to him, and he was glad to do anything he could.

At another meeting a lady, before the meeting began, handed in a cheque for £25. Afterwards, as a thank-offering for blessing received at the meeting, she gave a cheque for £40 more, to pay for a passage.

Other kind gifts have also been received; some connected with the meetings, some not. We will only mention two. One sends 2s. 6d., and says:—

<p>“I am much obliged for the monthly paper CHINA'S MILLIONS. Although my income is very limited—2s. 6d. per day—I feel I must practise a little more self-denial, and send you another half-crown. It is a small sum, but the ocean is composed of drops. I send the papers to different parties in the town after I have read them, in the hope, and with the prayer, that God our Father will</p>	<p>incline them to take the claims of China's millions into their consideration, and be made willing to contribute of their substance to the glory of God and the salvation of that people. With earnest prayer that God may supply your needs, both in men and money, and that the operations of the society may enlarge and become increasingly successful.”</p>
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Another, with warm words of gratitude to God for the privilege of being able to help, contributes £1,000 for passages.

Thus have we, in the closing weeks of the year, as in its early weeks, had proof of the goodness of God in the loving gifts of His servants, and in meetings rich in spiritual profit. And we have indeed cause to say, with full and grateful hearts, “The best of all is, God is with us.” May it be so yet more and more.

B. B.

# Missionaries of the China Inland Mission.

"BRETHREN, PRAY FOR US."

Date of Arrival.	Date of Arrival.	Date of Arrival.	Date of Arrival.
J. H. TAYLOR, <i>Director</i> 1854	Mrs. MOORE .. .. 1878	Mrs. WOOD .. .. 1883	Miss MACINTOSH .. .. 1884
Mrs. HUDSON TAYLOR.. 1866	A. C. DORWARD .. .. 1878	HENRY DICK .. .. 1883	Miss AGNES GIBSON .. 1884
JAMES MEADOWS .. .. 1862	J. H. RILEY .. .. 1878	OWEN STEVENSON .. 1883	Miss MCFARLANE.. .. 1884
Mrs. MEADOWS .. .. 1866	Mrs. RILEY .. .. 1878	Mrs. RENDALL .. .. 1883	Miss ELIZABETH WEBB. 1884
GEORGE STOTT .. .. 1866	SAMUEL R. CLARKE .. 1878	Miss E. BUTLAND .. .. 1883	Miss ALICE DRAKE .. 1884
Mrs. STOTT .. .. 1870	Mrs. CLARKE .. .. 1878	Miss J. BLACK .. .. 1883	Miss ELEANOR MARSTON 1884
J. W. STEVENSON.. .. 1866	FRANK TRENCH .. .. 1878	Miss S. MUIR .. .. 1883	Miss JEANIE GRAY .. 1884
Mrs. STEVENSON .. .. 1866	Miss FANNY BOYD .. 1878	J. H. STURMAN .. .. 1883	HERBERT L. NORRIS .. 1884
J. WILLIAMSON .. .. 1866	SAMUEL B. DRAKE .. 1878	W. E. BURNETT .. .. 1883	F. T. FOUCAR.. .. 1885
Mrs. WILLIAMSON .. 1875	Mrs. DRAKE .. .. 1881	Miss S. SEED .. .. 1883	T. JAMES .. .. 1885
W. D. RUDLAND .. .. 1866	W. L. ELLISTON .. .. 1878	Miss L. MALPAS .. .. 1883	JOHN SMITH .. .. 1885
Mrs. RUDLAND .. .. 1876	Mrs. ELLISTON .. .. 1882	A. LANGMAN .. .. 1884	T. JENKINS .. .. 1885
JOHN MCCARTHY .. .. 1867	EDWARD TOMALIN .. 1879	THOMAS KING .. .. 1884	STANLEY P. SMITH, B.A. 1885
Mrs. MCCARTHY .. .. 1867	Mrs. TOMALIN .. .. 1866	WILLIAM KEY .. .. 1884	W. W. CASSELS, B.A. .. 1885
J. E. CARDWELL .. .. 1868	A. W. SAMBROOK.. .. 1879	Miss WHITCHURCH .. 1884	D. E. HOSTE .. .. 1885
Mrs. CARDWELL .. .. 1868	JOHN J. COULTHARD .. 1879	Mrs. CHENEY .. .. 1884	M. BEAUCHAMP, B.A. .. 1885
CHARLES H. JUDD .. 1868	HENRY W. HUNT .. .. 1879	THOMAS WINDSOR .. 1884	F. W. K. GULSTON .. 1885
Mrs. JUDD .. .. 1868	Mrs. HUNT .. .. 1878	EDWARD HUGHESDON.. 1884	RICHARD GRAY .. .. 1885
Miss TURNER .. .. 1872	THOS. W. PIGOTT, B.A. 1879	Miss EMILY BLACK .. 1884	MAURICE J. WALKER.. 1885
FREDK. W. BALLER .. 1873	Mrs. PIGOTT .. .. 1882	Miss EMILY FOSBERY .. 1884	T. C. S. BOTHAM .. .. 1885
Mrs. BALLER .. .. 1866	W. L. PRUEN, L.R.C.P.. 1880	Miss MARY WILLIAMS.. 1884	W. E. TERRY .. .. 1885
A. W. DOUTHWAITE	Mrs. PRUEN .. .. 1876	CHAS. H. HOGG .. .. 1884	W. T. BEYNON .. .. 1885
M.D. (U.S.A.) .. .. 1874	Mrs. SHARLAND .. .. 1880	J. McMULLAN .. .. 1884	Miss ANNIE LE BRUN.. 1885
Mrs. DOUTHWAITE .. 1874	Mrs. SCHOFIELD .. .. 1880	JOHN FINLAYSON .. .. 1884	Miss AGNES BROWN .. 1885
HENRY SOLTAU .. .. 1875	Miss C. M. KERR .. .. 1880	J. A. SLIMMON .. .. 1884	Miss JENNIE WEBB .. 1885
Mrs. SOLTAU .. .. 1883	Miss E. KINGSBURY .. 1880	Miss CATH. A. TODD .. 1884	Miss JANE STEVENS .. 1885
GEORGE KING .. .. 1875	Miss A. LANCASTER .. 1880	Miss MARGARET SYMON 1884	W. HOPE GILL .. .. 1885
Mrs. KING .. .. 1883	WILLIAM COOPER.. .. 1881	Miss MARY BLACK .. 1884	D. M. ROBERTSON .. 1885
J. CAMERON, M.D. (U.S.A.) 1875	DAVID THOMPSON.. .. 1881	Miss ANNIE R. TAYLOR 1884	J. A. HEAL .. .. 1885
GEORGE NICOLL .. .. 1875	Mrs. THOMPSON .. .. 1883	Miss ELLEN A. BARCLAY 1884	R. GRIERSON .. .. 1885
Mrs. NICOLL .. .. 1879	ARTHUR EASON .. .. 1881	H. PARRY, L.R.C.P., ETC. 1884	J. R. DOUGLAS .. .. 1885
G. W. CLARKE .. .. 1875	Mrs. EASON .. .. 1881	Mrs. PARRY .. .. 1884	M. HARRISON.. .. 1885
J. F. BROUMTON .. .. 1875	GEORGE ANDREW .. .. 1881	Miss A. G. BROOMHALL 1884	Miss J. D. ROBERTSON
Mrs. BROUMTON .. .. 1879	Mrs. ANDREW.. .. 1882	A. HUDSON BROOMHALL 1884	Miss L. E. HIBBERD ..
G. F. EASTON .. .. 1875	Miss HANNAH JONES .. 1881	Miss MARIA BYRON .. 1884	Miss S. E. JONES .. ..
Mrs. EASTON .. .. 1881	H. HUDSON TAYLOR .. 1881	Miss C. MATHEWSON .. 1884	Miss C. P. CLARK.. ..
Miss WILSON .. .. 1876	Miss MARY EVANS .. 1882	DUNCAN KAY.. .. 1884	Miss S. REUTER .. ..
EDWARD PEARSE .. .. 1876	E.H. EDWARDS, M.B., C.M. 1882	GEORGE MILLER .. .. 1884	Miss A. S. JAKOBSEN ..
Mrs. PEARSE .. .. 1875	Mrs. EDWARDS .. .. 1882	WILLIAM LAUGHTON .. 1884	Mrs. ERIKSSON .. ..
GEORGE PARKER .. .. 1876	W. WILSON, M.B., C.M. 1882	STEWART MCKEE .. .. 1884	Miss SARAH WILSON ..
Mrs. PARKER .. .. 1880	Mrs. WILSON .. .. 1883	THOMAS HUTTON .. .. 1884	Miss JANK C. OLIVER ..
HORACE RANDLE .. .. 1876	Miss F. STROUD .. .. 1882	CHARLES HOROBIN .. 1884	Miss EMILY TAYLOR ..
Mrs. RANDLE .. .. 1878	Miss S. CARPENTER .. 1883	JOHN REID .. .. 1884	Miss MARY L. LEGG ..
Miss HORNE .. .. 1876	Miss M. CARPENTER .. 1883	ALBERT PHELPS .. .. 1884	Miss E. C. FENTON ..
Miss MURRAY.. .. 1876	FREDK. A. STEVEN .. 1883	Miss C. K. MURRAY .. 1884	Miss F. R. KINAHAN ..
CHARLES G. MOORE .. 1878	F. MARCUS WOOD .. 1883	Miss M. MURRAY .. .. 1884	

Native Pastors, Evangelists, Preachers, Colporteurs, etc., etc., about 100.

Portraits (carte size) of most of the above may be had, price 6d.; by post, 6½d. Cabinet groups of recent parties (1884-5), 1s.; by post, 1s. 1d.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

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3. The third part of the document focuses on the role of technology in modern data management. It discusses how advanced software solutions can streamline data collection, storage, and analysis, leading to more efficient and accurate results.

4. The fourth part of the document addresses the challenges associated with data security and privacy. It provides insights into best practices for protecting sensitive information and ensuring compliance with relevant regulations.

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10. The tenth part of the document offers concluding thoughts and recommendations for organizations looking to optimize their data management and analysis processes. It encourages a proactive and collaborative approach to data management.

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12. The twelfth part of the document includes a final section on the importance of data ethics and responsible data use. It emphasizes the need for organizations to consider the ethical implications of their data practices and to act with integrity and transparency.

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# CHINA'S SPIRITUAL NEED AND CLAIMS.

BY J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.,  
*Of the China Inland Mission.*

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SIXTH EDITION.

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WITH NUMEROUS ILLUSTRATIONS AND DIAGRAMS;  
CONSPECTUS OF PROTESTANT MISSIONS IN CHINA (*showing at a glance the population  
of the Provinces, the number of Missionaries in each, the Stations they occupy,  
and the Societies to which they belong*);  
TABLES OF MISSION STATIONS; ETC.. ETC.

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*"The array of facts and figures collated by Mr. Taylor, not to speak of the striking diagrams (which bring the vastness and spiritual destitution of China into strong relief) and the many artistic engravings illustrative of Chinese life and scenery, combine to make this a perfectly unique production."*—The Christian.

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[For Specimen Pages, see over.]



# SPECIMEN PAGES OF "CHINA."

## *Extent of Empire.*

be exalted. Behold, these shall come from far, and, lo, these from the north, and from the west, and these from the land of Sinim (China)."

ASIA.

### *EXTENT OF EMPIRE.*

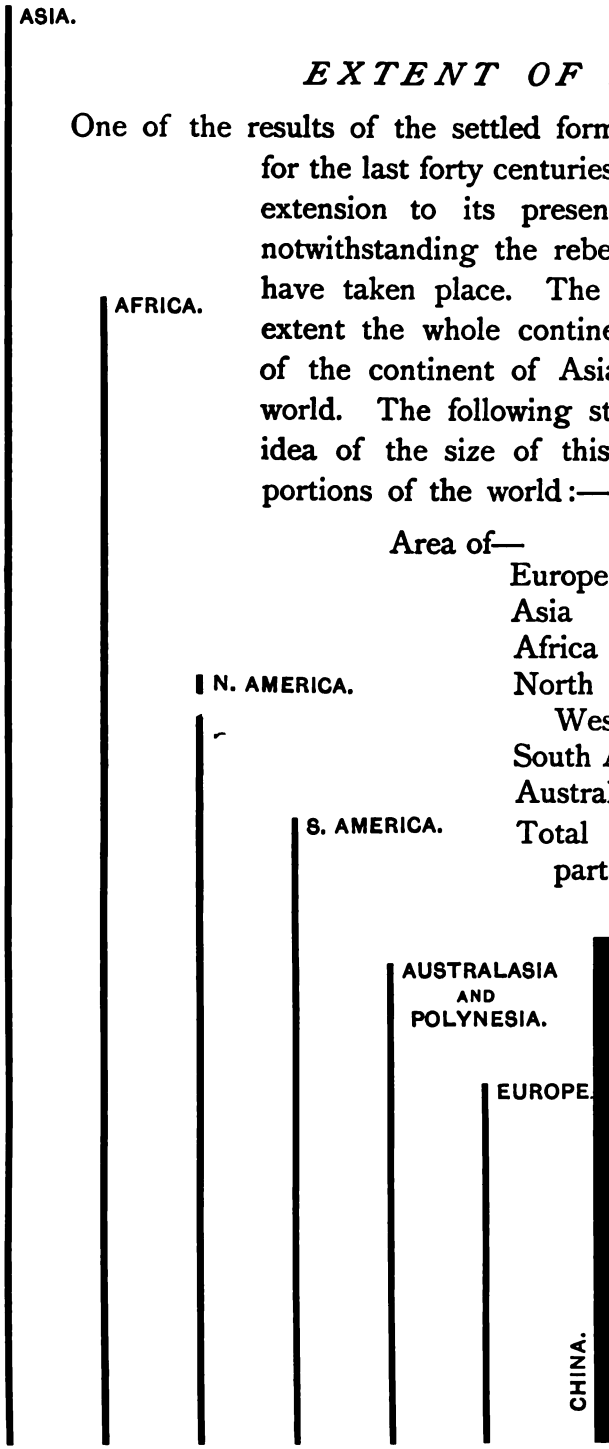
One of the results of the settled form of government enjoyed by China for the last forty centuries, has been its gradual growth and extension to its present gigantic proportions; and this notwithstanding the rebellions and dynastic changes which have taken place. The Chinese empire, far exceeding in extent the whole continent of Europe, comprises one-third of the continent of Asia, and one-tenth of the habitable world. The following statistics will give the reader some idea of the size of this empire, as compared with other portions of the world:—

Area of—	SQUARE MILES.
Europe, with its islands ...	3,797,256
Asia                    "                    ... ..	15,174,534
Africa                   "                    ... ..	11,901,274
North America, including the West Indies ... ..	7,929,231
South America, with its islands	6,410,610
Australasia and Polynesia ... ..	<u>5,198,500</u>
Total area of the habitable parts of the globe ... ..	<u>50,411,405</u>

**CHINESE EMPIRE, 5,300,000**

By way of illustrating the extent of the above continents, we give the accompanying lines, which may assist the mind to grasp their relative size. Many fail to realise how small Europe is compared with other continents; and still more are insufficiently impressed with the dimensions and importance of the Chinese empire. It will

be seen from this diagram, that to benefit China means to benefit a much



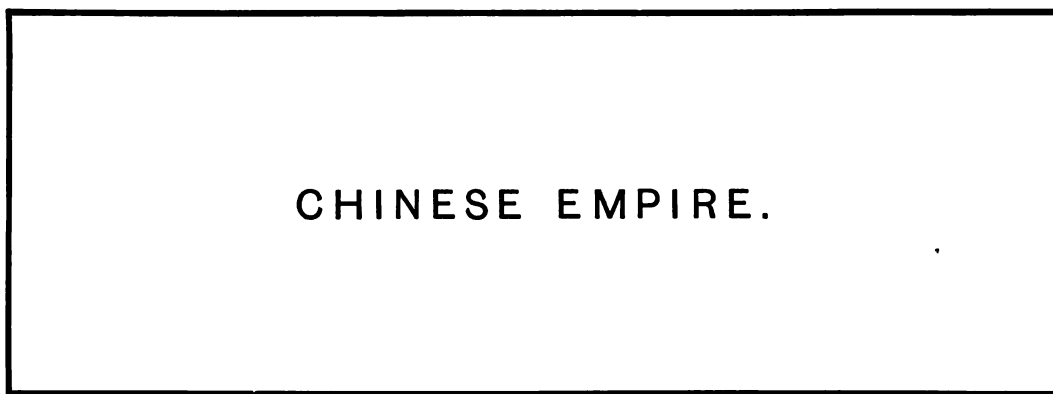
# SPIRITUAL NEED AND CLAIMS." (See page 1.)

## *Extent of Empire.*

3

larger territory than Europe. Australia, vast as it is, together with Tasmania, New Zealand, and all the archipelagoes of the South Sea Islands, put together do not equal the Chinese empire in extent. Some, again, as they look at the lines representing North and South America will, perhaps, be surprised to see the extent of China in comparison. *What* must be the spiritual need and claims of a country like this?

It may further impress the mind if we take some smaller and more familiar standards of comparison: the area of the Chinese empire exceeds 44 times that of the United Kingdom of Great Britain and Ireland, 104 times that of



*Area, 5,800,000 square miles.*



**GREAT  
BRITAIN AND  
IRELAND.**

*Area, 120,000 square miles.*



**SCOTLAND.**

*Area, 30,000 square miles.*

England alone, and 176 times that of Scotland. Could the empire of China be changed from its present form to that of a long strip of land a mile in breadth, a person walking 30 miles a day would require more than 483 years to walk from one end of it to the other. Of its area, Chinese Tartary and Thibet contain rather more than three-fifths, the remaining two-fifths being contained in China Proper.



*THE GREAT WALL OF CHINA.*



*A STREET IN HAN-KOW.*

*POPULATION.*

Another result of the constitutional government of China has been the steady increase and spread of its population. The Chinese have not been divided into tribes and clans, whose chief employment has been to wage war against, and to exterminate, one another. Principally occupied in the peaceful engagements of agriculture and commerce, or seeking celebrity by literary attainments, the increase of the people has had fewer checks than in most nations. As to the number of inhabitants at present contained in the whole empire, we are unable to speak with certainty. About the year 1850,

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