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CHINA'S MILLIONS.

以便以設耳



耶和華以拉





Diagram

SHOWING THE ESTIMATED POPULATION OF THE WORLD. (1,424,000,000.)

Each Square represents ONE MILLION SOULS.

PROTESTANTS,
116,000,000.

GREEK CHURCH,
84,000,000.

ROMAN CATHOLICS,
190,000,000.

JEW, 8,000,000.

MOHAMMEDANS,
170,000,000.

MISSION CONVERTS,
3,000,000.*

HEATHEN,
856,000,000.

PROTESTANTS,
116,000,000.

GREEK CHURCH,
84,000,000.

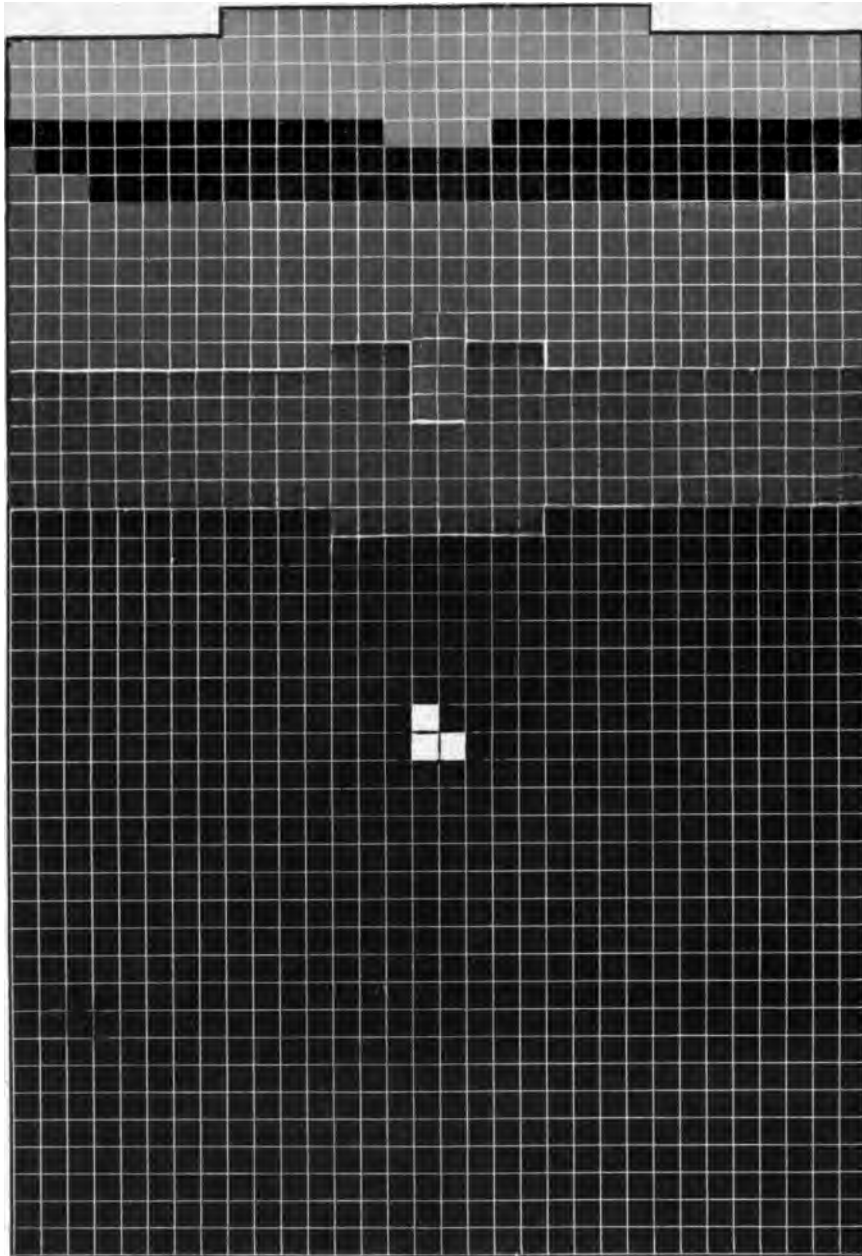
ROMAN CATHOLIC
190,000,000.

JEW, 8,000,000.

MOHAMMEDANS,
170,000,000.

MISSION CONVERT
3,000,000.*

HEATHEN,
856,000,000.



Who Can Doubt It?

AN English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go into all the world, and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without delay, and at peril of life, replied, "Well, I think we could manage it in about eighteen months." And who can doubt it? Who also can question that the Holy Ghost's purpose to send the Gospel to all nations is immeasurably hindered by the partial or entire want of co-operation on the part of Christian people? Who can doubt that a spirit of devotion, promptness, enthusiasm, consecration, like that of these servants of a Christian Queen, if displayed by all the professed servants of King Emmanuel, would inconceivably hasten the answer to that prayer we so often offer, "Thy kingdom come, Thy will be done in earth, as it is in heaven"?

But, alas! how far distant that day would seem to be! Two out of every three persons who walk this earth have never heard of the Gospel of Christ, or seen a copy of the Bible; and of this more favoured third, two-thirds are in the almost pagan darkness of an apostate church. And even of Christ's disciples think they are called to do little or nothing for Christian missions.—From "The Holy Spirit and Missions,"

RICHARD MONTAGUE.

* See "A Century of Protestant Missions," by REV. JAS. JOHNSTON, F.S.S.

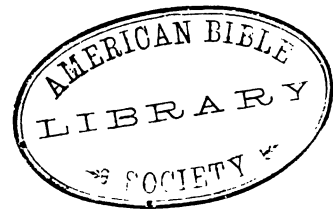
CHINA'S MILLIONS.

EDITED BY

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



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Preface.



THIS volume should be, to all interested in the work of God in China, of special interest. Not only does it contain a most cheering record of success during the year, it also tells of the completion of twenty years of work for God by the CHINA INLAND MISSION.

The story of the twenty years cannot be re-told in a preface, but a few lines may give facts sufficient to show that the labours of these years have not been in vain in the LORD.

The workers in their self-denying work of love have not been uncheered. They have had the Master's presence and the Master's blessing; and they and all who by prayer and gifts have been fellow-labourers, as they look at the point already reached, may gratefully and joyfully exclaim, "What hath God wrought!" To His good hand must be ascribed the success. The work has been His, and all the praise must be given to Him.

In 1865 there were but 97 Protestant Missionaries in China. In 1886, in connection with the CHINA INLAND MISSION alone, there are 152 Missionaries.

The following table deserves careful study. It only refers to the provinces in China Proper, which in 1866 had no Protestant Missionary. If the history of missionary effort in China up to the present time were written, it would have no chapter of deeper interest than that which told of the pioneer work of the CHINA INLAND MISSION in these eleven provinces.

The itineration of these provinces by members of the Mission, the opening of mission stations in all but one (though in two, HO-NAN and HU-NAN, they have had to be relinquished again and again), the peaceful residence in so many of them, would, if not a single convert had been gained, be cause enough for deep thanksgiving by the whole Church of CHRIST that in the good providence of God the CHINA INLAND MISSION had been called into existence.

Province.	Population.	Area.	Protestant Missionaries in 1866.	Itineration commenced by C.I.M.	Station or Stations opened by C.I.M.	No. of C.I.M. Missionaries in 1886.
GAN-HWUY	*9 millions	†48,161 sq.mls.	None	1868	1869	13
KIANG-SI	15 "	72,176 "	None	1869	1873	5
HO-NAN	15 "	65,104 "	None	1875	1876	2
HU-NAN	16 "	73,320 "	None	1875		2
KAN-SUH	3 "	86,608 "	None	1876	1878	13
SHEN-SI	7 "	67,400 "	None	1876	1879	12
SHAN-SI	9 "	56,268 "	None	1876	1877	23
KWEI-CHAU	4 "	64,554 "	None	1877	1877	6
SI-CH'UEN	20 "	166,800 "	None	1877	1877	12
YUN-NAN	5 "	107,969 "	None	1877	1881	8
KWANG-SI	5 "	77,856 "	None	1877	None	None

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

† Area of England, 50,823 square miles.

A glance at the other seven provinces will not be without interest. Here again the progress made calls for grateful acknowledgment.

Province.	Population.	Area.	Total number of Missionaries in 1885.	C.I.M. Missionaries in 1886.
KWANG-TUNG	17½ millions	90,230 sq. miles	} 97	} 56
FUH-KIEN	10 "	45,753 "		
CHEH-KIANG	12 "	39,150 "		
KIANG-SU	20 "	44,500 "		
SHAN-TUNG	19 "	65,104 "		
CHIH-LI	20 "	67,276 "		
HU-PEH	20½ "	70,450 "		

For statistics of Native Helpers and Church Members, etc., we must refer to the Report given in this volume.

When, however, the work of the CHINA INLAND MISSION, and of all the Missions, is looked at in relation to the vast and overwhelming need, it is soon seen how utterly inadequate it is. The following table amply shows this.

PROPORTION OF MISSIONARIES TO THE POPULATION IN THE EIGHTEEN PROVINCES OF CHINA PROPER.

Province.	Population.	No. of Missionaries.†	Proportion to Population.	Or, One Missionary to a Population exceeding that of
KWANG-TUNG	17 millions	92	1 to 170,000	Hull (162,325).
FUH-KIEN	10 "	60	1 to 167,000	Newcastle (145,359) or Dundee (140,239).
CHEH-KIANG.....	12 "	48	1 to 250,000	Edinburgh (228,357).
KIANG-SU	20 "	92	1 to 217,000	Belfast (207,671) or Bristol (206,874).
SHAN-TUNG	19 "	54	1 to 352,000	Manchester (341,414).
CHIH-LI	20 "	71	1 to 300,000	Sheffield (284,508).
HU-PEH	20½ "	32	1 to 600,000	Liverpool (552,508).
KIANG-SI	15 "	4	1 to 3¾ millions	Scotland (3¼ millions).
GAN-HWUY	9 "	15	1 to 600,000	Glasgow (511,415).
SHAN-SI.....	9 "	25	1 to 360,000	Manchester (341,414).
SHEN-SI.....	7 "	9	1 to 800,000	Glasgow and Sheffield (795,923).
KAN-SUH	3 "	3	1 to 1,000,000	Liverpool and Birmingham (953,282).
SI-CHUEN	20 "	14	1 to 1¼ millions	Glasgow, Liverpool, and Dublin (1,336,987).
YUN-NAN	5 "	6	1 to 800,000	Glasgow and Sheffield (795,923).
KWEI-CHAU	4 "	6	1 to 700,000	Manchester and Leeds (649,533).
KWANG-SI	5 "	0	0 to 5 millions	Ireland (no Missionary).
HU-NAN.....	16 "	3 itinerating	0 to 16 "	Four times Scotland.
HO-NAN	15 "	3	1 to 5 "	London.

† The number of Missionaries is according to an account corrected to December, 1884.

There are yet other extensive districts and outlying dependencies, and to these Mr. Pigott called special attention in his remarks at the annual meeting. In the report of his address there is an error so apparent that we trust it has not misled any one. The area was reported as 1,400 square miles; it should have been 1,400,000 square miles.

From every part the cry comes for more labourers. The openings are literally numberless, the work to be done is vast beyond estimate, so vast that unbelief says, "It cannot be done," but, looking from the feebleness of the agency to the Omnipotence of Him who says, "Go ye into all the world, and preach the Gospel to every creature,"

"Faith, mighty faith, *His* promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, It shall be done!"

"SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD."

B. B.

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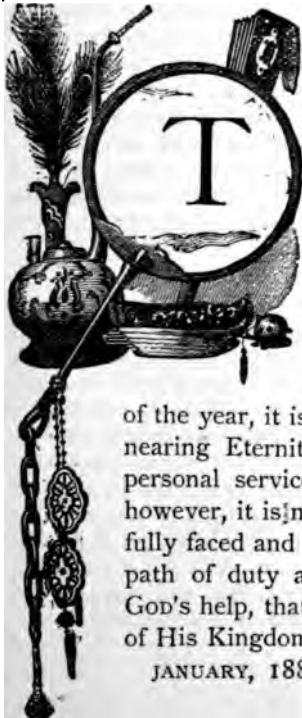
Diagram showing the Population of the World, classified according to Religion.

CHINA'S MILLIONS.



A POST BOAT.

The New Year and its Possibilities.



THE year 1886 is upon us. What record shall it bear to the throne of God? It comes, as the years which are now for ever gone came, rich with opportunities and possibilities. Like them it may go, leaving many, upon its review, full of disappointment and regret, as conscience whispers—

“All that thou mightest have been,
All that thou mightest have done.”

Regret, however, will be unavailing; opportunities once gone, are gone for ever—gone beyond even the power of God to recall.

The possibilities of the future are before us, and in the very first days of the year, it is worth while for each of us to ask in the light of the Cross of CHRIST, and a nearing Eternity, “What can *I* do? What is the utmost possible *to me* in the way of personal service this year?” It will be easier to ask the question than to answer it. If, however, it is not hastily dismissed, but in the calm and quiet of our own retirement faithfully faced and pondered, and the answer diligently sought, fresh light will dawn, and the path of duty and privilege will become plain. Then should follow the firm resolve, by God's help, that nothing less shall satisfy than *all*, absolutely all, we can do for the extension of His Kingdom, and the salvation of men.

JANUARY, 1886.

To the many friends who have by gift and prayer set their hands to the work of God in connection with the CHINA INLAND MISSION, the question may be suggested as another year is entered upon, "What to the Mission are the possibilities of the year? What shall its harvest be?" The *possibilities* of the year! Who can estimate them? They are commensurate, on the one hand, with the willingness and promises of God to bless, and on the other, with the prayer, and faith, and labour of His people. Possibilities! Oh! if but for one short year the friends of this Mission at home, and its workers in China, could rise to the measure of the opportunities and the possibilities of the year, what a year of success it would be! What manifestations of Divine power! What ingatherings into the fold of CHRIST! Generous gifts would supply every need for the support and extension of the work, and the prayer of faith would bring down upon every worker, and every station, the baptism of the HOLY GHOST: wisdom for the conduct of the Mission at home and in China would be given, and from the centre to the circumference of the work, there would be the voice of thanksgiving and praise.

The possibilities in connection with this one Mission—and it is to that we are now limiting our thoughts—are unspeakably great, and solemn, and glorious. But there are possibilities of another kind, and, as an incentive to prayer, it must not be forgotten that there are the possibilities of failure.

Perhaps the friends of the Mission could not do a better thing than take the list of the names of the Missionaries,* and with that list before them take time to think of what it suggests. What issues depend upon the personal zeal and faithfulness of each of those whose names that list contains! Temptations assail, dangers beset these dear friends; they need to be sustained in times of weariness and weakness, and in the loneliness which in a land of strangers they may feel; they need unfailing loyalty to CHRIST, and a constant love for souls, such as only His love can inspire. How important that their faith, and courage, and discretion, and fidelity fail not; that they should be kept in health of body and vigour of mind, and that the necessaries of life should be supplied. Of no one in that list can it be said that these considerations do not apply. Each one, therefore, needs, and should have, constant remembrance in the prayers of all who desire the prosperity of the work. For the native helpers and native Christians, much prayer is also needed; on their steadfastness, and consistency of life, and zeal, the prosperity of the work must largely depend.

The wife of a Missionary has touchingly expressed this desire in the following words:—

"We came to China to win souls—are there many at home praying that we may be *wise* to do so? We try to carry glad tidings to weary hearts, but few believe our report! Are there many at home praying for us that the word spoken may be 'mixed with faith in them that hear it?' We try to tell the 'Old, old story,' but it often seems like beating the air, and we marvel at their unbelief; are there many at home praying for us, that we may speak God's Word in that 'demonstration of the Spirit and of power' which all our adversaries shall not be able to gainsay nor resist?"

"I see more and more that it is not merely coming to China, and living amongst the Chinese, and talking to them, that will save souls. Satan is not so easily driven from his stronghold. It is *now* as it was of old—he 'goeth not out but by prayer and fasting.' When there is much prayer there is much prosperity; therefore, 'Brethren, pray for us.' If 'the effectual fervent prayer of a righteous man availeth much,' surely the effectual fervent prayers of many righteous will avail much more. Prisoners' chains soon fall off, and prison-doors fly open, when 'prayer is made without ceasing of the Church unto God.' The work is the Lord's; and except He build the house, they labour in vain who build it. And if it is the

high privilege of those who are here to work, it is also the high privilege of those who are at home to pray. . . .

"The few here who have come over unto the Lord's side much need and often ask for prayer. They have felt the sharp point of persecution. Some of them have been beaten with many stripes, others have lost friends, houses, lands, and money. They are taunted by their neighbours, and have their names cast out as evil, because they have cast in their lot with the people of God. Are there many at home praying for them?"

"And now as to ourselves. We have never found our path in China strewn with roses. We expect those by-and-by, and laurels too; but, at present, we seem to have a good share of sorrow and trial, of care and toil. The flesh is still weak, the world still hates, and Satan's darts are still fiery. We are far from the means of grace for our souls, and we are far from medical aid for our bodies. Are there many at home praying for us, that we may not grow weary in well-doing, that our faith fail not, and that the pleasure of the Lord may prosper in our hands? May He 'overturn, overturn, overturn, until He come whose right it is.' For the kingdom is His, and the power is His, and the glory shall be for ever His."

* For list of Missionaries see page 4.

Another matter of the utmost importance is, the need for Divine guidance in dealing with the many who are offering for work in China. China needs labourers—for as yet the Missionaries are but as one to half a million* of the people ; but it is of supreme importance that only those qualified by God for the work should be accepted.

Among the many encouragements of the past year has been the greatly extended demand for CHINA'S MILLIONS, and the numerous testimonies to the interest and profit with which it has been read.

This, too, and the circulation of CHINA'S SPIRITUAL NEED AND CLAIMS, is a matter in which much may be done to extend interest in the work in China.

These are some of the considerations which most naturally arise in the anticipation of the work of another year. To those whose hearts are set upon the evangelisation of the millions of China, many others will suggest themselves. That the work is one of transcendent importance, demanding thought, and prayer, and personal effort, need not be said. If there is anything certain it is that our FATHER in Heaven would have all to know of His provision of mercy for mankind in the gift of His SON. If there had been no command to preach the Gospel to every creature, none could doubt His will in this matter. With all that has yet been done in China, the masses in that land have not yet heard of the Gracious Invitations of Him who came into the world to save sinners. There is no time to lose. We speak of the possibilities of the year, but we know not who will be permitted to labour on to its close. The recent removal of two beloved workers is a reminder that we must "work while it is day, for the night cometh when no man can work."

In view of the spiritual condition of uncivilised millions, and our rapidly fleeting opportunities, the words of the wise man have a solemn significance : "Whatsoever thy hand findeth to do, do it with thy might." Not in impulsive haste, but in calm and strong confidence in God ; let each one give himself to the work of each day ; and the year, whether or not we see its close, shall be blessedly fruitful.

"Prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

B. B.

From Mr. Hudson Taylor.

EXTRACT FROM A LETTER TO A FRIEND.

CHE-FOO, *October 7th.*—Pray earnestly for us. Work for Christ here is war to the knife with the foe—he rests not day nor night, and does not give very much rest to his antagonists. Praise God there is rest, rest of heart, and rest of soul to the believer, even while the conflict is going on, if there be no mutiny within the camp. Still we need your prayers, and I feel sure we shall have them.

We are encouraged in the work generally. Souls are being added to the LORD. Our little native church here

has eleven candidates for baptism, most of whom, I trust, are true men ; some of them will be baptised next Lord's Day. Upwards of fifty persons have been baptised at one or other of our stations within the last three months.

The measure of the care of the churches which comes upon me is not light, and would be a very heavy burden indeed were it not for the blessed privilege of rolling it on the Strong Arm, and being thus without carefulness, knowing that He careth for all those that I should naturally be careful about.

* If we could imagine Manchester, with a population of 341,414, without a single Sunday-school teacher, or city missionary, or Christian worker ; and what is worse, all the people without any true idea of GOD, of sin, of heaven, or of hell ; and only one missionary to explain to them the truth concerning these great subjects, we should see the inadequacy of the agency, and yet China has not missionaries sufficient to provide one for a population equal to the population of Manchester.

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
Mrs. KING 1883	WILLIAM COOPER.. .. 1881	Miss MARY BLACK .. 1884	D. M. ROBERTSON ..
J. CAMERON, M.D. (U.S.A.) 1875	DAVID THOMPSON.. .. 1881	Miss ANN E R. TAYLOR 1884	J. A. HEAL
GEORGE NICOLL 1875	Mrs. THOMPSON 1883	Miss ELLEN A. BARCLAY 1884	R. GRIERSON
Mrs. NICOLL 1879	ARTHUR EASON 1881	H. PARRY L.R.C.P., ETC. 1884	J. R. DOUGLAS
G. W. CLARKE 1875	Mrs. EASON 1881	Mrs. PARRY 1884	M. HARRISON
J. F. BROMPTON 1875	GEORGE ANDREW 1881	Miss A. G. BROOMHALL 1884	Miss J. D. ROBERTSON
Mrs. BROMPTON 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 JANE 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.

In Memoriam.

MISS BATHIA LITTLEJOHN.

“**B**E YE STEADFAST, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.” Such are the concluding words of the glorious fifteenth chapter of first Corinthians, in which St. Paul dwells upon the Gospel which he preached of CHRIST’S death and resurrection, and the death of all those who sleep in JESUS to rise again in spiritual bodies, as perfectly adapted to our future requirements as our natural bodies are to our present state of weakness. The prospect of such a glorious issue steals away the sting of death and destroys the victory of the grave. “Thanks be to GOD who giveth us the victory through our LORD JESUS CHRIST.” So far from the prospect before us being felt to be depressing, it is looked upon as the best stimulus to nerve the saint to steadfast service and to diligent redeeming of the time, “Always abounding in the work of the LORD.”

The short missionary course of the beloved sister who has just left us, Miss Bathia Littlejohn, cannot perhaps be better characterised than by the words: “Always abounding in the work of the LORD.” At home a member of the Plimsoll Street (London) Presbyterian Church, she was greatly esteemed and loved as an earnest, constant, and successful worker; so that while rejoicing in her devotion to the MASTER’S service, the officers of the church felt that there was real sacrifice on their part in giving her up to HIM for labour in the high places of the field. Little did she, and little did we, foresee the shortness of her service after leaving her native land, but had she foreseen it she could not have more diligently bought up the opportunities, and made the most of her time.

Leaving England in August, 1884, the circumstances attendant on her departure were interesting. It had been arranged that Miss Todd and Miss Symon should sail in August, and Miss Littlejohn with some others in September. In the latter part of July, when preparing to leave London to attend the Keswick Convention, the Editor noticed that little more than a month remained to the time of the departure of the two first-mentioned sisters. There was then no money in hand towards their outfit and passages, and as it was obviously desirable that with little delay the outfits should be procured, prayer was offered to GOD that HE would speedily send in £110 to cover the anticipated expenses. The Editor left home for Kendal, and was followed a day or two later by his wife, who brought a handful of letters that had come in in the meantime. Among them was one from a retired Indian officer and his wife, containing a cheque for £110 for the Outfit and Passage Fund—the very sum that was needed. The kind donors had weighed the question before the LORD as to whether the vast needs of China might not demand from them personal service, whether He would have them spend the remainder of their days in themselves seeking to present CHRIST in life and by teaching to the Chinese. The answer had come clearly that they were not to go themselves, and recognising this they at once responded by sending a sufficient sum to prepare and convey two others to the field.

Within a few days of this time, however, another donation to pay for one passage came in and we were led to wonder whether or not it might be GOD’S will for more than two to sail in August. On reaching London (after

our brief visits to Carlisle, Glasgow, and Edinburgh,) Miss Littlejohn called at the office to say that her arrangements were now such that it would be possible for her to leave England a month earlier than she had anticipated. “My outfit is all complete,” she added; “I need nothing from the Mission, but my passage; if that can be taken, I shall be glad to be in China a month earlier than I had anticipated.” Now we saw how the LORD had been arranging, and the passage being forthwith secured, our sister, with those already named, sailed in the month of August.

She did not await her arrival in China to commence her service. Opportunities were diligently sought for conversation with one and another. Earnest prayer had been offered before her departure for the conversion of some on board, and she knew these prayers were still being offered. This encouraged her in her own efforts and prayers for those around her. For a time these efforts appeared to be without fruit, and when the voyage was far advanced she was greatly concerned about one especially, with whom she had often conversed and for whom she had often prayed, who seemed impregnably sceptical in his opinions, and did not hesitate to let her know that he considered her a poor misguided creature. Almost cast down and hopeless, save in her GOD, she cried to HIM: “Is anything too hard for the LORD?” and besought HIM to encourage her, and strengthen her hands for service in China, by undertaking Himself this hard case. Faith laid hold of the love, and the power, and the wisdom that are without limit; and she encouraged herself in her GOD, expecting that by the time she reached Shanghai this sceptical one would be brought to the feet of JESUS. To her surprise and delight she found that before reaching Hong-kong GOD had changed his heart, and that he had put on the LORD JESUS CHRIST. She had not expected so quick a change, and felt so deeply humbled that the answer to her prayers came quite as a surprise as to time, though not as to the event.

Many others were spoken to and prayed for, but we believe that she had no certain knowledge of any others actually converted during the voyage; but she had the joy of knowing the one we have referred to has since been instrumental in the salvation of others.

On reaching China, just as she was about to leave for Che-foo, the proposition reached her to join Mr. and Mrs. Stott for missionary labour in Wun-chau. These friends had been burned out by rioters, and Mrs. Stott was at the time in Shanghai. Miss Littlejohn gladly accepted the proposition, having seen so much of the tried missionaries as to draw her to them, and perhaps the few months she was permitted to spend with them were among the happiest of her Christian life.

The summer of 1885 will be remembered in China as a very sickly summer. Miss Littlejohn became seriously unwell in Wun-chau in June, and as soon as sufficiently recovered to take the journey, was sent to Shanghai for rest and change. While there, the epidemic wave, which appears to have proceeded from south to north, swept over Shanghai, and she had some serious relapses, and though latterly she rallied considerably, yet she did not progress as was desired, and was sent further north to Che-foo about the end of August. On landing from the steamer she appears to have got wet, and may have taken

a chill, or it may be that the epidemic which swept over Shanghai in August, and Che-foo in September, and which here carried off hundreds of natives, and seriously affected many of the visitors and foreign residents, again threw her back. Night and day she was tenderly nursed by her companion on the voyage, Miss Symon, and by Miss Fosbery (both trained nurses), and she had the constant attention of two medical men with one or two consultations with others who happened to visit the port. Our sister was most tender and considerate for those who were caring for her, and most grateful for their kind services. On one occasion she exclaimed, "Why, if I were a duchess I could not have more care or attention." It was felt to be a pleasant service to minister to her, for everything was received with such kindly appreciation.

But all that love, and care, and skill could suggest proved unavailing, and the end drew near. The day before her departure she bade one who was leaving Che-foo for a few days, "Farewell until the morning." Her last expressed wish was that some flowers and grasses, which had given her much pleasure, should be sent to her friend, Mrs. Stott. In her anticipation of the end there was nothing but rest and peace; and on Saturday, September 26th, at 1.40 p.m. she peacefully fell asleep.

Her remains await the glorious resurrection in the beautiful cemetery on Temple Hill, near to the remains of others who have served the MASTER for longer periods in this portion of the vineyard. Her service in China has been short; but those who knew her and saw her life,

and those who tenderly cared for her through her last illness and witnessed her peaceful departure, will never forget or cease to be thankful for her presence among them. No limited allegiance did she yield to her LORD; no hesitating trust did she repose in HIM; her life was "all for JESUS." Who will tread in her footsteps? Who will fill her vacant place? Who will step forward with an "Here am I; send me," to close the ranks?

During her stay in Shanghai she heard for the first time a hymn which very much pleased her, the 106th in McGranahan's "Songs of the Gospel." It was found after her death written out in pencil in her own handwriting, and was probably the last thing that she wrote. The day after her arrival in Che-foo, speaking of the hymn, which she had greatly enjoyed, she tried to sing it, not sure that her strength would hold out, but it did so, and she sang the whole hymn from the commencement to the end. It was the only hymn that she sang in Che-foo, and the words with which it concludes might have been prophetic of her own approaching end:

"Some stand to-day on Nebo,
The journey nearly done,
And some are in the valley;
But all are going home.
We're going, going,
Yes, we are going home;
We soon shall cross the river,
And be with CHRIST at Home."

A New Station in the Shan-si Province.

FROM MR. BALLER.

PING-YANG FU, *August 11th.*—We have been much blessed of the Lord here. We have had a perfect summer, delightfully cool, and are now, though it is so early in August, enjoying beautiful early autumn weather. We came here nearly two months ago and have been steadily at work ever since. Every day I go out to some of the villages round about the city, and find the people very friendly and agreeable, and perfectly willing to listen to the truth. The whole of this part of the province seems to be open to the Gospel. The people are quiet and have a good deal of the religious element about them.

Let me tell you about the opening of a new station at Kuh-wu Hien. It lies about forty miles south of this city, and is an important place, both because of its position and because it has banking communication with Shanghai, Tientsin, and other large centres on or near the coast. In some parts having a large population, all monies have to be sent in the lump, or rather in lumps, the currency being in "shoe," silver that has, like Abraham's, to be weighed, "current money with the merchant."

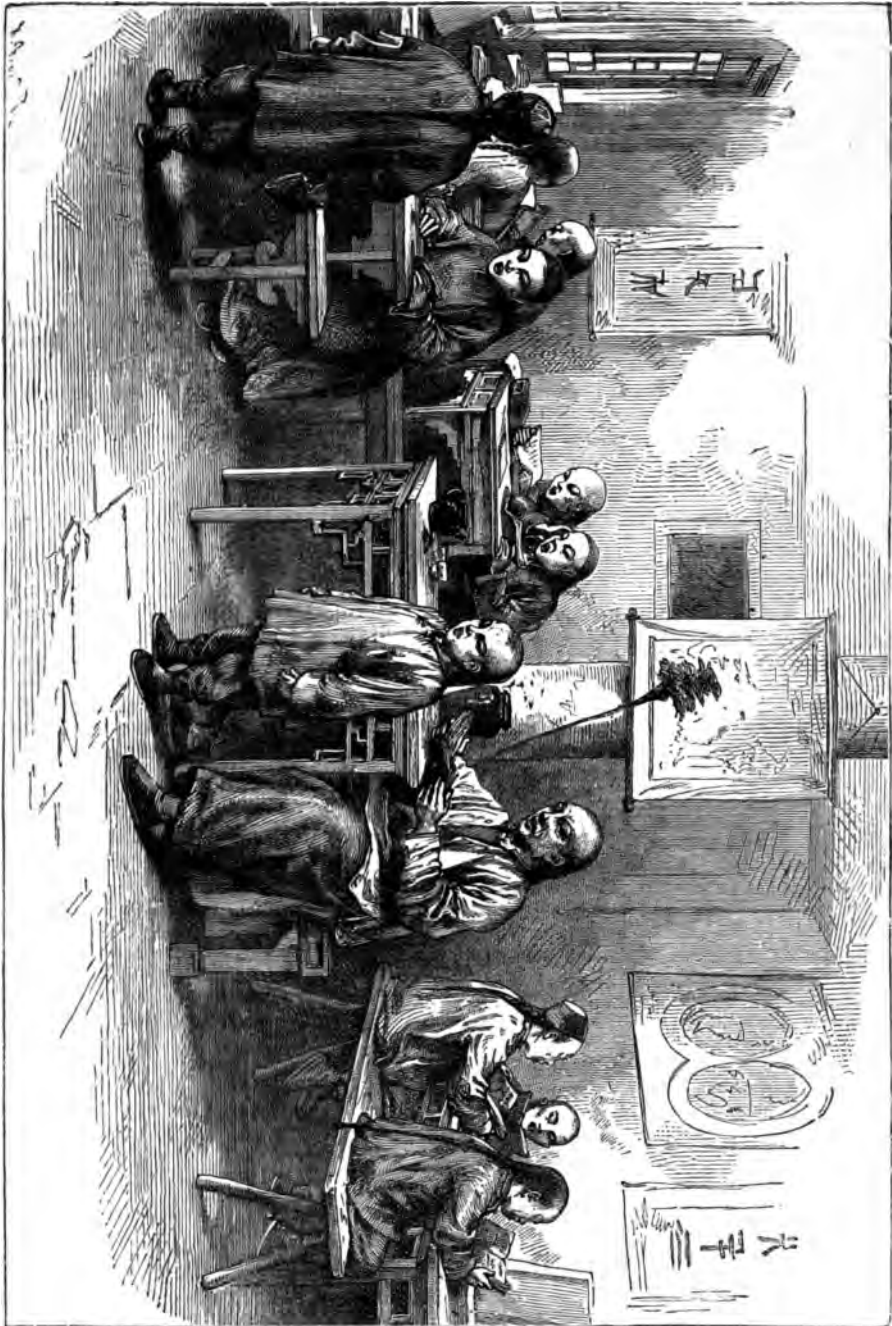
As Mr. Taylor much wished to open a station there, in order to make it possible to open other parts of the south of the province, I sent a native to see if he could rent a place in my name, letting the landlord know that it was for a foreigner. He left on the seventh of last month, and came back in about a week's time with an agreement properly drawn up, renting me a house in the city. He had found most of the people unwilling to let to a foreigner, but at last he met with an opium-smoker who had a good-sized house to let, and who was so much in need of money for opium, that his craving got the better of his antipathy to "the outside man," and he rented the

premises to us. It is remarkable how often in China the Gospel has been furthered by the devil's agents.

As possession is rather more than nine points of the law in a case like this, I hastened back with the Evangelist to occupy the premises. We hired a cart, and after a day's jolting in truly Chinese style, reached the city. We found the house well situated, not far from the busy streets, and yet far enough to render it quiet. On reaching the door after dark the landlord came out with a candle, his face wearing a rather dubious expression, as though he feared the foreigner might be after all like the pictures in some Chinese geography books, half man and half beast. I endeavoured to re-assure him by asking, in the broadest Chinese I could muster, his honourable age, birthplace, the size of his family, his prospects, and last but not least, as to whether he had eaten his rice. The last question touched a sympathetic chord, and he grinned from ear to ear as he said, "Why, he speaks our words like we do ourselves."

His mind being set at ease he led us in through the gloom. We found the place fairly large, built in true Chinese style, with a front and back courtyard separated from each other by a large reception hall running across the entire width of the building. The rooms in the front courtyard are for servants, while those at the back, which run round three sides of the courtyard, are for the family, and are looked upon as private, or reserved for the women.

By the next day the news of our arrival had spread all over the city, and by the day following we found that we were "the lions" for the time being. The people began to stream in soon after noon, and we held a sort of levée for their benefit till dark. Even then some who had come



A CHINESE SCHOOL.

As the above picture will indicate, a Chinese school differs widely from an English one. The boys sit on each side of small square tables, and learn their lessons by shouting them out at the top of their voices, a basin of tea being often placed in the centre of the table, from which, when their throats are dry, they take

occasional sips. If a boy ceases to shout it is presumed that he is playing, and he gets a tap on the head from the master's cane. In repeating his lesson he is required to turn his back to his master, that he may have no opportunity of looking at the book.

late knocked for admission and we gave them the privilege of a sight of the stranger. This continued for six days, the crowds coming in in groups of six, ten or a dozen. The melon-sellers reaped benefit from our presence, as they set up stalls at the door and sold their wares to the thirsty souls who came to see us.

Our visitors included all ranks and conditions of men, from the wealthy banker with his flowing silk robes to the poor beggar or the rough countryman. As I said, we were "on view" every day, and had the privilege of enlightening the minds of our visitors on several vexed points. Let me give you a specimen of the questions: Teacher, your honourable age? Your honourable country? Where is your wife? How many have you in family? Any girls? How far to your country? Have you been home since you first came out? Have you the same sun there as here? Have you any wheat in your country? How much do you pay to go home? How long does it take? How far does a steamer travel in one day? Are there many Chinese in your country? Do you smoke cigars? Do you take wine? [Their idea of a foreigner.] When did you reach the city? Why do you wear a moustache at such an early age? etc.

Now and then these questions would be interrupted by

some one remarking to the rest, "See what a high nose he has! Ah, the people of his country are very clever, they make all kinds of strange things."

To answer these questions in succession, put with unvarying monotony by each successive group, did, after six days, become somewhat wearisome. Still all showed a most cordial spirit, and were most pleasant in their manner. I scarcely met with an unkind word all the time I was there; kindness and friendliness were quite the order of the day. They seem ready for the Gospel; may they soon receive it in spirit and in truth. Such an experience in the heart of China is certainly cause for thankfulness. The general thing is most strenuous opposition requiring perhaps years to live it down. The famine relief given during the great famine seven years ago, has had something to do with it; many of the people spoke of the relief that was given in and around P'ing-yang.

Messrs. Hoste and Key, who have since gone there, send most encouraging reports of the ready way in which people in the city and in the country receive the books and talk with them. We can only say, "This is the Lord's doing, and it is marvellous in our eyes."

Tidings from K'uh-wu Hien.

FROM MR. HOSTE.

IN July 28th, Mr. Key and myself came down here, Mr. Baller having previously rented a house; the house is very comfortable and we are, thank God, very happy indeed in soul, though we have not yet had much scope for the happiness of James v. 11., everything has been so wonderfully mapped out for us in all respects.

We work now at Chinese about seven hours a day—sometimes more, and to-day have engaged a teacher, a man with a degree, for 5,000 cash (about £1) a month. I am so thankful to be here; it is, I feel, a step further into the fight, and being able to distribute books, etc., amongst the people in the city and surrounding villages is indeed a great joy. The people are very friendly, and gladly accept tracts and listen, as far as my inexperience can judge, with intelligence and interest to the Gospel.

Some evenings we have quite a levée in our court, of say, fifteen to twenty Chinamen, mostly young fellows from the shops; the scholars sit in chairs, the others squat about and listen very quietly whilst Mr. Chang, who came with Mr. Baller from P'ing-yang, preaches to them.

There are quite a number of villages round the city within three miles from the walls, and we hope to visit them all in time, though as our walk does not begin till about 5.30 p.m., we cannot go far each day. The Bible Society colporteur, who was here last week, sold 100 books in three

or four days. Some of our visitors and those whom we have met on our walks are asking about breaking off opium.

It is, I think, warmer here than at P'ing-yang Fu, but we have not felt it at all distressingly hot, indeed we have both felt better in body since we have been here. Our food is very good; fruit, the best of its kind, being abundant, and meat tender.

It seems to me that now we are out here Satan will do all he can to keep our lives from being really mixed up with the Chinese; of course I am speaking conscious of my own inexperience, but I cannot help thinking that the Lord would have me, when I get more hold of the language, spend, say, some months every year just going round and living with the Chinese in the different villages, and as converts are gathered remaining amongst them for a while, so as to be able to teach and build them up. The little I have seen of Chinese inns and houses, leads me to think that they are not bad habitations at all.

The country round here bears sad traces of the famine; the villages are more than half depopulated; and broken down houses, ruined walls, and neglected roadways and bridges, speak on all hands of a departed prosperity. At the present time, the plain is covered with abundant crops; chiefly, in this neighbourhood, of tobacco, cotton, and millet.

Tidings from P'ing-yang.

FROM MR. BEAUCHAMP.

MANY people here are seeking rest and peace, but they know not the way, and, indeed, how should they, unless some one tell them? Their way of seeking peace, too, often leads them to the most rigid course of self-denial, and makes them very self-righteous;

but for all that they have to confess that they have not any real peace. We met a man a few weeks ago who assured us that he was most righteous; "For," said he, "I have not eaten onions, garlic, eggs, or meat of any kind, nor have I taken any tobacco." But of the gift of

God, or anything about the Lord Jesus, he was of course quite ignorant.

VISIT TO MR. HSI.

About three weeks ago, we went away for Sunday to stay with a dear fellow named Hsi, a man of small private means, and a scholar, who, on professing conversion about six years ago, was deprived of his "button" [official rank]. There were four of us who visited him. We got there about eight p.m., and found that he had prepared his chief room for us. The hospitality he showed us was quite unbounded—in fact, his kindness is known all the country round, and he himself in consequence has scarcely enough to live on. That evening, by starlight, we all joined in family worship in the open courtyard, singing hymns, reading the Word, and praying together.

Mr. Hsi lives in quite a small village, and owns a small farm; but he is known all round the country, as he has several opium refuges. He says that God taught him the secret of making opium pills, which help to alleviate the pain of those who have given up taking opium, and therefore he keeps the secret to himself; and by the sale of these pills he earns his livelihood. He has had, too, several remarkable cases of sick people being raised up in answer to prayer.

The chief room, where we all slept, was the place of worship for Sunday, and it was well filled three times by about fifteen men and twelve women, besides ourselves. Of course, I only understood little of what he said myself, but with that little, and what Mr. Baller afterwards explained to me, it was very evident that he is a man really taught of God. After service was over, it was quite a pleasure to me to be with him, though our conversation was chiefly limited to pointing to verses of Scripture.

The brother of this man is also a Christian; he is a doctor in a small country town. On our way home here on the following morning we passed through and saw him. On entering the town, I offered a tract to a man standing at his shop door. He asked me to come inside, which I did, and he soon made me understand that he was a follower of the Lord Jesus, having been baptised about five years ago. This was a delightful surprise, as I did not know then there was a Christian in the place. The doctor seems to be very bright, and had quite a nice little company around him. We do want to ask God to raise up more of such men. Thank God there are quite a number about here now; but we want more, and we want them in all parts of the land.

SELLING SCRIPTURES.

It makes a very nice change now to be able to go out in the evenings, after a long day of study, into the streets of this desolate city, and sell portions of the Word of God and other books. During the last fortnight or three weeks, Brother Cassels and I have been doing so; and Mr. Baller, who knows the language so well, goes about to the different villages around, and talks to small companies of eager listeners.

In giving or selling books I can now manage to say a few words, but I fear that at present they are but imperfectly understood. But it is a great joy when a man is willing to pay a few cash for a portion of Scripture, for then one feels sure he will read it and that the Holy Spirit will have something to work upon. It makes one realize the privilege and responsibility of working here to remember that one is a channel, and perhaps the only one, by which the Creator of heaven and earth makes known His love to the heathen. But oh! how one needs to be kept humble in such service, the devil seems to be so fully aware of the good that may be done and so makes special attacks upon the children of God.

THREE NEW STATIONS.

The possibilities in these parts seem really boundless. Oh, for more labourers, and more fulness of the Holy Ghost for those of us who are here already. It is scarcely six weeks since we opened a new station at Kuh-wu, about forty miles south from here; but since then two other stations have been opened under most favourable circumstances: one two days south of Kuh-wu and another three days north-west of this place called Sih-chau, which you will find marked on the China Inland Mission map, not far east of the bank of the Hwang-ho, in the Province of Shansi. We really have not men sufficiently advanced to take possession of these stations; however, the need being so great, Cassels and myself are starting to-morrow morning for this latter place; we are very fortunate in having an old man as cook, who is a Christian, and he will come with us and will be able to witness for his Master while we are more or less silent. God, in His infinite goodness, too, has raised up another man not unlike Mr. Hsi, whose name is Fan (no relation of the other Mr. Fan); he will be there with us as our teacher and at the same time preach; he is a most devoted Christian but very quiet. Mr. Baller, of course, comes down for a day or two to start us, and then returns here to be ready for any new arrivals, as we are expecting Messrs. Studd and A. and C. Polhill-Turner from the west to join us. We have also for a long time been looking for Mr. Hudson Taylor.

In about a month they have a great gathering here, a general assembly of all the Christians in these parts for the purpose of exhortation, consultation, and baptism of new members. This takes place twice every year, and is a very blessed time. Cassels and myself are coming back here then, and we hope at the same time to meet Mr. Taylor and others.

This will make our first separation from all senior help, less serious a matter as it is only a sort of "trial trip." My teacher is very quick and intelligent, so that I can make him understand most things, whereas I can understand little of what any other Chinaman says. Under such circumstances you can imagine what a launch forth this new step seems, but such a promise as "Lo, I am with you always" is sufficient.

A Chinese Beggar.

FROM MR. PEARSE.

ONE thing that has recommended our teaching to outsiders as much as anything is the number of destitute poor we treat at our dispensary; many of them beggars, whose wretched appearance passes all description. One of these (I have had as many as five or six a day) I treated for several weeks. He was a leper.

This disease is not the leprosy of the Scriptures. Several of his toes had dropped off, one I amputated. I dressed his feet daily for about two months, until the wounds were quite healed, much to the astonishment of all who saw him; for they said that *their* doctors would not do as I did, if they were paid ever so well for their trouble.

Like Lazarus, he lay at our gate night and day—on a narrow sort of balcony running along the whole length of the house-front, and partly protected from the rain by the overhanging eaves of the house. His bed was dry, except after exceptionally heavy rain which beat in that direction, being raised some three or four feet from the road. Of course we should have had him in the hospital had there been any one there to look after him.

When attending to him I generally had a little group of people looking on, and passing remarks which they did not know I understood, but which were generally very favourable to us.

On fine days he managed to go his rounds and beg as usual for his rice. When this was not possible our natives

gave it to him. When on his begging tours he was not afraid of his property being stolen from so public a place, as it consisted only of an old straw mattress and a dirty little bit of fur; a tobacco-pipe and basin and chopsticks he, of course, took with him on his perigrinations. He wore no clothes but the most miserable rags, which one could hardly recognise as having ever been garments, and like Lazarus he was full of sores.

That is a fair description of a Chinese beggar. They have no care but to get their daily rice and enough money to buy opium, *which also they all smoke*, and which has no doubt in many instances brought them to this condition.

Work in Kan-suh.

FROM THE QUARTERLY LETTER OF MR. HUNT.

IN response to the request made in a few of my former letters, some friends may have asked God to give us other and more roomy premises in this city; and I now rejoice to tell you that your prayer and ours has been answered, and my wife and I, with our little Chinese boy, are residing in a healthy and commodious dwelling, one minute's walk from the old premises. For the natives' sake we should have liked to have gone to another part of the city altogether; but nothing offered elsewhere, and as I was able to get the acting magistrate's sanction to my taking this particular house, it being within the jurisdiction of the same petty officials as is the other dwelling, we took it as a gift from God, and have now been living in peace in our new quarters for two months, with much more freedom for indoor missionary work than we have yet enjoyed.

Shortly after despatching the last quarterly letter I felt slight symptoms of small-pox, and immediately treated myself with cream of tartar. For some days I could not exert myself; but the symptoms passed off without eruption, owing, no doubt, to the blessing of God on the recent vaccination and medicine used. We remembered afterwards that we had taken the Chinese child in too soon after his small-pox to be perfectly safe, and were thankful that our negligence brought no worse result. The few inquirers here are not at all bright, though we have certainly spared no pains in teaching them. As far as *knowing* goes, they might be saved; but they all seem too much attached to "filthy lucre" to allow God's Spirit to work in their hearts. Will you not continue to pray for them, that their old nature may be changed?

During the months of March and April this year there was very little rain in these parts, the drought causing much anxiety to the people. The mandarins, great and small, went on foot (only done in emergency) to the temples, and entreated the idols to send rain, which came in great quantities soon after, and has continued ever since, excepting a few fine days. A fortnight ago they paid another visit to the idols, this time to ask that the rain might stop, as the opium capsule was no sooner cut, and the opium running, than both were washed clean (!), and the crops were being spoiled. The idols were promised "a play" of three days if they would listen. Strangely enough, the rain did cease, and hot weather set in for three days, during which a theatrical performance took place before the temples; but as soon as ever the play was over, down came the rain again, and as I write to-day there is as little prospect of fine weather as ever. "Vain is the help of man," but yet *more* vain is the help of idols!

Early in May I received news that five brethren had already started from Han-chung to reinforce the work in Kan-suh province, and that it was necessary for some one to meet them. I started, but had only travelled forty miles when rain came down in torrents, wetting me to the skin. I was not prepared for bad weather, so had to send my man on alone, and early next morning started with my horse on the return journey, doing the forty miles through pouring rain and deep mud in one day, and arriving home at four o'clock in the afternoon. I was no worse for my two days' wetting, and as the brethren were duly met by my servant, and only a few days after brought into the city, I knew I had done the wisest thing. Our brethren had had rather an uncomfortable journey, the weather being so wet, and were glad of the few weeks' rest and refreshment of body and soul at Ts'in-chau. They had only been with us a short time when Mr. Thorne, of the American Bible Society, also favoured us with a visit, and so we made ten foreigners besides the children—a most remarkable episode in the history of missions to Kan-suh! Every evening at first we had tea together, and afterwards a prayer, praise, and address meeting in English, conducted by the missionaries in turn. I think the singing might have been heard a *li* distant, and must have caused the heathen to wonder. The magistrates, however, did not seem very uneasy at the presence of so large a number of "barbarians," as in an early interview with the second magistrate I had informed him that it was not to be permanent. Beyond an occasional inquiry as to when they were going to leave, they took no notice of them, and we had the few weeks of happy fellowship, during very wet weather, in perfect peace and quietness (excepting, of course, the noise we made ourselves).

And now the party has separated, some gone eleven days' journey to Lan-chau, the capital; others fourteen days' journey to Ning-hsia; and two for a short sojourn in Han-chung. I am in communication with our brethren in the new stations, and at present they are getting on satisfactorily, neither officials nor people seeming to object to their presence. May God work mightily through us all, that some of Kan-suh's millions may be won for Him ere He comes (who shall put all enemies under His feet) to create new heavens and a new earth, wherein shall dwell righteousness.

For several weeks now my wife has had a class every Thursday afternoon for heathen women, and although the number of attendants is generally within a dozen, interest may gradually deepen, and result in a larger number coming as the thing gets better known. Hymns and

texts are taught the women, and some story is told them from the Old or New Testament. Pray that there may be fruit arising from this new effort. The women are not only ignorant, but appear entirely indifferent as to their eternal welfare, and really too indolent to take the trouble to find out anything about it. I have started a Sunday-school, and get about twenty children every Sabbath afternoon. They are, however, very uncouth, much like the children of ragged schools at home, and need firm treatment, or they would soon become un-

manageable. The number of scholars steadily increases, and when I have taught them how to behave themselves, I may form the school into classes, and get others to assist in the teaching. At present I teach them hymns and texts, and sometimes tell a story out of the Bible. I shall be glad if friends will also remember this effort in their private and public petitions before God. The labour is much harder and more discouraging than any at home, and needs our strongest faith and warmest prayers.

Two Little Feet.

BY MR. ELLISTON.

SUNDAY morning was very cold, but Saturday night had been colder still, and keen, piercing winds had been sweeping over the sea and the dreary, barren fields.

By the side of the path lay a bundle, which appeared to consist of old rags wrapped in older matting. One end was open, and two little feet were visible. They were quite small, and seemed shrivelled by the cold. Perfectly still, those tiny brown feet, side by side, told their sad tale.

On Saturday afternoon, when most of the world's fifteen hundred millions had food to eat, and many had enough and to spare, a little baby was crying for food, and starving in spite of its cries. There was no food to be had, and, perhaps, as little sympathy. The few old rags and the piece of matting were all this little one's share of this world's good things. As darkness came on, it was carried out, laid by the roadside, and left alone to the mercy of the winds. There was no one to hear its cries, or, at any rate, no one to help; no one to care whether it lived or died. So the great Father who cares for the least of the little ones, called the spirit back to Himself.

This world had no room for it, but the CHRIST of Bethlehem always remembers such.

This story of the short life is very incomplete. It does not tell us whose were the little frozen feet, or what was suffered by others in the house that might have been their home. Nor does it tell us whether these feet would ever have carried the Gospel about to those who did not know it.

We can but wonder what *might have been* if some one with plenty would have shared their abundance with this little outcast; if some one who knows CHRIST'S love would have shared that love with this little deserted one; if some one who has had tender nursing during a helpless infancy would have stretched out kind, strong hands to this little waif, instead of leaving GOD'S little one to the mercy of the winds.

What may still be, if some with plenty will share their abundance now with little ones still remaining; if some who love CHRIST because *He first loved them* will come to seek the lost little ones as the Good Shepherd sought them when they went astray, remembering that JESUS said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!"

Happy Experiences.

FROM MR. RICHARD GRAY.

ON the way up the river to Han-kow, Mr. Coulthard taught me how to handle the chopsticks. The Chinese fare was good. We travelled, of course, in native dress. Those who connect the adopting of the Chinese dress with humiliation I pity very much. The Prince of Heaven, discarding His robes of glory, deigning for our sakes to wear the rags of Bethlehem, did humble himself; but what humiliation can there be for those who for His sake consent to wear the comfortable dress of a Chinaman? I must confess that I cannot see any; rather is it a privilege, as are all things He permits us by His grace to do for Him. "All things to all men." Wu-chang is a fine walled city. Brother Cooper has no time for mission work in the week, having too much business on hand, yet on Sundays our chapel (a large reception-room) is comfortably filled. I am sorry to say that amongst the thousands of women that live in this large city there is not one lady missionary working. A number of women come to our service, some fresh ones every Sunday, and yet how little can be done for them. May the Lord soon send some one to care for their souls!

July 12th.—A Sunday at Wu-chang. The weather beautiful, the sun shining brightly outside, and the Sun

of Righteousness cheering all within. At 10.30 a.m., the service commenced by singing a hymn—that is, making a joyful noise unto the Lord, which, I doubt not, was more acceptable to Him than the best rendering of the "Messiah" at Albert Hall. Brother Cooper preached on trusting in the Lord Jesus to save and to keep, telling them to come out boldly for Him, and closing with a few words on the value of Christian baptism for the sake of those who were to be baptised that morning. After the address, we all adjourned to an open court, and there the simple ceremony was gone through. What a joyful, never-to-be-forgotten sight it was! To see the proud disciple of Confucius, knowing by heart all his golden precepts, yet hand-in-hand with a despised coolie, bowing down before the lowly Nazarene, was to me, of all the evidences of Christianity I have ever read or seen, the best. At 2 p.m., I had the joy of remembering our Lord's death for the first time in China with the new converts; and what a feast it was!

"Under His banner thus we sing
The wonders of His love,
And thus anticipate by faith
The heavenly feast above."

In the evening, at 7 p.m., we all met together (foreign missionaries) for prayer at the Wesleyan mission-house. To give full vent to my full heart, I had to sing during the day some dear Welsh hymns, and went to bed that night with a joyous and a thankful heart, after spending one of the happiest days of my life earnestly praying for and hoping to see many such days in China before my Father calls me home.

For the last fortnight I have had the sole charge of the station, Brother Cooper having accompanied Brother Dorward from Hu-nan to meet Mr. Taylor at Gan-k'ing. Answering to that loving command: "Take My yoke upon you," JESUS, being the stronger of the two took upon Himself all the care, letting me, the weak one, delight in His presence. All went well of course, He being Captain.

Last Saturday, August 15th, Brother Cooper returned, bringing Brother Jenkins with him. I could not refrain from shouting, Hallelujah! Both were well and full of joy, coming as they did from Gan-k'ing, which at present is so lively, as it is a time of great refreshing there.

Until the autumn we shall remain here, then it is proposed that Mr. Nicoll shall come down from Chung-k'ing and take us to a new station about to be opened between that place and I-chang, called Wan Hien. Eventually we hope to go to KWANG-SI. Sad to think of, a whole province without a single station! I am in good health, and never was happier.

Brother Cooper and I have been very happy together. The two weeks that he spent in Gan-k'ing were very good experience for me. A lesson in being alone (and yet not alone) in a station. Not liking the idea of letting the Sunday services fall through in my brother's absence, I attempted, with the Lord's help and my teacher's, to carry them on. The battle being the Lord's, all went well. I was twice enabled to give a *very short* address in Chinese, my teacher following. I never realised before how completely JESUS CHRIST can make up for the absence of everybody and everything else that ministers to our happiness.

August 26th.—"He is faithful that promised"; so have I found my blessed Master to be ever since He enlisted me as one of His humble followers. Seven weeks have passed since I arrived at Wu-chang—seven happy weeks, spent in study, writing, and in waiting upon the Lord. Nor did I wait in vain; daily my heart has been full of the joy of salvation, and daily my wants, spiritual and temporal, have been abundantly supplied.

Not finding study during the heat of the day profitable, I arranged with my teacher to commence at 6 a.m. until 12.30, doing all my writing in the afternoon. This answered better. My progress so far has been very slow, which circumstance, however, has not disheartened me. He who helped me to overcome all difficulties to come to China, will also help to overcome those I meet with in China.

tidings from Scattered Workers.

Kian-suh Province.

FROM MR. HUTTON.

Ning-hsia, June 13th.

Mr. Sturman, Mr. Horobin, and I arrived here to-day, after an eighteen days' journey from Ts'in-chau. We are all well and strong, and have suffered but little fatigue from our journey. The mulemen who brought us are starting back to-morrow, so we can only send these few lines. We are staying at an inn, having entered the city quietly in the heavy rain, which has been falling all day. We will write again the first opportunity, and shall hail any letters we may receive here.

We are still trusting in Jesus with all our hearts, and are finding the promise true, "As thy days so shall thy strength be."

FROM MR. BURNETT.

Lan-chau, June 16th.

You will rejoice to know that we are here in peace and quietness. The officials have been round inquiring about us, but as they showed a friendly spirit, and were very respectful, I took it as a good sign, especially as we had been praying ourselves for favour among the people, and friends behind were holding us up in the arms of faith.

We feel very happy here; the LORD makes Himself very real to each of us. Friends at home think we must necessarily feel dull, but they do not know our joy and peace. Only those who have launched out into the deep waters can really know what it means, but those who have launched on the ocean of Christ's bounty can understand something of its treasures and wealth.

FROM MR. LAUGHTON.

Lan-chau, June 18th.

I am happy to be able to write from here that we are

still dwelling in peace. Truly we have many things to praise the LORD for. Since we started on our journey, He has been our Guide, and we can say from our hearts, "He hath done all things well." We are persuaded, too, that He will continue to bless and keep us. How blessed just always to abide in CHRIST, always to know and experience the fulfilment of His precious promise, "Lo, I am with you always." Yes, I experience this more and more. I never was so happy in CHRIST as I am now, never felt more of the presence of the LORD than now. Before leaving home, I was asked by some dear brethren in the LORD, how I expected to get on if sent to a lonely station: they little know how near the LORD comes to those who are thus situated.

I should have liked to have been able to write of progress in the language, but as yet we have been unable to get a teacher here. I try at all times when I hear any one speaking to get hold of a sentence or two, and we keep looking to the LORD for a teacher, and are persuaded that He will enable us to get one.

We have had some visitors; they come asking for medicine, and Mr. Burnett always does for them what he can.

Shen-si Province.

FROM MR. EASTON.

Han-chung, Aug. 12th.

Two days ago, I received a letter from Mr. Hogg from Si-gan; they had resided twenty-seven days in the city without any difficulty, and had, during ten of those days, sold over 17,000 cash worth of books and tracts. He and Mr. Phelps hope to return here about the end of the summer.

The Shih-pah-li-p'u chapel is just finished; but not yet opened.

FROM MISS MARSTON.

Han River, Aug. 1st.

I have wanted to tell you what splendid times we have been having, and how the LORD has been just showering blessing upon us. We can only praise Him for the length of this journey, for it has been a time of such quiet and leisure for waiting on GOD, as I, at least, have never had in my life before. Since Mr. Parker's arrival, we have been more than ever brought together, and are of one accord in asking for and expecting GOD'S best gifts and the full anointing of His HOLY SPIRIT. He has shown us, too, more plainly than ever, what joy it is to give up all, and count all things loss that we may win CHRIST. Please pray for us very much, as we begin our work at Han-chung.

Mr. Parker is setting us all on fire on behalf of Central Asia. May there soon be some to go in and possess the land!

FROM MR. C. T. STUDD.

Han-chung, Aug. 22nd.

Praise GOD our FATHER and the LORD JESUS CHRIST, who have brought us in safety to the end of our lengthy journey; one in which His hand has been with us throughout; and oh, He has blessed us in soul and body.

In old times, all passed through the cloud and through the sea to dwell in the Land of Promise: they had the wilderness to pass through, but they murmured and did not enter in through unbelief. So have we on board the boat had our wilderness journey, but our wilderness has blossomed as the rose. The LORD, who is faithful, has kept us from falling into the sin of unbelief by His mighty power to us-ward. Yes, oftentimes has faith nearly failed, but the smoking flax He never quenches, but fans it into a flame.

He has taught me many lessons, especially that of my weakness, how my best powers and attainments can but hinder Him—that if I live, and do, I must be a hindrance to His working through me. Yes, I must be dead; then He can use me for His glory. "It is no longer I that live, but CHRIST liveth in me" (Gal. ii. 20, R. V. Mar.). Yes, indeed, dead, dead—dead to everything, to everybody, to the opinions not only of the world, but also of the Christian world. Peter not dead to the opinion of his fellow-Christians fell, and was sharply rebuked by Paul. This latter lesson is the special one that the LORD has been teaching me. Glory to His name for ever and ever.

Shan-si Province.

FROM MR. STANLEY SMITH.

Ping-Yang.

You have no idea how fascinating the village work is. You go out to a village and sit down by a group. The people are always keen to hear, and so friendly. Very shortly "the cup that cheers but not inebriates" is brought, and you have the fullest opportunity of telling that story which always seems to be better for the telling—the story of the Cross.

My prayer is—"Forsake me not till I have shown Thy strength to this generation." GOD grant that every cubic inch of one's being may be used to tell of JESUS and His love, and in warning to flee from the wrath which is revealed from Heaven against all unrighteousness. The time is short, and we have only one life to lay at the feet of our MASTER.

Si-chuen Province.

FROM MISS STROUD.

Chen-lu, Aug. 6th.

Last Saturday, Mr. Riley had the joy of baptising three more Chinamen. The church is growing, and He who has blessed will bless. Pray that there may be nothing in us to hinder the blessing.

Hu-peh Province.

FROM MR. COOPER.

Wu-ch'ang, September 17th.

Just now this city (Wu-ch'ang) is full of students up for the triennial examination, and we are making special efforts to reach them with the Gospel. I have been preaching in the London Missionary Society Chapel several times. I never saw students so attentive and respectful; they gather in crowds and listen well. Next Wednesday night we are going to distribute 20,000 gospels and Martin's "Evidences of Christianity" at the exit from the final examination. Pray that this seed may bear fruit. Oh! if we had but 500 of them soundly converted and imbued with the Spirit of Christ to save others, what a revolution they would work in the province! "Is anything too hard for the Lord?"

Mr. Wood escorted Misses Todd and Malpas to Yun-nan Fu; they had a prosperous journey, and Mr. Wood returned to Chung-king.

The Christians around Shih-pa-li-p'u (Han-chung) have completed their village chapel, which was opened on the 22d August. This is their second (in that district) in little over a year; that is "Church Extension" on the right lines.

Messrs. Burnett and Laughton seem to have got settled in Lan-chau Fu. Praise the Lord! and Messrs. Sturman, Horobin, and Hutton, have reached Ning-hsia Fu in safety, and were living in an inn there.

Messrs. Hogg and Phelps have been living at Si-ngan and meeting with marvellous success in book-selling; the officials and people seem to treat them better than they did our brother King.

Messrs. Slimmon and Finlayson had notice to quit Chau-ka-k'eo (Ho-nan), but the Lord has answered prayer, and they have got another house, and are living in peace.

Ho-nan Province.

FROM MR. SLIMMON.

Chau-ka-k'eo, August 15th.

You will be glad to join us in giving thanks to God for allowing us to remain on here in quietness. To me it is just another proof of the efficacy of prayer. Two months ago nothing seemed more likely than that the Ho-nan people were once more going to turn out the messengers of Christ; but, thanks be to God, whose ears are ever open, He has heard the many prayers that have been offered up by His children, and has turned the hearts of the people. We have just to-day come to an agreement with our landlord which enables us to remain in this house for the next three months on the same terms.

The trouble we have had has proved a great blessing to our souls in causing us to seek God with greater purpose of heart, and we have all been much strengthened thereby; perhaps the greatest difference is in our servant; he seems filled with a great desire to make known Christ, seizing every opportunity of preaching in the hall, and dealing faithfully with those with whom he comes in contact.

Kwei-chau Province.

FROM MR. ANDREWS.

Kwei-yang Fu, Oct. 1st.

We have not as many attending the services now as we had some time ago. I think the church members are experiencing a work of grace in their souls. Oh, that it may be a deep work. They are interested in the study of the Bible, and we have nice little gatherings.

I am thankful that my passport has at last come, and hope to go on a short journey or two before very long.

Hun-nan Province.

FROM MR. OWEN STEVENSON.

Yun-nan Fu, Sept. 3rd.

We continue to have a good number of visitors, both male and female. Many scholars who have come to the examination, which takes place at the beginning of the eighth moon, come to see us day by day. Mr. Eason and I are desirous of making the best use of this opportunity, both by word of mouth, and also by our books. I trust that the Word of God may be like a nail fastened in a sure place in many a soul.

Gan-hwuy Province.

FROM MISS MATHEWSON.

Gan-king, Sept. 15th.

I am glad to tell you how much I like China, and how happy I have been since coming here; the LORD has prospered *all* my way, and no good thing has He withheld from me. I am getting on fairly with the language; it is hard to learn, but not so hard as I expected.

We have a good work going on here at present. Mr. Geo. King is the pastor in the absence of Mr. Tomalin. We have baptisms every month; first we had twenty-two, then fourteen, and yesterday we had six, so the church is

increasing fast. We have felt the heat a great deal, but are thankful for good health on the whole.

We had a delightful time with dear Mr. Taylor; it was a treat to have him with us for a little time.

Cheb-kiang Province.

FROM MR. THOMPSON.

Kiu-chau Fu, Sept. 3rd.

I have just returned from my first visit to the out-stations. While I went on to the two further stations, my dear wife remained at Yuh-shan, and was able to visit, I believe, every family in connection with the church there, both in the city and at five, ten, fifteen, and twenty *li* distant. She spent a most happy and, I trust, profitable time.

You will rejoice to hear I was able to receive three new members at Yuh-shan, and that I left quite a number until my next visit to learn more. I was also very pleased with the state of the work at Ho-k'eo, the next station. I was able to rent a new house. There are quite a number of inquirers. I think these far-off stations should be visited once in four months at the least.

At Kwei-k'i I was pleased too. In my last I spoke of closing it, but I have seen the place since then, and really dare not, for GOD has been working there, and has a few children. Had we men, we might open three more stations between Yuh-shan and Kwei-k'i.

At Chang-shan we spent nearly three days, and I should think the whole city came to see us—500 women came at the very least, and were spoken to by my dear wife, or by myself when she got too tired to keep on longer. We had also the Lord's Supper there, and nine in all joined the feast. We have quite a large number of inquirers there, and hope soon to baptise a few. The LORD give wisdom and grace.

Mr. MCCARTHY wrote, on Sept. 21st, of an old and valued native helper:—"Mr. Chu was taken home today; he was only taken ill [with cholera] last night. He seemed as well as usual yesterday."

DEPARTURES.

Dr. and Mrs. Douthwaite left England to return to China on Dec. 12th; and Misses Jane C. Oliver, Sarah Wilson, Emily Taylor, and Mary L. Legg

left by the mail of the 16th, and are due at Shanghai on Feb. 5th. Misses F. R. Kinahan and E. C. Fenton leave on the 30th (D.V.).

EASTWARD HO!

O LAND of the sunrise, and uttermost isles,
Where morning in Asia the earliest smiles;
The eldest of countries, the greatest, the last;
Enchanted, enchained as the slave of the past;

Where idols, dumb idols, are worshipped alone
In temples of error, and Christ is unknown;
I mourn for thy millions, all, all but ignored,
Still living and dying afar from the Lord.

O children of light in the isles of the West,
With the knowledge of Jesus distinguished and blessed,
To whom the dear record of life has been given
To bear it to all that are found beneath heaven.

Up, up with the sail! to the eastward away!
No languor, no lingering, no selfish delay;
Haste, haste to the rescue, swift traverse the seas;
Give, give ye the words of salvation to these!

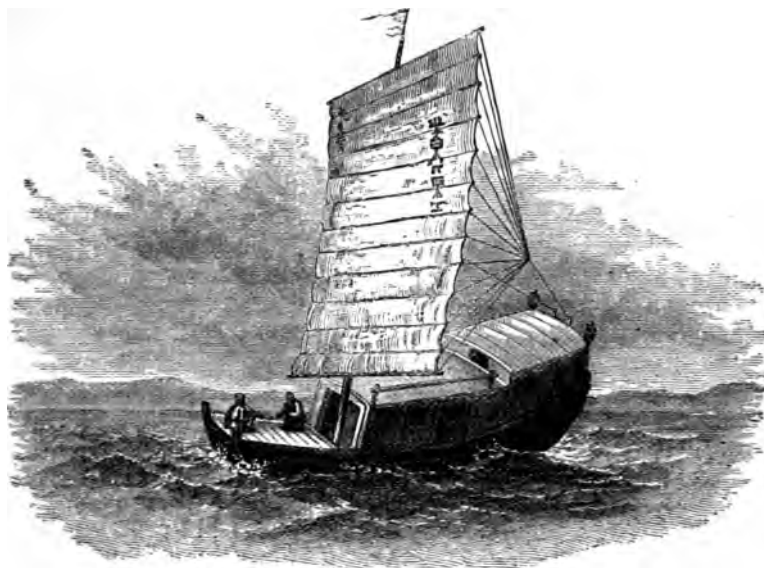
They wait for the message, neglected they wait—
Shall it come? But for millions, alas! 'tis too late;
They droop, they despair, they descend to the grave,
They perish, though Jesus is mighty to save.

They perish—they perish! their blood at thy hands
O preacher, O Christian, the Saviour demands;
For yet at His coming, for soon at His seat
The neglecter of souls the neglected shall meet.

But their children are yonder! Hark! hear you their cry?
Come over and help us, come soon or we die!
'Tis you they are calling—'tis you and 'tis me;
Let us go to them, brother, their brothers are we!

O land of the Bible and sweet Sabbath bell,
O land of our fathers, we bid thee farewell;
To follow the Saviour, and publish His word
To the heathen who never of Jesus have heard.—H. G. G.

CHINA'S MILLIONS.



BOAT ON THE YANG-TSE.

The King's Chambers.

*"Draw me; we will run after Thee.
The King hath brought me into His chambers."*

QUONE of the titles given to our LORD in the ninth chapter of the prophecy of Isaiah is, "Wonderful," another is "Counsellor." The margin of the Revised Version, combining the two, reads, "Wonderful Counsellor." And truly HE is wonderful in counsel and excellent in working. By ways very different from those which we could devise or execute, HE trains His people in their service, and thus makes them to become meet and fit for the inheritance of the saints in light. Then, when they are fitted for it, when the last polish has been received, and the last refinement has been gained, HE takes away those whom we would fain retain, to grace the Paradise above.

We know not for what HE is preparing us, and consequently we cannot understand many of His dealings. But we can do what is better—we can trust HIM. Triumphant faith,—not merely submission to the will of GOD, but exulting delight in it, even when most crushing to flesh and blood,—can *now* sing in anticipation, as we shall all soon sing together—

"Our JESUS hath done all things well."

In the passage from Isaiah to which we have referred, the prophecy tells us that the government shall be upon the shoulder of the WONDERFUL COUNSELLOR, whose name is also called THE PRINCE OF PEACE. And it continues, "Of the increase of His government and of peace there shall be no end."

FEBRUARY, 1886.

First, HE HIMSELF is brought before us, then HIS government and its issue—peace, unending peace. How often we lack the peace, because of want of hearty acceptance of HIM and acquiescence in and co-operation with HIS government.

And yet that government is no harsh or arbitrary one. The hand that holds the sceptre is a pierced hand, and the shoulder on which it rests first bore for each one of us the heavy cross. Is it not safe to trust the government of One whose love has redeemed us at such cost, and made us HIS own at the price of HIS blood ?

“Oh, I am my Belovèd's, and my Belovèd's mine ;
He brings a poor vile sinner into His house of wine.”

Such is the purpose of HIS grace, such the object of HIS government, even while here we serve HIM in such frailty and weakness. When yielded up to HIM, HE brings us into the banqueting house ; and there causes us to feast on the finest of the wheat. With honey out of the rock HE satisfies the soul, otherwise so hungry and destitute.

And yet how oftentimes the believer is to be found weary and worn and sad. The banqueting house is a thing remembered as in the past—perhaps the distant past—and almost adds to the sorrow by its contrast with the present. May not the cause sometimes be want of the faith which unhesitatingly leans upon HIM, and with unquestioning consecration yields *all* we have, and *all* we are, and *all* we love, to HIS government and service ? A very little shrinking back, and the keeping back of a very little, will prevent alike the increase of HIS government and the increase of peace. Either HE or we must be owner and disposer of all we have and are ; if we can and dare make *any* reservation, we dethrone HIM altogether and make ourselves higher and kinder or wiser than HE is. We cannot hold back that which is not *ours*.

In the passage quoted, the Bride seems to have felt an inward shrinking—“Ah, if I were to commit myself utterly to HIM, I do not know where HE would send me, how HE would deal with me. Perhaps HE would take my treasure from me, or perchance deny my desire or frustrate my aim. I know HIM ; I love HIM. I want to serve HIM, and to go with HIM as far as I *dare* ; but I cannot utterly commit myself to HIM.” Is not this practically the position in which believers often find themselves ? afraid to say honestly, and from the bottom of their hearts, “ALL for JESUS.” And yet, with all this, there may be a real wish that one could do so—a real grief to feel one's trust is so imperfect—a consciousness that the shrinking and the distrust are dishonouring to the best and kindest of Friends. But the dread and the shadow of some broad cross keeps the shrinking spirit back, until at last with a plunge the soul casts itself on HIS faithfulness, and says with the Bride, “Draw me ; we *will* run after THEE. We will follow, and not tardily and at a distance.” “Draw me ; we will *run* after THEE.” “Where'er HE leads I'll follow.” “Anywhere with JESUS.”

And what follows ? No sooner is the step taken than, instead of the shadow of a cross, the countenance of a KING is seen. The KING takes the timid, trembling Bride by the hand, and brings her, not into the furnace of affliction, but into HIS own chambers. There, in the sacred intimacy of communion with HIMSELF alone, HE teaches her lessons of trust and love that elsewhere were sought in vain. The banqueting house is precious ; the KING's chambers are far more so ! If there are sorrows into which no heart can intrude, there are also joys which no heart can share. We meet with pleasure, at the dining-table or in the public resort, a long-absent friend, but do we not take our friend aside, and, in the quiet of some retreat, open our hearts the one to the other as we could never do more publicly ? Thank God, the number of those is not small who do not need to be told what the KING's chambers are.

But precious as are such sweet communings of soul between the believer and his adorable LORD down here, there are yet greater joys awaiting us when absent from the body we are present with the LORD. “To depart, and to be with CHRIST,” is, in the words of the Apostle, “far better.” When the corn of wheat is ripe, the MASTER puts in the sickle and gathers the wheat to HIS own garner ; when the training of service is complete, the scholar is taken from the school to await with those who have gone before, the glorious day of HIS espousals, who shall soon summon HIS Church to meet HIM in the air,

One after another, of those who seem so specially adapted to service here, that we would fain retain them, is taken away, and we look on with wonder and regret that the worker is no longer here. Perhaps, while we mourn our own loss, we sometimes forget the patient waiting of HIM who, eighteen hundred years ago, said, "FATHER, I long that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory." Did we realise more fully the depth and the tenderness of the love of HIM who is the Fountain of all love,—did we realise that all our own feelings of disinterested affection are but little tricklings from that great Source, and that that Fountain-heart is gladdened as one after another of His blood-bought ones, cleansed and refined, purified and made white, passes in to see the KING, surely our joy in His gain would outweigh our sorrow in our loss; and His joy, being realised, would be the sweetest balm in our own deepest griefs.

J. Hudson Taylor.



MRS. RILEY.

"FATHER, I will that they also whom Thou hast given me be with me where I am; that they may behold My glory which Thou hast given Me." This has been our MASTER'S will for our beloved sister, Mrs. Riley, for she, too, has gone from our midst, and left her loved work and her loved ones, to see HIS face and be with HIM for ever. As we mourn her loss from the little circle in Chen-t'u, where she was so loved and so used, and must for long be so missed,—where *we* thought she was so much needed, we hear again our LORD'S voice, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," and we are comforted by the assurance that "HE doeth all things well." The following letters will be read with painful interest by many who have been wont to remember her in their prayers.

FROM MISS STROUD.

OCTOBER 15th.—A fortnight since I wrote telling of the birth of the twins, and that dear Mrs. Riley seemed to be making slow but sure progress. A day or two later remittent fever made its appearance, and this seemed to bring our dear one very low; then, again, the intervals were longer, and last Thursday and Friday she seemed so much improved, taking food much better, and looking forward to being about amongst us in strength and health. But God had better things in store for His beloved child; for her it was the call to come up higher. On Saturday the fever returned, on Sunday morning she had two consecutive attacks, which left her very weak, and on Monday morning, about four o'clock, after a weary night of pain, she entered into rest.

She knew she was going, and at one time said, "If I were not so tired I should like to see them"; and when Mr. Riley asked: "Who? The native Christians?" she replied, "Yes; but I am so tired I could not speak to them." She said, "I am not afraid,

"Jesus can make a dying bed
Feel soft as downy pillows are."

Another time she repeated the 23rd Psalm, partly in the Biblical, and partly in the metrical version, and I shall not forget how she emphasised the words, "For He is with me."

At the last she was too weak to speak, but she seemed perfectly to trust. In reply to something that was said with regard to her little ones, she replied, "I leave them to GOD and to my husband."

Her work for the LORD in China has been no small one. It is so touching to see the grief of the native Christians. Truly her works do follow her.

Mr. Riley bears up well. His one aim seems to be to glorify God, and serve Him more zealously than ever. He has bought a piece of ground outside the east gate, and the funeral is to be next Tuesday (D.V.).

I have not spoken of my loss. Only GOD knows how great it is, for only He knows all she has been to me during the past two years. The children are my care.

FROM MR. SAMUEL R. CLARKE.

OTHER letters beside mine will convey the sad intelligence of Mrs. Riley's death. We prayed and hoped GOD would spare her for the work's sake, but He had determined otherwise, and, without doubt, for the best. We know that all things work together for good to them that love GOD, and that He never makes a mistake. The passage which I think is the most fitting at this time is, "Blessed

are the dead which die in the LORD from henceforth. Yea, saith the SPIRIT, that they may rest from their labours; and their works do follow them."

She will be sadly missed here, for she was an able and most devoted missionary. It was a pleasure to hear her speak to the Chinese. She knew the language remarkably well, and the women would sit and listen in a way that showed they were deeply interested. She spoke as if she believed the Gospel herself, and her words in many cases produced conviction. The number of women in the church here shows how the blessing of God rested on her labours; and we have reason to believe that women who heard her but once or twice have given up the worship of idols, though they have not become Christians. The

native Christians loved her. The anxiety both men and women showed during her illness, and their grief at her death, prove that she had won their affection and esteem. Our native preacher has been right down ill for the last two days, and I think it is nothing but grief on Mrs. Riley's account. The neighbours also, several of them, have manifested their sympathy in a practical way, and sent presents of money; these Brother Riley has declined with thanks, for, poor people, they have little enough to spare for themselves.

I know Brother Riley will have your sympathy and prayers, both for himself and three little ones. We all hope that this visitation will be the means of rousing in some minds a deeper interest in SI-CHUEN, and that, where one has fallen, many may come to fill the vacant place.

Another New Station in the Shan-si Province.

FROM MR. BALLER.

WHILE at P'ing-yang we opened an out-station named Shih-chau. It is situated about three days' journey to the N.W. among some high mountains which form the watershed of the Fen and Yellow rivers. The way in which we were led to open a station there affords a striking instance of the manner in which GOD overrules the rage of man for His glory. The history of the whole affair is as follows:—

Three years ago a scholar from that district came to T'ai-yuen Fu, the provincial capital, to compete for his M.A. degree. On passing out of the Examination Hall, he, in common with his fellow-students, received a copy of either the Gospel or New Testament. He took it home, but alas! like many more, both in China and England, took little or no interest in its contents. Not wishing to keep it himself, he gave it away to another scholar named K'u Wan-yih, who not only read it, but also believed it. He found in it what his heart longed for, but, though believing, he knew of no place where he could be more fully instructed. Soon after, he came to P'ing-yang for an examination, and learning that there was a "JESUS Hall" in the place, came to learn more of the truth. As a result he took back several Christian books, and in due time was baptised by Mr. Drake.

Being an earnest man he soon began to make his altered views known, and by GOD'S blessing succeeded in bringing some of his fellow-villagers to exercise faith in JESUS. For this he was persecuted by his neighbours and friends, but principally by the District Magistrate, who seems to have a special antipathy to the Gospel. This man beat one of those who believed, and in many ways sought to hinder the spread of the truth. He insisted on the Christians subscribing towards idolatrous theatricals; in secret he urged his underlings to treat them hardly.

GOOD OUT OF EVIL.

On the matter being represented to a Mandarin of higher degree, he at once issued a proclamation stating that the Christians were to be allowed the free exercise of their religion. In addition he sent me a letter written in the most friendly spirit, containing expressions of regret that any coercion should have been used at all.

As he seemed so cordial we decided to open a station in this city; and, on sending a native, found he was able to rent a house without difficulty.

Messrs. Beauchamp, Cassels, and I accordingly visited the city and moved into the house. It was a good size, containing six rooms, kitchen and servant's room,

stables, and a good well. The rent was only 22,000 cash a year, say between £4 and 5.

After staying with them a few days, I started back for P'ing-yang, intending to visit the home of these Christians. Their village was forty miles distant, and we wished to reach it before nightfall, but rough roads and a slow mule made it impossible. We mistook our path and found ourselves wandering towards the next province, SHEN-SI. Happily we found the right road again, and after a long and painful journey reached our destination about ten o'clock, footsore, hungry, and tired.

THE HOME OF A NATIVE CHRISTIAN.

On entering the cave-house of the elder (K'u Wan-yih), I saw that which refreshed me at once. On the table lay copies of the Old and New Testaments. Both were open and had evidently been studied. On the left-hand side of the cave John iii. 16 was written up on a good-sized piece of paper, and on each side was a suitable inscription in favour of the Word of God. At the end of the cave several passages from the Gospel of John were neatly written on large sheets of paper, and also flanked by similar inscriptions. To feel I was under the roof of a Christian there, in such an out-of-the-way place, took away a good deal of my weariness. They gave me a most hearty welcome, and fairly out-did themselves in their efforts to prepare me a supper.

This important part over, we gathered together for worship, and had a time of much power from the presence of the Lord. About twenty were present, including women. The following morning I had to leave them. I should have liked to have stayed on with them, but it was impossible. I left feeling truly grateful to God that I had been privileged to see the power of His Word and Spirit so graciously manifested; and I could not help feeling, too, that, while we do well to pray for the foreign missionaries, we do better to

PRAY FOR OUR NATIVE BRETHREN.

They need our sympathies and prayers very much; tempted, tried, looked down upon, and often hardly treated, they oft-times find it hard work to hold on and serve the Lord. The joy of the Holy Ghost is needed to sustain them. It is by their means that the future Church in China is to be raised up; and upon their piety and godliness the character of that Church depends. Let us pray for them constantly. So shall we see the name of the Lord magnified.

A Rough Journey Safely Accomplished.

FROM MR. HUTTON.

NING-HSIA, *July 13th.*—I think I wrote you last from Han-chung Fu. Messrs. Sturman, Burnett, Horobin, Laughton, and I left there on April 30th, and arrived at Ts'in-chau on May 9th. This journey, notably a hard one, was unusually rough because the rainy season had commenced; however, with several thorough wettings and a few blistered heels we reached Ts'in-chau. We were glad to enjoy fellowship with Mr. Parker, Mr. and Mrs. Hunt, and with Miss Jones. The province of KAN-SUH probably never had such a band of workers within it before, and we shall not soon forget the happy Bible meetings and prayer gatherings we enjoyed together. Messrs. Burnett and Laughton left us for Lan-chau, the capital; and on May 27th, Mr. Sturman, Mr. Horobin, and I started for Ning-hsia, and arrived here on the 13th of June.

This latter journey was made easier than it would otherwise have been, through the kindness of our friends at Ts'in-chau. They not only entertained us well whilst with them, but also loaded a donkey for the road, with such provisions as none but kind, Christian, motherly hearts would think of. Moreover, Mr. Parker having previously travelled the same road to Ning-hsia could tell us where we could obtain necessary provisions. It was as well that we had these helps, for the road is probably as bad for travelling as any in China; the accommodation is very poor, owing to the depopulated state of the country, the result of the great struggle between the Mohammedans and Chinese some years ago, and also to the brackishness of the water in several places. We passed dozens of villages, and several cities, entirely ruined and depopulated, and close by them, among the coarse grass, lay the bones of the slain bleached by the sun.

We suffered a little from thirst, but were able to observe in this trial the kindness of Providence: the LORD

supplied our real needs by the time they became urgent. One day we were able to get a drink of cold tea from an old lady selling it by the roadside; upon another day a shepherd-boy was watering his flocks just as we passed, and he gave us plenty to drink.

The last day but one before we reached our journey's end the muleman, who all along had not known the way, took the wrong turning, and we soon found ourselves in difficulty. We journeyed on some distance, and presently forded through water which reached to the girth of the mules. Soon we forded a similar depth of water, but in attempting to pass through a third, the feet of the animals sank into the mud, and we with our boxes were capsized into the dirty water. It was with difficulty that the mules and boxes were got out, and we were able to proceed. As we approached the Yellow River the road became very bad, and some hours passed away before the animals got through the last marsh and were standing on good ground awaiting the ferry to take them over the river.

The following day, amid torrents of rain, we reached this station, in good health and in excellent spirits.

We could not do other than thank GOD for His gracious providence in bringing us so many thousands of miles without a single accident. We have journeyed about 2,500 miles from Shanghai to here.

We have three rooms in an inn, and having engaged a teacher, hope to make good progress in the language.

The quietness of the people here, and the cheering prospect of opening a permanent mission station, are no less causes for praise than our deliverance upon the road. The LORD is good indeed: He has been a Father to us in so many little things which would otherwise have been troublesome to us. We three are all happy in Him, and have real fellowship together.

Woman's Work in Gan-king.

FROM MISS BAROLAY.

OCTOBER 12TH.—We three at the west gate have recently made two small journeys. The first was a boat journey up the river as far as Tong-liu; we all felt that the fresh air and change did us good. Then we had been invited to Hien-shan, so a fortnight ago we went. There is indeed an open door there for work, hundreds of women living just round about. We learned a good deal of Chinese life while there. I never thought I could be so much at home in a Chinese family, and make such real friends among the natives as we did there. We came back in baskets, which is a comfortable mode of travelling.

November 12th.—Since Miss Evans took the school up again I have been able to go out visiting nearly every day. I now study all the morning. In several cases lately we have felt encouraged in the work amongst the women here. One afternoon some ladies whom Miss Mathewson and I had visited once in the summer, called to see us, and asked for a book about our religion. We gave them the Gospel of John; two days later I went to see them, and found they had read the book through and wanted another! One girl was very much interested, and asked questions about what she had been reading. We have been again since and left them a Testament.

On Saturday, October 31st, some women came from a village four *li* away to see us and hear the doctrine. One was the married daughter of one of our Christian women and has been before; this time she brought her aunt, and told us there were numbers of others who wanted to hear, would we not go and tell them? Of course we promised to go. The next Wednesday morning Miss A. Taylor and I went. We stayed to dinner, and came back late in the afternoon. There were crowds of women, and they were not, as usual, thinking only of our dresses, etc., but really wanted to hear. I was so glad that they understood my words pretty well. One woman said that once before some of the ladies had been visiting a house near, and she had run to see them, but they had gone; so she had never heard. She listened quite eagerly, and after dinner, when some other visitors had come in she began to tell them: "They tell us that this Jesus loves us better than parents love their children; and He was punished for our sins." Another woman, while I was talking to her, turned round to the others and said, "This is better than our Chinese doctrines!" She wanted some books about it to show to her husband.

We promised to go back soon, which we can easily do

as the distance is so short. Last Sunday the gentleman of the house where we dine came to the morning service.

Tuesday afternoon we called again at the mandarin's house where we were so well received before. The three daughters and several others were talking with us. We showed them some pictures about the gospel stories, and when I began explaining to one of them they *all* listened most attentively. I wish you could have seen their faces, especially when we came to the cross. They thought it so wonderful that the Son of God should die like that for us. The eldest daughter asked after: "We want to know, if we worship God and pray to Him in our own room, will He hear us? And what words must we use?" I told her it did not matter what place, but we must ask in the name of Jesus, and said something about God being our *Father*; but they said directly, "Oh, He is better than our father!" We left them a Testament, as they are able to read.

I had a nice time one day at the house of an old

woman who was baptised here in the summer. She is very poor and very ignorant. Her friends have been persecuting her for coming to the chapel, have taken her house away, and made her live in a straw hut. When I was sitting with her friends she said, "Do tell them what we heard last Sunday." The Sunday-school lesson had been about the water being turned into wine. I asked *her* to tell it. She said she had forgotten a great deal, but it was about some people at a wedding-feast who had no wine, so they asked Jesus for it, and He made the water into very good wine. And she said, "It is just the same now. If we want something, and ask Jesus for it, He will give it us. It is He who gives us all we have."

There are some other houses where we are well received; but as a rule the people in the city seem too busy about other things to care to listen to the Gospel. Those in the village are much more ready to hear.

It was a year ago last Tuesday since we landed in China: "Not one word hath failed."

From the Diary of Miss Cecilia K. Murray.

KIU-CHAU, *September 5th.*—To-day I went with Mrs. Thompson and Mrs. Wang to visit the parents of one of our girls. The father is a Christian, but the mother is not. They had a feast provided for us, and after we had eaten, Mrs. Wang spoke to the crowd that had collected to see us. Afterwards we visited a temple. A crowd assembled at the entrance, and Mrs. Wang spoke to them. We were thankful to have the opportunity to sow the seed. May God give the increase.

September 6th, Sunday.—Some fresh women were present this morning at Chinese worship. In the afternoon Miss Macintosh and Miss Gibson went out to visit among the women, and I was left with the children. I read with them Matthew v. 1-10, and then they learnt and repeated it. It is the first Bible-lesson I have given the girls.

September 12th.—The children are all well and happy, and very good. My dear sisters, Misses Macintosh and Gibson, and myself have good health. We have many comforts and good things, for which we ought to praise the LORD.

September 19th.—Misses Macintosh and Gibson have

been visiting women in their homes, and crowds have collected in the houses, to whom they had the privilege of speaking of the true GOD and SAVIOUR. The girls are looking so bright and happy. We take them out with us for a walk daily. Some of the elder girls love the SAVIOUR, and can speak of Him to the heathen. We think it is not only good for the girls to be out, but it does good to the people, who have got strange prejudices about the school, thinking we have some strange purpose in keeping them here.

September 20th, Sunday.—This afternoon the chapel was filled with women who came to see us. Mr. Thompson went out to preach in the street with a banner, on which was a text, in large characters, to draw the attention of the people. Many heard the Gospel to-day.

September 26th.—This morning Miss Macintosh and I took ten of the smaller girls for a walk on the city wall. The day was fine, and the dear children were so pleased to be out. We were asked into a house, and a crowd of women came round the door to see our little flock, and were interested in hearing them sing some hymns, which dear Miss Macintosh explained.

An Appeal.

FROM MISS M. MURRAY.

YANG-CHAU, *Nov. 14th.*—We have lately been so much cheered by open doors among the mandarin's wives and daughters. They come to see us in the evening, as it is not the custom for them to go out during the day. They have invited us to dinner several times, and shown us much kindness. Many of these ladies can read, and it is such a joy to see them take up the precious Word of Life, and read it as they do now to each other.

Dear friends, think! We are only able to see a few, and there are hundreds and hundreds of women in China who would gladly welcome you, if you came with the same glad tidings. We had six or seven here to-night listening to the Gospel. On Friday night several came; one lady, a mother, brought her two boys, and all listened to the message of salvation. Now there are four Bibles in that home, praise GOD. One of the ladies here to-night said that her daughter read the book she bought here (the New Testament) every morning before her hair

was dressed, and her mother went on to say that she had observed her in tears while reading.

Can you, whose souls are lighted, deny this Lamp of Life to these perishing *sisters*? We are asking the LORD for ONE HUNDRED women evangelists for the women of China, and I believe GOD will hear and answer even more abundantly, as He always does, above our asking. May some who read these words have the joy of being sent.

Pray for the evangelist and for the native Christians. Ask a blessing on the sale of Bibles and tracts. Pray for each one of us by name, and for our dear woman, now helping us every day in visiting. The LORD keeps us in perfect peace; to-day there was a crowd and a noise at the side of our house, but we just looked to our faithful Keeper, and it was not long before the crowd was gone. We heard our woman tell the people that we were not afraid: "The LORD is our Light and our Salvation, whom shall we fear?"



CHINESE COOLIES WAITING FOR HIRE.

Woman's Work in Hwei-yang Fu.

FROM MRS. ANDREW.

MR. ANDREW is writing, so will probably give most of the news, but I may be able to tell you something about the women. We have had a good number coming to the services lately, and a number have visited us during the day.

One old woman, who came last Sunday, wanted to know what she must do to get to heaven. She asked me to go and see her, and I hope to go this week. May the Lord lead her to Himself.

There are three or four women who have asked for baptism. One is an old woman named Mrs. Yang, whom Mrs. Broumton may have written about. Last year, when we came here, she was attending the services, but then she used to get her living by fortune-telling. After some time she said she wanted to serve the true God; so she gave up the fortune-telling, and now earns her living by making thread. I went to see her last week, and she gave me her tablet to heaven and earth. Her husband was an

opium-smoker, and came here to be cured. He, too, desires to join us. I believe he is a true Christian.

Another woman is the mother of two of the schoolboys. She began to come when we opened the boys' school. She has given up her idols and serves God.

The third is the wife of the evangelist, and the fourth is my servant, the wife of Tsu, the tailor, who was baptised last year. God grant that many more may be led to see the folly of bowing down to blocks of wood and stone.

We have only ten girls in the school now, and I think we shall not take any more at present, as I should like to give as much of my time as I can to the women.

I am afraid we shall lose the girl U-mei, who is engaged to the heathen man. Her mother has done all she can to get the engagement broken off, but the man says he will have her, and that he wants her this year. May the Lord give her the courage she will need to stand firm.

Notes of a Year's Village Work.

FROM MISS LANOASTER.

AFTER a brief visit to England, I returned to China, and reached T'ai-yuen on June 11th. Shortly after my arrival I accepted an invitation to visit the village of Ta-ts'uen. I went on June 20th, and found the village one of considerable size, and about forty *li* from T'ai-yuen. The people gave me a warm welcome, and I was invited to stay at the house of the first baptised Christian. Many people came in to chat, and a quiet time was not obtained until towards evening, when little companies of eight or ten were told the Gospel. Many seemed much interested. Towards eleven o'clock we had evening prayers, and afterwards a short singing-class to practise over a hymn that it might be better known next time. At a late hour we were left to rest until about four next morning, when visitors began to arrive. Many invitations were given and accepted, and about thirty patients came for medicine. May the seed sown in this village of Ta-ts'uen bring forth fruit for the Master's glory.

WU-CI.

June 28th.—Miss Horne and I started for this village about eleven o'clock. The distance being only fifteen *li*, we reached our destination about one. We went to see an old woman and her grand-daughter who had lived with us for more than a year, but had returned home a little time since.

Unfortunately the old lady had started for the city, and we missed seeing her; however, we soon had fifty people to listen to the Gospel, told them simply but earnestly by Miss Horne. Afterwards we were invited to another house, where some dinner was prepared. Here we had few to listen, the relatives of our old friend seemed to think of little else than how they could get us to take the old lady back again. We could not do this just then, but felt that she greatly needed our prayers that her faith might be strengthened. There are others also who need to be remembered at our Father's Throne.

HSING-TS'UEN, SIXTY LI FROM T'AI-YUEN.

July 8th.—We started quite early for T'ai-ku which is 110 *li* from here; but finding the roads very bad owing to heavy rains, we turned aside, and taking by-roads, came

to the little village of Hsing-ts'uen. Here our mule was fed; but as there was no inn in the place I remained seated in my cart.

A good congregation of about 150 men, women, and children soon gathered. All were very friendly, especially the men. Many of them came and asked if we had opened an opium refuge yet, and if they might come soon.

One man appeared interested, accepted a book, and promised to read it to his neighbours. The women were very inquisitive; they had never seen a foreign woman before, and therefore some excuse could be made for them. On inquiry I ascertained that the French priests had been there, and that one household had been converted to the Romish faith. *None*, the people said, had been to tell of Jesus.

WU-SHIH.

July 17th.—This morning, in company with my old Bible-woman, I started for the above village, distant from T'ai-yuen thirty-five *li*. The day was cool and cloudy, and the roads, although much better than last week, were a little rough. On our way we passed several villages. We received a warm welcome from the people, and felt sorry that so many were absent at work in the fields. The old man who last year promised to sweep a room out very clean if I stayed there, was the first to meet me. He seemed very pleased to see me, and soon commenced cooking operations. His wife, who was weaving cotton cloth, rolled up her machine and put it away, as if saying: "You can be set aside until another time." The companies of women were small, but seemed willing to listen. One old lady, seventy-two years of age, was brought to me by a neighbour, who said, "Tell her the Gospel, she is old and must die soon." I did tell her, and old Han-ta-sao, my Bible-woman, pointed her to the only way of salvation by simple trust in Jesus. Three young men came and wanted to see our books. To one of them I made the remark, "This book is about the true God." He thanked me, saying, "I'll read it three times, and then I shall be able to remember it all." Soon after a very respectable man came, saying, "I should like a book about the true God. The gods we have been worshipping are all false."

On our homeward journey our carter stopped at a roadside pawnshop to redeem a pledged article. The pawnbroker asked who I was, and on being told, sent politely for a book. I gave him and two other respectable men a copy each. They immediately formed three

groups (about thirty were present) and commenced finding out what the book was about. May He who can use even a word, lead them to know Him, whom to know is life eternal.

(To be continued.)

Tidings from Scattered Workers.

Cheb-kiang Province.

FROM MR. MEADOWS.

Shao-king, Nov. 3rd.

Fine weather just now for going out to the villages. I have just come in from two where we have been preaching to-day. The people do seem indifferent, and sometimes very suspicious. I am daily waiting for an answer to the united prayers of the friends who have agreed to meet daily for the outpouring of the Spirit upon us. May it soon come and cheer our hearts.

FROM MR. WILLIAMSON.

Fung-hwa, Oct. 1st.

Tidings with regard to the work at T'ai-chau are good, and I hope soon to be able to report a few baptisms. A man from Tien-t'ai was baptised at this place on September 6th, and there are six or seven more hopeful inquirers there; the attendance and interest have improved of late. Mr. Vaen is starting to spend a few days at Ning-hai and T'ien-t'ai. I am just preparing to start for T'ai-chau. Cholera has been prevalent there for some time, but by the last account, it was abating. A good deal of robbery still goes on in that neighbourhood, but otherwise all is now quiet.

We have enjoyed moderately good health through the summer, and I am hoping that I may be able to get about a good deal during the next three months.

FROM MRS. WILLIAMSON.

Fung-hwa, Oct. 21st.

It is indeed cheering to hear how the Lord is stirring up His people at home, and of the interest taken in the work here; and as He is raising up so many to come to this needy land, we are looking up to Him and expecting a great blessing in answer to prayer, at all our stations. Although we have very little to cheer us here, yet we are thankful that things are a little brighter than they were. We trust that the seed sown in this city and neighbourhood may yet spring up and bring forth fruit not many days hence. There are several women here who, as far as we can judge, are seeking the light. There are three inquirers at Ning-hai and two at Ho-zī.

I have just heard from Mr. Williamson. On Tuesday, 20th, nine persons were baptised at T'ai-chau; of these two men and three women belong to the city; two men and a woman were from Hwang-yen, and an old man from Sien-kyū. Two have also been baptised at T'ien-t'ai. Praise the Lord, O my soul! My husband writes that they have had two days' meetings with the native helpers, and that he is much cheered by the aspect of affairs at most of the stations.

You will be glad to hear that Mrs. Vaen is much better, and has been out visiting among the women again. We are having lovely weather just now. We get good tidings of and from our dear children; they seem quite happy at Che-foo, and we are truly thankful to have them so comparatively near that we can hear from them often, and can also have them with us for a short time once a year. We are looking forward to a happy time with them at Christmas.

FROM MR. STOTT.

Wun-chau, Oct. 12th.

Yesterday was Lord's Day, and we had a happy and profitable time; six persons, well known to us for a long time, were baptised, and afterwards sat down with us at the Lord's table. This makes twenty-five baptised since we began to use the chapel in May. Some of those baptised yesterday were very interesting to us; one is a lad of sixteen, the youngest of three brothers, whose father accepted Christ about five or six years ago, the two elder brothers three or four years ago; one, a young woman, a victim of the opium monster. She was married when fourteen to a young man learning to smoke the drug. Since then a fortune has been spent by the young husband, his wife's clothes and her bed sold for the drug, and he has thrashed her dreadfully when she could not find him more money. Some time ago he drove her away, and now threatens to sell her. She can read the Scriptures, and for two years has been a bright, intelligent Christian. Please breathe a prayer for her.

A new district has been opened up to us lately, for which I have prayed for the last fifteen years, and we are having our hearts encouraged. How good is the Lord, and how kind!

FROM MRS. STOTT.

Wun-chau.

You will be glad to know that our little band of Christian women is now at work for others. They have chosen one of their own number as their Biblewoman, and give her one dollar a month. This is the first Biblewoman that I have heard of who is paid by native women. Will you pray for much blessing on their effort?

FROM MRS. THOMPSON.

Kiu-chau, Oct. 19th.

We were very much encouraged the other day, when the evangelist here told us that when he first came to this station he met on the boat a young man who was a vegetarian; he spoke to him of the true God, and before parting gave him some books, and I think Mr. Wang said that it was eight years afterwards that, being at Chang-shan, a man came up to him in the street, and said, "Oh, teacher, are you here! I have read your books, and am interested, and so are two of my friends." Mr. Wang invited them to come and hear more, and now they are all three baptised Christians. The third was baptised when Mr. Randle and Mr. Thompson visited Chang-shan, before Mr. Randle left for England. So that was fruit found after many days. Praise the LORD!

Niang-su Province.

FROM MISS WILSON.

Shanghai, Nov. 16th.

The Lord has been so filling my cup with blessings here at Shanghai, with dear Miss Jane Black. As usual, Shanghai suits my health, and gives me opportunities for work or rest. Thank you very much for the paper in which we have read Mr. Webb Peplow's addresses on sin and grace; nothing has helped me more for a long time.

FROM MISS FOSBERY.

Shanghai, Nov. 25th.

I immediately after dear Miss Littlejohn's funeral, I took charge of Mrs. Sharland's school, while she went to Amoy to make arrangements for moving the school there. We are now waiting in Shanghai for a steamer to take us to Amoy. Just now there are only Miss Wilson, the Misses Black, Mr. Lewis, myself, and the children staying here at the mission-house. We are all well.

FROM MISS EVANS.

Yang-chau, Sept. 27th.

We had a very good service this morning, and a good attendance. In the afternoon I had a nice class of women, who listened most attentively; a few seemed quite anxious about their souls. One dear old woman said, "Can I have that joy and happiness you speak of, seeing I cannot read about Jesus, and that I am very ignorant?" In reply, our woman spoke up, and said that a blind man could obtain this happiness through believing in Jesus Christ. She said, "It is your heart that Jesus wants, and not your learning; I cannot read a word, but I do believe that Jesus died for me." Our dear woman is so bright and happy.

Oct. 1st.—We have had a nice class of women to-day, about twenty-five, including two or three children. The Lord is giving me the desire of my heart, praise His holy Name. We have been praying that He would enable us to form some classes for women before I return to Gan-king, and this is the third this week. I am very pleased to go back to my dear girls, though I should have been delighted to stay here, or to go *anywhere* else for Jesus. I do trust that I have given up my will entirely to the Lord. I do love the dear women here very much; and the few months I have spent here have been very happy ones. The Lord is working; the dark clouds will soon break in mighty showers of blessing. May the Lord keep us believing and receiving. I hope to do a little village work before I leave.

FROM MISS JEANIE GRAY.

Yang-chau, Oct. 12th.

The Lord is blessing us here. I do love Yang-chau, and the people too. Should God ever call me elsewhere I shall always praise and thank Him for this home. It will be so nice to have Miss Lily Webb with us. We shall miss Miss Evans when she goes; she has helped us in many ways, but it is blessed to know that the sisters who leave us are all spreading the glad tidings in other places.

FROM MISS STEVENS.

Yang-chau, Nov. 11th.

You will be glad to hear that we feel quite at home and very happy here; our sisters gave us such a warm welcome that they made us quite forget that we were in a strange land. This only makes me long to be up and doing. Pray that we may all learn the language quickly. I feel that China needs hundreds of workers yet. I feel so weak and unable to stand alone? will you ask the Lord to keep me very close to Him, and then I shall be a faithful worker, strong in the Lord of Hosts.

FROM MISS AGNES BROWN.

Yang-chau, Nov. 4th.

Oh, I do thank the Lord for sending me to China; we do all indeed feel as one—just what Jesus wants us to do. Miss Webb and I went out to visit some of the women, and it was so blessed to hear my dear Scotch sisters speak, and to see how these poor souls listen so eagerly to the Gospel. We had a small crowd following us yesterday, but they behaved very quietly, indeed more so than our people do at home when they see foreigners in the street.

FROM MISS LILY WEBB.

Yang-chau, November 6th.

I thought I should like you to know how very thankful I am that I came to Yang-chau. I cannot tell you how happy we all are. My soul is just filled with praise to God for bringing me out to China to help win these dear women for Christ. I went with Miss Gray on my first visit to a Chinese home yesterday; it was scarcely anything I could say to them, only a few broken words, but I am glad we can pray for and love them before we can speak; the kindly feeling the women showed us was delightful.

FROM MISS BYRON.

Yang-chau, November 6th.

Dear Miss Murray is gaining strength every day, and she is very much better now than she was when she came from Che-foo. Yesterday was Miss Le Brun's birthday, and Miss M. arranged that we should have a nice social evening; but just as we were about to meet, eight women came in with four or five children. They have been here before; as they cannot come in the day-time, they come at night. We sang two or three hymns, and then the Gospel was preached to them; we had a delightful time; they stayed till about nine o'clock, and after that, our evening went on as had been planned. I have been greatly helped in speaking since I have been here. I am so thankful that I was sent here. I do so much enjoy our Saturdays.

Gan-hwuy Province.

FROM MISS MATHEWSON.

Gan-king, Oct. 12th.

Misses Taylor, Barclay, and myself were invited to Hien-shan some time ago; our servant belonging to that place went with us. We stayed for eight days, and could not have been more kindly treated had we been with our own relations. The testimony of our teacher and servant was so bright; when we had crowds of women in a large quiet hall, we felt so thankful to have those two men, one after the other, to put before the poor people their need of a Saviour. The people in the villages are so much more ready to receive us than the city people. Many got to know a little and want to know more; they pleaded with us to stay, and we did feel leaving them without any one to help them. We are praying that some one may be sent to live among them. Much seed was sown by these two men; now they need so much some one to follow it up. It makes us feel how helpless we are in ourselves.

Hu-pely Province.

FROM MR. COOPER.

Wu-ch'ang, September 26th.

We have been very busy here over a systematic distribution of gospels and Martin's "Evidences of Christianity" to the students. The examination passed off quietly, and we are praying for blessing on the seed sown.

FROM MR. RICHARD GRAY.

Wu-ch'ang, Oct. 5th.

Though but a short time in China I have been here long enough to know that there are many things trying to the flesh; yet praise the Lord we are more than conquerors in all these things through Him that loved us. The joy of our souls does not depend upon outward circumstances. Old DAN'EL QUORM justly spoke of the high level and the low level road inside the strait gate, those on the one serving the Lord with gladness, while those on the other went moping along, burdened with

anxieties. Through God's grace I hope to be a traveller along the high level road, and serve my Lord with joy and gladness.

Each of us had our share in the distribution of books at the triennial examination just over. The scholars received the books with avidity.

FROM MR. JENKINS.

Wu-ch'ang, Wednesday, Oct. 7th.

Last Sunday and this evening our cook brought an old paralytic to the services, by carrying him on his shoulders. He visits a good many, and exhorts them to come and hear the Gospel, and this poor old man pleaded his inability, as he can only crawl on hands and knees, whereupon the cook volunteered to carry him if he were willing. He will (D.V.) continue to fetch him to the services. I hope he will get saved.

FROM MR. GULSTON.

Sha-shi, Oct. 19th.

How precious it is to know that our God and Father sees us in all our littleness, and expects from us no more than it is possible for us to render to Him: yet how much we can render Him in being satisfied and restful in heart—in having our mind one with Christ Jesus, and knowing that His loving heart is rejoicing in our abiding in Him. I find it very blessed to be cut off from the many props which once I leaned on, and to know His presence as sufficient to give joy unspeakable and full of glory. But there is need for prayerful watchfulness, for one is not yet "within the veil." I have just completed my eighth year in the "new creation," and can say, with all humility, that the past three months, since coming here, have been the most peaceful and blessed of all since first I was found of Jesus.

Since Brother Dorward's return we have had much communion and prayer about HU-NAN, KWANG-SI, and all the work to which we have been called.

I feel great longings for Holy Ghost power in my own soul, partly because of blessing already enjoyed, and also in view of the immense need which surrounds us on every hand. However, I rest in the Lord, as He knows all the need, and will meet it, whether by using me or others, for He shall see of the travail of His soul, and be satisfied, when His chosen from China's millions shall sing "Unto Him that hath loved us."

FROM MR. JAMES.

Sha-shi.

The song of praise that wells up in my soul this evening is well expressed in that sweet hymn we so often sang on the voyage, "Praise the Lord." Every moment comes to us laden with blessing, giving us cause for unceasing praise.

Sept. 25th.—I cannot express the peace and joy of soul with which the Lord so bountifully enriches me. I am beginning now to find the truth and preciousness of a remark you made on board ship, that as believers it is our privilege to take the promises of the Word in the present tense, indicative mood. Thank God for their realness. I find increased pleasure in my path of service, and the language is a delight. To God be all praise.

Yun-nan Province.

FROM MISS MALPAS.

Yun-nan Fu, Sept. 4th.

I like Yun-nan Fu very much: it is a bright, clean city. Dear Miss Todd and I go out nearly every day, and although there are several thousands of students in the city for examination, yet we go in and out without any interference. There are a large number of hamlets within easy

distance and the village people are not nearly so prejudiced as those in the city. There are a goodly number of women coming daily, and some often repeat their visits. Many of the surrounding towns and villages have heard the Gospel message from Mr. and Mrs. Eason. We are praying that Mr. Eason may soon have a good helper to go on the streets and to the markets with him. We have helpful Bible-readings, and blessed seasons of waiting upon the Lord in prayer together. I do thank God for the privilege of being a witness for Jesus in this dark land. My heart overflows with gratitude as I recall His past mercies. He makes Himself so real: He is ever near. Now I earnestly pray that He will make use of me and give me the joy of turning many from darkness to light, that many may praise the Lord through all eternity for my coming here.

FROM MISS TODD.

Yun-nan Fu, Oct. 13th.

Miss Malpas and I are very happy together here: we have a very good teacher. We have visited three villages outside the city where no foreigner had been before: the people received us very kindly and listened attentively. We have been praying much that we may be endued with power for service, and I know and feel that the Lord has heard our cry, and that He is going to give us the "exceeding abundantly." I believe the Lord is going to do great things for China.

FROM MR. FRED. STEVEN.

Ta-li Fu, June 18th.

I have hopes of the conversion of a Mohammedan boy (the one who is standing by his father's knee in the picture from ACROSS CHRYSE). I believe Tsung-t'ien is a saved soul. My boy Ren-sen gives satisfactory evidence of a change of heart. He fails and stumbles, but repents and cries to God for keeping grace in a way that pleases me better than an even, decent demeanour, with nothing either good or bad in it. He is a good deal better than I was at his age soon after my conversion, and is a great help and comfort to me. I have had several opium cases lately, always successful, thank God, when I have been called in time to have any chance. I had nearly a whole day's work with one a few days ago. Last Saturday a horse was brought for me from an aboriginal village three miles away. This afternoon I was called to see a young man of twenty. When I got there he was already dead.

FROM MR. JOHN SMITH.

Ta-li Fu, Sept. 14th.

You will be glad to hear that Brother Foucar and I have arrived safely in Ta-li Fu. We left Chung-k'ing on July 14th, and arrived in Yun-nan Fu on Aug. 20th, and here on Sept. 11th. We travelled forty-five days, rested seven Sundays, were stopped two days by the coolies, and spent six days in Yun-nan Fu, making sixty days in all for the overland journey. Our rest in Yun-nan Fu was very refreshing. Our heavenly Father has watched over and protected us all the way. Day by day I feel that He is blessing me more and more.

Shen-si Province.

FROM MR. HOGG.

Han-chung, Sept. 16th.

I am glad to be able to report that we returned safe and well in body and soul from our three months' tour on the Si-gan plain. We travelled over 950 English miles: and sold books in two Fu and twelve Hien cities, and in many large villages and small towns. We did not make a prolonged stay in any of these, save at Si-gan, where we remained for nineteen days. We did not experience

any difficulty, either with officials or people, except that at Tong-kuan the yamen-runners visited us every day to ascertain the intended date of our departure. We stayed there five or six days.

FROM MISS DRAKE.

Han-chung, Sept. 3rd.

We have been here a fortnight, and have waited on God together and alone for the full baptism of the Holy Spirit, and we know now that as He sends us forth to do His work He will give full power: we feel we can ask Him for anything as the need arises. One almost wonders what heaven can be like when He gives us such joy down here.

Shan-si Province.

FROM MR. STANLEY SMITH.

P'ing-yang Fu, Oct. 8th.

The LORD is graciously helping me in the language. I almost tremble to think of the joy it will be to be able to express myself clearly, and then to be free to love some thousands and tell them of HIM. But one must not look ahead. Oh, how these dear people need the Saviour!

I have seen in some of the papers from England lately most dreadful disclosures of the power of darkness. The only way to make a big hole in the devil's kingdom is to abide in CHRIST. HE will bring forth fruit. Verily, we have this treasure in earthen vessels.

I am feeling daily the need I have of learning my deep and absolute dependence on HIM. Doubtless HE has methods of reaching this people, and if one steers clear of one's own projects and ideas and plans—well, HIS will be done, and that is, "good, acceptable, perfect." If the devil sees there is zeal in us, his great object is to make it misguided, and "not according to knowledge."

I am reading again the life of John Fletcher, of Madeley. The last time I read it was ten years ago; it was then an immense blessing to my soul. But oh, how ashamed one is to be brought in contact with such lives! What zeal, what fervour, what faith, what deep humility! Ah, it was CHRIST formed within indeed. As Paul testified, "that in me CHRIST might show forth," etc. (1 Tim. i. 16.) He just seemed to look upon himself as a most helpless instrument, but used by that most glorious Workman who, thank God, never complains of His tools. Were it not for this fact that Fletcher's excellency was CHRIST'S, it would almost discourage one to read such lives.

I feel the thirst coming upon me again for a deeper knowledge of GOD. He has been showing me my need so deeply I must have a corresponding supply. I suppose this attitude of stretching forth is what we want developed so much—at least, I do. There is such a frightful tendency in one's slothful, cold heart to be satisfied with present knowledge—in fact, letting things slip; but these slipshod shoes are by no means "the preparation of the gospel of peace," and are an example of small things that show much—namely, a soul out of communion. So let us, while the time remains, stir one another up to praise, to prayer, and waiting on God. "As long as he sought . . . he prospered." I believe that is a great secret. God ever keep us from imagining that there is a final stage.

I wonder if you are, with the seething wickedness around, going to have persecution? The line seems clearer between the world and the Church. In China it is only a matter of time—it must come; there have already been the signs in some parts, and, of course, the SON of GOD has walked in the fire with His children.

Why are GOD'S children so blind to the heathen? Here is China open, a most interesting people, very kind, and living, etc., good and cheap to a degree.

FROM MR. KEY.

Kuh-wu Hien, September 4th.

We have visited most of the villages within seven or eight *li* of this city, and everywhere we have been received kindly. Both in the city and in the villages we have had many inquirers about breaking off opium-smoking. I have been told that seven out of every ten are ensnared by this habit.

The yearly fair in honour of the god of riches is now over. People came from a long distance to be present. During the two days we disposed of a large number of books and took nearly 4,000 cash. We were glad to have Mr. Stanley Smith and the Evangelist with us; the latter has now left us for a city two days' journey to the south, near the borders of HO-NAN, to see if there is a likelihood of gaining an entrance there.

Sept. 26th.—I think the seed sown during the fair is already beginning to spring up. We have had a number of visitors, who were anxious to know more of the Gospel, from various distant places. I have just had some men in from Pu-chau Fu, which is over 100 *li* distant; also a man from a village 80 *li* away, who has promised to come again. We have an old Christian gate-keeper, who is a great help to us; he gives people every encouragement to come in. We still have many inquirers about breaking off opium; when I tell the people I have no medicines here, they sometimes ask if it cannot be broken off without. When at P'ing-yang, I heard of a case of a convert, who knew that to go on with his opium would be sinning against GOD, so he resolved to give it up, though no one in that neighbourhood had any medicine. He thought if the LORD could save him from other sins, He could surely save him from this, so he trusted Him to do so, and through His grace was set free. I tell those who ask me here of this case, and thus they see that nothing is too hard for our GOD.

FROM MR. T. H. KING.

Kwei-hwa-ch'eng.

The people here are friendly and inclined to listen. I have sold a good many tracts and Scriptures. There are a great many temples full of lazy priests, who look as if they get plenty out of the people. I feel sure this will be a very hard place, but I think that is all the more reason why we should try and occupy it. The Roman Catholics are at work here; they have been here about ten years.

I have been over to Shui-yüen-ch'eng twice. It is a Man-chu city—really a camp, there being more than 10,000 soldiers stationed there. The shops and houses are small. I did not sell many books, and they did not seem anxious to hear. The road leading to the city is through a fine avenue of trees, which also surrounds the whole city. There is also a large brook of clear, sparkling, running water. In both cities the people are much addicted to opium-smoking. It is estimated here that seventy per cent. of the men, and ninety of the women use that degrading drug—which I should judge rather under than over the mark.

Mr. DICK made a ten days' journey in HU-NAN, in the month of October, preaching and selling Scriptures and tracts, and found the people in Tsen-si, Li-chau, and Ta-ying-tang, and other places by the way, quiet and well-behaved. At Li-chau he attended two meetings in the house of an earnest Christian.

ARRIVALS—DEPARTURES.

Mr. and Mrs. DRAKE and two children reached home for change on Dec. 1st, and Messrs. COULTHARD and SAMBROOK on Dec. 19th.

Mr. and Mrs. PRUEN left to return to China in the *Menelaus* on Jan. 16th.

CHINA'S MILLIONS.



CHINESE PUNISHMENTS—THE PILLORY AND THE WOODEN COLLAR.

Thy Kingdom Come.

*“His kingdom is an everlasting kingdom,
And His dominion is from generation to generation.”—(Dan. iv. 3.)*



WE DO NOT often quote the words of a heathen monarch as the text of a sermon, but the noble confession of Nebuchadnezzar may well suggest many helpful thoughts to us—thoughts, too, as encouraging as they are helpful. It is a prolific cause of much failure and loss; of much discouragement and inactivity, to realise insufficiently the truth that the LORD is KING. No small part of the failure of Christianity to claim long ago—and to-day—the people of all nations for our MASTER may be traced to this one error. It is all-pervading in its injurious effects, and to remove them we need to remove the cause.

How seldom do we hear the expression “the Gospel of the kingdom” used, and when used how often it is evidently little more than a meaningless phrase! And yet how full is the Word of God of the blessings brought by and enjoyed under His rule.

MARCH, 1886.

" Blessings abound where'er He reigns,
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blessed."

Let us then prize this great truth of the Kingship of the LORD JESUS, meditate upon it, act upon it, proclaim it, more and more.

The New Testament as well as the Old bears abundant witness to it. The angel announced before His birth, "The LORD GOD shall give Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." To Pilate, the LORD Himself bore witness: "My kingdom is not of this world." "Art Thou a king then?" "To this end was I born." Born to reign, He acted consistently through His life of ministry. As a King, he called his apostles authoritatively to leave their properties and employments and follow Him. As a King, He laid down the laws of the kingdom in the Sermon on the Mount. And, as a King, He despatched His ambassadors to preach the Gospel of the kingdom. With royal dignity He witnessed before His sacrificial death to His Kingship; the title over His cross proclaimed it, and from the grave He was raised up and exalted by GOD as PRINCE and SAVIOUR, to give repentance to Israel and remission of sins. As a King He is now gone into a far country to receive investiture, and to return. We have every reason to believe that that return is drawing near. The day of His coming will be a glad day for some of His servants. "Blessed are those servants whom the LORD when He cometh shall find watching; verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." There are other servants who will meet their LORD with shame and confusion of face; and worse still will be the lot of those His citizens who sent word that they *would not have* this man to rule over them. Their rejection of Heaven's appointed King will cost them dear, but will not alter the fact of God's appointment. HE has *set* His king. Will we gratefully accept Him, and all the blessings of His reign? or neglect them, to our eternal loss? or reject Him, to our eternal destruction? These are the only attitudes open to those to whom He is offered.

We quoted above the words PRINCE and SAVIOUR, as indicating the offices to which He is raised by God. Let us mark well the order; you must accept the *Prince* if you would receive the *Saviour*. Many *wish* they were saved, and remain unconverted, because they do not give up themselves, their wills, their all to God. Many, again, are only half saved, because they have not accepted the *Prince* for this life, and consequently have no Saviour to effectually deliver them in the hour of temptation. They see their life pictured as they watch some little child trying to walk; it can creep, but when it gets up and tries to walk, every step or two it stumbles and falls; then up again; then down again. So it is with kingless lives; they are now full of blessing, now lifeless and cold. Inconstant, inconsistent, unfruitful, are such lives. Oh, it does not pay to refuse the King! As the prodigal starved and was clothed with rags while the Father's house had the best robe waiting and the fatted calf, so there is rest, there is peace and joy, there is fruitfulness and power *inside* the kingdom, never enjoyed without. "Whatsoever he doeth shall prosper."

Is it so with you, my reader? Do you prosper in all you undertake? Are all your prayers answered? Does each morning bring no fear? Is each day a psalm, each night a thanksgiving, sometimes, indeed, sung in a minor key—but sung still? And if not, why not? Are you really seeking *first* the kingdom of God and His righteousness? Does your servant, as she goes into the kitchen, see the witness of that kingdom there? Do all the surroundings of the nursery and of each bedroom speak of His rule? Does He reign in the wardrobe? Do your visitors feel impressed with the *reality* of the kingdom, and each guest go away witness to the sweetness and out-and-out thoroughness of His sway? Are the children, the servants, the business, the work, and the recreations alike put into His hand, with unspeakable restfulness and certainty of blessing? Or, are there many things, some things, perhaps only one little thing, about which you claim to decide for yourself? Remember, that only *one such claim dethrones altogether* your LORD and MASTER, *so far as lies in your power*, no matter how trivial the matter may be. It says:

I WILL NOT HAVE THIS MAN TO REIGN OVER ME.

I will take His advice so far as *I* like ; will serve and please Him so far as *I* like ; but, to *reign over* me—never ! I cannot trust Him ; I should be very sorry to do so. I feel safer with things in my own hands.

Ah, self-deceived one, your heart knows full well that things are *not* as He would have them. All your plausible arguments do not deceive Him. If you were living *or meant to live* in accordance with His will, you would be only too glad to let Him be KING, and to take in all His fulness, as you gave Him all your weakness and failure. Then He would call and you would answer ; then you would call and He would answer—the two are necessarily and always reciprocal and constant, or uncertain and exceptional. Then you would indeed know the truth of Nebuchadnezzar's words (Dan. iv. 34, 35, 37), for now, as then, " He doeth according to His will in the army of heaven, and among the inhabitants of the earth ; and none can stay His hand, or say unto Him, What doest Thou ? "

Is He KING to you when He says : " GO into all the world ; preach the Gospel to *every* creature " ? or do you respond, " No, I will not have this Man to reign over me " ?

J. Hudson Taylor.

Good Tidings from Han-chung.

FROM MR. ARTHUR POLHILL-TURNER.

HAN-CHUNG, *Nov. 17th.*—We are happy in the Lord, and we truly say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." Blessed prospect ! With regard to our future we feel ready to go just anywhere—anywhere with Jesus. We have had the north of SI-CH'UEN much laid on our hearts since the return of Mr. Pearse, accompanied by Mr. Thorne of the American Bible Society, from a journey to Pao-ning and Pa-chau, bringing such good reports of the land, and of the readiness of the people to hear the glad tidings.

Their sale of books was exceedingly large, and they had grand times, although they met with many perils through their animals stumbling on the bad roads among the mountains ; but "the Lord keepeth the feet of His saints," and they returned indeed in the fulness of the blessing of the Gospel of Christ. We much regret the prospect of losing Mr. and Mrs. Easton, for they have endeared themselves to us all by their Christian love.

I am sure it will cheer your heart to hear a little of our church quarterly meetings, which came off last Saturday and Sunday—a time never to be forgotten. Our members numbered over one hundred. The subject for conference was, "Christians as the lights of the world." On Saturday morning, from eleven till two, many of the natives spoke, and great interest was manifested. The words of one, a tailor, are worthy of record—if only you could have seen his beaming face at the time ! He said : "I once had a house and it was most unhealthy ; my wife and child got ill, and everything went wrong ; the reason was, we had not enough of the light of heaven inside" (a remarkable statement for a Chinaman). He went on : "When I was converted, I thought what good news for all my friends and neighbours ; but they only opposed it, and I made very little impression, so I felt that I hadn't enough of the heavenly light within. I prayed to God for more."

Ever since his conversion he had been praying for his wife ; every Wednesday night he would pray in public for her at the native prayer-meeting. Well, on Saturday

he had the joy of seeing her baptized with fifteen others, a sight which gladdened all our hearts. Each had a separate and most interesting testimony to give, but time and space forbid my giving details. One dear lad, aged eleven, whose face resembles the setting sun, made a Shih-pah-li-pu family complete ; one's heart went out to see them all just filled with joy.

A very striking feature was the number of strong-looking young men coming out boldly for the Lord. Old Mr. Wei, the Shih-pah-li-pu leader, was in his usual spirits ; he doesn't know what discouragement means, though he lost his wife a fortnight ago. They all look up to him as a father. One white-bearded man appeared, to Mr. Easton's delight, who had been turned back by his son to the idols. With a hearty salute he told Mr. Easton that, by God's help, he did not mean to be led back again. Another dear old man and his son, a burly-looking fellow of twenty-eight, were baptized, also one of the two leper boys that Miss Wilson was so much interested in. One day, a fortnight ago, after a stirring sermon from Mr. Easton on faith and confession, he left, saying he wanted to see his father, and returning, said that he wanted to enter the church, and had his father's consent.

On Saturday evening we had a love-feast, if I may so call it, or a "free-and-easy," with a repast of tea and cakes, with hymns and speeches. Brother Easton told of his first going up the Han, and commencing his work there six years ago, and pointed to Mr. Ho as the first convert. I looked up about the middle of the address, and to my astonishment a great number of the assembly were quite broken down, and there were stifled sobs from all parts of the room—truly an unusual thing for the Chinese. They presented Mr. Easton with a pair of scrolls ; also one worked in silks, representing Christ walking on the water with the disciples in the boat, and the ten virgins—a strange production, being thoroughly native.

The chapel was crowded again on Sunday, and an

address from Mr. Easton on holding on to the end left a deep impression on all. The attention of the people reminded one of a Mildmay Conference as they drank in his words. In the afternoon they met to repeat Scripture; about twenty-five said the Ten Commandments, the Lord's Prayer, and the Creed remarkably well.

I feel the best way of acquiring the language is to be much among the natives. There is a most interesting work going on here among the patients who come daily. A case of interest occurred yesterday; an attentive listener said that he had been seeking all his life to prepare for eternity, but in vain. He drank in the words spoken, took away books, and promised to come again. He lives some twenty *li* off. Men come several hundred *li* to get medicine. A man came in this morning, a native of T'ai-yuen, who had been to Shanghai and Tien-tsin, and after listening attentively to the Gospel, gladly carried away some tracts and books. My brother and I go to the dispensary every morning and pick up words, while we also gain a little medical knowledge, which may be of use.

Dr. Wilson's assistant, who was lately married to the girl from Gan-king, now holds meetings every Sunday night here for outsiders, and preaches the Gospel to the neighbours without any assistance from foreigners. All the natives, I feel, are coming on, and we may expect them to do more aggressive work. The signs of the times are stirring; a marked interest attends the preached word everywhere. The country is so wonderfully open to missionaries. Mr. Pearse said that during his last journey he never once heard the expression "foreign devil!" My heart is very full of the mighty works of the Lord, and I long to be at work preaching; but this quiet season is also very blessed and needful, and we would not have it otherwise. I find the best remedy for all ills is to keep praising the Lord.

We have just had the sad news of Miss Littlejohn's death—I need not call it sad, when early death means early glory. The only thing I ever remember hearing of her was from the second engineer on board the *Verona*, who was converted through her instrumentality. Thus, her works do follow her.

Letter from Mr. Cooper to Friends in Scotland.

CH'ANG, October 15th.—A few days ago I received the sum of £6 7s. Will you kindly convey my sincere thanks to all the friends who thus seek to be fellow-labourers with me in this great harvest-field—a field which, I consider, is second to none in its importance; whether we consider the vastness of its extent, the teeming millions of its population, with all their civilisation and wonderful capacities for business and other occupations, or the possible future of its history when brought under the power of the glorious Gospel. If, as many believe—and which seems quite probable—China is to become one of the leading nations of the world, at no distant date, how important it is that every effort should be made, and every power consecrated to the great and noble work of regenerating this country! Is this possible? Can Chinamen, with all their lying, thieving, grasping, not to say vicious and licentious propensities, become disinterested followers of the meek and lowly Jesus? Were you to ask the question of the majority of European residents in China (outside the missionary circle), they would answer emphatically, "No," and declare that there were no real converts in China, but that every one connected with the various missions was merely a "rice Christian"; but, blessed be God, we know something of the power of God in our own lives, and having *seen* the triumphs of grace in this land, are prepared with one heart and voice to say: Yes, China *is being* won to the Lord Jesus Christ. Slowly, it is true, though none the less surely, the props of superstition and idolatry are crumbling; souls *are* finding rest in the ark of safety, which they never could find in the false systems of men; and, oh, if these despisers of God among our own countrymen, who set themselves up to be critics of the Lord's work, were only able to give the testimony I have heard converted Chinamen give of the assurance of sins forgiven, the change of heart produced by grace, and the glorious hope of eternal life, how happy would be their condition!

I only wish I could convey to all those who pray for China's emancipation some adequate idea of the extent to which their prayers are being answered, but the work cannot be gauged by tabulated results; there is so much being done which only the future, or even the Great Day itself will reveal.

Still, the fact that from north, south, east, and west, we have tidings of souls added to the visible church, and of others being removed to the upper sanctuary, leaving behind them a decided testimony to the reality of Christ's power to sustain and support in the hour of death, is surely sufficient to keep our hearts from fainting and giving way in the conflict. We do not expect to see Satan retreat without a desperate struggle; it ill becomes *any* soldier, much less a soldier of Christ, to count on facing a sham foe. Any one coming to China with sentimental, "feather-bed" ideas of driving the devil away by mere philosophy, will find he has made a great mistake in his appreciation of the enemy's power. No, we have a *real foe*, a *real conflict*; but, blessed be God, we have also a *real* and all-conquering *Captain*, who is able to make all grace abound towards us, that we, always having all sufficiency in all things, may abound to every good work.

You may probably be aware that during the last year I have been engaged largely in secretarial work at this station, and thus have not been able to devote myself to daily preaching as formerly. Still the Lord has given me a few tokens for good in connection with the services held on Sundays. I preach twice on Sabbath, and also on Wednesday evenings, but I believe in *daily* preaching to the heathen, besides teaching the Christians. During the year I have had the joy of baptising eight converts, and hope to baptise five more in a few weeks' time. Besides this my heart is cheered by the good work going on in my absence at my old station, Gan-king; over forty have been baptised there within the last six months; and when on a recent visit there, I had the honour of taking part in the ordination of four elders to assist in the oversight of the work, which will, we trust, tend to its consolidation and self-support. Our object is to build up self-supporting churches as quickly as possible, looking upon ourselves as mere scaffolding, necessary only for the *erection*, not for the *support*, of such churches.

It is just five years since I left home. How fast time flies! While praising God for all His goodness during these years, I am conscious of many shortcomings, and would seek again a renewed baptism of the Holy Ghost to fit me for all the possibilities of "a man in Christ Jesus."

From Mrs. Scharland's Journal.

AMOY, October, 1885—It will be matter of surprise to my dear friends who read this journal to see it dated elsewhere than from Che-foo. . . . On September 16th we had a special holiday, and I took all the girls a day's picnic to the lighthouse island, which we all much enjoyed. I little thought it was to be our last picnic in Che-foo. For some time past I had felt strangely unsettled and restless, as though the shadow or crisis of change were over me, but I quite concluded that it was only from being physically and mentally worn. On September 26th I went to the sanitarium for the usual Saturday prayer-meeting and to talk with Mr. Taylor over some school matters, and remained the night and part of the ensuing Lord's Day. It pleased the Lord—for that it was of Him I have never had a doubt—that out of those conversations grew plans, which very speedily matured, for opening a school in South China, and that mine, one of the four already belonging to our mission in the North, should be transferred. Only two places were known to us, combining healthfulness and other suitabilities—an island off Swa-tow, and the English settlement island of Ko-lang-su, at Amoy. On Monday I received warm invitations from missionaries then in Che-foo, from both those places, but the superior advantages of Amoy were specially dwelt upon, and the almost certain inducement of a most suitable house being at once obtainable there; so on that day it was finally settled that, if practicable, the school should be removed to Amoy.

I now feared difficulties with my landlord, but the Lord was so manifestly working, who could let it? On Tuesday my house became most unexpectedly re-let, and thus three months' rent was saved. Four of my girls could go to their homes till we were settled again; Mr. Taylor arranged to have the rest received and cared for.

On Saturday, October 3rd, I left Che-foo, and on Monday evening I arrived in Shanghai, where I had the warmest of welcomes from my dear friends, Mr. and Mrs. Dyer, of the Bible Society, and much enjoyed my stay with them. I felt much at parting with some dear kind tried friends at Che-foo, and the breaking up altogether seemed like a sudden troubled dream; nevertheless, I was at rest and peace, for I knew the Lord was leading me away, and that He would be with me, and find me another place to pitch my tent in, and give me something fresh to do for Him.

On October 15th, by the good hand of my God upon me, I arrived safely at Amoy. With regard to getting a

house, I have had a great deal of difficulty and trial. As far as my own soul-life is concerned, I would not have been without this experience, for it is good to have been thrown entirely on the Lord, to hope and trust in Him only, and to have received deliverance from Him. I am thankful to have been able to engage some Christian servants.

This is a very pretty place; the island is composed almost entirely of granite boulders, the hills being of that fantastic shape peculiar to that formation. They are dotted with the residences of the missionaries and other foreign residents, with only two small Chinese villages. The island of Ko-lang-su is laid out with good foreign roads, and commands from every point lovely views both of sea and land. The Chinese city is on the island of Amoy, about ten minutes across by boat.

Provisions are all dearer here than in Che-foo, and wages are much higher, so I shall now have more than ever to look to Him who feeds the sparrows to send me the needed supplies for those of my girls who are destitute, for my own means will hold out no longer. I expect the actual outlay for each girl, without clothing, will be from eight to ten dollars a month (thirty shillings or more). The expenses of eleven girls are covered, and of one partially, but six pay nothing. I must not close without mentioning instances of the Lord's loving and timely help, which, coming from various sources, will clear the whole of our travelling expenses, except perhaps from sixty to eighty dollars. My rent will be forty-five dollars a month, and servants' wages about thirty dollars a month, without food. It would be a larger sum, but that I intend the girls to help in household work.

A German widow with four little girls, and who would be a first-rate matron and housekeeper, as well as German and drawing teacher, would be thankful to come to me next spring, if I could take her children in return for her services.

One thing more. May it please the Lord to incline the heart of some well-educated Christian lady of sound constitution, accustomed to tuition, able to bear the noise of a school, accomplished yet domesticated and practical, a lover of neatness, order, and punctuality, with sufficient means of her own to cover all her own expenses, or faith to trust the Lord for those means—may it please the Lord to incline such a one to come and join me in this work, for how sore the need is now the Lord and myself only know. Amoy is thoroughly healthy and has a winter.

Good News from Lan-chau.

FROM MR. BURNETT.

SEPTEMBER 15th, 1885.—Since my last letter to you we have had the joy of seeing a precious soul brought to Christ. It has given us much encouragement, and has been the cause of hearty thanksgiving. This is the first in Lan-chau, and I trust it is only the beginning of a great blessing. I think I mentioned to you before that the two men on our premises, acting as servants, were manifesting signs of the Holy Spirit's work in their hearts, and that we were hoping to see them come out on the Lord's side soon. Last Sunday

evening I had the small number of three gathered around me—teaching them from the Gospel of Matthew. I had been speaking of the love of Christ, and how the salvation He offered was to be obtained, and urged them to come and take Him at His word—believe His promise and accept the blessing. After finishing, a solemn silence prevailed for a minute or two. I could see by their faces, and especially the coolie's, that a struggle was going on in their breasts. I raised my heart in prayer that God would enable them to decide there and then. Presently

the coolie stood up, tears in his eyes, and began to speak. In the midst of his tears and sobs he confessed, with broken and trembling voice, his decision for Christ and his desire for baptism. It was a glad time, seeing a man come to Jesus in simple faith, who four months before knew nothing of the Gospel and the peace in believing the Saviour set forth in it. I scarcely knew whether to cry or shout, my soul was so enraptured. I thought of the joy in heaven, that the angels were making glad with their harps, and rejoicing at the announcement of the glorious tidings, another precious soul brought home. We are praying and believing for the other two, and soon I trust to be able to tell you of their conversion. I have a few very successful cases of opium-curing here. The Lord has been pleased to hear our prayers and bless the means applied for their restoration. One case, especially, is marked as being a wonderful cure. We found the worst opium-smoker in the district, who wanted to break the

habit; got him to our house, fed him, and gave him some clothing; prayed for him, and gave him medicine. In less than a fortnight he was enabled to go back to his house, outwardly a changed man. He comes regularly to prayers in the morning, and is always present at the services on Sunday and Wednesday night. We are trusting to see him come to Jesus for the cleansing blood, that he may be inwardly changed and renewed. A Taoist priest came to see me twice. I put the Gospel before him and urged him to repent and believe. He told me his history, and how he had been led to join the order of priests. He confessed his belief in the religion of Jesus, and said he knew he was only deceiving himself and other people in practising the methods of Taoism. He promised to come again, read the book I gave him, and make up his mind what he would do. The triennial examination is going on. I have had some of the literati here listening to the Gospel. They have taken away books.

A Journey in Si-chuen.

FROM MR. McMULLAN.

CHUNG-K'ING, *Oct. 31st.*—Enclosed find a long account of a short journey which I took with Bro. Nicoll; you will excuse the length, as it was my first overland journey in China. The Lord was very good to us all along the way, and we were able to dispose of a good many books. Mr. Nicoll found the young converts' spiritual life not as strong as we could wish; but it must be very hard for a Chinese to keep near the Lord when cut off from all fellowship with other Christians.

The work here in Chung-k'ing is in a very low state—deadness among the Christians, and no conversions. The Lord humble us, and take away everything which hinders His work, and fill us with His Spirit.

I propose leaving for another short journey on the 2nd. I am taking my teacher with me, and hope to use largely the little of the language I have got. May we be enabled to sow the seed with deep humility, and yet with simple confidence that the Lord will water it.

DIARY OF JOURNEY.

Oct. 15th.—Mr. Nicoll starts to-morrow to visit a Church member who lives a few days' journey overland to the north of this city. I purpose accompanying him, hoping to scatter a few portions of God's Word and tracts along the way.

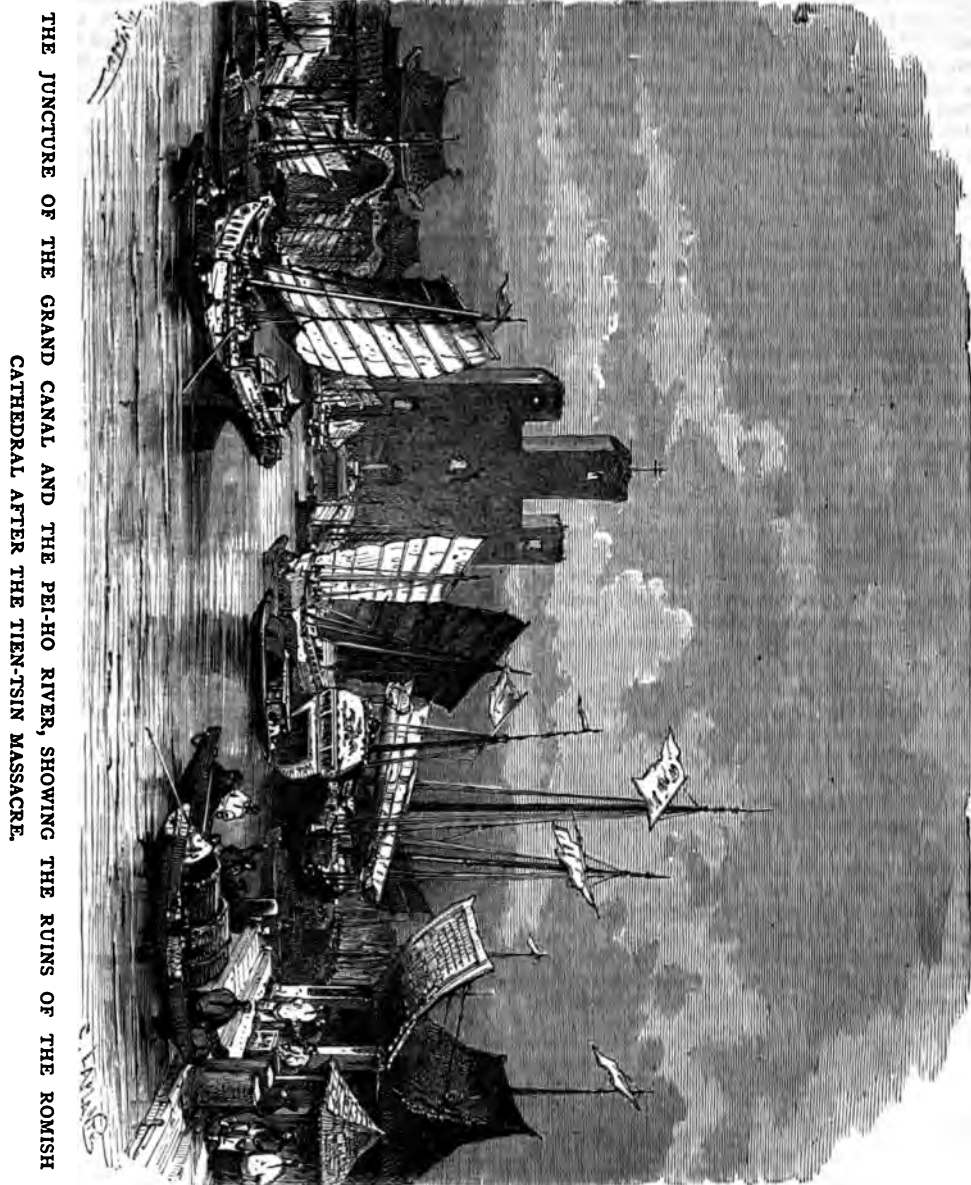
Oct. 16th.—A fine dry morning, and after breakfast we started on our journey, Mr. Nicoll on his white mule, while I have a chair, but soon find that my men are very weak. However, as I walk a large part of the way, they may do. The man who acts as Mr. Nicoll's coolie and servant is a big, strong fellow, and has a fine step. He is not less cute than strong, and few could outdo him in striking a bargain. My coolie is a little old hunch-backed man of over sixty; the hump on his back fits the coolies' carrying-stick admirably, and as the old fellow generally takes the precaution to start before the others in the morning, he is always up to time. Passed through a few insignificant villages, in which we sold few books, as foreigners are pretty well known. Arrived at Tu-tsu-tsang, seventy *li* from Chung-k'ing, shortly after sunset. After our evening meal Mr. Nicoll asked our men in to worship. Although to benefit the people by putting books in their hands and preaching the Gospel is our chief aim in travelling, the benefit of those who accompany us as coolies, etc., is a very important consideration. The

others we only see at most for a few minutes, but these we come in contact with, and they have an opportunity of judging of our lives for days, and sometimes weeks together, so that it is hard to say how much they might be influenced by patience and gentleness, by a walk consistent with what we teach, and by careful instruction in the way of Life. This is the first night I have ever spent in a Chinese inn.

Oct. 17th.—Resumed our journey this morning. The country is not so hilly now, mostly rice-fields, with here and there hills of no considerable size. Again, the hills get higher; we descend into a valley, in which there is a factory for the manufacture of coarse earthenware, also a coal-mine. Dined in a small market town. A bright little fellow of about twelve or thirteen, who understood me better than the elder people, acted as my interpreter, and I sold a good many books. I rewarded my little friend with one of Mrs. Grimké's cards, with which he was delighted. We have travelled sixty *li* to-day, and are now in a small market town (Ta-lu-tsang), where we intend resting to-morrow, the Lord's Day.

18th October.—We have had a nice quiet day. Mr. Nicoll preached to a considerable number at one end of the town, then at the other, so that as many as possible might have an opportunity of hearing the Gospel. Lord, Thou hast said that Thy Word shall not return unto Thee void; bless the word spoken and the books left at this place.

Monday, 19th October.—Left Ta-lu-tsang through a drizzling rain, which soon cleared off. After travelling for a short distance through a comparatively level country, we passed through one of the finest ravines I have ever seen; it must have been about 15 *li* long and in many places 1,500 or 2,000 feet high. We inquired its name, and were told T'ien-kw'ai-tsi, or the hill that towers towards heaven. A stream meandered along the bottom of the valley, or in the more precipitous parts dashed over great boulders of rock. Our road generally kept close to the stream. The sides of the hills were clothed with bamboos and firs of varying tints, ferns and plants of different kinds flourished along the road-side. I could not help thinking that this ravine would yield rich stores to the geologist and naturalist; but there is something more valuable, for as we proceed up the ravine we find a coal-mine in working order, and several factories, in which they make



THE JUNCTURE OF THE GRAND CANAL AND THE PEI-HO RIVER, SHOWING THE RUINS OF THE ROMISH CATHEDRAL AFTER THE TIEN-TSIN MASSACRE.

paper out of the bamboo; but what shall we say of the value of the perishing souls employed in these places?

Had dinner at a market town called Ching-tsi-tun, at one end of which there is a fine bridge with seven large arches of about thirty feet in span. We are now in Tung-liang Hien, sixty *li* from Ta-lu-tsang, where we purpose spending the night.

Tuesday, Oct. 20th.—As this is market day here, we purpose staying a few hours. We sent a present of books to the Hien, and he returned his card accompanied by a present, consisting of a leg of mutton, four ducks, and two fowls. We returned all these but the latter; however, they were sent back to us, and we had again to return them, saying that we could not conveniently carry them. Tung-liang Hien is of considerable size, and the streets are wider and better than in most Chinese cities. I visited the principal streets, taking a man with me to carry the books, and in a short time sold about 300 gospels and tracts. The people were very civil, many of them buying one of each kind I had. We left Tung-liang Hien in the afternoon, and arrived about sunset at Liang-sui-tsing, the clear or cold water well. Curious to know if the name indicated an existing fact we asked for some of the water, and sure enough it was beautifully clear and cool, rather an exception to many parts of China.

Wednesday, Oct. 21st.—This morning again found us on the road, and about 10 a.m. we arrived at Kuan-chü, thirty *li* from Liang-sui-tsing. This place was formerly a Hien, but for some reason has been reduced to a market town. It is said that the Emperor's seal was lost by the last official, and that the town cannot regain its position until it is found. Market day here also, but the people are evidently of a rougher class, and did not buy books nearly so freely as at Tung-liang Hien. In this district I have noticed that the wine-shops are more numerous than the tea-shops, and in the evening the people become excited and require to be cautiously dealt with. We left about three p.m. Our road leads us up to the top of a high eminence; on the centre of this there is a knoll almost round with a very large tree growing right on its top. We ascended this knoll, and had a fine view of Kuan-chü and two rivers of considerable size which join here. Again descending into the valley, we follow the course of one of these rivers until we reach Kuan-chien, and here I spend the night, but Mr. Nicoll goes on eight *li* further on foot, to see the young man (our Church member) whom he came to visit.

Thursday, 22nd October.—Very wet morning, but as I promised to meet Mr. Nicoll a few *li* further we started about 6.30 a.m. My men had to take shelter for a considerable time, and I did not reach Pan-chü-yüen, thirty *li* from Kuan-chien, until noon. One of my coolies had to give up at this stage, and we had to send him home and engage another. Though it is still wet our men are

willing to go on, and we leave for Pin-tang-ho, where I arrive at about five p.m. Mr. Nicoll had arrived some time before me, but his mule had made a false step, and they both had landed in a rice-field. Mr. Nicoll's boots and socks looked as if he had been scouring a ditch. However, although they had fallen about eight feet neither he nor the mule were hurt, which was a great cause for thankfulness to God.

Pin-tang-ho is one of the largest market towns in this district. This is market day, and the place is very busy. I immediately got some books, and left the inn, but had only gone a few steps when a large crowd gathered round me, and nearly upset a man's stall. I saw the people were excited with wine, and deemed it advisable to return to the inn. After waiting for some time, Mr. Nicoll and I went out together. We passed quickly through the narrow streets into a large open courtyard in front of a temple. We took our stand on a spot slightly elevated, and were immediately surrounded by a large crowd. We could not supply the books and take the cash nearly so quickly as they were wanted, but the crowd was becoming more and more excited; some cried out that they had not got books for their money, others tried to take the books from the men we had with us; they pushed and crushed and yelled, but we stood firm and tried to keep calm, and I lifted up my heart to God as King that He might stand by us. Just at this crisis the head man of the district appeared on the scene and soon quieted the crowd. Nearly all the books we had out with us were gone, and as the darkness was gathering fast about us we returned to our inn.

Numbers followed us to the inn and bought books. Between two men there was quite a rivalry who should have most; they insisted that we should turn out all we had that they might possess at least one of each; two or three kinds we had only one copy of, and it was rather a difficult matter to know which of these men to give it to.

This unexpected rush for books had so far exhausted our stock that we decided to return to Chung-k'ing by water instead of by land, as we originally intended; this will enable us to reach home three or four days sooner than we expected. We retired to rest, our hearts filled with gratitude to our Father for His watchful care over us this day.

Friday, 23rd October.—Nine a.m. again found us on our way back. Market day at Pan-chü-yüen, and in a few minutes we nearly sold all our books. At sunset we were on board our boat and under weigh, Mr. Nicoll having sent one of the men home by land with the mule. Next evening, Saturday, we arrived in Chung-k'ing, having made the run from Kuan-chü, 420 *li*, in a little over twenty-four hours.

On this journey I sold 684 portions of Scripture; 505 book tracts; 722 sheet tracts; the number of cash received being 6,500.

For the Young.

THE STORY OF A CHINESE BOY.

BY MISS FOSBERY.

I PROMISED to tell you about some Chinese children, so I will give you an account of a Chinese boy named Shu-nga. Soon after I arrived in Che-foo this boy was brought to the hospital; he had a disease in his knees, and could not walk, so Mr. Pruett asked me to attend to him, which I was very pleased to do. Every morning I went into the hospital to bandage his poor thin legs. Sometimes I painted his knees with iodine, which hurt him very much, and it made me very sad to see him cry. After a time

we put his legs into plaster of Paris, and this seemed to do him good. He gradually got better, for we took care of him, and fed him well all through the cold weather. But one day, when he was feeling better, he went outside and stayed a long time in the damp, and this brought on the inflammation in his knees again, and he became very ill. He got worse and worse, and we all thought he would die; his throat got bad, so that he could scarcely swallow anything. He would not take anything the Chinese gave him, but I coaxed him to take just a little very

strong beef-tea that I made for him, and he took it just to please me. So I persevered in giving him beef-tea as often as possible, and I believe that this, in answer to prayer, saved his life.

At night we used to kneel by his bed, and ask God to make him better. By-and-by he got much better, and as the warm weather came on I had him come to the house that I might teach him to read. He soon learnt to read the first chapter of "Peep of Day," in the Chinese character. Every day he listened to the preaching in the chapel, and gradually understood about the Lord Jesus. One day I asked him if he believed, and he said, "Yes," and that he prayed every day to the heavenly Father.

A little time before I left Che-foo I took him from the

hospital, as he was so much better, and had him in the house to help to take care of four little boys we have there.


About a month ago he was baptised, and received into the Church as a follower of Jesus. Is not this good news? I should like you to pray for him. He has no parents, and his only brother is very poor, and has a good many children of his own to keep.

When I was packing to come away he kept coming to my door, and wanting to help me, and thanking me for what I had done for him. He said he would "beseech the heavenly Father every day to guard me." I was sorry to leave him, but he has other kind friends in Che-foo who will look after him. He is a nice bright boy, with large dark eyes that sparkle as he talks. He is about fifteen years old.

Notes of a Year's Village Work.

(Continued from page 23.)

FROM MISS LANCASTER.

 AUGUST 9th.—Yesterday being a public feast-day, work was not resumed this morning by many tradesmen. Lu-hao, one of our young converts, invited me to go to his village, Ta-ma-chwang. His wife accompanied us.

VILLAGE NO. 5.—TA-MA-CHWANG.

Two hours' travelling by cart brought us to this pretty little spot, so picturesque and wild, and with its houses scattered, and skirting a river-bed. The house we intended visiting was built in among the sand-hills, a good height above the main road. Leaving our cart at the foot of the hills, we ascended by a winding path, rather steep and rugged. An old lady bid us welcome, and treated us to a huge piece of water-melon, which she divided by means of a large knife, not unlike the hatchets used by butchers in England. From this cottage we were escorted to another house, which proved to be a carpenter's shop. Here there was not much vacant space, for a most beautiful pair of ornamental cupboards, needing revarnishing, also a number of tables, etc., etc., took up the room. However, it was here that we got our congregation—not a large one, certainly, but a very interested one. The stronger sex predominated, but we were sorry to find that they were unable to read. As usual, many were curious, and did not care to listen, though several, we trust, heard and understood something of the Gospel. We can but pray that *His* blessing may rest upon the line upon line, precept upon precept, and cause the seed sown to spring up to His glory. Several applied for medicine, and one man with cataract promised to come into the city and have it removed.

A meal was kindly prepared for us, after which, amid many kind expressions and requests to visit them again, we got into our cart and returned home.

VILLAGE NO. 6.—I-T'SUN.

September 2nd, 1884.—Owing to the autumn rains roads have been unfit for travelling, but to-day a visit has been paid to the village of I-t'sun. Hearing of the sad life of want and poverty of a young woman twenty years of age, we went to make inquiries as to the truth of the story. She is the daughter of a woman in our employ; has been married some years, but deserted by her husband. The village lay on the other side of the river. This we found rather high, but were enabled to cross, a man leading our mule over. It was a rather pretty place, date-trees overhanging the roads. The home was a poor one, and the young woman we sought was in great distress. We invited her into the city to stay awhile

with us, to gain a knowledge of the Lord, and to learn to read. Her mother had promised to provide her with food, as we try not to make "rice Christians." She gladly accepted our invitation, and returned with us. The people in this village were kind and friendly; I inquired and was told there were fifty or sixty families. I had a congregation of nearly fifty persons at one time. This being my first visit, the people had a number of questions to ask, and for some time an interest in the Gospel was not easily gained. I felt very sad, upon asking if any one had been to tell them of Jesus, to receive the answer, "No one." They did not seem to have even heard that name.

Many came for medicine, men, women, and children; many varieties of complaints, but all within the reach of simple remedies.

On one occasion I was seated in a large room, somewhat resembling a country barn, a large number of people staring at me with both eyes, who would have used more if they had had them—at least I judge so from the way they looked at me. I was doing my best to decline with thanks a large piece of boiled pumpkin, rind included, pepper and salt excluded. I pleaded all the excuses I could think of, and barely succeeded in convincing my kind hostess that I was not hungry—which was true as far as the pumpkin was concerned—when a hand was placed on my shoulder, and a kind little woman said, "Would you please step into this little room and see a sick child who is not able to leave her bed?" Taking my medicine basket, I went softly into the sick room. No sooner had I entered than the door was closed behind me, and the usual cotton curtain hanging at the back of the door was let fall. I looked on the bed and on the floor, but no child was to be seen. Was it invisible? "Where is the little sick one?" I asked, in great astonishment, and was still more surprised at the answer I received: "Oh, I only said that because I saw you were hot and weary, and needing rest." My friend meant it in kindness, but one could not disguise the fact that it was an untruth; however, it gave opportunity for quiet conversation with a few women, and resulted in an invitation to stay a week with them, one woman offering me her room, apologising for the black walls. I promised to return in the ninth month, and as the time was wearing on, prepared to return home, but a number of fresh patients arriving delayed me a little time. Another start was made, still medicine was requested; several times this occurred before reaching the village street. After many good-byes my cart was brought near,

and I got into it and asked the carter to drive on, but just then an elderly man was seen running towards us, so another halt was made. "Please will you come and see my old mother?" I hesitated, and inquired what was the matter. The man said her joints were stiff, and she was unable to walk. As I thought this was not a very urgent case, I promised on my return to bring medicine, fearing I could not stay longer that day. He seemed satisfied and went away. Some one said as a joke, "Bring her; carry her on your back." I took no notice of this, and wondered why the carter did not start; then came a laugh from the crowd which surrounded my cart, and the cry, "Here she comes—here she

comes!" Sure enough the poor old lady was being carried by her dutiful son, who was making as much speed as he could with his burden, which was by no means a light one. When he got near the cart he sat his mother down in the middle of the road. I need not say I quickly jumped down, and greatly comforted the old lady by giving liniment and plaster. While this kind-hearted son was carrying his aged parent back to her home, I once more made a start for the city, feeling a little reproved for my hard-heartedness, and longing for the time to come when a similar earnestness would be shown for the knowledge of the Lord Jesus as the Great Physician. (To be continued.)

Notes of a Journey from Wan Hien to Han-chung.

BY MR. COULTHARD.

THIS journey is very seldom made, even by natives, so much ignorance as to distance and route prevails at Wan Hien. The chair-hong people thought it was only fourteen stages, whereas it is seventeen stages. They tried to take me in, I thought, by charging 400 cash per stage, or 5,600 cash per man for the whole distance. As it turned out to be three stages more than they imagined, I was not cheated; but the sum paid just came to the amount I wished to pay, and which was a fair sum for the journey. I felt God's hand was helping in this matter, and when His servant, quite ignorant of the distance and proper price, asked for guidance and help, both were certainly given.

The total distance from Wan Hien to Han-chung is 1,290 *li*. The road beyond K'ai Hien is very bad. During rainy weather the journey would be impracticable, as the mountain streams have to be crossed and recrossed continually, and sometimes the path is up and down the beds of mountain streams; if, therefore, there be too much water, it would be necessary to wait for days, weeks, and sometimes more than a month, at one place until the water fell. We were wonderfully prospered, and were not delayed for half-an-hour anywhere.

The distance was accomplished in fourteen travelling days, which, with three days of rest, makes a total of seventeen days. This is considered quick travelling. The inns are generally very poor. Food, in some places, is rather coarse. Potatoes are largely eaten, and oftentimes boiled with the rice. Rice is dear in many places, the price varying from 12 to 24 cash (*kd.* to *ld.*) per basin. The basins are very large, however, and one and a-half or two basins would usually satisfy the hungriest man. Pork is largely consumed in Sichuen; a striking contrast to Hu-peh, where we might travel for days and never see a piece of meat. Coal and salt are produced in parts.

The time occupied in the journey from Hankow to Han-chung, a distance of 1,200 English miles, was forty days, less nine days' stoppages, *i.e.*, thirty-one travelling days. This route would scarcely be practicable for general travelling, since the transport of luggage is expensive, and travelling in places and at times so difficult.

To get the most favourable impression of Han-chung, especially with regard to its mercantile status, the visitor should enter by the East Gate. Before reaching the gate he will pass through a very long and busy suburb, and, owing to its length, may imagine himself to be inside the city walls until he reach the real gates, which are far stronger and more imposing than those at the entrance of the suburb. One seldom sees so large a suburb as that situated outside the East Gate of Han-chung. A traveller from the south, upon entering a northern city, is immediately struck with the appearance of the low houses, so different from the storied houses of the south; and though the space occupied by these low-built houses may cover as much ground as that occupied by houses farther south, or more, the population will, in all probability, be much smaller.

Entering Han-chung from the east, certainly I was impressed with its size and mercantile importance, but I found that towards the North Gate the scene changes and presents the

appearance of the open country. Houses and shops are fewer, fields sown with grain are numerous, and, were it not for the walls, one would think he was outside the city. This applies more or less to the other gates, so that when one has seen the eastern suburb and gate one has seen the best and busiest part of the city.

The C.I.M. hospital, therefore, under Dr. Wilson's care and management, is most happily situated outside, but not far from the East Gate. It is near enough to the thoroughfare to ensure a good attendance of daily patients, and yet sufficiently removed to prevent over-crowding. The patients are admitted into a good-sized waiting-hall, where Mr. Pearse preaches the Gospel to them, and then one by one, in rotation, they enter the dispensary and are treated by the doctor. The dispensary is very neatly kept, well supplied with books, drugs, and all the necessaries of a medical work. Did its windows only possess the bright-coloured liquids in glass-stoppered bottles, we should imagine ourselves in a chemist's shop at home. Every opportunity and advantage is afforded to any one who wished to study medicine. Books, plates, diagrams, and designs completely furnish the means for the necessary knowledge of the healing art.

Crossing an area we come to the ward, which is a very capacious building, and capable of containing a goodly number of in-patients.

Han-chung seems to possess many good houses, which resemble farm-houses at home, and are about as comfortable. The houses rented by the mission have each a garden and orchard, or drying-ground. The rooms are all upon the ground, but, owing to the healthiness of the district, no harm results from sleeping upon the ground-floor, as would be the case in the south. I was very agreeably surprised to find that such convenient and comfortable houses could be rented in Han-chung, as I was always under the impression that the houses were little better than huts. Mr. Easton's house is situated in the West Street, Mr. Pearse's in the North-East, and the ladies' house near the South Street.

Behind Mr. Easton's house is a very commodious chapel, built by the natives, and principally at their expense. It is very neatly designed, and though built of cheap material, and roofed with thatch, it looks quite as well, if not far better than many chapels built in the south at fourteen times, eighteen times, or even twenty times the expense. I was astonished to see such a good substantial building, with class-rooms, erected for 120,000 cash (£20), and with furniture complete for £24. The partition dividing the class-rooms from the main hall can be taken down in a very short time, and the whole turned into one large hall capable of seating 300 or more people.

Quite recently the native members at Shih-pah-li-pu, distant from Han-chung twenty *li*, or six miles, have built themselves a chapel, at a cost of 42,000 cash, or about £8. Now they will not need to come to Han-chung every Sunday, as heretofore, but worship in their own chapel, except upon special occasions, such as quarterly conferences, etc.

Opium is largely cultivated and very cheap here; tradesmen come from long distances to purchase the drug. Tobacco is grown in the neighbourhood.

tidings from Scattered Workers.

Hun-nan Province.

FROM MR. FOUCAR.

Ta-li Fu, Oct. 2nd.

Since landing in Shanghai on March 3rd, Mr. John Smith and I have crossed nearly the whole of the Empire in perfect peace and safety, arriving here on September 11th. Thus we were allowed once more to experience that it is not a vain thing to put our trust in the Lord. Now we are here, the thing before us next is the acquisition of the language. May I ask your prayers that the Lord will prosper us even in this also?

Si-chuen Province.

FROM MISS BUTLAND.

Chen-l'u, Oct. 27th.

Mrs. Nien, the first woman led to the Lord in this place, came to me a few days ago grieving very much. I knew the cause, and tried to comfort her by telling her to think of the rest Mrs. Riley has now entered into. She said, "Yes, I know she is with Jesus, and nothing is wanting in her happiness; but I miss her, oh, so much. It was she who first told me of the Saviour; it was she who since then has helped me so often when I have been cast down by trials and persecution. She did know the way at all times to comfort and help one."

Being the first to confess Christ, this woman suffered a good deal; but she is not the only one who feels that a great helper has been taken from us. I have heard it from the lips of many others. I feel grateful to have been with her the last year of her life. It is sweet to have a never-changing Friend to lean upon. I think this trial has made me "lean hard."

FROM MRS. WOOD.

Chung-king, Nov. 12th.

I am thankful to be able to tell you that my Bible-class for women is most encouraging; every time I get new members brought by the others. I meet them on Tuesday, Friday, and Sunday afternoons from 2.30 to 4.30. I do enjoy the time. I am so thankful to find I am so well understood. The dialect being different from that at Gan-k'ing, I felt a little perplexed at first. Many came in from their work so dirty, but they get interested, and come again washed and cleaned up for the occasion. I have taught them, "God so loved the world," "Now is the accepted time," "There is none other name given under heaven," and many other texts. Every time they come I get them to repeat what they have learnt.

Shen-si Province.

FROM MR. EASTON.

Han-chung, Oct. 17th.

We enjoyed Mr. and Mrs. Parker's visit very much. They expect to go to Lan-chau this autumn, from which place he will take Miss Jones and her Thibetan woman to Pa-ien-rong. He hopes to organise Thibetan border work before giving attention to K'eo-nai.

Last quarterly meeting we all went down to Shih-pah-li-pu on the Saturday and opened the new chapel.

FROM MRS. WILSON.

Han-chung, Oct. 19th.

You will imagine what a surprise Mr. Coulthard's visit was to us all. Having made the journey so quickly, we did not even know that he was on the way. You will have heard through Mrs. Pearse that we are expecting that Mr. and Mrs. Easton will soon be leaving us on their way home. There is to be a quarterly meeting in a month's time, when it is hoped there will be several baptisms. Mr. Easton preached yesterday week, with much spiritual power, from Romans ix., subject, "Heart belief must lead to confession of lip," and invited any who really did believe to come and tell him so. The result was that next day three women came to him desiring baptism; also in the

course of the week the husband of Mrs. Easton's woman-servant came forward, but Mr. Easton is hesitating as to receiving him, knowing him to be a member of a secret society. While we were away, Mrs. Mi's little girl, who, you remember, professed a desire for baptism this time last year, was received as a catechumen, and given a little class in the Sunday-school of younger scholars. She, too, will most likely be baptised. She is betrothed to Mr. Ho's son, and her father-in-law has succeeded in getting her feet unbound. On Wednesday Mr. Easton went to Shih-pah-li-pu, leaving Dr. Wilson to take the native prayer-meeting here. Mr. Easton brought back word that the interest is increasing, and that there are several applications for baptism, among them Mr. Siao's son's wife. If she is received that will complete the whole family.

When I have time, I receive the women patients at the hospital, and good old Mrs. Cheng is always willing to come and help me to talk to them. She is most indefatigable in trying to get a good class for me every Friday afternoon. It is entirely owing to her labours that I get such a nice number.

Oct. 29th.—We have just witnessed an answer to prayer in the return of U-da-keo's son from the temple. He is here with his newly-shaven head and ordinary clothes, and poor old U-da-keo is very happy. He will not be employed by us, but he is staying here for a time, U-da-keo offering to pay for his rice, and will by-and-by get work for him; but he is very anxious at present to keep him under his own influence, that he may hear the Gospel and become a Christian.

FROM MISS MUIR.

Han-chung, Nov.

Now to tell you about all the people who are to be baptised (D.V.) next Saturday—eight belonging to the city (counting Mrs. Pearse's woman, who was at Shih-pah-li-pu before), and eight from the country. My little Cheng Nü-tsi is one of them, I am very thankful to say. Is it not good of the Lord to let us see the first-fruits from the school? Another one we are quite as sure about, but her mother will not let her be baptised, and the child is very sad about it. There are two girls who have left this year, who we believe are Christians too, and we hope we may see them able to confess Christ some day. Their mothers both belong to the Tuesday class held by Mrs. Pearse, and are somewhat interested, but one especially so. I think the Evil one is trying to hinder just now. Will you ask prayer for those of the mothers who have been hearing the truth pretty regularly for months or a year? Only one, Mrs. Chang, has as yet said that she truly believes in Jesus. I will tell you their names, so that you may feel that you are praying for definite persons:—Mrs. Li, Ho, Chang, Wang, Kao, and Hsiang—these six are the most regular. The last half of this year seems to be going very quickly; I do trust we may see much more blessing here before it closes. Yesterday Miss Marston had such a nice talk with one of the elder children. She said she had not been trusting Jesus for very long, but she was really trusting Him as her Saviour now. She is one of those who came fresh this year. Do praise the Lord with us for this—another token for good—and go on asking Him for the conversion of all our scholars.

K'an-suh Province.

FROM MR. STURMAN.

Ning-hsia, July 27th.

We want power over all the power of the enemy manifested here at Ning-hsia; less than this will not satisfy our hearts, or be an answer to our cries: we are here one in purpose, and we must have some gems for His crown. We have a service every Sunday morning. The brethren Horobin and Hutton have a teacher, and to him I was led to speak especially: yesterday I felt him much laid on my heart before the service. Mr. Horobin told us that when reading with him last week, he told the teacher that Jesus was very precious to him, and the few words brought tears into his eyes. Yesterday he stopped an hour after the service, and was apparently impressed. Our cook is also coming

in the evenings to learn to read. We have a few visitors from day to day. We have disposed of a goodly number of gospels and tracts, especially tracts on opium-smoking, of which we have not a copy left. A good quantity of opium medicine has also been sold; the number of opium-smokers here is very great. We have some very precious times together with the KING; He has opened our way beautifully so far, and He is not going to leave us now.

Shan-si Province.

FROM MR. STANLEY SMITH.

Ping-yang Fu, Oct. 11th.

How I feel one needs to continue in prayer for God's children in China. The devil tries so hard to make divisions and heart-burnings, and to lead astray from the Word of God into all sorts of delusions and snares; but He says, "With Me thou shalt be in safeguard;" is not that good? I feel sure it is so easy to miss the teaching God wants to give in bringing us into strange experiences and surroundings; it is only as I take His yoke upon me that I find I learn, and how precious it is that the choice of the feet of Jesus as our position is that which shall *not* be taken away. But how slow and stupid one is, and He so wise and patient! "The LORD thy GOD bare thee, as a man doth his son."

FROM MR. BEAUCHAMP.

Ping-yang Fu, Oct. 11th.

I could not have believed that God would have allowed me within six months of coming to China to go and occupy a new station without a senior missionary. I need hardly say that Mr. Cassels joins me in a prolonged note of praise.

FROM MR. CASSELS.

Ping-yang Fu, Oct. 11th.

I wish I had more time to tell you about our very happy stay at Tseh-chau. Oh, how grand one is finding it to leave everything in His loving and all-wise hands! What a ceaseless cause for thankfulness it is that we are not our own, but that we belong to such a glorious Master!

FROM MR. C. T. STUDD.

Ping-yang Fu, Nov. 4th.

The Lord gave Mr. Hogg and myself a quick, fine journey here. I cannot describe my abundant joy in meeting the beloved brothers here again. I felt I could indeed heartily obey the command in my morning Psalm the next day: "O clap your hands, all ye people; shout unto the Lord with a voice of triumph." I do praise God for all He has done to and through them. Mr. Stanley Smith took the meeting last Sunday, and spoke with power for half-an-hour. The others also have done well, and are spreading Mr. Baller's tracts widely. It seems a real, live work that is going on here. God bless dear Mr. Hsi, who came here the other day with six or eight converts; they seemed full, praise God.

Ho-nan Province.

FROM MR. FINLAYSON.

Chau-kia-k'eo, Nov. 2nd.

The street work is most encouraging, and many who are our regular listeners are well acquainted with fundamental truths and can explain them clearly to inquirers, of whom there are not a few in Chau-kia-k'eo. Weekly we are visited by merchants from other cities, and we meet with people from almost every province who buy our books freely, so that from here the Word is disseminated throughout China, and it will not return void. Hallelujah! May the time be at hand when reinforcements will join us.

Our barber was for long indifferent to the name of Jesus; but, praise God, he on Sabbath night spoke out clearly and determinately as to his intention henceforth to live for God.

Hu-peh Province.

FROM MR. JENKINS.

Wu-ch'ang, Nov. 9th.

We had a very nice time on Sunday. The news that several were to be baptised had brought in more than usual, so that our

guest-hall was quite filled by about sixty people. They looked very interested as one by one the four were immersed. There were three men—a water-carrier, a tailor, and a hawker; the other candidate was a simple, sincere-looking old woman of seventy. None of these do any work for or receive anything from us. They joined heartily if not harmoniously in the doxology, as each rose in a figure to "newness of life." Mr. Chang then explained the meaning of baptism and the way of God more perfectly till after one o'clock. In the afternoon they were received into the Church, and we partook of the Lord's Supper. It was delightful to see how happy the cook was; he is very bright.

Kiang-su Province.

FROM MR. CARDWELL.

Shang-hai, Dec. 9th.

Mr. Duncan Kay was married to-day to Miss Mathewson. Mr. Baller leaves to-morrow for Wu-chang. Mr. McCarthy is at Yang-chau. Miss Wilson and Mrs. Baller are here.

Cheb-kiang Province.

FROM MR. THOMPSON.

Kiu-chau, Nov. 11th.

A new house in Ho-k'eo was taken the other day. I am happy to say that in Kwei-k'i there are ten inquirers, besides some women; about twenty in all attend the Sunday services. One man who has been a vegetarian for many years has now given it up, and is meeting with our brethren regularly. He sent me his books and other things which he has used in worship for twenty years. But a good man is wanted for the place, and where is he?

FROM MISS GIBSON.

Kiu-chau,

Yesterday the Pastor's wife and I visited a temple. We saw a great many women worshipping idols, and some I noticed were in tears. While looking at them, that verse flashed through my mind, "When He saw much people He was moved with compassion toward them, because they were as sheep not having a shepherd." Oh, that we had more compassion! How many Christians at home, had they the love which filled the heart of Jesus, would lay themselves upon the altar, and say, "Here am I, send me." We visited two houses, and at each had the privilege of telling of a Saviour's love. Since we came, we have had the opportunity of speaking to hundreds of women. They are very kind, and it would be difficult not to love them. Pray that from this city many jewels may be gathered to adorn the crown of the Lord Jesus. We need to "have faith in God," and not to limit His power. If we are entirely given up to Him, what can He not do for us and in us? The Lord has helped us very much with the language, we believe in answer to the prayers of our friends at home.

En Route for China.

FROM MISS HIBBERD.

S.S. Ganges: Nearing Penang, Dec. 30th.

You will be glad to know that we are all well. Our loving Father has indeed been mindful of us; all the little details of our voyage have been under His government, and have caused a song of praise to Himself to ascend constantly from our hearts. We were very sorry to bid good-bye to our friends on the *Khedive*, for all had been so kind. The Captain and first officer were most considerate, and did all in their power to promote our christian work on board. We believe that, in answer to prayer, many were led to inquire and think, and we are trusting God to carry on His work. Our hearts were indeed gladdened to see a young engineer brought to the Lord. Dear Mrs. Eriksson's words and influence were the means of first leading him to join our little meeting.

Departures.

Mr. and Mrs. BROMPTON left to return to China by the English mail on February 13th, accompanied by Misses TAPSCOTT and DAVIS; also by Miss FAUSSET, who goes to join her sister, Mrs. S. Clarke.

CHINA'S MILLIONS.



A TRAVELLING BLACKSMITH AT A FARM-HOUSE.

Cheerful Giving.

THE LORD loveth a cheerful giver." Then, among those who sustain the work of God by means of the CHINA INLAND MISSION, there are a good many whom the LORD loves, for more cheerful giving, if words mean anything, there cannot be. With the gifts, which are unsolicited, and in the fullest sense free-will offerings, there come words which tell of such prayerful interest in the work, and such deep desire to aid it, that we count it no small privilege to open and read the letters which come day by day. The kind, cheering, helpful words which they contain often cannot be read with a heart unmoved, or without the uplifting of the soul in earnest desire that those who, of their abundance, or out of their penury, have so cheerfully and joyfully sent their measure of aid to sustain the work, may themselves receive a present and abundant reward. The following extracts may enable our friends to share our joy.

EXTRACTS FROM LETTERS.

WITH 8s.

"A penny a week saved by four friends for twenty-four weeks."

WITH 4s. IN STAMPS.

"Enclosed are a few stamps, a small offering from one who has watched with interest the progress of the Mission from its commencement; but the past seven years in ill-health, and for a long time now unable to do anything towards my own maintenance. But the LORD provides for my needs, so that I have not wanted any good thing, nor felt the pinch of poverty.

"Many thanks for the paper constantly received; it is a real cheer to me.

APRIL, 1886.

"May the light of the LORD'S countenance rest on every true-hearted labourer in the mission field." (*Dec. 31st.*)

WITH 10s.

"I might say that since sending a similar subscription this time last year, our home income was suddenly greatly reduced—so much so that we could not see how we were all to be clothed and fed—and one of my first thoughts was that I would not get sending you this subscription. But our Father 'hath supplied all our needs,' and not only that, but hath crowned us with mercies which had been the dreams of years gone by. What blessing I have received from reading CHINA'S SPIRITUAL NEED AND

CLAIMS, and CHINA'S MILLIONS! That the ALMIGHTY GOD would continue to thrust out labourers into every part of His vineyard, and to send a revival of religion that would extend from pole to pole, is the prayer of one of His saved ones." (Received January 1st.)

Sometimes there comes a touching personal allusion. Here is one:—

WITH A DONATION OF 10s

"I am now near eighty-five, so cannot expect to be very much longer here. The LORD is good in giving me so much strength and all my faculties. Now, dear brother, may the LORD whom we serve bless you and yours, and be with your precious children in the far-off land. I have read of them with deep interest, and for their future welfare I pray, I hope, night and morning. I fear I shall weary you with this long letter. It is said out of a full heart comes many words. May the LORD pour His SPIRIT more and more on the dear workers, both at home and abroad, of the China Inland Mission." (January 15th.)

WITH 3s. FOR "CHINA'S MILLIONS" FOR SELF AND FRIEND.

"The letters [in CHINA'S MILLIONS] bring much stimulus and blessing to our own souls. I find it so, and it brings the workers so near to us, keeps them in our remembrance at the 'Throne of Grace,' for often as we read we have to close the book and lift up our hearts in prayer for them and China, and great refreshing comes to us, and it sustains our interest in them as no other missionary magazine ever did; and as I read of their faith and self-denying love, my own heart is enlarged, and the little magazine is a means of grace." (Jan. 27th.)

WITH CHEQUE FOR £200.

"The gracious GOD is prospering your work. It is His work to bless human means. How condescending to employ those who, throughout their training, are being taught their utter emptiness, complete nothingness, and entire corruption—but alongside of this, His sufficiency, His fulness, and His new creation! Oh to rise every morning with the heart's desire and prayer to do a day's work for JESUS, a day's work by JESUS, and a day's work with JESUS, and to lie down with the consciousness 'that we are a day's march nearer home,' and each day's little service and testimony not in vain in the LORD! The LORD our JEHOVAH, Father, Son, and Spirit, bless you and your household, more and more, and all the labourers in and from and to China." (January 27th.)

WITH £600.

"I have the privilege of sending you £500 for the China Inland Mission out of a sum left by — to me to dispose of in my discretion 'for the Spread of Vital Christianity at home and abroad.' I also enclose you

The columns of figures which contain the public acknowledgment of these and similar gifts on the covers of CHINA'S MILLIONS, from month to month, may be carelessly passed by and considered as of little interest, but we may repeat here what we on a former occasion said concerning them:—

"Could we look at them with the eyes of Him who sat over against the Treasury, our hearts would be strangely moved. We should see, not merely columns of figures, but the love, the self-denial, the prayers, which these figures represent. We should see the blessings which these free-will offerings have brought to the givers, and we should be constrained to say, 'Verily it is, as the Master said, "more blessed to give than to receive."' "

"We should also see the blessings which, through these

£100 from myself for the same Mission, and trust the LORD will accept and use these moneys for the glory of our Christ." (January 30th.)

WITH 3d.

"I enclose 3d, saved by three little girls, whose mother has but 15s. a week to keep herself and five little ones. I am sure you will feel it a precious mite, for it is their all from what is given to them personally." (February 16th.)

WITH 15s.

"With earnest prayer for the blessing of God on the China Inland Mission from two widows.

"We are mother and daughter, so one acknowledgment will do." (February 17th.)

WITH CHEQUE FOR £500.

"It affords me much joy to be able again to remit you my cheque for £500, for the need of the many workers in connection with the China Inland Mission. The gold and silver are needful, but how much more the anointing with the Holy Spirit and power; that is, if God's work is to be accomplished! 'By My Spirit, saith the Lord.'

"Of late I have seen very vividly that we do not honour the Spirit nor the Father nor the Son as we ought to do, hence there is far more of the 'Scribe' than the 'authority' in our words and our lives.

"Jesus could not be hid, nor can any man who is filled with the Spirit, and such cannot but speak the things they have seen and heard. We must taste and handle, look upon and contemplate the *Life*, the Eternal Life! the Word! the Son! if we would be living witnesses, for our fellowship is with the Father and with His Son, and our joy will be full!!!

"Why do we limit the Holy One? Enoch, a man of like passions with us, by faith was translated, and he had before his translation this testimony that he pleased God. Have we this witness? if not, why?" (February 18th.)

WITH 1s.

"It is a *sadly small* offering, but just now I am unusually straitened. May I, with you, be able to say from the heart, 'The Lord will provide.'" (February 19th.)

WITH 2s. 6d.

"Having read CHINA'S MILLIONS for some time, with great interest and pleasure, I feel it laid upon my heart to help the Mission, although at present it is but in a small way that I can do so.

"I will gladly subscribe 2s. 6d. per month, and enclosed I send you postal order for February's subscription." (February 20th.)

WITH 1s.

"For Gospel work among the women of China."—A CHARWOMAN. (March 6th.)

gifts, others have received. We should know how sorrowing hearts have been comforted by the kind words and loving sympathy of those who, having caught something of the Master's spirit, have learned to weep with those who weep; and who by these gifts have been enabled to go forth to preach good tidings, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

"How many weary and heavy-laden ones have, through

the labours of those whom these gifts have sustained, found the great Rest-Giver; how many, through their instrumentality, have been brought up out of a horrible pit, and out of the miry clay, and have had their feet set upon a rock, and a new song put into their mouths, we cannot know; but we do know that this has been the happy experience of not a few; and we do know that the beloved Baptist Noel spoke the words of truth and soberness when he said: "No language can describe the

value of the blessings which are conveyed to a single idolator who becomes a disciple of Christ; a thousand sources of sorrow being instantly dried up, and a thousand streams of happiness bursting forth at once to gladden him.'

If such results, by God's blessing, follow the right use of money, surely those to whom its stewardship is committed have a responsibility and a privilege which is unspeakable."

March, 1886.

B. B.

A Story of False Profession and of Persecution.

TO THE PRAYING FRIENDS OF THE CHINA INLAND MISSION.

Hang-chau, December 12th, 1885.

LAST night there arrived here from the country two native Christians, who have indeed endured hardness as good soldiers of JESUS CHRIST. I want to ask your prayerful interest and sympathy on their behalf, and on behalf of those who, like them, follow CHRIST with great difficulty and at much personal cost.

They come from a township in the county of Chu-ki, and the way in which they were brought to a knowledge of the truth is full of interest, showing, as it does, that even in cases where our efforts to spread the truth appear to have proved in vain, and where persons have made a false profession of Christianity from interested motives, GOD is yet able to use the truth they have learned, and which, alas! has proved of no blessing to them, as a blessing to others.

To trace the work from its commencement, I must go back to the time, many years ago, when our numbers were small, and we had much to learn as to the best way to work. Mr. McCarthy was then in charge of the work in this city and the surrounding neighbourhood. The brother who was acting as secretary to the Mission in China, was suddenly taken dangerously ill, and was unable to transact the business of the Mission himself, or to make any arrangements for any one to do it for him. The consequence was that Mr. McCarthy, who had a number of native helpers under him, and had also boarding-schools for boys and girls to superintend, was brought into extreme difficulty, together with all his fellow-workers. It would be foreign to our present purpose to detail now the various ways in which, when no help was coming through the usual channel, GOD supplied their need from time to time. The brotherly kindness it stirred up in the native Christians was not one of the least valuable results of the trial. One pawned his fur garments, unknown to Mr. McCarthy, and brought the proceeds to him, giving them to him on the condition that they should be set aside for the wants of his own family (for he knew that Mr. McCarthy had divided all the money that had been sent to him in answer to prayer to the last shilling among the native helpers and the children in the schools, leaving nothing for personal wants).

The native Christians came together for consultation and prayer, and said, "Why is GOD trying us in this way? There must be a reason for this chastening." They concluded it was that they had been too satisfied to allow the foreigners to do all the work, and had not been contributing of their substance as they should have done. They then and there formed a missionary society; and after a time, when they had a little money in hand, selected a native preacher to be supported by themselves, and commenced a work, which GOD soon blessed, in the county of Yü-hang.

A number of true converts were soon gathered around the native preacher, some of whom have left happy death-bed testimonies to the power of GOD'S grace to sustain in the trying hour; and others are still adorning the doctrine of their GOD and SAVIOUR. But all was not to be wheat; there was some chaff likewise. One woman made a very plausible profession, and was thought very highly of as a Christian. After being the usual time on probation, and giving great satisfaction, she was baptised; and after a time her husband also offered himself as a candidate for baptism. The native Christians found it difficult to refuse him—they were not able to give very clear reason for doing so—yet there was something about the man that seemed so unsatisfactory that, from time to time, his reception was deferred, and he never was received into the number of disciples.

At last it began to leak out that he was borrowing money here and there, and was heavily in debt; and those who lent him money—many of them Christians, but some of them outsiders—came to the conclusion that he was making little attempt to pay off his debts and live honestly. A little more time elapsed, and he made off, leaving debts to the extent of over a hundred dollars. His wife was loud in her protestations of the cruel treatment of her husband in deserting her, but was evidently working with him all the time, and joined him when he had secured a footing in another city where another Mission had a helper stationed.

They now attempted another series of frauds. The husband and wife both went to the little chapel, represented themselves to the native preacher as people from the country, who had bought a Christian book somewhere and read it with a good deal of interest. They were anxious to represent themselves as earnest inquirers. Their diligence, and the rapidity with which they appeared to grasp the truth which he put before them, were encouraging and gratifying to the native preacher. He happened, however, after a time, to visit Hang-chau, and our assistant-pastor here, Mr. Nying, meeting him, asked him how the LORD was encouraging him in the work. He said there was one case of a husband and wife which cheered him very much. His descriptions of them, however, were sufficiently distinct to enable our assistant-pastor to recognise them, and of course he told him of their previous conduct and put him on his guard against them. It was difficult to believe that these apparently sincere inquirers could be the same persons. Later, Mr. Nying, in the course of a missionary journey, called in to see his friend, and met the very persons, who now, being discovered, could pretend no longer to keep up their disguise. They soon after disappeared from that neighbourhood, and the husband started business in another place as a heathen geomancer—telling fortunes, and

selecting lucky sites for graves, etc. After a time he made this place also too hot for him, and was obliged to return to his own native district. There he concluded that his best chance would be to turn Christian again.

REFORMED BUDDHISTS.

Perhaps it should here be mentioned that there are several sects of Reformed Buddhists and vegetarians, who have native leaders or ministers of their own. These men are usually very earnest in the rites of their sect, and collect around them little bodies of disciples. The disciples make small contributions towards the expenses of their minister or leader, and help him in temporal things as he is supposed to help them in spiritual matters.

The husband appears to have thought that he might collect an independent body of Christians, who would contribute to his support, and be a circle from which he could borrow, etc., to his own advantage. He soon met a worthy assistant—a man who had been defrauded of his lawful share of family property, and who had wealth, literary degree, and intelligence on his side. Talking over his troubles to the would-be Christian teacher, he was told by him that the only chance of recovering his property was to turn Christian; in that way he would gain some protection and possibly be able to secure help in his lawsuit. This highly desirable result at once satisfied the man that Christianity was an excellent religion, and he thus became a very zealous second to his friend.

They soon found that in that district the people were very loyal to their old ways, and that they would have serious difficulties to contend with, unless they could connect themselves with some Church, on whose help they might rely. They continued, however, to preach, lend Christian books, and act the part of very earnest believers. A company of ten or twelve people were gathered together, who met regularly to hear the Scriptures read, and go through the form of a Christian service; and some of these inquirers were persons of a very different stamp to those who were leading them on—men who were really feeling their need of something better than they knew, and earnestly desiring to find and to follow the true light.

A SEEKER AFTER TRUTH.

About this time a native doctor, an earnest vegetarian and seeker after the truth, was brought into contact with them while visiting one of his patients, who lived just opposite. After finding out the wants of his patient, conversation ensued, which led the patient to say, "Why, a man like you ought to become a Christian; you will find in Christianity, I believe, the thing that you are wanting." I may mention that the doctor's father (who had also been a doctor, but had retired from practice) had been a leader in a sect of Reformed Buddhists, and was a very earnest religious man. The son, however, had seen so much of hollowness and insincerity and seeking after worldly advantage in many of the leaders of the sect that he was disgusted, and had not himself become a member of it, though privately earnest in his devotions. When his patient, therefore, suggested that he might find in Christianity what he wanted, he said, "Well, I have thought over the subject, and once or twice, when in Hang-chau, have determined to go and inquire into the doctrines taught by the Christians; but on the occasions of my visits the chapels have happened to be closed, and I have felt ashamed to obtrude myself." "Why," said the patient, "you need not go far if you want to inquire about Christianity; there is a meeting-place just over the way there. They have Christian books, and will give you whatever information you need." The doctor, Tsong, went and made inquiry there; and searching also among

his own books, he found a copy of Dr. Martin's "Evidences of Christianity," which he had possessed for a long time, and which he now studied with avidity. The result was that he and some others became sincere and earnest in their inquiries after the truth.

In the meantime, it became unmistakable that the false teacher must obtain the countenance of some Christian community, and connect himself with some mission or society, if he was to carry on his work. So he and his assistant came to Hang-chau, and, making the best face they could of the matter, came to our senior native pastor, who was not much acquainted with the past, and gave a glowing representation of the prospects of Christian work in the neighbourhood, and of his own, and of his companion's zeal in the prosecution of their desire to spread the Gospel in their township. The assistant-pastor, however, coming in at the time, and knowing the man's previous history, was very suspicious of the whole thing, and declined to take any responsibility in connection with the movement. The men asked for some Christian books, that they might carry on the work as best they could, which they obtained. They wanted some hymn-books also; these the pastor was unable to supply, but gave them a note to the native helper of another church here, who had hymn-books for sale. Using the note as introduction, the two men tried to get a promise from the pastor of the mission to take up the incipient cause. His inquiries, however, led him to feel that there must be some reason why he had not received a warmer reception from our native pastors, so he would not commit himself. On inquiry, of course, all was explained to him.

In the evening Mr. Nying went to our chapel, in a busy street, used for evangelistic services, and to his surprise there were the false teacher and his companion. They had not left Hang-chau, as they had declared their intention to do. The false teacher had got hold of the resident chapel-keeper, and had made great protestations of the distress and sorrow he had had on account of his previous sin, and had quite won him over, and begged him to intercede with Mr. Nying to forgive his former conduct. When Mr. Nying arrived the man told a very pitiful story of the suffering of mind he had passed through, and the fasting and prayer with which he had sought God. He broke into tears, and seemed quite overcome with sorrow and with shame, speaking strongly of the dishonour he had done to Christ and the injury he had done to the Church by his previous conduct. Now, he assured them, he was most deeply in earnest, and striving to make all the amends he could, was labouring night and day to spread the Gospel. He did not ask for any pecuniary help; all he desired was that those whom he had gathered together, and who were needing better instruction than he was able to give them, should receive countenance and help. So apparently earnest was the man, that, notwithstanding all his suspicions, Mr. Nying was quite moved, and promised to pay them a visit, spend a few days with them, and give them some instruction. He felt as if he could do no harm in going so far, and he might be able to ascertain whether or not this was a genuine work of grace.

A long illness delayed Mr. Nying in fulfilling his promise. When at last he got to the village he was received most warmly. The false teacher brought in the older members of his family and clan, and was very anxious there and then to make over a family property of a double-story house to the mission. They were willing also to give up a certain portion of land for the benefit of the cause, and carried their acting a little too far. Mr. Nying saw that, while the people coming round to worship were apparently sincere, earnest people, this man and his friend seemed incapable of supposing that the prospect of gaining property or pecuniary advantage to the Church would not

be more powerful than any spiritual advantage. He declined to have anything to do with questions of property, pointing out to the false teacher how injurious to the cause it would be for the people in the neighbourhood to suppose that the Christians went there for the sake of gain instead of for the sake of diffusing the truth.

PERSECUTION.

Several visits to the neighbourhood were paid, and the true character of the leaders became very clear, not merely to Mr. Nying, but also to the inquirers, who ceased to go to the false teacher's house, and commenced meeting in another district, some few miles away. When the man saw this, he threw off the mask at once, and became an avowed enemy of the Christians.

Dr. Tsong soon had to endure a good deal of persecution. His practice fell off, and others of the native Christians likewise suffered from the enmity of their friends, who were determined that the old ancestral religion and practices should not be abandoned in their neighbourhood. One of the inquirers was brought very near to the point of starvation, there being a league among all the employers of labour such as his not to use the man. GOD, however, still helped him, and after a time they found it was useless to attempt to compel him to discard his religious views by persecution; and as his skill in his own particular work—the building of kilns for burning lime, etc.—was greater than that of the neighbours, they were glad to employ him. Failing to subdue him in this way, some of his enemies seized the man and told him he must either give up his religion or he would lose his life. He refused to accede to them, and told them they might take his life, but abandon his SAVIOUR he could and would not. A strong cord was secured, and his hands were tied behind his back; the cord was thrown over a beam of the roof, and he was hoisted and suspended from the ground and cruelly beaten. He suffered all this torture with great firmness, telling them that the soul was more important than the body; and they found themselves unable to move him from his steadfastness. The native doctor, carried away by his zeal, gave up most of his time to the spread of the Gospel, and suffered much hardship. He walked long distances in order that he might spread the truth, and brought sickness upon himself, as well as much pecuniary loss. After this evidence of the reality of these two men, they were baptised in the year 1884, and have continued to live godly and consistent lives.

This year two others were baptised. Both of them had suffered great hardships for Christ's sake. A good deal of the property of one of them was forcibly taken from him—an old man of over sixty years of age; he was beaten, and had his head cut open, and was severely injured in various ways. The other disciple likewise had to bear great trial and persecution. One special cause of enmity among the opponents of the Gospel was that these men would not contribute toward acts of idolatrous worship.

One of the brethren baptised this year asked Dr. Tsong to go to his house and conduct Divine worship on Sundays. He did so, and from ten to fifteen interested inquirers, some of them we have reason to hope true believers, were assembled to worship on November 29th, when an attack was made on them.

The assailants were heavily armed. They had four foreign muskets (which are used in the neighbourhood for destroying wild boars), and a number of native arms. They broke in upon them in the midst of the service, and seizing Dr. Tsong, as ringleader, they said, "Who advises these people to become Christians, and to refuse to give their quota to the theatrical and other services in honour of the idols?" Dr. Tsong replied:—"I have advised them to do so; and you know yourselves that it is in

accordance with the proclamation of our mayor, and of the law of the land. The Emperor himself has recommended the Christian religion by stating that it is good, and teaches people the practice of virtue; and what the Emperor approves of, you surely cannot complain of."

The men said:—"We have nothing to do with proclamations and emperors here," and dragged the man out, very severely beating him, and telling him that he must there and then promise never to engage in Christian work again, and that he and all his companions would give their regular contributions to idolatrous purposes, or they would kill him. He asked them if they had no conscience? they knew such conduct was unwarrantable and unjust. They said, "We have not come to talk to you about conscience; you must either give up this foreign devils' religion, or else we will kill you." "Very well," he said; "I am in your hands; you can do what you like, but I shall never give up my religion."

He was thereupon dragged away to a considerable distance. Those of the inquirers and others who had not managed to escape, especially one old woman, who, being feeble, was not able to run away as fast as the others, were beaten and bruised. Upwards of twenty loads of grain were carried off, and about one hundredweight of cotton in the seed, and some other articles of property were taken away from the man in whose house the service was held. He was told:—"If you will give your word never to allow Christian worship in your house, and will pay the regular quota to the sacrifices, we will not only restore to you the things that have been taken, but your granary, which was only half full, we will fill full for you." The man said:—"No; you may eat my grain, but I will never give up my religion." He was thereupon beaten and bruised considerably himself.

In the meanwhile, the old woman had escaped from the hands of those who were beating her, and in great alarm rushed after Dr. Tsong, and seeing that they apparently meant to destroy him, said, "If you must have life, take mine: do not take his—he has come for our good. Kill me, and let him go," and endeavoured to free him from his captors. Of course the result was that, without helping him, she came in for further abuse, and was severely beaten with an iron rod. The doctor was dragged off to a temple, and there was hoisted up by his wrists tied behind his back. After beating him, and cruelly torturing him in this way, and finding his constancy unmoved, he was let down and dragged out to be killed. His tail was cut off, and they said, "Now will you give in?" "No," he said; "never!" Then an attempt was made to cut off his left ear. The upper portion of the lobe was all removed, but the lower part still remains. "Now will you give in?" "No," he said, "I will never give in;" and he was dragged to one of the mountains near, his persecutors evidently intending to kill him. No one can tell what it was that altered their purpose; doubtless GOD Himself interposed in his behalf.

Finally, sending for an elder relative of the same family, they compelled them both to sign a paper promising to pay such contributions as should be demanded, and to take no measures against the persecutors, threatening that if these conditions were violated, his life should be taken. The paper they were compelled to sign contained a further statement, that the man's tail was cut off, and his ear, on account of an act of adultery, which, of course, was utterly false. The uncle said to the doctor: "You cannot help yourself, there is nothing for it but to sign this paper; a paper signed under these circumstances has no moral binding—it is not your deed at all." He signed it himself and induced the doctor also to put his signature to it.

They were then set free, and for the time being, the

harassed Christians were let alone. The doctor's relative and he himself thought the right thing was to enter a protest at the magistrate's office, stating that this paper was false, and had been signed by them under compulsion, and showing himself as an evidence of the way he had been treated. Pastor Nying also, on hearing of the case, wrote a petition to the magistrate asking him to protect the Christians of the place, that if he would make inquiry he would find from all the people around that the whole thing was a piece of unmerited persecution.

The magistrate wrote a polite reply to Mr. Nying, to say he would have undertaken the investigation in person, but was engaged at the time in a literary examination; he would, however, without delay, send some of his "runners" to look into the matter and protect the Christians. The runners were bribed by the persecutors, and at once took their side. The persecutors robbed the Christian inquirers, and presented the fruits of their robbery to the runners; and no real steps were taken to help the native Christians. On the contrary, a further demand was made of the man in whose house the worship had been held, to abandon his religion, in which case they promised again to restore all that had been taken, and to add much more. He remained, however, persistent, telling them that he could not deny the faith, and would not at whatever cost. Thereupon, these high-handed people drove him and his family out of his house, took everything they possessed away from them, even tearing down the cooking stove, and left them absolutely destitute of all things. They left them also with the warning: "If you take any further steps against us, and we hear of any more complaints, we will treat the other two families of inquirers in the same way as we have treated you."

It was very sad to see the condition of the poor men as they came in—firm, however, in their resolve, whatever they might suffer, not to deny their LORD and MASTER, but to give themselves to the spreading of His truth. We endeavoured to comfort them by pointing out to them the cheering words of our SAVIOUR in the Sermon on the Mount, and advised them not to seek to resist evil, or to obtain help from man, but to trust in the living GOD, who is well able to deliver HIS people, if He see fit, or to sustain them under circumstances of trial. After reading with them the sufferings of the Apostle Paul, from 2nd Corinthians we had an earnest prayer-meeting last night, in which all the native Christians present took part, commending them and their cause to the living GOD, and asking Him to strengthen and comfort them in the faith.

The whole case shows with what difficulty in many cases these poor people turn from the evil to the good. Some of these inquirers who have suffered have only known the truth for a few weeks, and the old woman who was so severely beaten had only attended the services for four Sundays; just at the time that they are weakest, and know least, the enemy comes down on them with tremendous power. May we not ask your earnest prayers for these and all other persecuted Christians, that their faith may not fail, and that GOD will in very deed undertake their cause.

Yours faithfully in Christ,

J. Hudson Taylor.

Extracts from Letters to Friends.

FROM MR. HUDSON TAYLOR.

WHERE we are in the midst of a vast country, crying out by its great needs for more workers, and though we do thank God and praise Him for those recently sent out, they seemed to be absorbed at once, leaving us as hungry as before for more workers.

Our brethren in nearly every province are urgent in their cries for reinforcements; our sisters, were they to come out in ten times the number, might find abundant sphere of useful service, and we know the great MASTER will not be unmindful of His servants, the loving FATHER will never forget His children. Those three millions of Israelites who were such a puzzle to Bishop Colenso, with all his arithmetic, were no burden to the great King who bore them up as on eagles' wings, with a Father's tender care, rebellious as they were. Surely He can sustain a much larger band of missionary workers than the world has yet seen in this needy land of China.

We are taking possession in the name of the LORD of new centres for Christian work. Please pray that the blessing of GOD may rest on all our efforts. We are counting on GOD's faithfulness as the work enlarges to supply more workers, and all needed graces and gifts, temporal and spiritual.

I hope you all remember us in prayer here. I need scarcely tell you that warfare is warfare, and that here in the high places of the field, while we have great spiritual blessings, we have also severe conflicts and many trials. You, dear friends, can imagine the trial of being separated

from one's family and one's loved ones—a trial to which one does not get case-hardened, but which seems to press more and more heavily as the days pass by. Well, it is but for a little while. The followers of Him who left heaven for us and gave Himself on our behalf, must cheerfully bear in His service those crosses, without which life and joy and salvation can never reach the poor needy ones out here. Oh, dear friends, may the very life of CHRIST—no mere copy or imitation of it, but the very life of CHRIST Himself—be manifested in our mortal bodies, and as branches of the Vine may all our twigs and leaves and tendrils as well as our flowers and fruit, tell of that central Heart to which we are all united. There are some lines on the True Vine which close very beautifully:—

"The vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunken and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth,
For love's strength standeth in love's sacrifice,
And those who suffer most have most to give."

I hope you are training up some young missionaries for China. Some of us find that we have not the energy and buoyancy that we had twenty years ago, and that we need to cry to the LORD of the harvest to raise up better men and better women to carry on the work which we have been permitted, often with faltering hand, to commence.

A Visit to Mr. Hsi.

FROM MR. BALLER.

THE Lord has raised up in this district (P'ing-yang Fu) a man exceptionally suited to carry on the work. His history is very interesting; but with-

out going into details it is sufficient to mention that he was brought to the Lord by the Rev. David Hill, of the Wesleyan Mission, during the time of famine relief here. His name is Hsi, and in addition to being a literary graduate, a B.A., he is also a small farmer. In the North of China such a combination is by no means rare; and one frequently meets with men whose appearance is just that of a common labourer, who have taken their degree, and are, for Chinese, well-informed men. In the south, a scholar would think himself much lowered if he were to engage in any work of a menial character. The great ambition of his life is to grow long nails, and under no condition whatever to be regarded as a working-man.

For his out-and-out Christian character Mr. Hsi has, of course, become a marked man. He is known in all the countryside as a Christian. He has lost his literary degree because of his siding with the Lord.

A few Sundays ago Messrs. Stanley Smith, Beauchamp, Cassels, and myself paid him a visit, and spent the day with him. He lives about forty *li* to the southwest of the city, which distance we jogged over in the usual rough cart.

We reached there soon after dark, and received a warm welcome from him. We were hown into the "upper chamber," the usual place of honour. After a light supper we adjourned to the courtyard, where a table and some chairs were placed, together with some stools ready for family worship. His servants, farm-labourers, wife, mother, with himself assembled, and by the light of a candle

we had evening worship. It was exceedingly refreshing to join in praising the Lord in the house of a native Christian; far more so than in one of our own mission stations.

On the Sunday we had a better opportunity of seeing the place. Some appropriate text of Scripture or Scriptural motto was pasted over nearly every door, thus taking the place of the usual heathen maxims so generally seen. "The Gate of Paradise," "Life Gate," "The Narrow Way," "All ye that labour," etc., and other similar texts and expressions were among the inscriptions. We were much delighted by seeing them; they reminded me very much of the passages on the subject in Deuteronomy.

The most interesting feature at the morning service, which I conducted, was the presence of a good many female church-members, all dressed in their best, who had come from some adjacent villages to worship. They paid most marked attention, and observed a very reverent demeanour during the whole service.

The afternoon service, which was conducted by Hsi, was a very good one. He chose for his subject the twenty-seventh chapter of Acts, and drew a very striking analogy between it and the dealings of God with both saints and sinners. I do not remember all the points, but I give you some of them.

(1) The centurion and master of the ship giving no heed to Paul—the heedlessness of sinners to the truth of God through His servants.

(2) The south wind blowing softly—the prosperous beginning of the sinner's course of sin.

(3) But not long after "there arose a tempestuous wind"—the short-lived character of the sinner's prosperity. Undergirding the ship and casting away the



A PASS ON THE ROAD FROM PEKIN TO MONGOLIA.

tackling—the sinner's futile efforts to save himself.

(4) Neither sun nor moon appearing all hope was taken away—God bringing the soul into a state of hopelessness, so far as saving itself is concerned.

(5) The advice of Paul being followed, and all coming safe to land—the need of persistence on the part of God's servants, and the final salvation of all who obey their voice.

This is but a brief outline ; the whole exposition was fully equal to any I have heard from a foreign missionary. How wonderfully God can teach when a person is shut off from the usual privileges of Christian fellowship !

I need scarcely add, we were indeed thankful to God that He had raised up such an able man to lead the converts round about there. And one was led to pray more definitely, that He would continue to raise up many more able men ; men "willing and skilful," like those promised to Solomon to help him to build the Temple. In the great interest stirred up just now in England, surely it would be a wise thing to pray the Lord of the harvest, not only to thrust out labourers from the home-land, but also to raise many native men and women, who, filled with the Holy Ghost, should largely contribute to the grand result, "winning China for Christ."

A Visit to Fuh-shan Hien.

FROM MISS WHITTHURCH.

THE-FOO, Tuesday, December 15th, will always be a memorable day, as Miss J. Webb, Miss Seed, and I, paid our first visit to our new station at Fuh-shan on that day. How I wish you could have seen us ! Miss Webb and Miss Seed in a wheelbarrow large enough to hold four people comfortably, with one large wheel under, not in front of the barrow, drawn by a mule attached to it by ropes five yards long, while a man before and one behind steadied our rather unwieldy vehicle. I went in a chair, and being such a coward, as I by nature unfortunately am, I may as well own that I was not very sorry to see how my companions liked it before trying the wheelbarrow. Well, they did like it, and looked very happy and cosy, wrapped up in shawls and rugs. The men and mule did bravely, but my bearers soon outstripped them, and arrived at Fuh-shan nearly half an hour before the wheelbarrow and its dear occupants.

The old teacher and his wife seemed as pleased to welcome us as we were to see them again, and we were delighted with the house, tiny as it seemed after our capacious school-house. Of course it stood in a court ; as you enter, to the right are the teacher's two rooms, to the left, a room suitable for receiving guests ; in front, a door opening into what would be the sitting-room, to the right and left of which are doors opening into bedrooms, with a small dressing-room beyond the larger of

the two. We all agreed that we could be very happy and comfortable if ever it should be God's will that we should take up the work there.

After our long, cold, three hours' ride, you may be sure we were more than ready for some dinner, which we were soon enjoying in true picnic fashion ; before our hunger was satisfied, several women and children having heard of our arrival appeared upon the scene ; of course they were pleased to see the foreigners, and one of the women interested us very much ; she could both read and write—a most unusual thing among Chinese women—and she was not a little proud of it. She had heard the Gospel from the teacher and his wife ; she said she believed it and seemed very anxious to learn more ; she looked so happy, her face was quite lighted up, as I have never before seen a Chinawoman's face. As we rose from our knees, after thanking our dear Saviour for His wondrous love in dying for us, she said most fervently, "Thank you, thank you, Jesus ;" and I believe she really meant it.

We were obliged to leave about 2.15. Miss Seed and I in the barrow this time, and we enjoyed our ride home together very much, although we did feel slightly troubled with pains on getting there from the many jolts coming along ; they soon passed off and we all agreed that we had had a most enjoyable day. I shall not soon forget that woman's happy face.

Native Female Evangelists.

THE following paper, which forms the eighteenth chapter of Miss Field's interesting and valuable book on China, called, "Pagoda Shadows—Studies from Life in China" (Boston, W. E. Carthell), draws attention to a subject, and contains information, of the deepest importance. We therefore reproduce it intact. The italicising of a few sentences to draw special attention to them is our own. If this chapter should lead our readers to procure the book, they will find it, and the introduction by the Rev. Jos. Cook, of Boston, well worth their attention.

IT would seem that woman ought to be foremost in obedience to all CHRIST'S commands, including the Great Commission, because for woman He does more than for man. The next world's glory is promised alike to both sexes ; but in this world the benefits of His salvation are experienced more fully by woman, who, where brute force dominates, is always in unjust subjection. I think that women owe what is most precious in their lives to JESUS of Nazareth. The fact that there are some women in the world to-day who need dread no wrong, who may partake of any intellectual good the earth offers ; who are sure of the utter loyalty of those who are theirs, is due to the fact that 1800 years

ago the SON of GOD came down among men. Of all ingrates there is none so traitorous as she who fails to acknowledge her indebtedness to the CHRIST who has given her what no pagan woman possesses, security in her rights as a human being, without regard to her personal power to maintain them. A true Christianity can never debar woman from showing her gratitude to her SAVIOUR by setting Him forth as the true and sufficient Helper of her sex, both for the life that now is and the life that is to come. A true missionary spirit strives to give the Gospel to the neediest, and women are the neediest in heathen lands.

Since we do this work in obedience to the command,

"Go, preach the Gospel to every creature," we may justly infer that the method which brings the Gospel to the greatest number of creatures is that which our LORD would think the best. There are many methods which are good; but the question is not what is good, but what is best; not how we can do something for the salvation of the heathen, but how we can do our uttermost with a given amount of strength and money. There are in China two millions of pagans to every Protestant missionary. Of the two hundred missionary ladies in China, so many are prevented by domestic cares, by ill-health, and by lack of knowledge of the language from engaging in direct missionary work, that the proportion of heathen women to each *working* missionary lady is several millions. If there be no plan by which one missionary lady can give a knowledge of CHRIST to many thousands of heathen women, then there is *no hope of the evangelisation of China for generations to come.*

NEVER WERE WOMEN MORE NEEDY THAN ARE THESE CHINESE WOMEN.

Their homes, the homes of a third of the human race, are windowless, floorless, and ceilingless. They are very hot in summer, very cold in winter, dank and dark all the year round. They are small because of poverty; low, for safety from typhoons; unventilated, because openings would give ingress to the long hooks of thieves; densely crowded together for mutual protection; opening only on tiny courts and narrow streets, where all filth fumes because every iota must be saved for fertilising the rice-fields.

Villages so made up and surrounded by walls to keep out marauders, are but a few minutes' walk from each other, all over the land. From such a home, to such a home, a woman is brought and married to a man she has never seen before, to serve a mother-in-law who is kind to her in proportion to her diligence in rearing pigs, and her aptness in bearing sons. The greater portion of the women have seen only the village in which they were born, and that into which they are married. All the world outside is as unknown to them as is the planet Mars. Toward the life to come they look blankly, hoping only that their male descendants will feed their wandering spirits after death with earthly food.

The Chinese women are grave and patient women. Of all in the world, there are none to whom a knowledge of the way of salvation would be a more blessed boon, and none more capable of appreciating and using the gift. As hardly any Chinese women know how to read, as the old women rarely leave their villages, and the young women seldom leave their own houses, *the only way to carry the Gospel to "every creature" among them, is to take it by a living voice into their homes.* Native sentiment and custom, which is doubtless correct, forbid the doing of this work by men. Women, and women only, may do it effectively. Native social customs permit elderly women to go freely from house to house, and from village to village, and there is no limit to the number of women who may be reached and taught by such. This is Scriptural, and it is so cheap that we might almost hope that with only the number of foreign workers which Christendom could send, and only that amount of money which Christian women could give, the Gospel could be made known to every woman in China. The selection, training, and superintending of native Christian women who do this work, is probably the way in which the foreign missionary lady can effect most in the work of evangelising Asia.

A large amount of work must be done by the foreign missionary lady before the training of native female evangelists can well be begun. Usually the native

Christians are scattered over a wide region, in towns and hamlets remote from each other, and from the missionary residence, so that in order to become acquainted with them she is obliged to make difficult and wearisome journeys. *Only in this way* can she learn the exact condition of her people, and gain such familiarity with the field itself that she can definitely and wisely direct the native women when they are engaged in their work. In this way, too, she ascertains the needs of the masses of heathen women, and comes to know what is the kind and amount of education required by the evangelists in order to render them most useful.

When the amount to be expended is limited, it is important that much care be exercised in the selection of the women to be taught, and that they may be such as will convey to others the knowledge that is given to themselves. I have found it best not to take into my class those who offer themselves as pupils, but to seek out, and invite to it those whose character is such as to recommend them for the work. Even when the allowance given for food was so low as not to tempt even the most needy to enter the class for the food's sake, some who thought the school-house pleasanter than their own houses, or who had domestic troubles that they wished to get away from, or who hoped that their absence from home might bring an obdurate mother-in-law to terms, came as applicants for admission to the school. Only when thoroughly acquainted with the women invited to join the class can one feel sure that she is spending her time and money on those who are seeking the truth solely for the truth's sake. We have the joy of finding many such in our classes, and such will and do remain steadfast through much hardship in the work to which they are called. Even when reasonable care is taken in the selection of the women to be trained, fully half of those who are tried are found to be incompetent for the work. Many are dismissed on account of physical weakness or bad temper, or duplicity, or an inability to deliver the Gospel message plainly. Some study a few months, and then return to their homes to be more joyous and intelligent Christians all their lives; some study for years, and grow in grace in a wonderful way.

Of a hundred women admitted to my own training-school in Swatow during ten years, about one-third became capable of aptly instructing others.

There are many difficulties and dangers in the work of training native female evangelists. It is hard for us, whose social life and modes of thought are so unlike those of the Chinese, to obtain such intimate personal acquaintance with the native Christians, that we can accurately judge which of them has that style of speech and character which the Chinese themselves consider worthy of imitation. The women who go out as teachers are taken by the heathen as types of the result of a Christian education. It is, therefore, of the utmost importance that they should be tolerably true exponents of Christian principles and modes of life.

Though it is true that she who lives most gracefully in a mansion would be likely to live with truest dignity in a hut, the transposition would be made with much personal discomfort. So we need be careful that our course of training does not practically unfit these women for living in the narrow and uncleanly quarters in which the masses of the people dwell. Even tastes and habits, which may not in themselves be admirable, are better left unchanged, if the changing of them will in any degree separate the woman from those among whom she is to work. Some of the most valuable work done by the Bible-women is done at meal-times, and in the night time, among the women with whom they eat and lodge. No one knows better than the Chinese how to get the greatest amount of

personal comfort out of the smallest amount of money. If we make sure that our native evangelists are able and faithful in making known the WORD of GOD to those around them, we need not fear that the cleanliness which is next to godliness, will not come to be prized in due time.

All this does not mean that a Bible-woman is not to be educated, but rather that she is to have that sort of education which fits her for her place. This is the work of years, both for herself and for her teacher. *A purely Scriptural education does not make one less akin to any human creature.*

AS THE BIBLE IS THE ONLY BOOK that the women are expected to teach, it is the only one that they study; and those in any country who have seriously set to work to master the contents of the Bible have found that they need for that purpose the whole of every day for a lifetime. The women need to be taught to use their own language with force and fluency: to read correctly, easily, and agreeably; to speak clearly, truthfully, and attractively; and to pertinently illustrate, by parable, anecdote, and proverb, the truth they communicate. They must learn the most effective manner of presenting the idea of a sole and true GOD, and the uselessness of idols, and the best way of removing the fear and dread of demons from ignorant and superstitious minds. Above all, they must be so taught of GOD, that they go forth to their work knowing it to be His and theirs.

As they are to teach those who cannot read, it is desirable that they themselves should be orally instructed, and that the method of teaching them should be a constant practical exhibition of the way in which they are to teach others. They learn the Bible stories, orally taught, with great rapidity, and tell them with vivacity. It is not unusual for a woman who has never before learned to read to become able in a single year to read the four Gospels and the Book of Acts, and to tell from memory in detail the whole life of CHRIST with the miracles and parables. Some of the women become eloquent speakers, and I have seen them hold an audience of untaught women motionless and attent for hours, even late at night, and with sleeping children in their laps. The women from the Swatow School go out two and two for three months at a time, stopping in rooms prepared for them, and connected with the chapels at the various out-stations, and from thence they go out to teach in the surrounding villages. To the nearest villages they go in the morning and return at night; in the more distant ones they stay several days, if some woman there is pleased to hear their message, and will therefore give them lodging. During three months a pair of women will thus teach in from ten to thirty villages. At the end of two months they return and give a report of their work, and after a week of instruction and conference they go out again to the same or other stations. *I visit their stations as often as possible, and never send them to any place where I have not*

myself been, and of which I do not myself know the condition and surroundings. Each Bible-woman receives two dollars a month and travelling expenses. This buys food and clothing as good as, and no better than, she would have at home. This sum merely enables the woman to leave her home and do the work. It does not pay her for the fatigue nor the obloquy she endures. She must bear that for CHRIST'S sake, and with no earthly reward. *Probably the worst methods of evangelization are those which yield worldly advantages to the evangelist and the disciple.* Converts brought in through selfishness remain selfish to the end, and transmit to their spiritual children diseases that are finally fatal to the Church.

It is desirable that Bible-women, when at the country stations, should often have encouragement and advice from the foreign missionary lady. Their work is so unlike anything that the Chinese habitually do; they meet with so many rebuffs; they are under so many temptations to lag; they find such real obstacles in the way of their usefulness, that they must have *help and guidance on the spot where their work lies* from some one whose wisdom and zeal is greater than their own. They dress and live as poorly as the poor women they teach, and they endure much exposure to rain, cold, and fatigue. In a way that is unknown to all other Chinese women, they go to places distant from their own homes and dwell among strangers. They often suffer extreme hardship, but no Bible-woman has given up her work because it was hard. Two of the women lived through the hottest months of the year in a stable because there were numerous inquirers at a certain place, and no other lodgings than the stable to be procured. Two others were badly beaten in a certain village, and yet, before their wounds were healed, these women went back to that village to continue their work, because its welfare demanded their presence. The results of such work cannot now be accurately computed. But when all those who have gone forth bearing precious seed come again with rejoicing, these women will also come bringing their sheaves, and we shall be amazed at the greatness of the harvest.

To sum up, the conclusions which I draw in favour of this plan of work are chiefly as follows:—

Firstly—It enables us to reach a large number of people with a very small outlay of money.

Secondly—It enables us to use effectively the very first fruits of our missionary labour without being compelled to wait for a highly educated class to be raised up. By this plan every available native talent can at once be utilized in the service of the Church, and can be increased as rapidly as the Church increases.

Thirdly—This was the SAVIOUR'S own method of evangelization. Carefully chosen, faithfully superintended, His disciples, even when they be but weak Chinese women, may go out at His behest and teach, and come back, saying, "Even the devils are subject unto us."

Woman's Work in Hang-chau.

FROM MISS JEANIE GRAY.

NOVEMBER 8th, Sabbath.—Miss Stevens and I went to a lady's house some distance away, the woman who came for us leading the way; we excited a good deal of curiosity as we walked through the busy streets. It is so sad to see business going on just as on other days. When we reached the house we found three ladies waiting for us; as we had never been before we had a number of questions to answer. We told them all we could of the Gospel, and the Lord was with

us. One of the ladies could read, and read aloud the last chapter of Matthew. When she came to the words, "Go and preach the Gospel to every creature," her face lighted up, and she began to explain what she was reading to the others, and "His Word shall not return void." They asked us to come again.

Friday, November 13th.—The ladies who were here last night sent their servant to invite Miss McFarlane and me to dinner. We had such a happy time and so

many opportunities of witnessing for the Master. They were all so kind to us, and in case we should be cold gave us each a nice warm wadded garment to put on. We enjoyed our dinner as much as we should have done at home. We read many portions of Scripture together; it was delightful to see them so interested. The dear sisters at home were holding up our hands in prayer; nearly all promised us to come to the meeting on Sabbath. When we came home we found a great many women there. The Lord is answering prayer. I am sure if the friends at home could only see how eager some of these women are to hear the Gospel, they would be encouraged to pray on, and to come and help to tell them too.

Sabbath, November 15th.—True to her promise, Li T'ai-t'ai, with some others, came to the chapel this morning. There were a good many women present. It was delightful to see how they listened. Mr. Chang spoke so plainly, and sometimes when he stopped to look for some passage of Scripture one could have heard a large pin fall. After the meeting we went into the house, some women coming with us, and sang some hymns. Li T'ai-t'ai wanted to buy a Bible; we gave her one, and told her to give us the money another day, as this was the Lord's day.

November 16th.—In the middle of the day a servant came to invite two of us. Miss Lily Webb and I went; it was a long way, and through such nice streets with beautiful shops. At one time quite a crowd of men were following behind, but we felt so safe. One lady wanted to give up opium-smoking; she has smoked for ten years. We saw all the things used by opium smokers. She asked if we had an opium refuge. We said, "No; but we were praying for one." I asked her if she would be

willing to come and stay with us till she was cured, and she answered, "Yes." They were so kind and listened very attentively.

January 8th.—The day before yesterday Miss Webb and I went to visit a house, where we had such a nice time. The ladies pleaded with us to stay to the evening meal, so we wrote a little note to Miss Murray saying we should not be home for tea and sent our woman back with it. One of the women read a chapter aloud, while we all listened; then we sang a hymn together. We had such a nice talk about the Lord and about heaven; they had heard the evangelist read and speak about the twelve gates in Revelation xxi., and they wanted to hear more. They came home with us in the evening and stayed some time.

It is such joyful work going to these homes trying to comfort and to cheer, and witnessing for our blessed Master. The women have so little real happiness in their lives. Yesterday we were called to an opium case; the woman who had taken the opium lived in a temple. Crowds of people gathered in the court outside and made such a noise it was difficult to hear one's own voice. We did not leave until she was better and able to speak to us. What a miserable place she lived in, poor thing! She said two or three times she did not want to live. The young man who held her listened attentively while our woman told him about God. He promised to come and hear more and bring this woman with him. I believe God is going to give blessing in Yang-chau.

"Mercy-drops round us are falling;
But for the showers we plead."

Notes of a Year's Village-work.

(Continued from page 36.)

FROM MISS LANOASTER.

VILLAGE NO. 7.—T'IEH-TAO.

September 10th.—Miss Kingsbury and Miss Kemp having lived at this village for a fortnight, I went down for a short visit. It is about twenty miles (60 li) from T'ai-yüen, a pretty but rather scattered village. The people were very kind and friendly; many of them pressed me to stay a few days. Evening worship was held in a large cave, about thirty being present. Much seed has been sown in this mountain village by our sisters, and our prayer is that the Holy Spirit will work in their hearts and lead many to know and love the Lord Jesus.

VILLAGE NO. 8.—CHIA-CHIEN-TS'UEN.

September 17th.—Wednesday morning, in company with my Bible-woman started for this village, which is about ten miles from the city. We went to visit a native schoolmaster, whose wife, we were sorry to find, had returned to her opium on account of failing health. This house stands back a little from the village street, and we had a quiet time. The teacher very kindly received some tracts, and seemed much pleased with a sheet prayer, which he pasted upon the wall. Afterwards we visited some relatives of my Bible-woman. In their room a great crowd collected, and the crying of babies and the high voices of the women prevented much of the Gospel from being heard there. This is a very noisy village, but this visit certainly was an improvement upon the last. The people invited us to come again. Perhaps by degrees we may gain their attention and be able to tell them the Gospel. I was much pleased by my Bible-woman seeking to pay a debt which she had owed for sixteen years. She

said nothing to me about it when we started from home in the morning, but upon arriving at the village she brought out from the cart a thousand cash (3s.) saying, "I owe this." She sought for the shopkeeper to whom she owed the debt, but finding he had died, gave the money to his son. On our homeward journey I asked her a few particulars. She told me this was her first visit since she left this village sixteen years ago. She said, "Times were bad then, and money short. I got in debt for food, but on leaving sold my furniture—tables, chairs, all I had, even to my small cupboard—to pay my debt, but had to leave 1,000 cash owing. This has been my first opportunity, so I brought the money and paid my debt." She seemed to make no parade about it, which I was glad to see.

If we all in more enlightened lands had the upright spirit of this poor old Chinese woman, should we not be carrying out the command, "Owe no man anything"?

SECOND VISIT TO WU-CI.

November 14th.—For nearly two months the roads have been quite unfit for travelling on account of wet weather. However, as no carts would go to-day, I took the donkey. We visited again our little scholar's home and found she had just been betrothed (she is only ten years old), so there was little hope of her returning to the school. We spent some time with her friends. This village having been visited several times, we hoped to have found some who remembered a little of the Gospel. Some listened whilst others appeared careless, and wished only to question us out of curiosity. We much regretted that so few could read. There were many bright and healthy

children, but their parents thought education for girls or women was quite unnecessary. This village is in much need of prayer that the Holy Spirit would lead them to see their need of salvation and the danger of neglecting it.

VILLAGE NO. 9.—NAN-TSAI-CHANG.

November 18th, 1884.—For some time past a visit had been promised to this village, and on the above date we left Tai-yüen about noon. Ing-tsi, our young pupil-teacher at the girls' school, invited me to see an aunt of hers. The village lay about five miles to the west of the city, but we had to go a roundabout way on account of the roads, so did not arrive till late in the afternoon. Food was soon prepared—mien (macaroni), with cabbage and unpeeled potatoes, cut up and boiled together; some hot water to drink concluded our repast. People flocked in to see the visitor, and conversation on a variety of topics was carried on. The concertina was introduced, and at once proved welcome. This gave an opportunity to explain and sing the Gospel in the old, favourite hymn, "Jesus loves me." We sang it many times over, the audience joining in the chorus. The evening wore on, and weariness, not always banishable, came also. The hour to retire to rest did not arrive too soon. I had been promised a separate room, but as this was not convenient, willingly consented to sleep with my hostess and Ing-tsi. We spread out our quilts and prepared for the night. Alas! our stove-bed, or káng, waxed hotter and hotter. Coals were cheap, and not used sparingly in this household. My companions slept on, evidently enjoying the heat; I, however, felt the time to commence frizzling was near at hand.

How I longed for the morning can be better imagined than written; but daylight appeared through the paper windows at last, and I had survived. In the morning I discovered that a quantity of grain had been placed on the káng (under the straw mat which covers every káng) to dry, and this, having become well heated, retained an unabated temperature, and accounted for my discomfort. A breakfast of millet and vegetables was prepared about nine o'clock, to which ample justice was done. My kind hostess then accompanied me to five of the principal homes in the village; in each a fair number of women gathered, giving many opportunities to tell the Gospel story. Some seemed interested and eager to listen; others were careless, and thought of nothing but what they should eat and what they should put on.

Returning with my trusty friend, I was quite ready for some dinner; but, two meals a day being the allowance, had

to wait. No questions were asked as to choice of food, and a meal was prepared of bean-flour. I was a little interested in the preparations, and could scarcely repress a smile when I saw the paste-board and rolling-pin, each measuring six English feet in length, being carried into the room by two people. The flour was kneaded, and then rolled out very thin, folded several times, and cut in very narrow strips, then boiled. It tasted very good with some eggs.

Many friends gathered in the evening and our singing-class was carried on with great enthusiasm. Between the hymns, the old, old story of a Saviour's love was pressed home on those present. The same hymn, "Jesus loves me," was again requested, and on this second evening, although scarcely one present could read, two verses were learned and the tune well taken up. Outside the bleak November wind was blowing hard, causing all unfastened doors to slam, and making one feel how much warmer the inside of the house was. There was little doubt about this, for the káng, which took up half the room, was well heated, and a goodly company of women and babies were seated upon it. In the centre was the native oil-lamp, which, by the way, was made of wood, about eighteen inches high, the stand being more substantial than beautiful. A group of men and lads standing around completely shut out any draught which might have found its way under the curtain hanging against the door. The hour was late, but no one thought of retiring to rest. The son, evidently the bread-winner for the household, had not returned from the city, whither he had gone to sell coal. Why had he not returned? Was it difficult to find customers, or had the bridge over the river been carried away by the current? These were some of the questions asked as we looked out into the moonless night. However, our fears were set at rest, as we heard the sound of the bells on the collar of the household bullock as he neared the house, and our friend told us the coal was sold. The hungry animal quickly found his way to the stable, and his master was soon provided with a hot supper, which was served up in a three-footed iron pan. We soon after retired to rest. I felt as safe in that little country village, amongst those simple country people, as one could possibly do in their own beloved land. How we wished they knew and loved the Good Shepherd who said, "Other sheep I have, which are not of this fold; them also I must bring!"

(To be continued.)

Tidings from Scattered Workers.

Hu-peh Province.

FROM MR. HENRY DICK.

Sha-shi, Dec. 17th.

The most interesting event since I last wrote has been the baptism of our native brother, the ex-priest, which took place a fortnight ago. Brother Dorward baptised him. I cannot tell you what a happy time it was, but pray that God may give us to see many more coming out boldly and confessing Jesus as Lord, not only here but throughout HU-NAN. Mr. Dorward and I are now living in the new house.

FROM MR. GEO. KING.

Fan-ch'eng, Dec. 13th.

Many women come, and are exceedingly sociable and friendly, inviting Mrs. King and Miss Emily Black to their homes. Our Sunday congregations promise to be large. The room to-day was full, and we shall have to use the guest-hall next Sunday. The only Christians living here are two—Kiang, a blind man, living at the other end of Fan-ch'eng, and Sie, formerly Mr. Hunt's

servant. I hope to commence afternoon service at the cottage of the former next Sunday, hoping to influence the neighbours. Both he and his wife have much tact in fraternising with people, and have made many friends, thus doing a somewhat useful work.

Dec. 23rd.—Mrs. King and Miss E. Black have had large numbers to visit them, eighty, or thereabouts, coming one day, a hundred another, and about a hundred-and-fifty a third. The women's class proved larger than the room would hold. We have had twenty and thirty women to evening prayers, and men also. I have not been able to receive men much, but the chapel is nearly ready, and will be very bright and cheerful. I had some hundred-and-fifty, besides women, to morning service on Sunday, and might, doubtless, have as many always.

Syan-si Province.

FROM MR. STANLEY SMITH.

Ping-yang Fu, Nov. 28th.

Oh, how glad my soul is to testify that Jesus fully satisfies, and that if I were asked, "If now you had your choice, where

would you like to be in the world?" I should answer, "In P'ing-yang Fu." We are in this life, it seems, literally beset and besieged with grace; for the God of all grace is with us and around us, and spies out all our ways—yes, "Thou God seest me," that oft misquoted yet most helpful text. He "sees," not to find fault, but (as in Hagar's case) to comfort and bless.

May I give you a text? "We rest on Thee, and in Thy name we go." I think the connection between rest in Him and active service for Him is so precious. We are finding out that His rest is glorious.

Mr. Baller has written four such excellent tracts, and we have been circulating them broadly. We use the paste-pot a good deal, and on a small scale these tracts pasted on walls and available places in P'ing-yang remind one of "Colman's Mustard" in England. It is my firm belief that one tract, judiciously pasted, is worth ten given away.

Mr. Beauchamp and I had a nice little outing about a fortnight ago. We walked to Hong-tong, about twenty miles off, and next day "attacked" the town; took a tract to every shop, sold 400 cash worth of books, and had opportunities of speaking to many little groups; next day, walked to a town ten miles further on and did the same there.

I am gathering some lads on a Sunday afternoon to sing to and to tell them of Jesus. I trust this will reach the homes of some.

FROM MR. KEY.

P'ing-yang Fu, Dec. 4th.

The opium work here has been resumed; our premises are small, and we cannot take in many men at a time, but fourteen men and one woman have already been helped to give up their opium.

We have lately commenced a Bible-reading on Wednesday evenings, for the native Christians; we are going through the Gospel of John. One old man, a native doctor, who was brought to the Lord during Mr. Baller's stay here, is very bright, and anxious to tell others of the Saviour; he lives near, and comes every morning and evening for worship.

I think a good work might be done by visiting all the cities and villages around where there are native Christians, for it is important to see them in their own homes. I have just heard of a city, Siao-i Hien, three or four days' journey to the north, where twenty men meet for worship; the work was started by one of the Christians from Ta-neng Hien, who visited the place about a year ago. One of the Christians here told me they had no books, and offered to take them up a supply, paying his own travelling expenses.

FROM MR. HOSTE.

Kuh-wu Hien, Nov. 28th.

Thank God, we are all making a little headway in the language, and by dint of constant practice can now speak out intelligibly the facts of the Gospel. I hope in two or three days to accompany Mr. Hogg in his cart to a place about sixty li off, where a fair is to be held for ten days, and propose to remain there two or three days with the evangelist, doing our best at preaching and distributing tracts.

What has struck some of us very much is the wonderful openness of the country in these regions to the Gospel. I can scarcely realise it that here are all these masses just as open to the Gospel as our people at home; when one remembers the state of things a generation back, one does indeed praise God for the walls He has broken down. May He help us not to be slack in seizing the opportunity whilst everything is so quiet and easy.

FROM MISS BROOMHALL.

Tai-yuen Fu, Nov. 12th.

Work has opened up for me that I think will take as much time as I can spare from the teacher. Every morning I give Mrs. Edwards a little help with the women patients, and on Tuesday, Thursday, and Saturday afternoons take the little service with the women. On Friday afternoon I go with Miss Lancaster to the part of the city in which we formerly lived, to keep up the work she began there. I had been thinking of village work, but at present have as much as I think I ought to attempt. I have a Sunday class.

Kan-sub Province.

FROM MR. LAUGHTON.

Lan-chau, Oct. 17th.

I am sure you will be happy to hear of the arrival at Lan-chau of Mr. and Mrs. Parker and family, accompanied by Miss Jones. We trust to receive much blessing from their company.

FROM MR. HOROBIN.

Ning-hsia, Sept. 28th.

The Lord graciously helps us with the language, and instead of finding it at all tedious, we find the time passes by too quickly. Everything turns to blessing when we have Christ, the Author of blessing. I am thankful to say it is well with my soul and my body. I am increasingly thankful the Lord put me on His plan for China.

FROM MR. HUTTON.

Ning-hsia, Sept. 2nd.

It was seventy days yesterday since our last packet of letters reached us from Ts'in-chau. We have been waiting for several weeks for an opportunity to send letters to the coast. At present Mr. Sturman and Mr. Horobin are away in Wang-i Fu, on the other side of the Ali-shan, about eighty miles from here. They have taken a quantity of Mongol scriptures. They expected to return in about a fortnight.

Gan-hway Province.

FROM MISS EVANS.

Gan-king, Dec. 11th.

You will be glad to know something of our visit to the village of Ts'ien-shan. We had beautiful weather, and I thoroughly enjoyed my journey, and am delighted with the prospect of working among the dear women there: my heart was moved to its depths when I saw the crowds of women on every hand all ready and willing to listen to the Gospel. The country all round is charming and the air very clear—ever so much better than that of the city; but, best of all, there is a grand opening for work. I have already bought a donkey with a view to visiting the surrounding villages. I believe that in answer to our prayers God will send in all the needed means for building a school-house: He has promised to supply all our need, and this is a real one. When we have moved there I hope to get the bigger girls into real work, taking them out with me to the surrounding villages; and also to have classes for women in the house. I believe that if the girls are well looked after and trained they will, by-and-by, make good useful Bible-women.

Dear Mr. and Mrs. Tomalin are busy packing for home. I shall miss them so much; they have been very kind to me. All my dear friends are leaving me one by one, but the dearest of all will never leave me nor forsake me: "I am with you, saith the Lord."

FROM DR. PARRY.

Gan-king, Dec. 29th.

We are all well here, and have much happy fellowship together in our home and in our meetings, and I think I may say for all, as for myself, much gladness in serving our Lord. You will be glad to know that God has graciously helped me in the first serious operation I have had here, a removal of tumour from the pectoral region, and the man is doing well, notwithstanding a serious loss of blood. He is, I think, becoming an interested listener to the Saviour's message: we are bringing him in the arms of our faith to the Lord, to send him back to his home a saved witness for Him. His elder brother, who stayed several days with him, seemed also much interested. This is our first in-patient here, and we do pray that he may be a first-fruits to Christ.

FROM MR. DUNCAN KAY.

Hwei-chau Fu, Nov. 16th.

My hope for work here all lies outside the city. The Sunday before last we were nine at worship, four from a village twenty li off; last Sunday we were twelve, eight from that same village. I give those who come from the country their dinner. One who keeps a rice shop in that village, is, I believe, an earnest inquirer. I have to praise God for good health and abundant blessing since coming to China.

Cheb-kiang Province.

FROM MISS MACINTOSH.

Kiu-chau, Dec. 12th.

You will be glad to hear we are all well here, and very happy in our work. We like school work very much, and find it a help to ourselves. We have much encouragement amongst the women as far as open doors are concerned; our neighbours, too, are very friendly. Many listen very attentively as we tell them of Jesus and His love. It is such a privilege to be one of His witnesses in this land. May the Lord make us very faithful.

The native pastor, Mr. Wang, is such an earnest Christian, with a real love for the souls of the people. There are so many praying for our girls and for the people of Kiu-chau that we are expecting much blessing.

Mr. and Mrs. Thompson are still in Hang-chau, but we get on very well alone; could it be otherwise when we have the never-failing, unchanging One in our midst? May the love of Christ constrain many, not only to give of their means, but to give *themselves* for the service of the Master in this or some other heathen land.

FROM MISS GIBSON.

Kiu-chau, Dec. 19th.

We have much cause for thankfulness here, the people are so friendly. Every day either Miss Macintosh or I visit. Yesterday I was out, and the women listened very attentively. One house I visited was a very large one; the lady was so kind. Pray for us that we may love them to our loving Saviour. We praise God it is not difficult to love them. "The love of Christ constraineth us"—what can it not constrain us to do if we are wholly under its influence?

We have been a year in China; it has been "goodness and mercy" all the way—the happiest year in my life—and it is grand to remember it is better farther on. Truly, God does compass His children with songs of deliverance. Pray that we may so sing the new song which He has put into our mouths that others, hearing us, will believe.

We are still studying as much as we can with the teacher, and find it a pleasure. "Alleluia, the Lord God omnipotent reigneth!" How one longs for the time when many Chinese will own Him as King of their hearts! We realise, in a way we never did at home, that, "As the mountains are round about Jerusalem, so the Lord is round about His people." How safe we are! Everything must come through Him before it reaches us.

FROM MR. LANGMAN.

Kin-hwa, Nov. 23rd.

Still the witness is true, the Lord is faithful. I have been enabled to engage heartily in the work here, and have visited most of the people that have any connection with us, and the more I see of them the more I am encouraged. The evangelist is a great help to me: he is truly desirous that the work should prosper, and does not spare himself; he is not at all proud, and will put his hand to anything that wants doing. We have arranged to visit all the villages (of which there are not a few) in a circuit of a day's journey or so from the city, taking tracts and books. I am looking for much blessing to attend this effort, as I hear that many people are desiring to hear the Gospel. Every Sunday we have very good gatherings. There are several who desire baptism, and who will, I hope, be received before long.

FROM MISS S. CARPENTER.

Shao-hing, Jan. 5th.

The roof of our new room is just completed, and looks very nice; the men are still busy. I hope we shall soon be able to put some of our dear girls into it. The medicine seems to be helping our matron already; dear woman, she is always so grateful for anything, that it is a real pleasure to help her. The child that confessed Christ is going on very nicely. This morning a baby was brought here dreadfully burnt. I am doubtful if the dear child will live. This is the second or third case recently; we need, indeed, to pray for the conversion of these poor careless mothers.

Our scholars have all spent a very happy Christmas. How can we ever praise our dear Saviour enough. His love is more than tongue can tell.

Hun-nan Province.

FROM MR. JNO. SMITH.

Ta-li Fu, Nov. 4th.

I am plodding on at the language day by day: it is slow work, but I am making some progress. In temporal things God is good to us: we have a beautiful climate, a comfortable house, excellent food and health to enjoy it. In spiritual things He is better still. I feel I need more power of appropriation. Day by day my spiritual possessions in Christ are opening up to me: "in Christ" is becoming more wonderful to me every day; it almost makes me tremble lest it should be presumption to claim all that I see in God's Word to be mine in Christ, and yet I feel that with an honest belief in God's faithfulness to what He has written, I must claim and appropriate blessings unutterable. I feel that in the past I have not studied the person and the work of Jesus as I should have done—His emptiness of self and His fullness of the Holy Spirit. "If any man will follow Me, let him take up his cross and follow Me." Are we not apt to dilute this passage? By God's grace I will follow Jesus.

Si-ehuen Province.

FROM MR. GEO. NICOLL.

Wan Hien, Dec. 23rd.

Messrs. Jenkins and Gray arrived here to-day. They are both full of joy and praise to God for His goodness to them on the way. He has blessed us all very much so far, in regard to this new station. I trust many praying friends may be led to take an interest in Wan Hien.

The hymn, "Leaning on Thee, my Guide and Friend," has often been sung since I came here, and has been a great comfort to my soul. I trust that it will be leaning on Him as Guide and Friend all the way here, and then we shall get blessing.

En Route for Chiu.

FROM MISS LEGG.

Near Singapore, Jan. 21st.

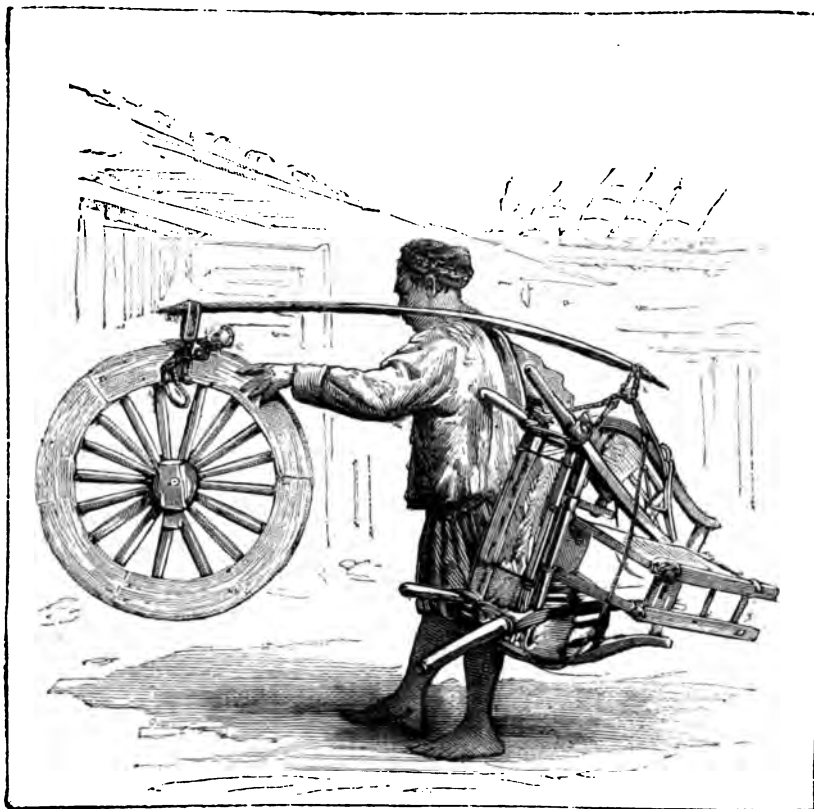
We have had a very pleasant voyage from Colombo. The weather has been splendid, and we have all [Misses Oliver, Taylor, Wilson, and Legg] been quite well. We were sorry to say good-bye to all our friends on the *Rosetta*; they were so very kind to us and we were so happy there, but we have already found friends on this ship. We have singing every evening, in which the men join heartily; they say they never had such nice evenings before. The officers and several of the first-class passengers come to listen. We are believing that the Lord will bless the words of the hymns to the salvation of souls. After the singing we generally get into conversation. We have found about five Christians, and several are just longing for peace. I was talking to one last night who could not understand how we could know our sins were forgiven.

One man decided for Christ on Sunday evening. Praise the Lord! Another one promised Miss Oliver last night that he would go to his cabin and definitely give himself to God, and then and there settle the question of his soul's salvation. Another man, who has been hesitating for some time, said that he would make up his mind to be on the Lord's side now. The Lord is indeed working here in answer to the many prayers which have gone up for us. The engineers have made up their minds to give up swearing, and are going to fine each other if they should forget. One of them is a Christian, and has been feeling very lonely; he is so glad to be able to talk with other Christians. He has joined us in our Bible reading. We are studying the Gospel of John, and are finding hidden treasure that we never dreamt of. Truly, the Lord is good to us. What a precious Saviour He is! I have never realised His presence so sweetly as I have since leaving home. He is always near, and gives the needed strength for every emergency.

Arrivals.

Mr. and Mrs. Elliston and their little boy reached home for change on February 18th. Mr. and Mrs. Tomalin had reached Marseilles, but propose visiting friends in Switzerland before coming to England.

CHINA'S MILLIONS.

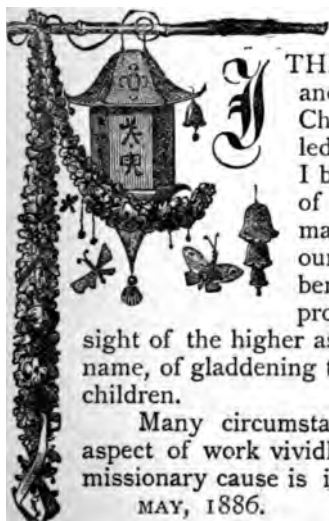


THE BROKEN WHEELBARROW.

A Retrospect:

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.



I THINK it will be interesting to you, and especially to those of our brothers and sisters who have recently come out here to work on the lines of the China Inland Mission, if I give you some account of the experiences which led to its formation, and to its taking the form in which it has been developed. I believe it is always helpful to us to fix our attention on the God-ward aspect of Christian work: to realise that the work of God does not mean so much man's work for God as God's own work through man. Furthermore, in our privileged position of fellow-workers with HIM, while recognising all the benefits and blessings to be bestowed on a sin-stricken world, through the proclamation of the Gospel and spread of the truth, we should never lose sight of the higher aspect of our work—that of obedience to God, of bringing glory to His name, of gladdening the heart of our God and FATHER by living and serving as His beloved children.

Many circumstances connected with my own early life and early service presented this aspect of work vividly to me, and as I think of some of them, I am reminded how much the missionary cause is indebted to many of its friends at home who never see the mission field, to

MAY, 1886.

many, it may be, who are not able largely to give of their substance, and who will themselves be surprised in the great day to see how much the cause has been advanced by their sympathy, their love, and their prayers. For myself and for the work I have been permitted to do for God, I owe an unspeakable debt of gratitude to my beloved and honoured parents, who have passed away and entered into their rest, but the influence of whose lives and prayers will never pass away.

Perhaps you may be interested in knowing that many years ago, probably about 1830, the heart of my dear father, then himself an earnest evangelist, was deeply stirred as to the spiritual state of China by reading several books, and especially an account of the travels of Captain Basil Hall. His circumstances were such as to preclude the hope of his ever going to China for personal service, but he was led to pray God that if He should give him a son, he might be called and privileged to labour in the vast needy empire which was then apparently so sealed against the Truth. I was not aware of this desire or prayer myself until after my return to England, after more than seven years' absence in the mission field, but it was very interesting then to know how prayer offered before my birth had been answered in this matter. All thought of my becoming a missionary was abandoned by my dear parents on account of the feebleness of my health; still, when the time came God gave increased health and strength, and many stronger men and women have passed away from among our ranks, while hitherto my own life has been spared, and strength has been given for not a little toilsome service at home and here in the mission cause.

I had many opportunities in early life of learning the value of prayer and of the Word of God, for it was the delight of my dear parents to point out that if there were such a being as God, to trust Him and to obey Him, and to be fully devoted to His service, was of necessity the wisest and the best course for myself as well as for others. Still, with these helpful examples and precepts my heart was unchanged. Ofttimes I had tried to make myself a Christian, and I need not say had failed in such efforts, and at last I began to think that from some cause or other salvation was not for me, and that the only thing left for me was to take my fill of this world, as there was no hope beyond the grave.

In this state of mind, coming in contact with persons of sceptical and infidel views, I accepted their teaching, only too thankful for some hope of escape from the doom which, if my parents were right and the Bible true, awaited the impenitent. It may seem strange to say, but I have often felt very thankful for the experience of this time of scepticism. The inconsistencies of Christian people, professing to believe their Bible, while living just as they would do if there were no Bible, was one of the strongest arguments of my sceptical companions, and I frequently felt then, and said, that if I pretended to believe the Bible, I would at any rate attempt to live by it, put it fairly to the test, and if it failed to prove true and reliable, throw it overboard altogether. These views followed me when the LORD was pleased to bring me to light and salvation, and I think I may say I *have* put God's Word to the test. It has never failed me; and I have never had any reason to regret the confidence I have put in the promises, or to deplore following the guidance I have found in its directions.

Let me tell you how God answered the prayers of my dear mother and of my beloved sister, Mrs. Broomhall, for my conversion. On a day which I shall never forget, when I was about fifteen years of age, my dear mother being absent from home some seventy or eighty miles away, I had a holiday, and in the afternoon looked through my father's library to find some book with which to while away the unoccupied time. Nothing attracting me, I looked through a little basket of pamphlets, and selected from them a Gospel tract which looked attractive, saying to myself, "There will be an interesting story at the commencement, and a sermon or moral at the end; I will take the former, and leave the latter for those who like it."

I sat down to read the little book in an utterly unconcerned state of mind, indeed, believing at the time that if there were any salvation it was not for me, and with a distinct intention to put down the book as soon as it became prosy. I may say that it was not uncommon in those days to call conversion "becoming serious," and judging by the faces of some of its professors, it appeared to be a very serious matter indeed. Would it not be well if the people of God always had tell-tale faces, which told of the blessings and joys of salvation so unmistakably, that unconverted people would call conversion "becoming joyful" instead of "becoming serious"?

I little knew at this time what was going on in the heart of my dear mother, seventy or eighty miles away. She arose from the dinner-table that afternoon with an intense yearning for the conversion of her boy, and feeling that, being from home, and having more leisure than she would otherwise have, there was a special opportunity afforded her of pleading with God for me. She went to her bedroom and turned the key in the door, resolved not to leave the room until her prayers were answered.

Hour after hour did that dear mother plead for me, until at length she could pray no longer, but could only praise God for that which His Spirit taught her had already been accomplished—the conversion of her only son.

I, in the meantime, had been led in the way I have narrated to take up this little Gospel tract, and while reading it was struck with the expression: "The finished work of Christ." The thought passed through my mind, Why does the author use this expression, "The finished work of Christ"? Why not the "atoning," or "propitiatory work"? and the words, "It is finished," at once suggested themselves. What was finished? and I at once mentally replied, "A full and perfect atonement and satisfaction for sin was offered; the debt was paid by the Substitute; Christ died for our sins, and not for ours only, but also for the sins of the whole world." Then arose the thought, "If the whole work was finished, the whole debt was paid; what is there left for me to do?" With it came the joyful conviction, as light was flashed into my soul by the HOLY SPIRIT, that there was nothing in the world to be done but to fall down on one's knees, and accepting this SAVIOUR and His salvation, to praise God for evermore. While my dear mother was praising God on her knees in her closet, I was praising Him in the old warehouse, to which I had retired to read at my leisure this little book.

It was several days afterwards ere I ventured to make my beloved sister the confidante of my joy, and then got her promise not to tell any one about this soul-secret. But when my dear mother came home a fortnight later, I was the first to meet her at the door, and to tell her I had such glad news to give her. I can almost feel that dear mother's arms around my neck as she pressed me to her bosom and said, "I know, my boy; I have been rejoicing for a fortnight in the glad tidings you have to tell me." "Why," I asked, in surprise, "has Amelia broken her promise? She promised me she would tell no one." My dear mother assured me that it was not from man that she had learned the tidings, and told me the little incident I have mentioned before. You will agree with me that it would be strange indeed if I were not a believer in the power of prayer.

Nor was this all. Some little time later I picked up a pocket-book, exactly like one of my own, and thinking it was my own, opened it. The lines that caught my eye were an entry in the little diary belonging to my sister, to the effect that she would give herself daily to prayer until God answered in the conversion of her brother. Exactly one month afterwards God was pleased to turn me from darkness to light! You will not think it strange that one brought up in such a circle, and saved under such circumstances, was led to feel from the commencement of his Christian life that the promises were very real, and that prayer was, in sober matter-of-fact, transacting business with God, whether on one's own behalf, or on the behalf of those for whom one sought for blessing.

(To be continued.)

Extracts from Letters to Friends.

FROM MR. HUDSON TAYLOR.

I HAVE been staying in Yang-chau, a city where we have a ladies' mission only, and am delighted with the success of it. The Chinese women, and even some ladies of position, have quite come to look upon our sisters as sisters and friends, and seem scarcely to know how to express their affection and love for them. In two of the houses occupied by ladies to whom our sisters have access, there are several whom we hope to be truly converted. They have regular Bible readings themselves, morning and evening prayers, and have learnt to sing several Christian hymns. A bright little girl of fourteen, whom I have seen several times, told me the other Sunday evening that she was very much perplexed and disappointed. I said "Why?" "Well," she said, "I did so pray to Jesus not to let Miss Gray leave Yang-chau, and she has gone away, and I felt so sure He would answer my prayer and keep her in Yang-chau." It led to a little conversation which I hope may be helpful to her, and which

I think three-fourths satisfied her, though still she felt a measure of difficulty that her prayer had not been answered as she asked it. It was very nice to see a child's full belief in the efficacy of prayer.

There are a considerable number more who most thoroughly believe in our sisters, and not a few of them, I believe, go further, and are satisfied as to the truth of Christianity. May GOD lead them on to a saving acquaintance with the MASTER Himself, who alone can impart life and love to their comfortless lives. In some respects the upper-class ladies are worse off than the poorer women, as while their domestic surroundings are all that they could desire, they are more cramped as to liberty of movement, and with less occupation must feel the want of sympathy and love all the more. Hundreds are hearing the Gospel every week, but, alas! in a vast city like Yang-chau all that is being done is as nothing to the need.

I know I may count on an interest in your prayers that GOD will help and guide me in the difficult and responsible work of helping and guiding others. There has been a good deal of spiritual quickening during the past year, and I think most members of the Mission are looking forward expectantly to see great things during this year. But our friends at home need always to remember that though there are cheering features connected with the work, it is hard conflict with a bitter and unrelenting foe, and that while here and there there are bright gleams of light, we

are ever surrounded by an appalling weight of spiritual darkness and wickedness—surrounded by those who are passing away from Christless lives, through Christless deaths, to a Christless eternity. And who is sufficient for these things? Happy it is when faith is in lively exercise and can answer, "CHRIST is our sufficiency."

I have not been able to undertake a long journey into inland China yet, and the future is all unknown to me—not to our FATHER; and it is quite sufficient that in His own time He will make His will and His way plain.

Examination of Chinese Converts.

FROM MR. MEADOWS.

SHAO-HING, *January 16th.*—Our native pastor has just returned from a visit to the out-stations, where, in company with two or three preachers and evangelists, and a few older Christians, he examined eight or nine candidates for baptism; seven were received, but only six of them were baptised, as the wife of the seventh came and dragged her husband away just as he was going down into the water, fearing her husband might incur some danger to his health, as the weather was cold. I asked the pastor to write me out, in order, the examination of each of the six baptised, just as it occurred. He has done so, and I think the translation of his paper will be interesting to many readers of CHINA'S MILLIONS who pray for the converts in China. To myself it is deeply interesting and encouraging. Let me remind you that there was no foreigner present to suggest either question or answer, and let me anticipate the exceptions which English friends may take to the religious phraseology of these young converts.

From our Christian friends at home, with their higher religious experience, and consequently greater accuracy of expression when defining the relation of the believer to our Lord Jesus Christ, I would bespeak much forbearance towards these "babes in Christ." Many of these young converts have the root of the matter in them, and they are Christ's own sheep as much as their more cultured brethren are. If we did not believe this, we would not stop a day longer amongst them, nor think it worth our time to exhort them to join us in serving the Lord Christ. But after twenty-four years of service amongst them, caring for them, and watching over them—though many times depressed in spirit on account of them—we are permitted confidently to say that God, in Christ, has reconciled many of them unto Himself, and made them a peculiar people, zealous of good works. Feeling, as we do, the dense darkness around us to be sometimes quite oppressive, we are very thankful to God for these bright spots in the thick clouds, as they tell us that the sun is *still* shining behind them. But when shall the dense darkness fly away, and we be permitted to hail smiling morn and noonday brightness for China? Some brethren see this to be nearer than others do. Some can scarcely see even the *beginning* of the break of day, while others, again, expect nothing more than a convert here and a convert there till the Lord shall come.

I would willingly be found with the first class, for should our expectations not be fulfilled, yet that hopeful state of soul is the best condition in which to pray and work for the salvation of China. How many of us get discouraged when the question is put—"Whence shall we buy bread, that these may eat?" and the person to whom it is put will feel and answer hopefully, or otherwise, just in proportion to the clearness of vision with which he sees the great Questioner, for it was our Lord who first put

the question. I fear Philip's answer is the one generally given—a misty one, with an undefined hope mixed with it; a far, far away half-expectation that the Lord may Himself, in some way or other, supply the need. Now, may God graciously brighten the hope of every missionary in China, and give us all to see that He who asked the question is Almighty to answer it Himself; and may every worker in this land have the unspeakable joy of realising that soon the name of the LORD JESUS shall be magnified in China, and that many who now use curious arts shall bring their books together, and burn them before all, so mightily shall the Word of God grow and prevail. Oh, happy day for China! and blessed the missionary who shall share in the joys thereof!

Let me add that the following questions and answers were not the only ones given; many more were asked.

1. Examination of *Sing Ah-keng*.

Where did you first hear the Gospel preached? "I heard it in the chapel at Liang-deo-meng." What did you hear? "I was at work opposite the chapel door, when I heard some one say that Jesus can forgive sins, that idol images were all false gods, and that we ought not to worship such things; that the God above was the only true God, and that we all had our life, and breath, and all things from Him, and that if we do not worship and serve Him it is a great sin; that I had committed many sins, and that if I did not trust in Jesus crucified I should certainly go to hell. It was from hearing these things that I began to believe." How about your sins now? "By trusting in the blood of Jesus they can be forgiven." But are your sins now already forgiven? "By trusting in Jesus they are forgiven, and my heart has peace." What do you mean by Jesus forgiving your sins? "Jesus came from Heaven on purpose to save sinners." Is Jesus dead or alive at present? "He rose from the dead on the third day, and went up to Heaven." What is Jesus doing there? "He is making intercession for us, sinners, before God." How many persons are there in the true God? "Three: God the Father, God the Son, and God the Holy Ghost." How do you feel in your heart just now? "I feel peace, because Jesus loves me, and I wish to be His disciple." But you will have to suffer much bitterness if you join us. "I am willing to suffer; Jesus was *nailed* to death, and I believe in Him."

2. Examination of *Nying Wa-kying* (the little daughter of a literary man who is now in Heaven, and who was converted when Mr. Stevenson was in charge here, and was one of our best helpers in the Gospel).

She came to the pastor and said: "I should like to be baptised." Why do you wish to be baptised? "I am a sinner." What sins have you? "My heart is sinful, and what I do is sinful." What are you going to do with your sins, then? "Jesus can forgive them." What has Jesus done, or how can He forgive your sins? "He

shed His blood on the Cross, that sins might be forgiven." Well, are your sins forgiven? "Yes, they are already forgiven." Suppose we do not baptise you, nor permit you to join us in the Lord's Supper, and you should die—what would become of you, would you be saved? "I should go to Heaven." How do you make that out? "Baptism and the Lord's Supper are ceremonies; it is because I trust in the merits of Jesus that I can go to Heaven." How comes it that I, your pastor, was not aware that you were a believer in Jesus, although I have seen you constantly at the services? "I have believed now for two years." What have you believed for two years? "That Jesus loves me, and has shed His blood for me." And, now, what is it that you love best on earth? "I love Jesus most." It is strange that you, a little girl, should believe in Jesus, whilst so many men and women who are always hearing the Gospel do not believe—how is this? "It is by God's grace and the help of the Holy Spirit that I believe." But you are very young, and if you wait till you are a woman, will it not then be time enough for you to be a disciple of Jesus? "The earlier the better, sir, as I don't know how soon I may die." But the weather is very cold just now, and your friends will persuade you not to join the disciples of Jesus now, but wait till you are older. "I don't fear the coldness of the water, neither will I listen to those who wish me to put off joining the Church; I wish to be baptised at this time, please."

3. Examination of *Mrs. Dzao*.

Where did you first hear the Gospel? "My aunt first told me about it." What did you hear that struck you first? "I heard that by trusting in Jesus sins could be forgiven." How can Jesus forgive your sins? "He was nailed to the Cross, and shed His blood." Who is Jesus? "Jesus is the Son of God." What do you understand by God? "God, and Jesus, and the Holy Spirit—three in one." You will have to put up with a good deal of contempt, and perhaps persecution, if you join with us? "Jesus will save me and take me to Heaven, so I am willing to suffer." Do you buy and sell on the Lord's Day now? "I did so some time ago, but now I have given that up." Have you any household gods or pictures in your house now? "I have long ago destroyed all of them." Do you exhort your husband to believe in Jesus and to become His disciple? "I have, and he has given up buying and selling on worshipping days." Don't you know that when the neighbours know you have formally joined with us they will not pay the debts they owe you, and you must not expect the Church to interpose for you? "I have Heaven's happiness, and if they will not pay what they owe me, no matter." If you were to die before you are baptised, and before you partake of the Lord's Supper, would you go to Heaven? "God would say I was wanting in reverence and godliness if I were to set aside His ordinances." But would you really go to Heaven should you die first? "Of course, by trusting in Jesus I should go to Heaven." Is your heart different to what it was? "I have peace." Where does that peace come from—from your good works? "It comes from God." Are you willing to help to spread the Gospel? "Yes, and I'll give a thousand cash a-year."

4. Examination of *Se-ngo*.

What has induced you, Se-ngo, to join us? "I am a very great sinner." (No wonder this girl said she was a very great sinner, for she used to be the worst girl in the Shao-hing school. She would get into the most violent fits of passion, stamp her feet, and use the most outrageous language. I have had to convey her forcibly to her room myself, and Miss Carpenter has had a great deal of trouble with her; but since her marriage she is quite a

different young woman. She used to call all the girls in the school who were disciples "great hypocrites," and said she would never believe; and yet she two or three times asked to be received into the Church while at school. But I believe much prayer has been offered for this girl, both by Miss Murray and the Misses Carpenter, and, as far as one can judge, her case is genuine.) Where are your great sins now? "The Lord Jesus has forgiven them. He came from Heaven, became a man, shed His blood, and He has great power and great merit, and can save great sinners." How was it you did not become a disciple of Jesus while at school? "My heart was bad and hard." Have you truly repented of your sins? "I have truly repented and besought the Lord Jesus to forgive me, and He has forgiven me." Who helped you to repent of your sins? "It was the Holy Spirit who did it." What evidence have you that you have truly repented and are a believer in Jesus? "My heart is filled with joy and peace in Jesus; I like to exhort others to believe in and serve Him." Seeing you know the Scriptures and can read, are you willing to help in the church those who cannot read, and willing, also, to help in keeping the chapel clean and orderly? "I am very willing to do so." You are a young woman, and the weather is cold; many will find fault and laugh at you. "Let them laugh; by the grace of God I can stand it all."

5. Examination of *Li Siao-di*.

Where did you first hear the Gospel? "I heard it at Dön-deo; Mr. Li, the preacher, lives next door to where I was working. He exhorted me to become a disciple of Jesus, but I utterly rejected the idea, and my pride was very much hurt at his words. But as Mr. Li had a meeting for worship in his house every night, I thought I would listen, and I peeped through the wooden partition. Mr. Li spoke about the God above being the only true God, that idols were false and useless. As I listened, I thought within myself, 'It would certainly not be wrong to believe such doctrines as these,' and I half resolved to believe and become a disciple of Jesus, for God's Son is a Saviour, and if I believe in and pray to Him He will help me. After this I began to think that I was a man who had committed sins, and so I followed the example of those who daily gathered to worship, and knelt down and prayed, and I soon began to understand more clearly about Jesus and myself. Therefore, from the first moon of this year to the present, I have believed, and worshipped, and kept the Lord's Day, for I believe I ought to keep the Lord's Day." How do you feel in your heart now? "I have great peace, because Jesus has forgiven my sins; and I like Him very much, and I remember Him all day long, how He died for me. I have resolved to be His disciple, and I don't fear the cursings and revilings of unbelievers."

6. Examination of *Sing King-fah*.

Have you resolved at last truly to believe in Jesus? "I have long ago settled it, and do believe in Jesus." Well, who is Jesus? "He is God's Son; He came from heaven, and became a man for us. He lived for us. He was nailed on the Cross for sinners; He shed His blood; and this is the way our sins are forgiven." But was He truly nailed to death for you, brother King-fah?—are you reckoned amongst the sinners for whom He died? "Of course I am included, and therefore I believe in Him. He is in Heaven now, but He is my Mediator." But the disciples of Jesus in your neighbourhood have to suffer a good deal because they believe in Jesus. "That is proper. If Jesus was willing to suffer such great suffering and pains for us, how much more ought we to suffer a little persecution for Him?" Do you love Jesus, then? "Of course I do." Where is the burden of sins you say you had? "Jesus has carried the burden away."

Across into Mongolia.

FROM MR. STURMAN.

NING-HSIA-FU, *October 5th.*—I want to say a little concerning our visit to Mongolia. I find that travelling up here is very different to any other part I have been in; for instance, the first night we stopped on the plain (which, by the way, is wholly uncultivated), at a place called Ping-chang-pu; there are not more than half-a-dozen families there, and ours was apparently the only inn. We found the best accommodation we could get was the "hen roost," but we didn't grumble at this in such a wild and lonely region. It had no door, but just a hole for entrance; this we stopped up for the night with a cowhide that had dried hard in the sun; this also served for a guard against any ingress of a number of cows and horses that were in the yard.

After supper, at which if we had not carried it with us we should have fared badly, we retired, and soon forgot our surroundings in peaceful slumber. At 3 a.m. next morning we were aroused by the cowman, who shouted "Come, get up; it's time to be going." A few minutes served to put our clothes on—no collars, cuffs, or white shirts to trouble one here—and in the interval that remained we took a cup of hot tea and a piece of bread, commended ourselves to our Father, and started off, the moon and stars still shining bright above us.

We travelled on till 12 a.m. in a S.W. direction, in full view of the *Ala shan*, or mountain, all the time, when we came to the first houses we had seen since we started. Here we hoped to get dinner, but the only food we could obtain was three eggs; having, however, bread of our own, and the indispensable teapot, we did splendidly. Our repast over, we continued our journey, and a few minutes more brought us to the much-renowned "Great Wall." It can be seen here running along the peaks of the range in a north-westerly direction; to the south-east it runs along the base of the mountains. About here it is some twelve feet high, and six or seven thick, I should think. It runs right down to the road on each side, and thus forms an entrance to the mountain-pass. Here a Chinese official demands your business before letting you pass in. However, in our case, we not only told him ours, but he gave us information which saddened our hearts. He said there were five Romish priests on their way to Wang-yih Fu (the place we were going to), who have the Tsung-li Yamen passport for Mongolia. He had but a little time before received an official letter concerning them.

How sad to think these men are flooding this country with error no better than that which the people already possess! This had a telling effect on me, and, I believe, on Brother Horobin, and I was led to pray that their designs might be frustrated.

Towards evening we came to our stopping-place. A room was pointed out to us, upon entering which we found that we should be depriving the hens of their place again; but, as a very strong wind was blowing straight into the door-way, which made it impossible to fix up a calico door, we were told there was a hot brick bed, where two others were sleeping, which we could share if we liked. We were glad to take advantage of the offer, and moved at once into the room. After supper we found the bed was unbearably hot, and we had to lay some boards on it, raised a few inches, to make it just passable.

It seemed to me that we hadn't been asleep very long when the inn-keeper brought in a light, and said it was time to rise. We looked at the watch, and found it a few minutes past 11 p.m., but thinking it had stopped, we got up, and had our breakfast all ready to start by 12 p.m. Then the carman said his horses were not quite ready, and he would call us when they were. So we lay down to sleep on the boards again. It was just 2 a.m. when we were called next, and we started at once. When the sun did not rise, hour after hour, we began to feel that we had really got up and had taken breakfast at 11 p.m. the evening previous. The morning was cold, and the road rough. But our Father's lamp was burning very brightly. After some three hours and a half we saw the sun coming over the mountains; it was a beautiful sunrise and very welcome to us, for the temperature soon changed. It led me to think of the difference between this present and a portion of my life six years since. After I had said I would not be a missionary, for four months there seemed to be no sun in my life, nor did the sun rise again on my horizon until I had given myself again to Him for the mission-field. Then I well remember how in the very act He flooded my soul with light and warmth, that for four long, wretched months I had been a stranger to.

It was 8 a.m. when we came up to the first house after leaving; during this time we had been travelling in a north-westerly direction over the vast plain that still stretched out west, north, and south as far as eye could reach. At this place we stopped for—dinner I suppose, since we had taken breakfast eight hours previously. A basin of rice was the bill of fare, and while this was being prepared I went to have a peep into a Mongol hut and to try to buy some milk. I saw a woman, and asked in Chinese if she would sell me some milk; she put up her hand and began talking Mongolian. I left her, and went on and found a second woman, who knew a few words of Chinese, and "buy milk" was amongst them. A man within, hearing my voice, came to the door and invited me in (in Chinese). Entering I saw for the first time a *lama* or priest. He produced a snuff bottle, and asked me to sit down. I found I could make use of this man, got out my pocket-book, and soon had the names of most of the things I saw, besides a few other words and the numerals to ten in Mongolian, so that I returned to the inn with a greater prize than my basin of milk. Our repast being over, we continued our journey over the same plain, now and then seeing a large flock of sheep, herds of camels, and a tent or two as we went on; but we were busy transferring these words from the book to our memories. About 6 p.m. we completed our journey, and soon got something to eat, not having had any opportunity after our basin of rice at 8 a.m.

The city stands on the side of a hill, so that a good view is to be had before you reach it. The day following our arrival, we sent a copy of the New Testament in Mongolian, nicely bound, in to the King. He being away at Peking, the affairs are, for the time being, in the hands of his brother, who accepted it. Our passports were sent for, and we knew there was nothing in them about Mongolia; but we sent them, using the interval for prayer that we might be allowed to stop and do something. The Lord established our hearts by giving us a text. He brought home to my mind with power the words, "It is



TUNG-CHAU.

I, be not afraid," and so it proved, for they said nothing. This business occupied the whole day, and the next day being Sunday we did not take out any books for sale.

On Sunday we went out, and seeing a Mongol tent on a hill near, we went to it, and found it occupied by one man. He invited us in, spread his mat on the ground, and asked us to be seated. He could talk a little Chinese. We did not stay long, but told him of a home much better than the one he had, and heard a little of the customs of the Mongols, though I did not understand him very well. On passing a temple we were attracted by the voice of singing; we entered, and found it was a number of priests chanting their prayers. We left them, sad, yet not knowing how to do anything for them.

A PRAYING MACHINE.

We came to a building detached from others, from which issued the sound of tinkling bells; as we neared it we saw a woman in good attire turning a huge octagon-shaped barrel-like thing. It was at least ten feet high and four feet in diameter, each of its eight sides was divided into forty-five panels, fifteen inches in height and three inches in width, on each of them were written five Thibetan characters. It suddenly dawned upon me that this was the prayer-machine I had read of, which it turned out to be, so that every time the wheel was turned there were 360 prayers to the credit of the turner. How sad! How perfect a delusion are these people under, and shall we stretch no hand to help them? I felt increasingly impressed by what I now saw; not only this, but almost every man, woman, and child one meets is saying prayers.

One is struck with one thing, and that is, these people are thoroughly in earnest about what they are doing. The religion is all alive here, and I think it will be a stern fight, but we know "His arm is not shortened that it cannot save." No! His grace is still mighty, and will get glorious conquests in Mongolia yet.

What perhaps gives it greater hold is the fact that almost every family is represented in the priesthood. These men have shaven heads, live in the precincts of the temples, practise celibacy, and dress differently to the common people.

All this led us to pray as never before for these people. You know by my last letter that I said I felt no drawings to these Mongols, but what I saw constrained me to lay myself as a sacrifice at the Lord's feet for Mongolia. He did testify to the act, for great joy filled my soul, and great liberty in prayer for them followed. I felt the Lord was saying to me, "Whom shall I send, and who will go for us?" And I answered at once, "Here am I: send me." How could I do any thing else? I am so conscious that where the Lord leads me, there I shall be used, and only there, and I dread being in any other place. To-night I feel ready to go at once as He shall direct my steps.

Is it not strange that both Mr. Horobin and I, unknown to each other at the time, were led to do the same thing: lay our all on the altar for Mongolia. We found that the priests generally (nine-tenths I was told) could not read Mongolian, all their prayers and sacred books are in Thibetan, and few of the people could spare the price of the complete set. We had some gospels, but these were not understood. I was told that every tribe have their own dialect. In one temple near here there are 800 priests, and one of these is the present king's brother, so it has high patronage: but we have higher, for the King of kings and Lord of lords is our Head and Leader, and more, our Conqueror.

One young priest came several times to see us. He knew a little Chinese, and could also read the Mongolian.

The last evening we were there, he asked us when we were coming back, and pressed us to be sure and bring Thibetan Scriptures with us. I asked him, If we come here to live, will you teach us Mongolian? He seemed quite pleased at the idea, and said: Yes, he would be pleased to do it. This looks like an open door to me, and I feel some one should enter and take possession in the name of God.

He was at the inn early the morning we left, to see us off, when we gave him a copy of the New Testament, which he promised to read in our absence. We were there seven days. Returning, we took mules and a different and nearer road across the mountains. We began the ascent at ten a.m., and when we came out on the east side, it was fifteen minutes to nine p.m. The mountains were so high as to shut out the light of the moon to a great extent, but even on such a road, and in the dark, God proved Himself able to keep us from harm.

The scenery was grand in parts; at times there were bare rugged rocks towering so high as to make one's neck ache to look to the top; at others they were clothed from base to summit with beautiful pines, which looked still more beautiful in their autumn tints. On the mountains there is a kind of cow with long hair, mane and tail like a horse. The bear is also to be seen, and wolves are said to be there and abound.

One thing has struck me on this journey particularly, that is our wonderful preservation from hunger.

This day we had breakfast at about 6 a.m., and dinner at something past 9 p.m., and the most of this time had been spent in hard walking, climbing, and ascending this range of mountains, while during these fifteen hours we had eaten nothing but four biscuits we had in our pockets, and we drank of the stream that followed us. This is matter for strengthening faith and praise, God can make the little do for much.

Early the next morning we were again on our way. It was a beautiful sunrise. I don't know when I have seen a more lovely one. I never noticed before how gradually the moon hid herself as the sun rose higher. It brought to my mind a verse of John Newton:—

"As by the light of opening day,
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

So completely does Jesus transcend everything else, that the soul that is fixed on Him must feel the littleness of everything besides, and be ready to say, "Whom have I in heaven but Thee, and there is none upon earth I desire beside Thee!" We continued our journey across the plain in which Ning-hsia stands, and about 3 p.m. arrived safely at home again.

Fancy our delight at finding our letters in from England, the first letters of any kind for seventy-six days—a splendid antidote for weariness this! We found Brother Hutton well, and were glad to learn that all had continued quiet during our absence.

We have been here now three and a half months, and have experienced no difficulty with any one in regard to our continuing here. We are asking the Master to give us a house. I don't think there will be any difficulty now in our remaining, for the people are beginning to know us pretty well. I have succeeded at last in getting a teacher, and have read with him now about five weeks out of the three and a half months. He is from Si-ngan-fu; there are but few such men here, and it seemed a real difficulty to get one. The other brethren began after being here a month; their teacher is from Si-ch'uen.


We are very happy here. Praise the Lord, He never leaves us at Ning-hsia.

Notes of a Year's Village-work.

(Continued from page 50.)

FROM MISS LANOASTER.

VILLAGE NO. 10.—WA-CHANG-TSONG.

 ACCOMPANIED by Ing-tsi, next morning we wended our way to the little village of Wa-tsong, the native place of our pupil teacher. Never have I seen such a ruined, dilapidated place, and yet before the famine of 1876 it was a prosperous little village. Now it is all ruins! ruins! ruins! In some places only traces of former foundations could be seen; in others, houses—or rather, the outer walls of houses—still stood. Perhaps one room, nearly roofless, would be left standing, and in some cases occupied by a lonely being who told you, with a sad shake of the head, how in days gone by so-and-so lived there, but all had perished for lack of food.

We entered Ing-tsi's former home, now rented by a homely woman with some little sympathy left in her heart. The sight of the old room brought the remembrance of her mother, who perished in the famine. Father, mother, five brothers and sisters all dead! As the thoughts of bygone days filled her heart, the tears filled her eyes, and we left her a few minutes sitting on the k'ang to weep; then with a few words of comfort we left the house. We visited five other places, one being a little home in a cave. I wondered as I was led into a narrow passage if any one lived there. Yes, indeed, father and mother and five healthy children all dined and slept in this earthy home. Sitting on the brickbed, I tried to speak for the Master, but had not proceeded far before an old man entered the cave, and after listening a few moments, said: "Yes, yes, I know about the Lord; I heard about Him when I went into the city to have my hand seen by the doctor, and he told me that we must ask the Lord to make us well. God always sees us, and Jesus died for us. When we worshipped, the doctor told us all to kneel down and put our hands like this. We were all very quiet, and he prayed for us." The old man suited the action to the word, and, kneeling down on the earth-floor, clasped his hands. I much enjoyed my visit, and trust soon to go again and visit my old friend in his cave home.

VILLAGE NO. 11.—HSIA-CHWANG.

In company with Ing-tsi and a neighbour, we wended our way to the little village of Hsia-chwang. Here we were able to gain admittance to five homes. The first place to which we were invited was a small room, rather crowded with women busily cutting out some clothes for a little two-year-old boy. They folded up their material, and prepared to listen, asking me to play the concertina and sing them something. I commenced, but was immediately told to leave off and go away. The voice came from an old man eighty years of age, who was lying apparently asleep on the bed. I saw his long, shaggy, uncombed hair, and asked who he was. "Oh, he is nobody," was the answer. "He cannot hear or understand a word; he is very old, and will soon die." How I wished he would let me tell him of our home beyond the grave; but he would not. So there was but one other thing to do, to pray for him, and accept an invitation to another room at a little distance. Here a large number of people gathered, and some little attention was gained. I asked if any one in the village could read, when a tall man, with a black beard and moustache, stepped forward and said he could. Several books were produced which had been distributed some years ago. A good knowledge of the Gospel

seemed to be possessed by our host. One old lady, eighty years of age, appeared to listen well to the Gospel, and said: "I should like to go to heaven when I die, but it is so high up that I am afraid I should fall out." We visited several houses, and the one who could read was in constant request. One of the best houses in the village had just been bought by an opium merchant. The people were very friendly, and pressed us to come again.

SECOND VISIT TO I-TSONG.

A visit to this village had been promised for some time. One of the women offered me a room; so taking a small bag of rice and a few other little things, I started with my Biblewoman. The village, not being far from the city, was soon reached. This place, possibly through lying so low and near the river, is noted for ague and many complaints found in marshy districts. The first three days of my stay here sixty people came for medicine.

Evening proved the best time to speak to the people, and when the work for the day was done we gathered for a little meeting. Not very many came; one evening eleven, another thirteen. One poor woman in great distress brought me her little girl, four years old, saying that, as her arm was useless (paralysed) I could have her. I suggested her going to school; but when the parting time came the mother could not give her up. The son of my hostess had been to the opium refuge, and on leaving had had a Gospel of Luke given to him. He was greatly pleased with the story of the Prodigal Son.

I think some regular woman's work might be done here were it not for the river, which is very difficult to cross in the summer, all bridges being taken away.

The evening before I returned home, we had finished worship and I had retired to rest, when suddenly seven visitors arrived. They came quietly into my room, three women with babies and attendants, all muffled up in winter attire, as the night was very cold and they had travelled by cart some distance. Several of them were suffering from inflammation of the eyes, and had heard that I was going home next day, so had come for medicine. They stayed for the night, and, I trust, carried back some knowledge of the Lord to their village.

VILLAGE NO. 12.—CHIEH-PIEH-TONG.

This little village is only a mile distant from I-tsong. We were invited to the house of a widow. The room was soon filled to overflowing; but unfortunately not much attention could be gained. Several wanted medicine, and one old lady with double cataract, to whom I wanted so much to tell of the home above, as she was over seventy years of age, went off, and seemed not to care to listen. Oh, that the Lord would in some of these people awaken some desire after Himself! We found one little boy, formerly a scholar at the famine school; he had some knowledge of Jesus. I spoke about daily prayer, giving him one printed on a sheet, which he promised to use. One old lady sent to know if we could give her a ride into the city, saying, "If you have no room inside the cart, tie me on behind." We promised to help her; but as we were delayed on our start homeward, she trotted on by herself. In this village, as in many others, we need to remember the words, "Cast thy bread upon the waters, and thou shalt find it after many days."

(To be continued.)

Blessing by the Way.

FROM MISS LEGG.

SS. Thames, Jan. 26th, 1886.

WE have indeed cause to thank and praise our loving FATHER for all His great goodness to us. He has already fulfilled His promise of giving "the hundred-fold" to those who forsake all and follow Him. It is quite impossible to enumerate the many blessings He has already showered upon us. The past six weeks have been gloriously happy, every day bringing fresh love-tokens from our precious LORD. We feel inclined to have praise-meetings all the time. We have been treated with universal kindness by all on board both ships.

We arrived at Singapore on Friday morning about six o'clock. We got up early and went on deck. The scene, as we went into the harbour, was simply lovely. I never saw anything half so beautiful. I thought of that verse, "All Thy works praise Thee, O LORD," and again, "The earth is the LORD'S and the fulness thereof." What a lovely world our FATHER has made for us! How sad it is to see the poor heathen bowing to their idols instead of worshipping the one Great FATHER and GOD!

The town of Singapore is three miles from the harbour. We had a most delightful drive through shady lanes, the banks on either side being covered with the most lovely flowers and ferns—all growing wild.

Shanghai, Wednesday, Feb. 3rd, 1886.

WE arrived here yesterday afternoon about 4.30 p.m., after a safe and pleasant journey. God has done for us "exceeding abundantly" above all that we asked or thought.

GOD has indeed blessed us most wonderfully. Several of the men were converted (nine), and four backsliders were restored. The LORD did work mightily among us. Yesterday, when we left the ship, the men put into our hands a letter, of which I shall enclose a copy. It gave us such joy.

The officers could not help noticing the change in the men, and all acknowledged that GOD had truly been working. One man got up on Sunday afternoon, at our meeting, and said that he had been the blackest sinner of

all, but he had come to the LORD JESUS, and now he knew that his sins were forgiven, and he could testify that the SAVIOUR could deliver from the *power of sin* and keep from falling, because during the last fortnight he had been kept so wonderfully, and had realized that "JESUS is strong to deliver and *mighty to save*." All on board have noticed the change in this man; even the unconverted cannot but wonder at it. He is so bright and happy, it is quite a pleasure to see and talk with him. Will you pray for these dear men, who have come out on the LORD'S side, that they may stand firm? Many others are "almost persuaded," and are just watching to see if the Christians will keep true to CHRIST or no. Five of the men testified on Sunday as to what the LORD had done for them, and three others prayed. Oh, it was so beautiful to hear the voices that such a short time before had been heard cursing and swearing, now raised in prayer and thanksgiving to GOD. We felt the power of the LORD very much.

One of the officers on the *Rosetta* gave himself to the LORD fully, and many were helped and strengthened, but we were not able to do much there on account of sickness.

Copy of the letter each of us received on leaving the ship yesterday:—

"Shanghai, Feb. 2nd, 1886.

"TO OUR DEAR CHRISTIAN FRIENDS.—

"We, the undersigned, feel deeply grateful to you for being the means of our finding salvation and true happiness: we feel so much indebted to you that we cannot find words to convey sufficiently our meaning. But, although we shall be separated by land and sea, we will pray to GOD that, in His great mercy, He will watch over and protect you from all harm and danger, and that you may be the means of bringing many, many souls to CHRIST. Trusting that you will remember us in your prayers, and that we shall all meet together in that beautiful land on high, is the prayer of your loving friends."

(Here follow the signatures of the men.)

Tidings from Scattered Workers.

Yun-nan Province.

FROM MR. EASON.

Yun-nan Fu, Nov. 26th.

"The LORD has given us encouragement to-day. The Buddhist nun who has been frequently with us this last year or even longer, has again visited us, and expressed a desire to give up all her idolatrous connections. She is the chief nun at the Temple, and very intelligent, and is a well-educated woman. We have prayed much for her, and now the LORD seems constraining her to decide. If she becomes a Christian nearly all the city will be talking about it. Mrs. Eason and myself hope to attempt a short journey to a neighbouring town next week."

FROM MISS TODD.

Yun-nan Fu.

"Miss Malpas and I have been much cheered and encouraged by the opening for work at the small East Gate of this city. I have been enabled to minister to several sick ones there. The LORD has blessed the means. This has given me great joy, as it has inclined the people to listen to the Gospel message. I have been called to two opium cases. The first was a girl of eighteen, but she died before we reached the house. The second was a woman at the East Gate. It was a rather difficult case, everything failed till I gave belladonna, which proved effectual. After

four hours we were able to leave her. It does make one's heart ache when one thinks of all the evil that results from opium in this land. When I look round at all the misery, it makes me wrestle in prayer as I never did before. We are both well, and happy in the LORD."

FROM MISS MALPAS.

Yun-nan Fu, Nov. 23rd.

"Miss Todd and I are now living alone. The LORD has been making our way plain before us. We did not think we should be able to live alone so soon as this. Mr. Eason and his family and Mr. O. Stevenson removed to the other house on the 7th inst. Our FATHER has given such confidence in HIMSELF that we have no reason to fear anything but sin. The Sunday service is still held here, consisting generally of our households. After the morning service both men and women are met. During the week we only meet the women. When the days are fine they come in great numbers.

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang, Nov. 19th.

Since I last wrote I have been away on a journey. I first travelled N.E. to a city called Eng-gan Hien. We passed

through several villages and preached at two markets on the way; many listened well, some were indifferent, some surly, and one bitter. From that city we travelled W. to K'ai-tseo. On the way we called at a convert's house, named Tsang, and stayed a day; she lives on her little farm away up among the beautiful hills. Poor woman, she has suffered much from sickness, but was rather better when I saw her. She was so glad to see me. When the colporteur and I arrived, several of our garments were wet through; they were dried for us and we were treated right well. I had some conversation with the old lady during the day, and in the evening we had worship. She remembered a hymn or two; "Jesus loves me, this I know," she recollected very well, so, of course, we sang it. An inquirer, also named Tsang (formerly Mr. Trench's servant) lives there.

In the morning Mrs. Tsang hobbled outside her house to see us off. We started laden with good things. Mrs. Tsang's son (who, I am sorry to say, smokes opium) and Tsang the inquirer accompanied us for a mile or so. The people at K'ai-tseo were rather curious. We had good audiences, and they bought books freely. From this city we had a two and a half days' journey home. I took the names and dates of a number of markets, which I hope we shall be able to visit in time.

Kwei-yang, Dec. 11th.

We have had the privilege of admitting three men and three women into the Church by baptism. There are now several inquirers. I have just returned from Yan-shun Fu. I stayed there three days. The people listened well, and bought books pretty freely. The new *Fu-tai* has arrived, and various rumours about railways, telegraphs, etc., are flying about. We are glad to hear of the number of new missionaries now coming out. We are all well.

Si-ch'uen Province.

FROM MISS BUTLAND.

Chen-t'u, Dec. 4th.—Went to the country—to quite a strange place, among strange women; sat down in a house by the roadside, and about six women came and listened. One old woman seemed to be quite prepared for the Word; it was remarkable the way she took it in.

Sunday, 6th.—A good congregation. A number of the women had not been before.

Dec. 21st.—My visits to the country are most encouraging. Many houses have been opened to me which seemed perfectly closed last year. The women receive me so nicely, and listen attentively to the Gospel for the first time.

Dec. 26th.—Went to see a lady, who is very ill, living in the Tartar city. She had, when well, called to see Mrs. Riley, and has not forgotten what was told her of the true God. She is over sixty years of age, and confined to bed. I have no assurance that she has heeded God's message of love; she seemed so much taken up by her bodily pain. This is the second time I have visited her. Mrs. Sam. Clarke went on Thursday last.

Jan. 6th.—Went visiting in the country; had a splendid time. The first house I sat down in was that of a woman I met a fortnight ago. She was then sitting with a friend by the side of the road, and, on my speaking to her, she called for a stool to be brought for me, and she and her friend listened so attentively as the story of the Saviour of sinners was told them. It was getting late, and the man came to tell me I must be returning home or it would be dark. I felt very reluctant to leave them. I think it was seed sown on good ground, for to-day they were anxious to hear more about Jesus. They also brought some big girls who, having heard them talking, were eager to hear for themselves. An old woman, too, from a house not far distant brought her work and sat listening.

Shen-si Province.

FROM MR. CECIL POLHILL-TURNER.

Han-chung, December 29th.

Mr. and Mrs. Easton left Han-chung rather more than a week ago, making their way slowly down the river towards you; they met with much delay in getting off. All here passed, I believe, a very happy Christmas-time, and are experiencing a season of refreshing from the presence of the Lord, and looking to Him expecting rich times this year about to open.

I have to praise the Lord for providing a very good teacher, a Si-ch'uen man, only a few weeks arrived, and a man not ashamed of knocking about or walking if necessary. Brother Phelps and I intend (D.V.) spending a time together with him at Shih-pah-li-pu next week, a little place most excellently situated for study and preaching when one wishes it—a pretty well-crowded market in the town every day, with the chapel and residence nestling quietly some two-thirds of a mile away from the town—a delightful old native Christian to cook rice, etc. Arthur and Bro. Hogg are for the present in charge of this fort, though probably we shall change about.

We praise the Lord that brethren continue to recruit the strength in China from home; may the Lord put it into the hearts of His children to send the needed funds.

Mr. Easton's departure seemed to be much felt by the dear native brothers and sisters.

We were very glad to have the news Bro. Hogg brought from P'ing-yang of the other brothers, and trust if the Lord will that we may meet ere long. He knows though what is best, and to do His will is rest.

Kan-suh Province.

MR. LAUGHTON with his teacher had gone to Hsi-ning Fu in Kan-suh, and was staying in an inn.

Shan-si Province.

FROM MISS KINGSBURY. *T'ai-yuen Fu.*

It has now turned five years since I left England. I can hardly believe it is so long ago since I parted with my dear ones. My life has been a very happy one since I came to this land, indeed, the last five years are the happiest I have ever spent. I trust you are having much blessing in your own soul, and that you are daily realising the blessedness of abiding in Christ. As a community, we here are very well in health, and there is much for us to be thankful for.

FROM MISS LANCASTER.

T'ai-yuen Fu.

Soon after our Bible-class was over a wretched-looking woman came into the room leading a boy five years old. She said, "Can you cure this lad of opium?" I thought, Can I have heard right—Cure him of opium? I said, "You don't mean to say he takes opium?" "Yes, he drinks it three times a day, and has done since he was a month old. He did not thrive when an infant until he got the opium." Could there be any story more sad than this? I don't think any one who has not been in China can understand the awfulness of this evil. How the devil must rejoice; he has his mark on the face of, I think, eight out of ten men or women you meet on the street in this city.

A poor wretched man came to my door; Miss Horne and I promised to help him to pay for the medicine for giving up this habit upon condition that he earned 500 cash (about 1s. 3d.). We said if he brought this amount we should know that his heart was true in saying he would give it up.

He tried for days to earn or borrow the amount, but could not, nor would any one stand as his middleman or surety. I fancy I see him now as he stood before me, not a penny—nay, not a farthing, not even a friend to stand by him. He so reminded me of what we are in our FATHER'S sight, our righteousness as filthy rags, unworthy of even coming into His presence, and yet how He sent His SON into the world not to judge but to save.

This man had been a kind husband and father for twelve years; then he had an illness, and a friend (!) lent him an opium pipe, and advised him to try that remedy, and now the home is all gone—his wife starving, and he a slave bound hand and foot. Could I only feel that he trusted in a strength beyond his own, I should not fear; but he does not, and I tremble lest he return to his evil habits again. I thought of his wife expecting another little one in a month, and I promised to help him with the needed amount, and also stood surety for him, so he entered the Refuge. As he thanked me, he said, "And so I can enter with nothing to pay."

Su-nan Province.

Mr. HENRY DICK wrote from Chang-teh Fu, en route for the south-east of the province. He was accompanied by the converted priest, and was having encouraging sales.

San-hwng Province.

FROM MR. MILLER.

Ning-tsoh Fu, Dec. 9th.

I rejoice to let you know that God is working in our midst. About four months ago, a vegetarian professed to believe the Gospel. He comes from a village sixty li from here. When he professed faith in Christ he wanted to be at once baptised, but was shown the necessity for a time of probation. He stayed a few days with us, receiving instruction in the Truth, and getting to understand our mode of worship. He then left for his home, determined to follow the Lord, and now, when I got back here, I had the great pleasure of meeting him again. He says he professes this doctrine not because he wants food, raiment, or money from us, but because he wanted to obtain heaven's happiness. He told me that during his visits to the city he had often been in the chapel and heard the Gospel, but had gone away disbelieving it, until God's grace showed him that to trust in idols was to lose eternal life. After he believed he was very much tempted, for one of his legs became much swollen, and he got very weak, and the devil suggested that this sickness came because he had given up being a vegetarian, and believed the foreign doctrine. However, he was enabled to continue his trust in God, and the sickness passed away. He said that although unable to come to worship he had private prayers morning and evening. He is coming next year to live in the city, so I told him it would be better to wait till then to be baptised. He left this morning, taking with him some Gospels and tracts to distribute amongst his friends, and will exhort them to put their trust in Jesus, who is mighty to save. I believe he is sincere and earnest, and pray that God may keep him faithful and use him for the spread of the Gospel.

Praise God, I am receiving great blessing through His Word. Although the opposition here is great, still the Lord does send many to hear the glad tidings. Oh, how I long for a greater

knowledge of the language that I might be able to put before the people more clearly the Lord Jesus as the Saviour from the consequences and the dominion of sin. May the people be saved from wilfully rejecting the Christ of God, and sealing their eternal damnation. Oh, that the Holy Ghost might enter this valley of dry bones and give them life, so that they might be raised up a mighty army to serve the living God!

FROM MISS LILY WEBB.

Yang-chen, Dec. 19th.

This afternoon Miss Gray and I went to see a poor old woman who is paralyzed all down one side. As soon as we went into the room her face lit up, and giving Miss Gray her hand she looked up so brightly to us and said, "I am just waiting for the Heavenly Father to carry me home." She was suffering intensely in the side which was not paralyzed, and lay there in the greatest poverty covered with a mass of rags, with a very scanty supply of food and no kind home friends, and yet there was no murmur from the dear old woman of eighty-two years. I could not help praying silently that God might soon take her, for I believe she was quite ready to go.

We are beginning a little Sunday-school here; it is so nice to hear the little Chinese lips repeating: "Jesus loves me, this I know."

Yesterday Miss Gray and I went to Li Tai-tai's. We were there a good part of the afternoon, and actually stayed to the evening meal, and did not arrive home till eight o'clock. We had a good time; we seemed to get so close to the women. It would not be wise to stay to the evening meal as a rule, and we do not mean to do it again; but for this once I do not think it mattered much, because the women were so delighted.

FROM MISS BYRON.

Yang-chen.

To-day Miss Gray and I went out in the afternoon to an opium-poisoning case. It was in a temple. I should think more than a hundred people were there. The woman's husband and sister did not seem to want her to live. She had a mustard emetic, after that strong coffee, after that I gave her a dose of *sal volatile*, which did her good, and she was better when we left. She listened to Miss Gray while she spoke to her about her soul, and promised, when she was better, to come to hear the Gospel. A man who was there seemed greatly interested.

Departures.

MISSSES LITTLER and SAY left for China by the English mail of April 7th. Messrs. A. ORR- EWING, E. S. SAYERS, GRAHAM BROWN, ANDREW WRIGHT, and J. C. STEWART, M.D., go (D.V.) by the mail of the 21st. Meetings, in which they have been commended to God, have been held as under:—

March 14th.	BETHELFIELD CHURCH	Kirkcaldy ... ..	... ..	... ..	... ..	Chairman—REV. I. E. MARWICK.
" 15th.		Dunfermline ... ..	... ..	... ..	... ..	REV. DR. MITCHILL.
" 16th.	KELVINSIDE FREE CHURCH	Glasgow ... ..	... ..	... ..	... ..	REV. W. R. TAYLOR.
" 17th.	GORBAL'S HALL	Glasgow ... ..	... ..	... ..	... ..	MR. FRANCIS DICKIE.
" 19th.	CHRISTIAN INSTITUTE	Glasgow ... ..	... ..	... ..	... ..	SIR MICHAEL CONNAL.
" 20th.	UNITED EVANGELICAL HALL	Alexandria ... ..	... ..	... ..	... ..	A. ORR-EWING, ESQ.
" 21st.	PLANTATION FREE CHURCH	Glasgow ... ..	... ..	... ..	... ..	REV. ALEXANDER ANDREWS.
" 24th.	ALBERT STREET CHURCH	Belfast... ..	... ..	... ..	... ..	REV. H. MONTGOMERY.
" 24th.	CRUMLIN ROAD	Belfast... ..	... ..	... ..	... ..	R. MATHEWSON, ESQ.
" 25th.	PRESBYTERIAN COLLEGE	Belfast... ..	... ..	... ..	... ..	REV. PROF. WATTS, D.D.
" 25th.	Y.M.C.A. HALL	Wellington Place, Belfast	... ..	... ..	... ..	REV. JOHN SPENCE, M.A.
" 26th.	JOY MOUNT CHURCH	Carrickfergus... ..	... ..	... ..	... ..	REV. S. E. STEWART, B.A.
" 28th.	METROPOLITAN HALL	Lower Abbey Street, Dublin	... ..	... ..	... ..	ROBERT COTTER, ESQ.
" 29th.	METROPOLITAN HALL	Lower Abbey Street, Dublin	... ..	... ..	... ..	WILLIAM FROST, ESQ.
April 1st.	Y.M.C.A.	Croydon ... ..	... ..	... ..	... ..	M. H. HODDER, ESQ.
" 8th.	CONGREGATIONAL CHAPEL	Buckingham ... ..	... ..	... ..	... ..	REV. H. M. STALLYBRASS.
" 9th.	Y.M.C.A.	Camden Town ... ..	... ..	... ..	... ..	REV. JAMES STEPHENS, M.A.
" 12th.	METROPOLITAN TABERNACLE	Newington ... ..	... ..	... ..	... ..	REV. C. H. SPURGEON.
" 15th.	Y.M.C.A.	Exeter Hall, London	... ..	... ..	... ..	GEORGE WILLIAMS, ESQ.
" 16th.	WESLEYAN CHAPEL	Hythe ... ..	... ..	... ..	... ..	REV. JOHN G. PEARSON.

CHINA'S MILLIONS.



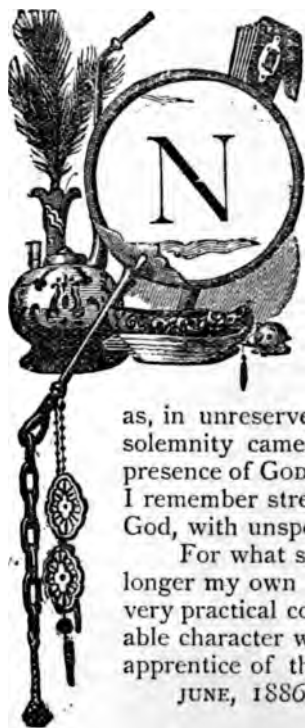
FATHER AND SON.

A Retrospect :

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.

(Continued from page 55.)



NOT many months after my conversion, having myself a leisure afternoon, I retired to my bedroom to spend a good deal of it in communion with God. How I remember that occasion! How, in the joyfulness of my heart, I poured out my soul before God, and again and again confessing my grateful love to Him, who had done everything for me—who had saved one who had given up all hope of salvation and all desire for it—I besought Him to give me some work to do for HIM as an outlet for love and gratitude in self-denying service—no matter what it might be, however trying or trivial, if it were only something with which He would be pleased, and that I might do for HIM, who had done so much for me. I well remember as, in unreserved consecration, I put myself, my life, my friends, my all, on the altar, a deep solemnity came over my soul, and I consciously felt that my offer was accepted. The presence of God became unutterably real and blessed; and, though but a child, under sixteen, I remember stretching myself on the ground, and lying there speechless in the presence of God, with unspeakable awe and unspeakable joy.

For what service I was accepted, I knew not; but a deep consciousness that I was no longer my own (which has never been effaced) then took possession of me. It has been a very practical consciousness. Two or three years afterwards, propositions of a very favourable character were made to me with regard to medical study, on condition of becoming the apprentice of the medical man who was my friend and teacher. But I felt I dared not

JUNE, 1886.

accept any binding engagement like an apprenticeship: I was not my own, to give myself away, as it were; for I knew not when nor how HE, whose I was and for whose disposal I felt I must ever be free, might call for service.

Within a few months of this time of consecration, the impression was inwrought into my soul that my life service was for China. I thought it highly probable that the service to which I was called might cost my life, as China was not open then as it is now. There were then but few missionary societies labouring in this country, and but few books were accessible to me on the subject of China Missions. I learned that the congregational minister of my native town had a copy of Medhurst's "China," and called on him, to ask the loan of it. This he kindly accorded, and asked me why I wished to read it. I told him that God had called me to spend my life there in missionary service. "And how do you propose to go there?" he asked. I replied that I did not at all know—it seemed to me probable that I should need to go as the Twelve and the Seventy went, without purse and scrip, relying on Him who had called me to supply all my need. Kindly putting his hand on my shoulder, he replied, "Ah! my boy, as you grow older you will get wiser than that. That would do very well when Christ was on earth, but not now." I have grown older since then, but not wiser. I am more than ever convinced that if we were to take the directions of our Master, and the assurance HE gave to His first disciples, more fully as our guide, we should find them to be as suited to our present times as they were to those in which they were first given. From Medhurst's "China" I gathered that medical knowledge would be valuable for missionary service there, and this directed my attention to medical studies as a mode of preparation.

My beloved parents neither encouraged nor discouraged my desire to engage in missionary work. They advised me, with such convictions, to use all the means in my power to develop the resources of body and mind, of heart and soul, and to wait prayerfully upon God, quite willing, should He show me that I was mistaken, to follow His guidance, or to go forward, if in due time He should open the way to missionary service. The importance of this advice I have oftentimes proved since. I began to take more physical exercise in the open air, to strengthen my body and my muscles. I got rid of the feather-bed, and as many of the surroundings of comfort as I could, in my home, to prepare myself for rougher lines of life, began at once to do what Christian work was in my power, in the way of tract distribution, Sunday-school teaching, and visitation of the poor and the sick, as opportunity afforded.

After a time of preparatory study at home, I went to Hull for medical and surgical training. I became the assistant of a medical man who was professor of midwifery in the Hull school of medicine, and surgeon to a number of factories, which brought to our surgery a large number of cases of accidents, and gave me the opportunity of seeing and of practising the minor operations of surgery.

Here an event took place which I think worthy of mention. Before leaving home, the subject of setting apart the first-fruits of all one's increase, and a proportionate part of all one's possessions, to the LORD's service, was brought before my notice. I thought it well to study this subject, with my Bible in my hand, before I went away from home, and was brought into circumstances in which my mind might be biased in its conclusions by the pressure of surrounding cares or wants. I was led to the determination to set apart not less than one-tenth of whatever moneys I might earn or become possessed of, for the LORD's service. The salary I received as a medical assistant in Hull at the time now referred to, would have allowed me with ease to set apart one-tenth of it. But, owing to changes in the family of my kind friend and employer, it was necessary for me to reside out of doors. Comfortable quarters were secured with a relation, and, in addition to the sum determined on as remuneration for my services, I received the exact sum I paid for board and lodging.

Now arose the question in my mind, "Ought not this sum also to be tithed?" It was surely a part of my income, and I felt that if it had been a question of Government income-tax it certainly would not have been excluded. On the other hand, to take a tithe from the whole would not leave me sufficient for other purposes; and for some little time I was much embarrassed to know what to do. After much thought and prayer, I was led to leave the comfortable quarters and the happy circle in which I resided, and to take a little room in the suburbs—a sitting-room and bed-room in one—and to board myself. In this way I was able, without difficulty, to tithe the whole of my income; and, while I felt the change a good deal, it was attended with no small blessing. More time was given, in my solitude, to the study of the Word, to the visitation of the poor, and to evangelistic work in my summer evenings, than would have been had I remained in my first quarters. Being brought into contact in this way with many cases of distress, I soon saw the privilege of still further economising; and I found it not difficult to give away much more than the proportion of my income that I had at first thought of.

About this time a friend brought before me the question of the personal and pre-millennial advent of our LORD JESUS CHRIST, and gave me a list of passages bearing upon it, without note or comment, advising me to read up the subject. I gave for a while a good deal of time to reading the Scriptures about it, and the result was that I was led to see that this same JESUS, who left our earth in His resurrection body, was so to come again; that His feet were to stand on the Mount of Olives, and that HE was to take possession of the temporal throne of His father David, which was promised before His birth, at the annunciation. I saw, further, that all through the New Testament the coming of the LORD was the great hope of His people, and was always appealed to as the strongest motive for consecration and service, and as the greatest comfort in trial and affliction. I learned, too, that the period of His return for His people was unrevealed, and that it was their privilege, from day to day and hour to hour, to live as men who wait for the LORD; that so living, it was quite immaterial, so to speak, whether HE did come or not at any particular time, the material thing being to be so ready for HIM, whenever HE might come, as to give an account of one's stewardship with joy, and not with grief.

The effect of this blessed hope was very practical. It led me carefully to look through my little library to see if there were any books there that were not necessary, and likely to be further useful; and to look through my small wardrobe, to be quite sure there was nothing there that I should be sorry to give an account of should the Master come at once. The result was that my library was considerably diminished, to the great benefit of some poor people, and that I found that I had articles of clothing which would be used to greater advantage in other directions.

It has been very helpful to me, from time to time through life, as opportunity has served, to act in a similar way; and I have never been through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing. I believe we are all in danger of accumulating (it may be from thoughtlessness or from pressure of occupation) things which would be very useful to others, while useless to ourselves, the retention of which is loss of blessing. If the whole resources of the Church of God were well utilised, how much more might be accomplished than is accomplished! how many poor might be fed, and naked might be clothed! And to how many of the unreached might the Gospel be conveyed! Let me advise this line of things to you as a constant frame of mind, and as a profitable course to carry out when circumstances permit.

(To be continued.)

Work in Ho-nan.

FROM MR. SLIMMON.

CHAU-KIA-K'EO, 27th February.

I AM a week behind time in writing, as I put it off until I could send the news that we were into our new quarters, and, bless God, I can do so now.

I got up with a light heart this morning, when I remembered where I was; and I pray that we may be allowed to remain on peaceably.

The house is situated in the centre of the town; and is, I judge, in the very best street in Chau-kia-k'eo for our purpose, as the street is crowded with passengers from morning till evening, and perhaps fifty per cent. of these are from the surrounding villages, come to buy or sell in this great business centre, so that by their means we shall be able to send the "Glad News" to many villages which have not yet heard the sound.

The past six months has been a very trying time, but, bless GOD, it has also been a time of no little blessing; we have been enabled to do some real work in the way of preaching the Word, ministering to the wants of the poor, and saving the lives of would-be-suicides by

OPIUM-POISONING.

Since the beginning of September we have been called out to forty-seven cases; ages ranging from twelve to seventy years; quantity taken from 50 to 500 cash worth. Only in three cases were we unsuccessful in saving the life of the victim, two of which were those of young women,

who had fasted for a day before taking the poison: and we were not called until the opium was beyond our reach. The third case was that of a young man, about twenty-eight; he had been dead for an hour or two before his friends came for help; they did not think he was in any great danger, he was only sleeping very soundly, and they were evidently both surprised and disappointed that we could not waken him; for it is commonly supposed that we possess a life-giving medicine. Praise GOD we have; for the spiritually dead. Not only is it among the illiterate that we meet with this belief: even scholars ask us very seriously, if our medicine has this property. It is amusing to see the ignorance of some of these *scholars*. The gentleman who is conducting Bro. Finlayson and myself through the mysteries of the Chinese language has taken the degree of B.A., and he maintains that it is the sun that revolves round the earth, and laughs at the very idea of the earth revolving. He points out the absurdity of our belief by saying, that were the earth to revolve we would "fall off" when it came to our turn to go "bottom side."

But to return to opium-poisoning. We find that such work helps to clear away the suspicion with which the natives naturally regard us; although I have heard it sarcastically remarked that, "*It was strange that the country which sends the poison should also send the antidote.*" It also gives us an opportunity of learning a little about their

home life. Many of their customs remind one forcibly of some of our western institutions; the resemblance in some cases is so close as to suggest the idea that they have sprung from one root. Nothing could be more like our "Christmas Tree" than their "Money Tree," the only difference is that we decorate the tree, and load its branches with good things, for the benefit of children, while they load theirs with fruit, cash, silver, and other coveted articles, for (as they believe) their own benefit during the coming year, as the doing so ensures good luck in all their undertakings. Their "Feast of Lanterns" is not unlike our "Candlemas."

I have said on a previous occasion, that our principal enemy in this place was a certain small mandarin. I hope now that his enmity has been turned aside. The LORD has enabled us to repay him for his persecutions, by allowing us to save the life of one of the women of his household, who had attempted to commit suicide by the usual method of opium-poisoning. It is sad to think of

THE QUANTITY OF OPIUM USED

here. I do not suppose there are many worse towns in all China than Chau-kia-k'eo.

The population is estimated at 20,000 families, made up of 3,000 Mahometans, and 17,000 Buddhists and Confucianists. We have 1,000 opium dens, or one for every twenty resident families, so there are opium-smokers not a few. Many not given to opium-smoking are addicted to wine-drinking. I dare say I have seen more drunken men during my fourteen months' stay in Chau-kia-k'eo than will be seen in a fourteen years' residence further south, away from the ports. I do not know that I have seen anything that has brought home-scenes more forcibly to my mind than the seeing a man lying helplessly drunk by the roadside—"drunk as mud," as the Chinese put it. The only thing wanting to complete the picture was to see a "man in blue" strutting along on the other side of the street. Those most given to drinking belong to the Mahometan faith.

One hopeful sign regarding opium-smoking is the quantity of anti-opium medicine we sell. During the last six months we have sold considerably over thirty dollars' worth, and should have sold more, only, unfortunately, we were out of it for some time. This shows that many are desirous of breaking off the habit, but how hard this is only those enslaved can know.

FREE BREAKFASTS.

In a town where there is so much vice, it is naturally to be expected that there will be a corresponding amount of wretchedness and poverty, and we find plenty of both here. During the past winter we have been enabled to give a free breakfast daily to about 100 people—6,400 breakfasts in all. As a worker in the Glasgow "Free Breakfast," I had opportunity of judging the good done in this way; and although I have not seen the soul-saving here that I saw there, I believe that our work has not been altogether in vain. We have also been able to assist 120 refugees from SHAN-TUNG.

DANGER OF FAMINE.

Business is very bad just now, and there is considerable distress; but I am afraid there will be a great deal more before the year closes, unless the Lord sends snow or rain soon. We have had no snow to speak of this winter, only one fall (if I remember right), and only about four days' rain since September, so there is every appearance of this being a barren year. There are rumours of an uprising among the people. Poor souls! I do not know what good they think that will do; but when people are driven to desperation, they cannot be expected to sit down and reason out the matter. They

are not unlike a flock of magpies I saw the other day, who were suffering from the dearth, and were forced to cannibalism, being helped in their murderous work of killing a comrade by two or three fierce cobbies, who, I have no doubt, would get the lion's share. I look on this as a bad sign, and pray GOD to have mercy upon the people. Alas! that they should spend their time in crying to gods that cannot hear. The authorities have given orders that everybody abstain from eating flesh until the gods be appeased. It is most painful to witness the idolatry and superstition that abound here. What could be more touching than to see a poor mother distracted with grief at the thought of losing one of her children, perhaps her only son, outside the city wall seeking the spirit of her child (which she supposes to be lost, hence her child's illness), and pleading with it to return home! I could have wept for her. Poor woman! probably she had never heard of Him who said, "Call on Me . . . and I will answer." Oh, when will the light of GOD scatter this black darkness? When will the Church at home waken fully to know her duty to these perishing souls? Our Brother Yang's prayer just now was that God will send us help—send us help to preach the Gospel to these millions of souls in HO-NAN.

BOOK SALES.

We have sold over 15,000 cash worth of books and tracts in Chau-kia-k'eo, and I don't think there are many poor men in it that have not had the Gospel preached to them. I believe we can look on at least six of those who come to worship as brethren in the LORD. They are not ashamed of the Gospel of CHRIST, and have each stood more or less persecution for His sake. The names of the six I refer to are Niu, Wang, Ma, Li, Shih, Li.

SHIH,

who is a native of SHAN-SI, is a commercial traveller, about forty years of age. He came to us first of all to buy opium medicine, and the evangelist took the opportunity of laying the Gospel before him; the truth laid hold of him, and to-day, I believe, he is a child of GOD. He is striving, with the help of medicine, to break off his opium-smoking. He has used over 2,000 cash worth of medicine, but is not yet free. His calling as traveller lays him open to much temptation. It is a common saying among business men, "No smoke, no business." He was here this afternoon to bid us good-bye, as he returns home to-morrow. We had a blessed time in prayer together, as we commended him to the LORD. I hope he will be able to break off the opium entirely during this journey, and be able to win many of his relations to CHRIST.

NIU

is a native of HO-NAN, about forty years old. He is in business in a small way. He has made an open confession of CHRIST at home, renouncing idolatry, and, consequently, he has had much persecution; and none are more bitter against him than his own wife. He was specially tried during the New Year season, but has stood the ordeal, and, I believe, will go on rejoicing to the end. He bears no ill-will to those who persecute him, excusing them by saying that "they do not know."

WANG

is a cobbler. He reminds me of the cobbler who declared he was a king's son. Wang also is a native of HO-NAN, quiet, simple, and earnest. His simple faith is very refreshing; it does me good to hear him pray on Sabbath evenings, although it is too much for the gravity of some of those who worship with us, as he invariably closes with an apology for not being able to pray better. He, too, has been proof against the New Year's temptations, and instead of decorating his shop-front with quotations from

heathen authors, and prayers for "luck," according to custom, he got the evangelist to write texts from Scripture, and now he who runs may read that the occupant of that shop is a follower of JESUS of Nazareth.

MA

I do not know much about personally yet. He is Wang's first-fruits in his labour of love, and Wang is satisfied that he is a true believer, as he professes to be. He is about twenty-seven years of age, native of HO-NAN, one of Brother Wang's workmen.

LI-TIEN-YU,

native of HU-PEH, is a barber. He, too, was a slave to opium, but professes now to be entirely free, and points to the change in his appearance as proof of his words. Indeed he is changed very much for the better; formerly he was not much to look at; but now he has a happy, healthy look about him, which I take to be the index of the state of his soul.

LI,

our cook, is a native of HO-NAN, forty years old. I really believe that he is indeed born again. He prays most earnestly for his brother and relations, and not only when in our presence. I have heard him on one afternoon, in his own room, when he did not know I could hear him, praying most earnestly that GOD would

touch the hearts of his friends and turn them to Himself.

HOPEFUL CASES.

I have also hopes of our teacher, Li; he says he desires to be led into the truth, and we have prayer together daily, both before and after study.

Then there are those who having heard the Gospel have returned home bearing, let us hope, the light of life to their home. Notably among these is one gentleman from Canton, who was up here on business; he had heard the Gospel before, but *it seemed to apprehend him* while hearing Brother Yang preach; also a teacher from HU-PEH, who took some tracts with him to give away on his return journey.

So, in opening our new premises, we have much reason to raise our "Ebenezer," and believe that as the LORD has helped us hitherto, he will do so even more abundantly in the future.

Our landlord is an old gentleman of ninety-six years of age—very proud of his age, which he says is the gift of GOD. He is a Mahometan, and has a hearty contempt for all who are foolish enough to worship idols; indeed, all Mahometans have. Our teacher was making merry to-day over the fact that the Ta Wang temple was burned down last night. It seemed to him a matter of sport that Ta Wang, who governs rivers, etc., should be unable to quench the flames that were destroying his temple.

Notes of Work in Hun-nan.

FROM MR. ARTHUR EASON.

DECEMBER 15th.—Mrs. Eason and myself have just completed two short journeys to two towns which I visited last year. At Ts'en-kung, the first town, we stayed two days. Opposite the inn, on a waste piece of ground, we erected our tent.

Both men and women gathered round. I spoke to the men, while Mrs. Eason had an audience with the women. We had with us our cook, who was baptised last spring.

Many paid great attention, and we felt the Lord's power. We endeavoured especially to point to the *need of a Saviour* and the *Lord Jesus as the Saviour needed*. It has often been to me a subject of much thought and prayer to know *how* to speak. The opportunity generally is so short, and the minds of those to whom we speak so occupied with the things of earth. (How earthly is the heathen soul! only those who deal with them personally can come anywhere near comprehending.)

I take an argumentative line of address, and show the absurdity of idolatry; then that there must be only one true living God, and that to worship another being must be sin; but my time has gone, and my hearers, who are not accustomed to *thinking*, go off—perhaps I never shall see them again. I feel, as I pause for a rest, that the mark has been missed. I had only reached their heads—of at least a few, let us hope—but their *hearts*, still untouched and unawakened to their awful needs! Oh, how my speaking seems like beating the air! I solemnly resolve, in the strength of the Holy Spirit, to preach a *Saviour*, crucified and glorified.

This time I try it. I scarcely mention the idols in whom they believe, but lift up a Saviour *from sin*—that's the point! How they listen! They, too, have saviours; but who has ever before heard of a Saviour from sin. Their Goddess of Mercy can save from trouble, misfortune, and sickness (so they believe). But they never knew an opium-smoker being cured of *his vice* by her help, nor an adulterer being cleansed from his filth of heart, a proud

spirit made humble, a vile temper changed for a meek spirit—who ever thought of even applying for such a salvation to such gods? The character and teaching of idolatry are altogether foreign to such a thought. Their gods have been wonderful warriors, statesmen, genii, devils, monsters human and inhuman, things earthly and unearthly—nay, even hellish things. Saviours from sin! pooh! In many cases they are the very embodiment of sin—for instance, the opium god, the god of the thieves. The priests and priestesses, as a rule, in character fit ministers of such a system of hell.

Beseeking the hearers to test this Almighty Saviour, I tell them of our own hope, finishing by telling how Jesus can save, in *death as well as in life*. I describe the scene of my eldest brother's triumphant death. Can they die like that? They never knew anything like this! Salvation! peace! victory! glory! As I record it, I could shout—

"Salvation! let the echo fly
The spacious earth around;"

but it's no use getting sentimental; we have to deal with solemn facts. Within twenty miles from this spot are four aboriginal tribes, besides thousands of Chinese who have never had salvation offered them, and we cannot go to them. Why? Because the *labourers are so few*.

O ye believers in the Lord Jesus Christ, who can sing in your assemblies so enthusiastically—

"Salvation, let the echo fly!"

How is it to fly? who is to fly with it?

"Give it wings," said a speaker to an enthusiastic audience at a missionary meeting, as the plates were passed for a collection. We would say—"Nay, rather give yourself. Take it yourself." Do you ask us, "Where?" We would answer, "Ask the Master."

Next day—a market half-a-mile from the little town where we erected our tent the day previous.

What a scene! it is the largest market I have seen in Yün-nan; probably 8,000 to 10,000 persons visit it.

We endeavour to erect the tent, but find the market site a plain of rock, and our wooden tent-pegs are useless. However, a large crowd has gathered to see what these two curious beings are going to do. It is probably the first time that they have ever seen a foreigner. We commence to offer our tracts for their inspection, and then we explain who we are, and why we are come.

Again we endeavour to lift up the Saviour, but our opportunity is very short, for we are stopped by a heavy downfall of rain. With troubled hearts we have to return to our inn. Why troubled? you ask. These are they for whom the Lord Jesus suffered, those for whom He died, and we have not yet been able to tell them of it. Behold them as sheep without a shepherd. Remember that *He* has compassion for them. *Have you?*

The next market will be held six days hence, but before then some of these, in all probability, will be in eternity—*gone!* beyond the reach of salvation. "Lord, permit us to come again," we cry.

Returned to the capital to conduct Sabbath services. First, meeting with the household and two native Christians. We consider: a Christ-like walk the evidence to the world of the divinity and power of the Gospel. Visitors come in later; then we commence a general meeting of preaching and singing. We speak. Can Buddha save from sin? Can the sages? Can Confucius? Can Taoism and its hosts? Can good works? Again we have an opportunity of telling of a Saviour for life or death. As we continue the meeting, a company of Buddhist nuns come in. Afterwards the women are invited into a side guest-hall, and some things which they have not understood are explained by our sisters.

Market day again. This time we have come prepared with iron pegs for the tent. Very soon we have our tent up, and using a small form for a stand, we speak to the crowds. But all are so busy, and the thing is so new, it is difficult to gain their attention. However, from time to time we seem to strike home; but, oh, our hearts ache. After all how little we do; how few we really reach.

A high wind is blowing from the lake, and we are smothered by clouds of sandy dust from the traffic around. I only can do the speaking. Under such circumstances my voice seems lost, and under extra strain, I soon get wearied. We manage to keep on for about five hours. Oh for a few open-air workers! By-the-bye, I heard of an ordinary open-air service held in a district of North London last summer, where there were fifty workers!

A short stage. We put up at another market village. It is not market day, but in the afternoon we hope to speak to the dwellers of the place. What a ruin this place is!—that is the result of rebellion; but how fearful is the ruin produced on the human spirit by rebellion against God.

The sight of our bright little Ethel, whom we have brought with us, caused some of the villagers to gather round us. But what a opium-besotted set! Judging from their appearances, nearly all smoke; and scarcely an elderly man among them. I ask one if he has a soul. He answers, "When I am dead I am done with. Who knows anything about a soul?" My wife spoke to the women for some time, and the men listened.

The day after arriving at Ts'en-ch'iang Fu was market day at that place. But the sky was overcast, and the wind bitterly cold. Everybody seemed afraid to venture out. It was late before the market people began to come into the town in any considerable numbers, so we took a walk round the town.

Returning to our inn, we took our stand by the roadside, where a large crowd soon assembled. We spoke for an hour and a half. During the speaking a scholar asked, "But your books say that the teachings of Confucius are wrong?" I answered, "Not so; what we say is that what Confucius taught was not sufficient to save men. He knew of no atonement, no future immortality for the soul, and no escape from sin; no Saviour." We removed to another part of the town, and stood again for some time, with excellent audiences.

The weather threatened snow, and our quarters were so exceptionally bad that we could not remain longer with our little girl. We started for our home in the capital; many asked us to remain longer, but we could only promise to try and visit them another time.

A Letter from the Kwang-si Province.

KWAI-PENG, Jan. 27th.

MY DEAR MR. TAYLOR,—You will be glad to learn that the *last* province in China yields to missionary effort. For three or four years my mind has gone out toward Kwang-si. Two years and half ago I made a journey through the province up the West River almost to the borders of Yun-nan, where Mr. Clarke, of your mission, has nobly held the ground.

I selected this city, Kwai-peng, which is at the junction of two large rivers, as a site for future occupancy. I rented a small piece of ground, the best I could then get. On account of war, we were not able to return here.

In August of 1885, with my family and my sister, Dr. Fulton, I came here, and succeeded in renting the house in which we are now living. We had, of course, to use much patience and forbearance, as the people thought we were Catholics, and mean men put out placards against us. But through the influence of medical aid dispensed by my sister, we were able to get the good-will of the people.

We were forced to go to Canton to get a proclamation issued last year by the Viceroy, of which I had several copies. On our return we were accompanied by Dr. Kerr, of the Canton hospital, who rendered much valuable service.

I have now a lease for this house—a very comfortable one—for ten years, and have also leased ground for hospital and future dwelling. We have been living here three months, and no trouble of any kind. Without the aid of medicine, I doubt if the province could have been opened for years. There are hundreds of villages in the plain adjacent, and we shall, ere long, make arrangements for active operation in opening schools and itineration.

You cannot too strongly urge the value of medicine in dissipating prejudice and opening the way for the evangelisation of these vast fields. Please accept the assurance of my sympathy and prayers in your good work.

I am, yours sincerely,

A. A. FULTON.

American Presbyterian Mission.

Principles and Methods Applicable to Station Work.

BY REV. J. NEVIUS, D.D.

(Reprinted from "The Chinese Recorder.")

LETTER I.—INTRODUCTORY.

A REQUEST from the Editor of *The Chinese Recorder* to prepare for publication some account of the character and result of our country work in SHAN-TUNG, and private letters from various sources asking for information on the same general subject, have furnished evidence that such information may be of service, more especially to young missionaries.

The interest which has been taken in our work in central SHAN-TUNG, by missionaries in other provinces, is due no doubt to the fact that we have to some extent adopted new principles and methods. It is too early to determine what the final issue of this new departure will be, but perhaps not too soon to derive some important lessons from present facts and experiences, and results so far as developed.

The adoption of the new plan having been the result in many cases of difficulties and discouragements in connection with the previous one, our present position will be best understood by considering the two systems, which may for the sake of convenience be called the Old and the New, in their relation to each other. In the following letters we will present the reasons which have led to the disuse of the former, and adoption of the latter, and the manner in which the transition has been made.

I think it may be stated that thirty years ago, missionaries in China, with few, if any exceptions, followed the Old Method. The change of view has not been sudden but gradual, and always in the same direction, producing a continually widening and more irreconcilable breach between the two systems. There is now a pre-

vailing disposition in our part of the field, at least among the missionaries of the American Presbyterian, the English Baptist, and the American Baptist Missions, to follow the New Plan, which may still, however, be regarded as in a formative and tentative stage of development.

These two systems may be distinguished in general by the former depending largely on paid native agency, while the latter deprecates and seeks to minimize such agency. Perhaps an equally correct and more generally acceptable statement of the difference would be, that, while both alike seek ultimately the establishment of independent, self-reliant and aggressive native churches, the Old System strives by the use of foreign funds to foster and stimulate the growth of the native churches in the first stage of their development, and then gradually to discontinue the use of such funds; while those who adopt the New System think that the desired object may be best attained by applying principles of independence and self-reliance from the beginning. The difference between these two theories may be more clearly seen in their outward practical working. The Old

uses freely, and as far as practicable, the more advanced and intelligent of the native church members, in the capacity of paid Colporteurs, Bible Agents, Evangelists or Heads of Stations; while the New proceeds on the assumption that the persons employed in these various capacities would be more useful in the end by being left in their original homes and employments.

The relative advantages of these systems may be determined by two tests—adaptability to the end in view, and Scripture authority. Some missionaries regard the prin-



A CHINESE GARDEN.

ciples and practices adopted by the Apostles in early times and recorded in the Scriptures as inapplicable to our changed circumstances in China in this Nineteenth Century. Leaving the consideration of this question for the present, it will no doubt be acknowledged by all, that any plan which will bear the application of the two tests, of adaptability and Scripture authority, has a much stronger claim upon our regard and acceptance than a plan which can only claim the sanction of one test.

As a matter of fact the change of views of not a few of the older missionaries in China is due not to theoretical, but practical considerations. The Old System has been gradually discarded because it did not work, or because it worked evil. In my own case I can say that every change in opinion was brought about by a long, and painful experience, and conclusions arrived at have been only a confirmation of the teachings of the Bible; and *the same conclusions might have been reached WITH AN IMMENSE ECONOMY OF TIME AND LABOUR by simply following the authoritative guide which God has given us.* If the New System be indeed sanctioned by the tests of practical adaptability and use, as well as by Scripture authority, an exchange or reversal in the application of the names New and Old would be more in accordance with fact.

In stating what I regard as serious objections to previous methods, I may come in conflict with the opinions of my brethren. I desire however to write, not in the spirit of a critic, much less of a censor: but earnestly desirous of knowing the truth. I have in former years to a considerable extent believed in, and worked upon the Old System, and what I have to say by way of strictures on it, may be considered as a confession of personal error, rather than fault-finding with others. To err is human. Foreigners who have come to China to devote themselves to business or diplomacy have made their mistakes; it is not strange, but rather to be expected, that we should make ours. Let us acknowledge them and profit by them.

I am aware that it is possible to state facts in such a way that the impression given will be a false one, and the conclusions arrived at misleading. It will be my earnest endeavour in the ensuing papers, not only to give facts and honest conclusions therefrom, but to present them in such a way that the impression given will be, if not always an agreeable one, yet strictly true and just.

I wish further to disclaim all assumption of ability to speak authoritatively on this subject, as though I had myself reached its final solution. The effect of long experience in mission work has been in my case to deepen a sense of incompetency, and to excite wonder in remembering the inconsiderate rashness and self-dependence of a quarter of a century ago. Still, though we may not feel competent to give advice, we may at least give a word of warning. Though we may not have learned what to do in certain cases and under certain circumstances, is it not much to have learned what *not* to do, and to tread cautiously, where we do not know the way, and to regard with hesitation and suspicion any preconceived opinion which we know to be of doubtful expediency, especially if it is unauthorized by Scripture teaching and example?

I gladly recognise the fact that the use of other methods, depending to a greater or less extent on paid agents, has in many cases been followed with most happy results, and that to a certain extent tried and proved native agents must be employed. I do not wish to make invidious comparisons, much less to decide where the happy mean in using a paid agency lies.

Let us bear in mind that the best methods cannot do away with the difficulties in our work which come from the world, the flesh, and the devil, but bad methods may multiply and intensify them. For unavoidable difficulties we are not responsible; for those which arise from disregard of the teachings of Scripture and experience we are.

Let us also remember that while in undertaking the momentous task committed to us, we should by the study of the Scriptures, prayer for divine guidance, and comparison of our varied views and experiences, seek to know what is the best method of work; still, the best method without the presence of our MASTER and the SPIRIT of all Truth, the other COMFORTER, will be unavailing. A bad method may be so bad as to make it unreasonable to expect GOD'S blessing in connection with it; a right and Scriptural method, if we trust in *it*, as our principal ground of hope, might be followed a lifetime without any good results.

With this much by way of introduction, I propose in the next paper to consider some objections to the Old Method.

Notes of a Year's Village-work.

(Continued from page 61.)

FROM MISS LANCASTER.

VILLAGE NO. 13.—NAN-SHIH.

THIS little village of Nan-shih, we were told, was fifteen *li* distant; this was true, from our house in the city, but only about half that distance from the North Gate. The young woman we went to see was very ill, and we feared little could be done for her. I tried to tell her a little about the LORD and His almighty power, but although she consented to all I said, she did not appear to take it to heart. The people seemed to be small farmers, but evidently did not want to hear anything about the Gospel, for as soon as the medicines were given, we were offered some tea and cake, and told our cart was waiting. We were sorry to find the poor young woman had taken opium to relieve her pain, but it had aggravated the disease.

VILLAGE NO. 14.—HSI-TSAI.

A visit had been long promised to this large village,

which numbered about 900 families. With my Bible-woman, Han-ta-sao, the cook, and Lao-tung, our old evangelist, I started from T'ai-yüen soon after nine o'clock on Monday morning. We reached our destination, about ten miles distant, by one o'clock. At first things looked a little dismal—no fire, no coal—and, to make matters worse, the man who had charge of the room we had hired had locked the outer door and taken away the key. However, the clouds passed away, and in a short time fires were lighted (all smoked vigorously), and in about three hours we were settled in our new home. Owing to the smoke, a bad headache compelled me to rest, so I could not see many people till the evening, when we met for family prayers. It did one's heart good to see a goodly number of rough countrymen gathering together to worship the true GOD. First we sang a hymn, then read and explained the Scriptures; then the prayer, which I thought concluded the meeting. It really was the close

of the general meeting, but as soon as the women-folk retired, there followed a men's prayer-meeting. From my inner room I could hear one after another of these rough country friends engage in prayer for themselves and their neighbours. I joined with them, though out of sight. The next morning many came for medicine, and invitations to visit many homes were accepted. In the evening worship was again conducted by the evangelist. I think between fifty and sixty were present. It was a pleasing sight to see so many women in this village chapel. It was a large, almost empty room—one small table, one chair, and two old forms; our light, two small red candles and one candlestick; the other candle had to be placed in a basin and kept steady by small coal-dust. The next day we hired a cart and visited a neighbouring village, and returned at night to our rooms here. The weather was bitterly cold, and the frost sharp. I had a cold kang and insufficient bedding (I had expected a hot bed, and not taken much bedding), and the result was a severe cold, which compelled me to return to the city. We were told that a great number of the women were opium-smokers, and that gambling was carried on to a fearful extent.

VILLAGE NO. 15.—KU-KU-TSAI.

Before leaving for England a visit had been paid to this village. Since that time our brethren had preached frequently there, and not without encouragement; three having been baptized. A place had been taken for services, and a boys' school opened, taught by a native Christian. A good opportunity occurred to pay a second

visit, so, hiring a cart, my Biblewoman and I visited several homes, and were very kindly welcomed. We went to see the little fellows in their schoolroom—part of a Buddhist temple. In a courtyard, three sides of which were rooms filled with idols, the fourth side was the school where the boys are daily taught about the Lord Jesus. The lads looked so bright and happy, and their teacher seemed very fond of them. We trust many from that school may grow up to proclaim the glad tidings of salvation.

THIRD VISIT TO WU-CI.

Time flies fast, and the Chinese New Year is nearly here, but an opportunity occurred to visit this little village once more. We expected to find the people very busy, as the fifteenth was New Year's Day, but we received a kindly welcome and a pressing invitation to stay for the evening meal. As usual in this village, a great many children came to see us, and one sharp, intelligent little fellow promised to learn the first chapter of Mark by my return. It was from this village that our old friend, Lao Ni-ni came to us two years ago. We believe she really loved the Saviour and trusted in Him for salvation. Previous to her death, which took place only a few days ago, she had an illness for three weeks. One morning she seemed much better and sat up. She was so full of joy. She told us she had a dream, and Jesus had come and washed her—washed her all clean. She said, "I'm not afraid to go to Him." She passed away very peacefully, but the natives often tell her dream, saying, "Jesus washed her, and she has gone to heaven."

A Visit to Ts'ing-kiang-p'u.

FROM MISS REUTER.

TS'ING-KIANG-P'U, Feb. 16th.—"He that waiteth on his master shall be honoured" (Prov. xxvii.). The LORD has been very good to us; He has led us tenderly. The first city we entered in the afternoon early. Crowds of people followed us, and the room where we had our dinner was filled with staring faces. After our meal Sister Gray spoke to them about the Gospel, and many books were sold. The road was not good, and we walked after the barrow, the crowd following. By-and-bye they began to throw a little mud on us, shouting out, "Foreign devils!" It was blessed to realise the Everlasting Arms then. I am glad to say that it was chiefly children who amused themselves in doing so, and soon some big boys began to brush off what the others had thrown on. The devil tried to frighten us, but he was put to shame. GOD'S Word which was spoken and distributed will surely conquer.

In the evening we reached another city. In the first inn there was no room; in the second no room; but in the third we got in, after a great deal of talking; they were not willing to take the barrow. We were glad it was dark, so very few noticed us in the street. The people were very friendly; indeed, before long, Miss Gray had opportunity to tell them of JESUS. A few books were left.

In the morning our mule slipped in trying to get up some steps, and a man advised us to go another way. This man was very kind; he came with us all the way outside the city, and told his little boy to lead the donkey. Miss Gray offered him a Gospel, but he would not receive it; he was a Roman Catholic. The next morning we gave away several tracts on the way. Early in the evening we arrived in another city. While having our supper—a proper Chinese meal—a great many people were looking on, and it seemed to make an impression on

them when we asked a blessing. Miss Gray explained it to them. We were asked to stop there two days, so, after praying about it, we determined to stay. The next morning a crowd came—men, women, and children. It was a great privilege to "load" while sister Gray "fired," because I could so well notice their faces. To see them so eager to hear, to hear their surprised "Oh," and repeating the words to their neighbours did make one happy; and when I saw one man and a woman wiping their tears away, I was rejoicing.

In the afternoon they gathered twice to hear. A woman came outside our window and said she wanted to hear the happiness religion; she had been a vegetarian for some time. Many books were sold here; all the afternoon some came to buy. The innkeeper seemed to be a very wicked man, and made some dispute about the inn money; but it is wonderful, through prayer, everything comes right.

Saturday evening we entered a city called Fan-shui. The people here did not look nice at all. The children were shouting after us all the way, and the people broke the poor woman's door where we lodged, so we had to pay her more than we should have done. Our bedroom was shared by the woman and her baby, ourselves, and the hens, but we slept beautifully. Next day was Sunday. We were sorry to travel, but could not help it. I was riding the donkey, when the poor thing stumbled, and I found myself suddenly over its head on the ground, but without hurting myself—a great advantage of the Chinese wadded clothes.

Again another inn—the last before Ts'ing-kiang-p'u. We slept in a mud house, with hardly more than half of a door. But after having got a table in, we put rugs and boxes for the door, so we had a nice little time for study, and by-and-bye some women came. Miss Gray told

them the Gospel. One woman seemed to be very much interested, but was called out; Miss Gray thought that the others were more interested in our clothes and everything elsethan the Gospel.

On Monday a strong wind blew, so we packed ourselves well in our quilts. We arrived here in safety, and the friends here are so kind. We had prayer last night; the little boy (nine years old) read the Bible, because of his father's bad sight. Then the father said a few words and prayed. It was a nice time. The family seems to

be happy. Several women came last night to see us.

As you see, dear Mr. Taylor, the LORD has been with us. We have realised His *special* care. It makes me to long for the time when I can tell them of a living SAVIOUR. This house would be a nice mission home.

May the LORD send out labourers to this great field. It seems to me, looking at the enormous multitudes of people who have not heard, that the work, or, rather, the field, is too great. May the LORD help each one to take part and work with both hands, *always praying*.

Dying without God.

FROM MISS M. WILLIAMS.

LAST Saturday afternoon (March 6th) I witnessed the saddest sight of my life. Some one came for opium medicine, and Miss Oliver and I accompanied Miss Macfarlane. It was a man who had poisoned himself; but when we got there, he was laid out for death, in all his best clothes. We could see it was too late, the rattle in the throat told the fearful tale too well.

Miss Macfarlane told them so, but with tears they begged her to try, saying he still breathed. They forced open his mouth to try to give the remedies, but of no avail. He could not swallow; and, after a few minutes of anxious watching, we saw him breathe his last.

I can never forget it, to see him die—lost for ever—the very thought seemed more than I could bear, as we stood there. On their knees, and with tears streaming down their faces, the mother and orphan children thanked us for coming, and then turned and kissed him, just like we should, and began to wail and chant. The sad wail

seemed almost appropriate to the scene we had just witnessed—an unsaved soul gone out of the world by his own hands! But I am so thankful the LORD led me to see it; oh, so thankful. I feel more and more increasingly the *depths of darkness* these people are in. May the LORD stir us up by these things to desperate earnestness in saving the lost, and to prayer and intercession for those who have no mercy on themselves. Oh, Mr. Taylor, I never felt until Saturday that I could *die* for these people, but I feel now that death would be *no sacrifice* if by that means I could save some. I do thank the LORD for showing me this.

Will you thank Him, too, and pray that I may be ever ready to hear the lessons He would teach, and to carry them out, that, whether by life or death, I may glorify Him and save some.

"The LORD thy GOD in the midst of thee is Mighty!" This text was given me just before I left Gan-k'ing. I am so glad, for it is such a *strong* text, and I am so weak.

Joy in Prospect of Death.

FROM MR. HOGG:

HAN-CHUNG, *February 1st.*—Mr. Ho, the elder, called this afternoon. His looks corroborate his prophecy that he cannot live very much longer; he is not very old, but he is slight of frame, and looks weak; moreover, he has a cough.

"I cannot live much longer," he said, as I entered the door with him; "I know it," he continued, in reply to my deprecation; "I know it; all the medicine in the world cannot cure me; I am so weak, and I get weaker."

I could not contradict him, but I pointed him to the great Orderer and Disposer of life and death, and spoke of the wonderful love and grace that is ours in Christ. "Oh, I do not fear to go," he said. "I know whither I go, and I do not fear." Nor did he look as though he did, for a brightness came over his face such as I have

read about. It brought a flood of joy into my heart, and of thankfulness to God for a salvation that saves even Chinamen "unto the uttermost." I praised Him that I am privileged to be a preacher of it, and for the saint upon whose face I was looking.

Such is the ordinary Chinaman's fear of death, that he seldom uses the word; with him the dead are "not here," for he will not face the thought of the great change; but here was one for whom death has no sting, over whom the grave will never be victorious. To him death is the voice of God calling him to purer, better life, and the grave but a temporary resting-place for a poor worn body. His prospect is not of loss, for he knows that "to die is gain."

Encouragement at Sib-chau.

FROM MR. CASSELS.

THE people appear to be friendly and unprejudiced, and we have had a large number of visitors, from many country-folk whom it is very hard to understand, up to most of the officials of the *Ya-mun*. Our valuable helper, Mr. Fan, has had a good deal to do with the latter. He tells us that they have read the books which have been given them, and have now asked

to have an Old Testament. The Lord *hath* been mindful of us, and He *will* bless us, so we are looking out for the good things He has for us each day.

December 24th.—A Ta-ning Hien Christian (Mr. Tsao) turned up on business in the town. We put him up here. His heart is apparently very true. He reported twenty believing families, spread over ten villages, and number-

ing altogether sixty-seven persons. Only three of these have been baptised, not having been able to take the long and very difficult journey to P'ing-yang Fu.

December 27th.—Early this morning, Mr. Ch'u, the apostle of Ta-ning Hien, and Mr. Li, one of the oldest P'ing-yang Fu Christians, arrived from Shao-i, three days journey to the north. The work there was begun by Mr. Ch'u a year ago, when he went to visit a relative, and these two have now been up there to extend the work. Li tells me there are now some fifteen families in the villages near Shao-i who have given up their idols and are worshipping God. Only two men, however, can read, and having heard of the Ta-ning Hien persecution, they are very fearful. But what abundant cause for thankfulness! The more we see of Ch'u, the more we praise God for him. He is a man with a good deal more animation than most Chinamen that we have had anything to do with. Rather reserved, perhaps, at first, but when he begins to speak about the spread of the Gospel his face lights up, and he talks away so fast and enthusiastically that it is quite impossible for us to follow him.

This was a grand day for us, seven of us meeting together for a nice little service in the morning, and in the afternoon we had a splendid open-air meeting in the streets. We sang "Jesus Loves Me," and Ch'u and Li addressed the people. I overheard Tsao testifying at the same time to a little group of listeners that were round him. The next day Li and Tsao came to ask if they might have some tracts to distribute in the streets. Praise the Lord!

This evening Fan went up to the *Ya-mun* to ask for a copy of the proclamation, and again had a talk with the second official, who has now got as far as the time of Daniel in the Old Testament that we sent him at his own request. Nothing is too hard for the Lord, and as we ask

Him what new good thing He is going to do, we cannot but remind Him that it was through the friendly attitude of the *Ya-mun* that He indicated Sih-chau as a place to be occupied.

It is very good of the Lord to have sent these brethren to us just at this time, for Li is able to remain with us while our teacher, Fan, pays his contemplated visit to his home. It is a joyful surprise to find what a zealous and deeply-taught Christian Li is. He speaks most pointedly to the visitors who come, and is more than willing to go out with us to the villages.

The Lord seems to have given us a little footing in one of the villages, and we have had two meetings, addressed by Li, in the house of a man we got to know. We are hoping they may be continued weekly.

Notwithstanding (perhaps I ought rather to say in consequence of) the encouragement, the Evil One has not been leaving us alone. I have known what it is to be in "heaviness through manifold temptations," and have once, at any rate, felt indeed that "my soul was among lions," so terrible was the attack of the devil. But "when I said my foot slippeth, Thy mercy, O Lord, held me up." How blessed to know that it is just in the wilderness with all the lions that "He leads His people on safely." I say from the bottom of my heart, "He doeth all things well." I have had a blessed experience of the truth that "greater is He that is in you than he that is in the world." We do, however, continue to need the earnest prayers of God's people. For has He not ordained that help should come very largely through their intercessions?

January 16th.—Our dear brethren, Stanley Smith, Dixon Hoste, and Hudson Broomhall, have just turned up quite unexpectedly. It is very pleasant to have them with us for a day or two, and we are asking our blessed Master to make it profitable to us all and to the work here.

For the Young.

A LETTER FROM MISS MARSTON TO SOME CHILDREN.

MAN-CHUNG, *November 9th, 1885.*—I am afraid some of you will be thinking that I have forgotten you and my promises to you, unless the account of the wedding which I sent you last was so out of the common that it has lasted you extra long. This time there are no weddings to tell you about, and nothing else very wonderful. Will you be contented with hearing about everyday things?

I think I will tell you first about a walk I had one day down a street called "South Street," one of the very busiest parts of the town. It was a Saturday morning, and it felt almost like Saturday morning in England, every one so busy; no trams or omnibuses, or even horses, as you see every day, but a great many men carrying baskets slung on to a pole, and balanced on their shoulders. In some of these baskets there were all kinds of vegetables, carrots, and turnips, and sweet potatoes, and greens, and celery, etc. In others, charcoal, or salt, or fish, almost anything indeed. Many were buying and selling by the way-side.

Then on either side were shops, with counters and partitions behind to keep the stores in, but no glass windows, all quite open. In one we saw men measuring off cloth, and a great deal of talk going on about the price; in another we saw some tailors, busily sewing; but the most remarkable shop of all was full of paper things. There were little women about the size of a large doll, and many still larger, very grandly dressed, their hair nicely done, and flowers in it, and all made of different coloured papers. Outside the door, there was a horse made of paper, and a sedan chair, the horse quite large enough for a man to ride on, and the chair for you or me to ride in.

Can you guess what they were for? Not to play with, for they would go smash at almost the least touch, and, besides, no one would take the trouble to make such things to please little Chinese boys and girls. And not just to look at, for the Chinese

are not so very fond of making things only to look at. They were all made just on purpose to be burned. I expect some of you have heard about this. I don't know why they burn little men and women, but they burn the horses and chairs so that they may go into the next world and help their friends who have died to get along there. Very often at a rich man's funeral, a paper house is burnt for him to live in, in the next world, and a horse for him to ride on, and all sorts of clothes, and paper-money. Very often they burn real clothes, silks and satins, and all kinds of cloth. Just now that the winter is beginning, a great many winter clothes are being burned by those whose relations have died, so that they shall not be cold in the winter. They tell a story about the origin of this. Would you like to hear it?

Once there was a young girl who had only been married a few days to a rich man, a Chinese B.A., when he was sent off to see after the building of the Great Wall, between China and Mongolia. He was away some time, and presently winter came on, and his wife fearing he would be cold, set off to walk to the Great Wall, carrying him some winter clothes. When she arrived there, she found that her husband was dead. And so she sat there and cried, and cried, and cried, day after day, I think till she died. Ever since then, the Chinese have burnt winter clothes and paper money for the dead in her honour.

Last Saturday was the first day of the tenth Chinese month, and a rather grand day. I was suddenly called to the door opening on to the street, and found that a procession was going past. The first thing I saw was a number of men carrying flags, really pretty ones; then came another little group of men in yellow coats. None of them walked in line, as an English procession would, but all just anyhow. After the yellow coats came green ones, embroidered with black; then dark blue ones, with a little square patch of embroidery in front; then men with great

long black beards tied on their faces; others nicely dressed riding on horseback; then some wearing hats something like an English tall hat, but tapering very much towards the top; then more yellow coats; then a group of little boys carrying saucers filled with incense. Some of these boys were very grandly dressed, with gilt things like crowns on their heads. Last of all came a magnificent sedan-chair, borne by eight men: and who do you think was riding in it? Not a mandarin, nor a prince, nor any man at all, but a great, ugly idol, as large as a man, with a long, black beard. His name is Chen Huang Ye, and three times a year he is taken out like this for a ride, all the chief men in the city joining in the procession, and thinking this a very grand occasion. Do you remember some verses in the Bible that tell us about these idols, which say, "They are the work of men's hands. They that make them are like unto them, so is every one that trusteth in them!" See if you can find them. That evening a great many people in the city were worshipping idols.

Now I have something nice to tell you. But first I want you to pray very much for all the children who come here to school every day, and who have learned about the true God and the Lord Jesus Christ. One of the two who live here with us

is to be baptised this week. It is just a year since she asked about it first, but every one wanted to be quite sure that she was a real little Christian. She is nearly fourteen years old, and was one of the very first children in Han-chung who was taught about the Lord Jesus, and she will be the first from the school to be baptised. Her little companion, about a year younger, seems also to be in the Good Shepherd's fold, and we hope it will not be long before she is baptised too. Two or three doors from us, there is a child who is a very true little Christian. She was very anxious to be baptised too, but her mother will not let her. So we are praying very much that God will hear the child's prayer for her mother, and bring her too to Himself. Yesterday afternoon, she and another little girl who also comes to school came and asked me to teach them some more. They had just come home from their Sunday class, but they were so hungry that they wanted some more: are you like that? Then the other little girl told me that she too loved the Lord Jesus, and she had asked her mother not to let her worship the idols. Will you begin to-day, and pray for both these little girls, and for both their mothers, and then I will let you know as soon as the answer comes. Now good-bye till next time. Don't forget your friend away in China.

tidings from Scattered Workers.

Cheb-kiang Province.

FROM MR. ROBERTSON.

Shao-hing, Feb. 8th.

I have many mercies to record. I thank my God and Father that He has given me such a quiet, happy, and blessed beginning to my work in China. On Wednesday, Jan. 13th, Mr. Harrison left us for Fung-hwa, and on Thursday, Messrs. Stevenson and Grierson left us for Shing-hien, etc.

FROM MR. GRIERSON.

Kin-hwa, Mar. 1st.

Mr. Stevenson and I arrived here safely on the 11th ult., and received a very hearty welcome from Brother Langman. I find the study of Chinese very pleasant indeed. About thirty to forty people attend the chapel on Lord's days. The Christians have been somewhat annoyed on account of their refusal to subscribe to the Lantern festival, but the processions are now over or this year, we believe, and things seem to be quiet.

Brother Langman and I have worship together every morning, before setting to the day's work, and very happy and blessed times we have. I like the place very much. There is a lovely view from the verandah.

Kiang-su Province.

FROM MISS OLIVER.

Yang-chau, Mar. 4th.

I am greatly enjoying studying the language. We are very happy here. I have waited long to come, and now the Lord has brought me, and I do praise Him for giving me this privilege. He has, indeed, more than made up for the dear ones left for His sake, and I feel sure He will bless them far more than by my remaining at home. We are getting much blessing from our morning readings in Exodus. I never enjoyed studying my Bible as I do now. The Lord is our Leader: I feel we are in the same position as the Israelites were; our future is entirely with the Lord.

Last Saturday, for the first time, I went into a Buddhist temple. Oh, what a fearful sight those enormous idols are! how my heart ached for those poor people, and how glad I was that dear Miss McFarlane could tell the Gospel. If the Christians at home could only see for themselves they must come and do all in their power to save these people. It is such a source of strength to know that so many dear friends are praying for me.

FROM MISS S. E. JONES.

Yang-chau, Mar. 6th.

A woman came this afternoon to ask Miss McFarlane to go and see her husband, who had taken opium in the morning; but it was too late, for when they got there he was dying. It was

very, very sad. When they returned we had a prayer meeting for an outpouring of the Spirit on those who had heard the Gospel, that they might believe, and on believers, that they might be up and about the King's business; and we never had such a strong sense of the need, and, humbly I would say, never had I such sympathy with the Master. Blessed be His Name, that through and by His grace I am found in China to-day.

FROM MISS SARAH WILSON.

Yang-chau, Feb. 27th.

Went with several of the sisters to Ping-shan-tang. We had a splendid day, and enjoyed ourselves very much. The more I see of China and its people so much the more do I thank God for bringing me to China. We went to see the temple. As I looked at the idols the tears came into my eyes. I had often read and heard about idols in England, but never realised what they were like. I think it will make me study harder than ever.

Gan-hwuy Province.

FROM MR. JOHN REID.

Chi-chau Fu, Mar. 2nd.

I have had a visit from Mr. Walker; he has been here over two weeks, but intends returning to Gan-king to-morrow (D.V.). I have felt his visit to be helpful, for although the Master is always with us yet Christian fellowship is sweet.

The teacher I have now knows a good deal of the Gospel. He is not a Christian, but I believe he is an earnest inquirer. In speaking with him I have been delighted with his answers.

Hu-peh Province.

FROM MISS ELIZABETH WILSON.

At the Mouth of the Han River, Mar. 2nd.

God has opened our way, enabling Mr. Baller very quickly to find two most suitable boats, which have taken missionaries to Sha-shi before. We have a woman on board, and all are very pleasant; one of the men is holding a candle for me, and another is repeating, "God be merciful to me a sinner!" It has been quite a pleasure to me to see old friends and make new ones here, and to find several old acquaintances brought to the Lord. My former servant, Liu, who was a native helper, is very ill, but quite peaceful in the prospect of leaving his wife and five little children.

Miss Barclay and I had a series of visits and two feasts, and then spent two days in a village where we had excellent opportunities of speaking for the Master and were as happy as could be. May the Lord Himself work by Miss Evans and myself in HU-NAN. We are very happy in the prospect.

Kwei-chau Province.

FROM MRS. ANDREW.

Kwei-yang, Jan. 26th.

We are grieved for one girl who has been in the school almost from the first. Her parents took her away from the school, but when we asked them to let her attend in the morning, they did for a time. She is a nice, Christian girl, and at the last baptism she wanted to come, but her father took her Testaments (Old and New) and burned them. The poor girl is very unhappy; she wants to be baptised, and her parents will not let her.

Yun-nan Province.

FROM MISS TODD.

Yun-nan Fu.

One day last week Miss Malpas and I, accompanied by Mrs. Chin, who was baptised last April, went out for the whole day; we were able to visit five villages, the furthest being fifteen *li* (five miles) away. At two we received invitations to come and stay with them a few days at the New Year. We mean to accept their kind offer, and trust the Lord will use us. It will enable us to reach several other villages within easy walking distance.

Han-sub Province.

FROM MISS HANNAH JONES.

Ts'in-chau, Dec. 23rd.

I went to Bai-ang-rong, hoping and praying for an open door among the people. The women wanted me to stay, but the men were not willing. One woman took me to her home shouting to every one she met, "She knows Tibetan words." The next morning this woman was telling her husband about my praying, and that "the blood of Jesus can wash away sin." I slept with the innkeeper's wife while there, such a nice Mohammedan woman. She loved me intensely, and pleaded with her husband to allow me to stay, but he was afraid of the officials. I have heard that all the books Mr. Parker sold in that place were burnt.

The time I stayed in Lan-chau I visited 18 houses; but our house is so far from the people that it is a most inconvenient place for work, though the walks around are very delightful and the place very healthy. I do hope the day is not far off that the poor Tibetans will hear of a living, loving Saviour. I do not see why we should not stay a month here and a month there, teaching the people. I shall have been here four years next month, and have not been used to bring one to the feet of Jesus that I know of. Oh, that the Lord would use me these next few months!

FROM MR. HUNT.

Ts'in-chau, Jan. 14th.

I wish so much that my letter could tell of showers of blessing descending upon this place. Compared with the people of other provinces, they are unusually indolent and indifferent here. We long and pray for the time when the Spirit of God shall cause these dry bones to receive flesh and life. In the class for heathen women and in the children's day-school there are but few learners, but my Sunday-school is very fair, and the medical work also is increasing, for I have effected many good cures, and every patient buys and takes away with him a Gospel or tract, or both.

There is a Si-ch'uen family here who seem to have received the truth, but of the five two are in our employ, so I cannot say very much about them yet.

A well-to-do native of the place, living 35 *li* off, a farmer, at whose house I have stayed several times, has also renounced idolatry; but I want to know more of him before I receive him.

One of the excluded members has recommenced attending the services, and there is also one other inquirer. Please remember these in prayer.

Shen-si Province.

FROM MISS MARSTON.

Han-chung, Jan. 7th.

Two busy days to tell of this time. Yesterday I started for Shih-pah-li-p'u directly after prayers, accompanied by Mrs.

Easton's woman, who came to take care of me. I found most of the women assembled, and we had a very good time together on Acts xvi.—Paul and Silas at Philippi. When I had finished speaking, they had a nice little conversation together about themselves and their difficulties, and those of their friends who had not yet believed. I only wish I could go oftener. We stayed to dinner, and then came home, I in my chair and the woman on a horse. I had two very bad chair-bearers, who made the chair toss from side to side till I felt quite sea-sick, and so was very glad to reach home.

This morning I had such a bad headache that I went to lie down directly a ter prayers, and, while doing so, had a note asking me to go and take Mrs. Pearse's class this afternoon. They are about twenty women, and I had never taken the class before, so it seemed a case of a "weak thing" being chosen, and I had just to hand it right over to the Strong One. I was a good deal better by dinner-time, though still not first-rate, and very much did I feel my own incapacity. So, of course, I found His grace sufficient, and had such a good time. The women understood me and were interested, and some of them prayed so earnestly themselves. I came home feeling that "one more day's work for Jesus" was the best of all things in this world.

Feb. 7th.—Things look as if I might start for Ts'in-chau in two or three weeks. I hope that my going on to a hitherto barren field will give me an extra claim on your prayers and sympathy. It will be very new and untried ground for me, but I shall not be afraid of anything if I know that others are constantly remembering me in prayer; please do ask the Lord of the harvest to give us some ingathering up there. I have been so much helped lately just by noticing that it does say, "The Lord of the harvest," so that He cannot possibly mean us not to do any reaping. Certainly, if there is always more to follow, I have nothing to fear in going on to an untried field, for God was so good to me at Gan-k'ing and on the boat, and has yet done even more for me here at Han-chung for these last five months, I must indeed sing a loud Hallelujah—"Praise the Lord, for He is good, for His mercy endureth for ever."

FROM MISS DRAKE.

Han-chung, Jan. 8th.

The work is decidedly increasing in Han-chung; the native Christians are being stirred up, and in the school here Miss Marston has had quite a revival. Last Friday week eight little ones decided for Christ, and their behaviour since testifies that the work is real. Miss Muir and others have had the sowing and Miss Marston the reaping, and now both sower and reaper are rejoicing together. We are such a happy, united band here. God has indeed been very good to us, more than our highest thoughts could reach to; but that is just like Him, for He always keeps His promises however much we may fail in ours.

Another little one has decided to-day, one of the three we were not sure of, but Miss Marston found on asking the little thing if she loved Jesus, she said, "Oh, yes; He had washed her sins away;" and when Miss M. asked her to pray, she just thanked Jesus for saving her, and said she was not afraid to die; she knew she should go to heaven, and asked that she might be very good at home and do nothing a little Christian child should not do. The poor child has a very miserable home. You will rejoice with us over these little ones, and also over answered prayer. One night a fortnight ago Miss M. asked that all these children might be saved before the Chinese new year, as very likely some may be leaving then, and now it is three weeks before the time and there are only two we are not sure of. Won't you join us in praising? Another good thing, these children take their Bibles home and read aloud to parents and friends, and so the Word is heard in that way. I believe this day-school in Han-chung will be the means of much blessing.

FROM MR. A. POLHILL-TURNER.

Han-chung, Feb. 18th.

Those were two sad cases of persecution you mention, dear Mr. Taylor, but I believe your relating them to me has been used here, for I told about it to some of the native Christians who were then here for the quarterly meeting, and they spoke about it at the last meeting, and got very warm and enthusiastic. All the natives, we feel, are getting on fire, for which we praise the Lord. We have now five or six preachers among them, and

more coming on, and, as they learn more, I feel they will be powerful preachers; they are very earnest and warm-hearted. For example, Chun, the barber, who was only baptised in the autumn, preached for his first time in the Gospel Hall after Mr. Pearse had had an hour; he said, "I don't know anything about books, but I know how to shave your heads. Some time ago my mother heard the doctrine, and believed in it; and then my wife, and I was very bitter against it, and tried to hinder them; but now I believe the doctrine, and am happy all the day." Such hearty testimony is bound to carry weight by God's help.

FROM MR. HOGG.

Han-chung, Jan. 16th.

It is wonderful how good God can be—perhaps I should say that it is wonderful how much we can experience of the Lord's keeping power. In His presence is fulness of joy, and the joy of the Lord is our strength; so, living in His presence continually, we are able to render hearty glad service to our Master. By the grace of God, we opened the street chapel here on Monday evening. God has taught me not to "despise the day of small things," but to preach the preaching that He gives me (Jonah iii. 2). I should like to tell you something of the blessing we have here, but I cannot. We hear sounds of abundance of rain. We have a wonderful Gospel to preach, unto the uttermost for all.

Shan-si Province.

FROM MR. BEYNON.

Kwei hwa-ch'eng.

Coming from Tien-tsin to Pao-ting Fu, I was struck with the flatness of the country—one broad open expanse, continually dying away on the horizon; all the land under cultivation, no hedges, no green, excepting a tree here and there. Noticing the great number of graves on that vast plain, I realised as never before how many in this land pass away without ever hearing of a Saviour. Hundreds of villages we must have seen in those four days, and not a single witness for Jesus Christ in any of them! I felt at times that I could only weep. Surely there are brighter and better days at hand for China.

Kwei-hwa-ch'eng is on a large plain, with mountains on every side, except the south. We are 50 *li* from the hills on the N.W. The plain wears a very pleasing aspect, being partly pasture land and partly cultivated. To-day I saw a herd of some 150 camels; oxen and sheep are abundant; mules and horses are also reared in large numbers. There is no lack of food—milk, butter, sugar, flour, meat, etc., are plentiful; indeed, it seems almost like being at home. I like the people very much; they are a hardy class of men, with ruddy complexions, and many of them have nice open faces.

So now to work. I want many souls for Christ from this city. The weather has been bitterly cold, but it has done us good: we are quite braced up.

FROM MR. STANLEY SMITH.

P'ing yang Fu.

About this time last year you and I were together in Scotland. What happy times those were! but, praise the LORD, I would sooner have the present. I am so looking forward to learning definite news about the new missionaries arrived. I take a deep interest in knowing the whereabouts of my brethren and sisters in CHRIST in China, and the LORD's doings through them.

I try to remember each one of them in prayer every day. I am finding that, however heavy may be the run on the Bank of Heaven, it does not break; and that those who feed on the fatness of the promises do not cry, "My leanness! O my leanness!" but, "My fulness! O my fulness!"

FROM MR. HOSTE.

Kuh-wu Hien.

I am here with Chang the evangelist. He is a bright, truly-converted man, and our reading together has been very profitable, to my soul at any rate. I thought it better to read some Old Testament book, so asked him to choose, and I must confess I was a little taken aback at his selecting Ecclesiastes! But we have had most instructive readings, to me especially so, as it appears the reason why Ecclesiastes is his favourite book is that, previous to his being brought to the knowledge of the Lord, his experience

of life "under the sun" had led him to the same conclusion—viz., "vanity and vexation of spirit." His remarks give one an insight into the thoughts and aspirations of a Chinaman, and yet his experience tallies very much with that of so many Englishmen previous to their conversion.

I have been blessed in seeing more clearly the simplicity of the Gospel; how that it is at the Cross we find deliverance from self and sin, and not in prayings and strugglings. The words, "YE ARE DEAD, and your life is hid with CHRIST in GOD," and "Reckon yourselves DEAD," were brought to me. I have always been trying, by much prayer and diligence, to make the flesh dead, with painful results of failure, and not daring to say "I am dead," on the authority of God's Word, independent of all the tusslings of the flesh. It just came to me that GOD's order was just by faith to take hold of His covenant as I was in all the depths of helplessness, and by faith to believe that I have been crucified with CHRIST, and that CHRIST lives in me, not as the result of any tremendous devotion or effort on my part, but in sheer grace, because God has chosen to deal with me thus. What a glorious Gospel for poor, hopeless, helpless ones! I never was naturally much of a man for shouting, as a way of expressing my feelings, but when this wonderful love of GOD in CHRIST comes before me, I feel one must shout "Hallelujah!" The old habits of unbelief and restlessness, and giving way to feelings, have attacked me tremendously, but, by God's grace, I have been enabled to keep hold of the simple word, "YE ARE DEAD," etc. I see the battle is just by faith to keep the position which God has given in Christ.

Shan-tung Province.

FROM MR. NORRIS.

Che-foo, Jan. 29th.

There is one item of news of the school that will, I am sure, interest you. On Sunday evening last one of our senior boys joined us at the Lord's table for the first time. With him were two others, one Mr. Judd's son, and the other Mr. Leyenberger's son, who have for some time been members of the church. There is one very hopeful case at present under probation.

Mr. Douglas is now with me, and I am going up to Dr. Cameron's for a week's rest before beginning school work again.

FROM MISS WHITCHURCH.

Che-foo, Jan. 3rd.

On Sunday afternoon I took Mrs. Baller's class for women. Since Mrs. Cheney has gone down to the boy's school, Miss Seed and I have agreed to take it alternately, and are so glad to have this opportunity of speaking to our poor sisters about the love of Jesus. The room was crowded with women and children, and they were very quiet while I explained to them that Jesus is our Shepherd, that we are the lost sheep, and that He wants to save us now from our terrible enemy, Satan. It is a great comfort to know that it is the Spirit's work, not ours, to convict of sin, of righteousness, and of judgment, that we have but to sow the precious seed in faith, resting in the assurance, "My word shall not return unto Me void."

Jan. 22nd.—The gun-boat *Swift* has come in, and yesterday afternoon Mr. Norris brought a sailor named Fenick to see us. He told us that he came out with Miss Gibson and party, and that he was converted on the way out, that Miss Macintosh was the first to speak to him. He does not know of any other Christian on board the *Swift* except the captain.

Feb. 1st.—Our beautiful bay is such a glorious sight! How shall I ever describe it! Jack Frost, Father Neptune, and the wind have been having a terrible conflict; the wind has been blowing tremendously, driving the sea hither and thither, which in its turn has seemed to be foaming in fury; it was grand yesterday, going down to the Union Chapel, to see the white-capped waves far away, and to hear their roar as they came rolling in as far as Jack Frost would allow them, for he in his silent powers had laid hold of the raging sea as it foamed and stilled it with his cold breath, and so, for at least one hundred yards out, was a frozen, stormy sea, the waves in some places two yards high, the whole mass as white as snow, because it was the surf that was frozen as it rose and fell. I think it must be very much like one of the beautiful Swiss glaciers. I wish I could get it photographed to send home.

CHINA'S MILLIONS.

May 26th, 1866—May 26th, 1886.

AN interval of twenty years is marked by the above dates. On the date first-named, a band of seventeen Missionaries sailed for China, and their departure marked the formal inauguration of the CHINA INLAND MISSION. On the second date named seventeen Missionaries, home for a season, were present at the Twentieth Anniversary of the Mission, three of them belonging to the band of seventeen which sailed on that date twenty years before.

How the efforts put forth by this Mission in these twenty years have been prospered, we may not now attempt to show. If the story could only be fittingly told, it would be to the encouragement of all interested in Missionary work. It has furnished one more proof, in an unbelieving world, that God will bless those who, in dependence upon His promised help, go forth to do what He has plainly commanded.

In 1865 there were but 97 Protestant Missionaries in China. In 1886, in connection with the CHINA INLAND MISSION alone, there are 152 Missionaries, besides 36 wives of Missionaries, most of whom had gone out as Missionaries, making in this one Mission nearly double the number of the entire Missionary staff in China twenty years before.

The following table, which refers only to the Provinces which in 1866 had no Protestant Missionary, will show at a glance something of the progress made in opening work in them. Particulars of the population and area of these Provinces are given in the table of Missionaries and Stations of the Mission on subsequent pages, and only in proportion as those particulars are comprehended will the significance of this table be understood.

PROVINCE.	PROTESTANT MISSIONARIES IN 1866.	ITINERATION COMMENCED BY THE C. I. M.	C. I. M. MISSIONARIES IN 1886.
GAN-HWUY	None	1868	13
KIANG-SI	None	1869	5
HO-NAN	None	1875	2
HU-NAN	None	1875	2
KAN-SUH	None	1876	13
SHEN-SI	None	1876	12
SHAN-SI	None	1876	23
KWEI-CHAU	None	1877	6
SI-CH'UEN	None	1877	12
YUN-NAN	None	1877	8
KWANG-SI	None	1877	None

The progress thus indicated calls for deep gratitude to God. The success of the past, however, only makes more apparent the overwhelming needs of the present, and must be chiefly valued as the stepping-stone to further effort. Openings abound, and the measure of encouragement already vouchsafed should be regarded as a call to more extended operations and a pledge of more abundant blessing.

The unusual number of Eleven Missionaries, all from China, and all belonging to the CHINA INLAND MISSION, took part in the meetings now reported, and the friends of the Mission cannot read their words without much encouragement. The same must be said of the very interesting letters from other Missionaries which this number also contains.

A few days after the meetings, letters from China brought the sorrowful tidings of the death of two beloved brethren included in the number given above. By the removal of Mr. Riley and Mr. Jenkins, the Mission has lost two valued workers.

B. B.

JULY—AUGUST, 1886.

Meetings in the Conference Hall, Wildmay Park,

WEDNESDAY, MAY 26th, 1886.

Afternoon Meeting.

GEORGE WILLIAMS, Esq., Chairman.

THE meeting was opened with the hymn commencing :

"Onward, Christian soldiers,
Marching as to war."

The fifty-third chapter of Isaiah was then read by Mr. THEODORE HOWARD, and prayer was offered by the Rev. D. B. HANKIN, of St. Jude's.

Mr. THEODORE HOWARD.

IT is my pleasant privilege this afternoon to read a message which dear Mr. TAYLOR has sent to us from China. I would say that we have very great reason to bless GOD for having given Mr. TAYLOR a measure of health and strength whilst he has been in China, and enabling him to get through a great deal of his responsible and difficult

work. We thank GOD for all the grace and wisdom that has been given him ; and we ask you to join with us in prayer, that GOD will abundantly bless him whilst he yet tarries in China, giving him all he needs, and safely bring him back again to this country, where we hope soon to see him. Mr. HOWARD then read the following

Letter from Mr. Hudson Taylor.

Shanghai, April 5th, 1886.

TO THE FRIENDS ASSEMBLED AT THE ANNUAL MEETING.

MY DEAR FRIENDS,—When I left England, rather more than a year ago, I anticipated being again among you in time for the Annual Meetings of the present year. This has proved impracticable, so I will give you by letter some account of the work in China during the last twelve months.

Let us, at the very outset, give thanks and praise to our GOD for His grace and His goodness to us out here in China, and to you at home during this period of twelve months.

We have to thank GOD for opening up new doors to missionary effort, and still more for opening many hearts to receive the LORD JESUS. The returns as yet received of the work of the year are very incomplete. In these papers I find mention of between two and three hundred who have been added to the Church by baptism, and rejoice to see that a number who had been under suspen-

sion have been restored to fellowship. Death has been unusually busy among our native Christians, last year having been an unhealthy one ; and removals and discipline have also told on the native churches. From the statistics before me, it appears that in 28 of our 42 stations there were above 1,300 communicants in fellowship. Were the returns complete, probably over a hundred more communicants would be noted. The same papers show over 2,000 to have been baptised from the commencement of the work ; but this number is also very incomplete. Our returns do not, in any case, show the number of candidates for baptism and hopeful inquirers. Of these, several hundred have been reported in the letters of our friends, so that the outlook for the coming year is decidedly encouraging. And it is all the more so when we remember that so many of our missionaries have recently arrived, and are mainly occupied in the study of the language ; and likewise that during this year a larger number than ever before of our older missionaries have been absent on furlough. Moreover, during a considerable portion of the year in question, operations have been interfered with seriously by the war with France.

THE FIVE NORTHERN PROVINCES.

It may, perhaps, be interesting to refer a little more in detail to various parts of the field. Beginning in the far north-west, in

THE PROVINCE OF KAN-SUH,

two mission stations were noted in the Table of Statistics for January, 1885, in which there were eight missionaries—several of them being new-comers, who had the lan-

guage to acquire. The statistics for January, 1886, show two additional stations and five additional missionaries. The work during the year has been largely itinerant or evangelistic. There have been no baptisms ; but we have reason to hope that the labours of the year have not been in vain. Perhaps more sanguine missionaries would have already baptised some of those in whose case there is encouragement.

In the adjoining province,

SHEN-SI,

we have no progress as to number of stations; on the contrary, we have had to retire from Si-gan, the capital, though itinerant operations have been carried on in the city and plain. The number of missionaries in the province also shows diminution, several of those who were in Han-chung having gone forward to more distant stations, Mr. and Mrs. Easton being on their way to England, and Mr. and Mrs. George King being at present at work in Fan-ch'eng. Miss Wilson and Miss Jane Black are working in other provinces.

In Han-chung, however, there have been cheering accessions to the native church during the year. About twenty have been baptised, and the native Christians have built two chapels for themselves—one in the city and one at Shih-pah-li-pu, a prosperous out-station. Our recent letters speak of six useful native preachers, all volunteer workers, not receiving any payment for their services as preachers of the Gospel. I trust our brother, Mr. Easton, will be able to give you personally interesting details with regard to the work and workers among whom his ministry has been much blessed and appreciated.

Still further to the east, we come to

THE PROVINCE OF SHAN-SI.

A number of the Cambridge brethren are resident in this province, and Mr. Baller, who paid a visit to the P'ing-yang district, was greatly encouraged. There is no question that *many* have received the LORD JESUS, though only twenty-three have to my knowledge been baptised during the year. In NORTH SHAN-SI two new

stations near the Mongolian border have been opened—Kwei-hwa-ch'eng and Pao-t'eo—in which six of our missionary workers are resident. One of them, Mrs. George W. Clarke (formerly Miss Lancaster), has had to be taken from the number of workers at T'ai-yüen. In SOUTH SHAN-SI we have now seven workers in three stations, so that we count four new stations altogether in this province and eight additional workers.

IN THE SHAN-TUNG PROVINCE

the number of workers has not been increased, but a new station has been opened—Fuh-shan—and two of the workers have been designated for it. There have been at least five baptisms during the year, increasing the number of native communicants to forty, and a small school for Eurasian boys has been opened in addition to the English boys' and English girls' school, which have been carried on for some years. The work of the Sanatorium and the native hospital and dispensary have been adequately sustained.

IN HO-NAN,

the last of the northern provinces, our brothers Finlayson and Slimmon have been living all through the year, though they have had to change their hired house several times. Their principal opponent and troubler was a Mandarin resident in the place. At last he had to appeal to them for help to save the life of a woman in his household who had taken opium. Their efforts were successful, and it is hoped and believed that in consequence his opposition has died out. A recent letter from Mr. Slimmon gives a detailed account of six persons about whose conversion he seems to have no doubt, and there are other cases which are hopeful.

THE FOUR CENTRAL PROVINCES.

Turning again to the far west, the central province,

SI-CH'UEN,

shows no increase of stations and few additional workers. Efforts, however, are being put forth in three different directions to open up new cities, and if we succeed in any of them a new station will at once be opened. The death of Mrs. Riley in Ch'en-tu was a great loss, and the alarming illness of Mr. Riley, whose recovery is still uncertain, is a present trial. Twelve persons were baptised during the year 1885 in Ch'en-tu, but there were no additions in Ch'ung-k'ing. In this province, altogether forty-eight have been baptised from the commencement, thirty-five of whom are living and in fellowship.

IN HU-PEH

we have no additional stations. Wu-ch'ang is mainly a business centre, though eight persons were baptised during the year by our brother Cooper (now in Gan-hwuy). Fan-ch'eng has been principally worked as a basis for operations in HO-NAN, but at the present time Mr. and Mrs. George King, with Mrs. King's sisters, Misses Jane and Emily Black, are resident there; and there is very encouraging evidence that their labours are not in vain in the LORD. Sha-shi, near I-chang, in like manner, has been principally a basis for HU-NAN; but one person has been baptised in the station during the year. We shall have to wait until HU-NAN is in a more settled state before we can see much fruit from our operations in that province. In these three stations eight workers were noted last year, and ten on the 1st of January this year. Our brethren James and Gulston have, of course been mainly occupied with study.

Coming still further eastward in the same line, we reach

THE PROVINCE OF GAN-HWUY.

Last year there were fourteen workers reported; this year shows thirteen; but now there are four stations instead of one. During the year forty-three persons have been added to the Church by baptism. The number of paid native helpers has been considerably reduced, and that of volunteer preachers considerably augmented. The stay of our brother Mr. George King at Gan-k'ing has largely helped to bring about this satisfactory state of things, as also the presence latterly of our brother Mr. William Cooper. There is quite a spirit of revival and expectancy among the native Christians, and we are anticipating great things ere the present year closes, if our LORD delay His coming.

Still further to the eastward is

THE PROVINCE OF KIANG-SU.

Shanghai is a business station, and Yang-chau has been made a training-home for lady-workers. Work in Nankin and in Chin-kiang is no longer carried on by us. These cities have for some years past been occupied by a number of missionaries connected with other societies. None of our lady-workers in Yang-chau have been out a year and a half—most of them only a few months—yet there have been very encouraging evidences of the LORD'S presence working with them. Their visits are not only welcomed and returned by the poorer sort of people, but are greatly appreciated by some of the few educated ladies in the city. In more than one *kung-kwan*, ladies who, we feel sure, are truly converted read the Word of GOD and conduct family prayer themself.

Their circumstances are peculiar, and they are not free to appear in public; but several of them, we believe, are doing all that lies in their power to spread the truth which they have proved so blessed in their own experience. We would ask special prayer for Chinese women, restrained by those who have absolute power over them, that they

may have wisdom and grace to serve wisely and faithfully their heavenly MASTER. The love that some of them manifest for our sisters who have been blessed to them is very great, and the distress of two or three on hearing that one of the lady-workers was likely to leave the province for another was quite affecting.

THE MORE SOUTHERLY PROVINCES.

To turn again to the far west—to the province of

YUN-NAN,

just beyond the border—at our station in Upper Burmah, Bhámó, nothing has been done during the year. Both Mr. Stevenson and Mr. Soltau are absent, and the native pastor removed some time ago to Mandalay, the capital of Burmah, where we trust he has been doing work for the MASTER. The two baptised native Christians, and some dozen candidates and inquirers, have been scattered by the rebellion and by recent events. It has not been possible to succour them from the China side. Our brother Mr. F. A. Steven, in a recent bookselling tour westward toward the border, found himself suspected of being a British spy, and in the excited state of the public feeling was not able to go further west than *Mo-mein* or Teng-yüen Chau, and had to return to his post at Ta-li Fu. The latter station has been reinforced during the year by the arrival of our brethren Theodore Foucar and John Smith, and, at the request of Mr. and Mrs. Eason, our two sisters Miss Malpas and Miss Todd, were sent to Yün-nan Fu. Five persons were baptised last year by Mr. Eason, some of whom, however, have been a source of anxiety to him since. One boy was baptised at Ta-li Fu by Mr. G. W. Clarke, before he left that station for the north.

East of YÜN-NAN, and on the same parallel, is

THE PROVINCE OF KWEI-CHAU.

Our brother and sister Broumton have had a short change in England. The work has been carried on by Mr. and Mrs. Andrew, and Messrs. Windsor and Hughesdon. The province has been in a very disturbed state during the whole year, and passports have been unobtainable for some time past. Itineration, which was dangerous, has become impossible, and great difficulties have been put in the way of our brethren, even for local work. Nine, however, have been baptised during the year, and of twenty-seven baptised from the commencement, twenty-five are living and in fellowship.

Still further eastward, in

THE PROVINCE OF HU-NAN,

several encouraging journeys have been taken, and all through the year the out-station at Ts'in-shi was occupied by a married native helper and his family. We trust that good has been effected, though no baptisms have taken place. Since the commencement of 1886, our brother Mr. Dorward has again had the discouragement of seeing an open door in HU-NAN closed. From the action of a Spanish Roman Catholic priest in Li-chau (not far from Ts'in-shi) the populace has been aroused, and not only has he been driven away, but our station, too, has been closed by the excited people. We can only say, "The LORD reigneth."

On the other hand, our brother Mr. Henry Dick is at present making a journey far into the province; he has been greatly helped and prospered in his work as far as Hung-kiang, where we last heard of him. In Hung-kiang itself, however, he found a very troublesome man-arin, disposed to give him little rest till he left.

Mr. HENRY DICK, writing on December 17th, says:—"The most interesting event since I last wrote has been the baptism of our native brother, the ex-priest, which took place a fortnight ago. Brother Dorward baptised him. I cannot tell you what a happy time it was, but pray that God may give us to see many more coming out boldly and confessing Jesus as Lord, not only here but throughout HU-NAN."

The next eastward province is

KIANG-SI.

In the out station, Yüh-shan, formerly superintended by Mr. Randle, and latterly by Mr. D. Thompson, of Kiu-chau, ten have been baptised during the year; and of thirty-six converts baptised from the commencement, thirty-three are in fellowship. Some evangelistic work has been done in the other out-stations. Our brother and sister Dr. and Mrs. Pruen are now in Mr. Cardwell's old station at Ta-ku-t'ang, though their stay there is not likely to be permanent.

Still further eastward lies

CHEH-KIANG;

and the most westerly station, Kiu-chau, is, as we have mentioned, now under the care of our brother and sister Thompson. We have just referred to the ten persons baptised on the Kiang-si side of the border. Eight have been baptised during the year on the CHEH-KIANG side of the work. Death has made very heavy inroads for some years past into our church membership, and quite a number have removed from the district; there have also been some cases of discipline; so that out of seventy-six baptised from the commencement, there are only twenty-four remaining communicants. Some of the number, however, appear elsewhere, having been transferred to churches in other districts.

In Kin-hwa, also, originally connected with this district, similar causes have been operating, together with some others, our missionary work here having undergone considerable interruptions. It would appear that out of forty persons baptised from the commencement, there are only nineteen now on the roll as communicants. Our brother Mr. Langman has been there for some time, but has a very limited knowledge of the language, and Mr. Grierson, who has recently joined him, has only been in China a few months.

Coming down the Tsing-tang river, we are brought to Hang-chau, where our native pastors, Wong-Lae-djun, and his son-in-law, Mr. Nying, superintend the work. The returns are not complete. They show, however, ten persons baptised during the year, and the native contributions have been somewhat larger than previously.

Still further eastward, at Shao-hing, our brother and sister Mr. and Mrs. Meadows reside, also the Misses Carpenter. There have been seventeen baptisms during the year in this district, bringing the number baptised from the commencement to 238. I was cheered to ascertain that, while there have been thirty-four deaths among the baptised persons, there are only eighteen survivors not at present in fellowship or transferred to other churches.

The returns from Ning-po, where one of the members, not in our employ, conducts the services, are unfortunately incomplete. I have only the record of one person baptised, and the number of communicants is very small. As our oldest church, it has lost the largest number by death, only one of those in fellowship twenty-five or thirty years ago surviving, and the largest number have been taken from this church to commence work in other places. Removals, and cases of discipline also, have occurred in the usual proportions.

A day's journey south of Ning-po brings us to the Fung-hwa district. Mr. Harrison has this year joined Mr. and Mrs. Williamson in their work. There appear to have been eleven baptisms this year, and Mr. Williamson reports the aspect of things as being more hopeful than twelve months ago. Last year only two baptisms were reported, and the whole work was in a very dead state. There is still need for prayer, but likewise some room for praise.

Three days' journey south of Fung-hwa lies the city of T'ai-chau. In the absence of Mr. and Mrs. Rudland, our brother Williamson superintends this work, and spends part of his time in the district, the native pastor, Mr. Liu, being in charge at other times. Fourteen persons have been baptised, and the outlook is far more promising than a year or two ago; 226 persons have been baptised from the commencement, of whom 169 are survivors and in fellowship.

It is, perhaps, worthy of remark here that a very large proportion of aged Christians are found in our Chinese churches. Persons above 60, above 70, and even above 80, are not unfrequently baptised; and for this there are several reasons. In the first place, aged people are more free and less liable to be persecuted than the younger; their age being a great protection. Again, they are less pressed, as a rule, with the difficulty of maintaining themselves, and have more leisure. And yet again, feeling that death must be near, they are more impressed with the importance of doing what in them lies to prepare for that important change. Few very aged people are converted at home, but then nearly all such persons are Gospel-hardened, having resisted the Gospel in earlier days. Those called here at the eleventh hour can generally reply, if questioned, "No man hath called me." One result of the number of aged persons joining the Church, however, is that, in the course of ten or twenty years, the percentage of deaths is very much greater than it would be among the same number of Christians at home, the majority of whom would be comparatively youthful.

Our most southerly church is that of Wun-chau, under the superintendence of Mr. and Mrs. Stott. The returns appear incomplete. In them I have a record of nineteen persons baptised during the year, and of 237 baptised from the commencement, 191 of whom are still communicants.

Our sister Mrs. Sharland has removed her school from Che-foo to Amoy, as mentioned in the March number of CHINA'S MILLIONS. Miss Fosbery was assisting her there for a time, but, since the date of our statistics, has returned to the north. The school is open to English and Eurasian pupils, and Mrs. Sharland's great desire is that they may not merely receive educational help, but may be savingly converted. It would seem improbable that the school can be made self-supporting, and, as the general funds of the mission are not applicable to such work, special contributions will be the more thankfully received by Mrs. Sharland, or by us for transmission to her. We shall be still more thankful to hear of some suitable lady volunteering to help in the work. The requirements are given in the extracts from Mrs. Sharland's Journal, published on page 31 of CHINA'S MILLIONS for March.

REMOVALS BY DEATH.

We have referred above to the loss of Mrs. Riley, of Chen-t'u, the capital of Si-ch'üen. In T'ai-yüen Fu we also sustained the loss of Mr. Rendall, who was becoming very useful in connection with the refuge for the cure of opium-smokers there. The death also of our valued sister Miss Littlejohn has been reported during the year. She spent a few months in Wun-chau, and was an invalid most of the time. Sent northward for change—first to Shanghai, and then to Che-foo—without permanent benefit, she was early called to her rest and reward. Thus, within the short period of one year, we see the LORD removing one of our number, a ripe and successful worker, greatly used of God, and apparently greatly needed by the native Christians, as well as by her husband and babes; another, a loving husband and father, removed from his sphere of usefulness just at the time that he was becoming thoroughly efficient; and yet a third ere she had the opportunity of acquiring a sufficient knowledge of the language to become a worker among the Chinese. What a word to us all, whether beginners or veterans in the Lord's service, to be diligent and to be continually watching and waiting for the summons. "And now, little children, abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

JOYS AND SORROWS.

It is impossible, within the short compass of this letter, to give any adequate idea of the variety of experiences of the past year. The conflict with sin and Satan has been very severe. Trials in connection with the work have been very heavy and varied. It has seemed sometimes as though the great enemy would leave no stone unturned to harass and hinder, if he could not destroy. On the other hand, the joys of the work have been greater than ever before, and scores of letters show that joy in the LORD has been more abounding, and abiding in CHRIST more widespread, than in any previous year. Many of us do thank and praise GOD with all our hearts, not merely for bringing us to China, but for all the difficulties and sorrows of the way; for are they not ordered by a Father's hand, and will they not all bear precious fruit throughout time and eternity?

It is, perhaps, right to note that, though the gross income of the mission has been larger than heretofore, the increase has not been at all parallel to the increase of the work and workers. Considering the number of workers and amount of work, the available income has probably been less than during any previous year. Yet even in this respect we can thankfully raise our Ebenezer, and cheerfully go forward, relying on the promise of Him who has said that no good thing will He withhold from those who walk uprightly.

One prominent object that I had in coming out to China was the development of our organisation, and our arrangements for locally superintending work in the various provinces. This has been impeded by various causes, among the principal of which I may mention the sickness and furlough of a considerable number of our older workers. Arrangements for South SHAN-SI are not yet complete, nor are those for the provinces of SI-CH'UEN and KWEI-CHAU. The absence of Mr. Easton will defer the carrying out of arrangements made for SHAN-SI and KAN-SUH. With these exceptions, however, such arrangements have been practicable as will relieve me of the principal details of work in other parts of China. Mr. Stevenson, who has recently returned to the field, has undertaken to act as my deputy in districts which I cannot personally visit, and generally in matters requiring

attention during my absence from China. Thus one of the most important needs of the work has been supplied.

KWANG-SI.

Though not connected with our own work, I cannot conclude this letter without asking you to join in thanks and praise to GOD for this year answering prayer with regard to the province of KWANG-SI. Through the efforts of the Rev. A. A. Fulton and Dr. Kerr, American Presbyterian missionaries, from Canton, a station has been opened in Kwei-p'ing, which is now occupied by Mr. Fulton and his sister, Miss Fulton, M.D. It was then the only province without a mission station, and our hearts were gladdened indeed by the good tidings. The closure of our station at Ts'in-shi, in HU-NAN,

referred to above, makes that now the only province in which there is no resident missionary or native helper. Shall we not be encouraged to pray for HU-NAN, and continue in prayer, that the open door in KWANG-SI may not be closed again?

And now, praying that all grace may abound toward you, beloved fellow-workers, and earnestly desiring a continued interest in your prayers,

I remain,

Yours gratefully in Christ,

J. Hudson Taylor.

Mr. B. BROOMHALL

made a statement in lieu of a written report. He said: It is a great delight to us to see so many of our friends present to-day, as we may assume that most, if not all, are here because they have during the year been sustaining, by their prayers and by their gifts, the work of GOD in China as carried on by means of this Mission.

Twenty years ago on this very date a large party sailed with Mr. HUDSON TAYLOR for China, and from that day is dated the formal and definite inauguration of the Mission. Of the number who went out in the *Lammermuir* on the 26th of May, 1866, there are three in this hall to-day. It is a cause indeed for thankfulness, that during these few years there has been much progress. There are to-day in connection with the Mission 152 Missionaries—36 married, 116 unmarried. If we include the 36 wives of the missionaries, many of whom were Missionaries before marriage, the entire number would be 188.

(Reference was here made to one of the large maps, the principal stations pointed out, and some particulars given which will be found in the Table of Statistics.)

It was further mentioned that besides the Missionaries who had gone out from this country to China, there were also in connection with the Mission 114 paid native helpers, viz., 8 pastors; 58 assistant preachers; 12 school teachers; 20 colporteurs and chapel-keepers; and 16 Bible-women.)

NEW MISSIONARIES.

Forty new Missionaries went out in 1885. They were

F. T. FOUCAR	Miss JANE STEVENS
T. JAMES	W. HOPE GILL
JOHN SMITH	D. M. ROBERTSON
T. JENKINS	J. A. HEAL
STANLEY P. SMITH, B.A.	R. GRIERSON
W. W. CASSELS, B.A.	J. R. DOUGLAS
D. E. HOSTE	M. HARRISON
M. BEAUCHAMP, B.A.	Miss J. D. ROBERTSON
C. T. STUDD, B.A.	Miss L. E. HIBBERD
C. H. POLHILL-TURNER	Miss S. E. JONES
A. T. POLHILL-TURNER, B.A.	Miss C. P. CLARK
F. W. K. GULSTON	Miss S. REUTER
RICHARD GRAY	Miss A. S. JAKOBSEN
MAURICE J. WALKER	Mrs. ERIKSSON
T. C. S. BOTHAM	Miss SARAH WILSON
W. E. TERRY	Miss JANE C. OLIVER
W. T. BEYNON	Miss EMILY TAYLOR
Miss ANNIE LE BRUN	Miss MARY L. LEGG
Miss AGNES BROWN	Miss E. C. FENTON
Miss JENNIE WEBB	Miss F. R. KINAHAN

Two brethren, Messrs. VANSTONE and THORNE, who are supported by the BIBLE CHRISTIAN MISSIONARY SOCIETY, have also gone out in association with the CHINA INLAND MISSION and under its direction.

The following have gone out during the present year.

Miss TAPSCOTT	ELDRED S. SAYERS
Miss L. DAVIS	GEORGE GRAHAM BROWN
Miss C. LITTLER	ANDREW WRIGHT
Miss ANNIE SAY	J. C. STEWART, M.D.
ARCH. ORR-EWING, Jun.	(U.S.A.)

INCOME.

The income of the year 1885 was £19,401, which, with £820 received in China, made a total of £20,221, being an increase upon the total income of 1884 of £1,973. This year to the end of April £7,761 has been received, being £537 more than the corresponding months of last year; but we are sorry to say that the income for this month of May has not been equal to the corresponding period last May. It has been considerably less, so that the income of the year, up to the present time, has been brought down to the level of that of last year.

I may perhaps take the opportunity at this point to say a word about a rumour which has been prevalent in regard to the investment of a large sum of money on behalf of the Mission. That rumour seems to have been very widely spread, as we have had tidings of it from nearly all parts of the world; but so far as the Mission is concerned we have no knowledge of any such investment.

A reference was made in the letter of my dear brother, Mr. TAYLOR, as to the increased income not being correspondent with the increase of workers. That is the case, and there are one or two considerations which rather accentuate it. During the past year £900 had to be paid for passages home for Missionaries who had been out in the field a number of years, and who were needing a season of rest and change; and £2,300 has been required for the passages of those who have gone to China. These items add considerably to the expenditure of the year, and reduce the amount available for the support of the work and workers.

CHINA'S MILLIONS.

During the year our publication, CHINA'S MILLIONS, has had a very gratifying increase in its circulation. A large number of our friends have most kindly responded to a suggestion made, that our printing expenses would be

greatly reduced if they were kind enough to send us the price of the magazine and postage—1s. 6d. per annum. We are very grateful to them for this, but we wish it to be understood that we gladly send it to all donors, whether they pay for it separately or not.

CHINA'S SPIRITUAL NEED AND CLAIMS.

During the year there has been a considerable sale of the book, "China's Spiritual Need and Claims." The sixth edition is not very far from being exhausted. We would still commend this book to our friends as one of the most helpful books that can be circulated; and we trust that they may not relax in their endeavours to put it into the hands of as many as possible.

A MISSIONARY BAND.

(Mr. Broomhall here called attention to the book, "A

Missionary Band: a Record and an Appeal," which contains an account much more complete than has been previously published concerning the Cambridge Party, and much bearing upon the Evangelisation of the world.)

CANDIDATES.

We have a record up to the present time of 119 candidates who, during this year, have offered for China. There is no one thing for which we would so earnestly ask your prayers as for guidance in dealing with all these candidates. We do shrink very greatly from the thought of refusing a candidate who might prove, if sent out to China, a valuable worker for God. On the other hand, we shrink just as much from sending any one out who might prove to be an unsuitable worker; and in this matter we need Divine guidance. Will you, dear friends, in this particular matter remember our need?

The CHAIRMAN

said: I think that the reports to which we have been listening with so very much interest should encourage us all.

Now, beloved friends, we who are here to-day, I suppose, are all real Missionaries. Perhaps some of us have not seen our way to go out to China, but we have caught the missionary spirit; and if we do not go it is because we think we can serve the cause of CHRIST better by remaining and supplying the necessary funds. We have been told that forty Missionaries were sent out last year, and ten during this year so far. That makes fifty Missionaries; and the income is about the same. Are we, dear friends, right in allowing those who have the charge of this Mission to have an amount of anxiety like that? Should we not say that all these Missionaries going forth must have that practical Christian sympathy which it behoves us as supporters of this Mission to supply?

Beloved friends, we can rejoice together to-day that GOD has opened this wonderful China, and that He intends evidently to gather out from this people a great army of such as shall be to the joy and rejoicing of those who take part in this work.

The other day I had the pleasure of being present at a missionary meeting at which Mrs. HUDSON TAYLOR was one of the speakers. It is a great delight that in this Mission the ladies are so much and so successfully occupied. I ventured to say that I thought that those who went out should feel an especial call; and Mrs. TAYLOR, who spoke afterwards, corrected me in a most loving and beautiful manner. She said, "Is it not rather this—that every young man ought to feel an especial call to remain at home when GOD says, 'Go ye into all the world and preach the Gospel to every creature'?" Now, I thought what an excellent remark that was—how much to the purpose. And it may be, dear friends, that very many

have been, and are being called to go forth to the mission-field, and they ought to examine themselves to see whether or not they are called to remain at home.

I could not help thinking that it was my duty to look up the word "Go." So I turned to the Concordance to look out the word "go," and I found this:—"And He said unto them, *Go* ye into all the world, and preach the Gospel to every creature." Then I looked a little further down, and I came across a reference to Jacob wrestling with the angel. "Let me *go*, for the day breaketh." Now what was said to Jacob on that occasion? "As a prince hast thou power with GOD and with men, and hast prevailed." And so it must be, dear friends, with us, and with the beloved agents of this Mission. Herein is our power—that, like Jacob, we wrestle with GOD and prevail. Then I came across another "go." "Speak unto the children of Israel, that they *go* forward;" and thought that was an appropriate "go" for us here to-day. Then I came across another: "Mine angel shall *go* before thee, and bring thee in unto the Amorites and the Hittites," and so on. "Mine angel shall go before thee;" we know that the angel of the LORD encampeth round about them that fear Him; and that the Angel of the presence of the LORD has gone forth with our beloved friends who have gone to China. Then I came to, "I will arise, and *go* to my father." And I thought how delightful it must be to see these Chinamen saying, "I will arise, and go to my Father;" and we will thank GOD for the number that have thus, during the past year gone to their Father, and been received by Him, and clothed in His righteousness, seated at His table, and made partakers of the Divine nature.

We have a very considerable number of the beloved friends from China here to-day, and I hope that by what they tell us we shall feel encouraged in the work of the LORD.

Mr. T. W. PIGOTT, B.A.,

Dear friends, I have often wished to stand here, because one of the very happiest days of my life was connected with this platform. The day before I started for China I had the privilege and joy of standing here in the midst of a conference of Christian friends who had come together to consider the subject of our LORD'S Second Coming; and in that conference I and my companions were introduced and bidden God-speed in our work, and

we had the prayers of GOD'S children, and GOD has answered those prayers.

What was so much impressed upon my mind was this. Dear Mr. Stevenson Blackwood shook hands with us in the name of the Christians assembled: the building was crowded, and all rose to their feet, and in a loud voice they together repeated these words: "The LORD bless thee and keep thee; the LORD make His face

CHINA

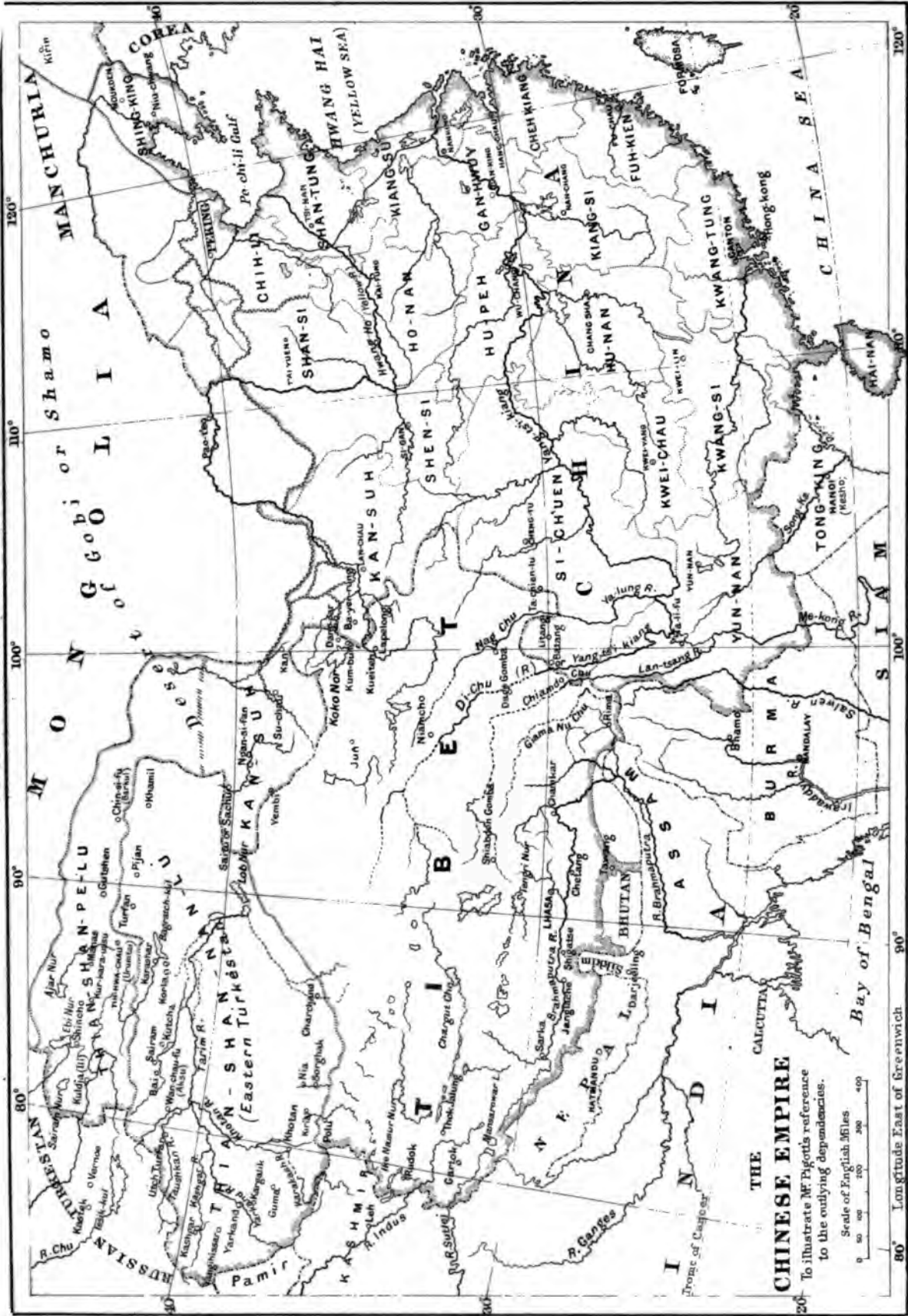


Shamo 1875

KWANG-TUNG	Pop. 17½ Millions.*	HU-PEH	Pop. 20½ Millions.	SI-CHUEN	Pop. 20 Millions.
FUH-KIEN	Pop. 10 "	KIANG-SI	Pop. 15 "	YUN-NAN	Pop. 5 "
CHIH-KIANG	Pop. 12 "	GAN-HWUY	Pop. 9 "	KWEI-CHAU	Pop. 4 "
KIANG-SU	Pop. 20 "	SHAN-SI	Pop. 9 "	KWANG-SI	Pop. 5 "
SHAN-TUNG	Pop. 19 "	SHEN-SI	Pop. 7 "	HU-NAN	Pop. 16 "
CHIH-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 INLAND MISSION.



Source: The map is by Messrs. J. & W. Colver.

shine upon thee, and be gracious unto thee ; the LORD lift up His countenance upon thee, and give thee peace." GOD has abundantly fulfilled that prayer in my experience in China, and I can speak of seven happy years of work in His service since.

THE OUTLYING PROVINCES OF CHINA.

Now I want to take up that word "Go" that we have just been hearing about. "Go ye into all the world, and preach the Gospel to every creature." There is yet a large tract of the Chinese Empire into which GOD'S servants have scarcely penetrated. A few of them stand on the outskirts, but for the most part the land is unknown—unknown not only to the Missionary, but almost unknown to the European. I speak of the outlying provinces of China. You see the portion represented on this map here on the sea-coast—these eighteen provinces of China ; but outside them there lies Manchuria 700,000 square miles in extent ; also Mongolia, 1,400 square miles, as given by Mr. Wells Williams. Then there is Eastern Turkestan and that large portion of Kansuh which stretches out northwards towards Ili and Koko-nor, and Tibet—Tibet having 600,000 square miles. All this vast tract is practically, I may say, untouched. Some of GOD'S servants have travelled in Mongolia, and some are knocking at the doors of Tibet just on the north of India—a little colony of Moravian Missionaries. But in the greater part there is no missionary working yet. It is shut against the Gospel. Dear friends, we want your prayers. You know prayer is a mighty thing. Mr. TAYLOR asked for men for these eleven unoccupied provinces, and the LORD has given him men and women—more than one hundred and eighty, as you have heard to-day, in answer to that prayer, and in one year about £20,000. And so we know something of what the LORD can do, because we have proved it.

Let us ask for these vast outlying lands that the LORD would graciously send men and women to labour there. They are very little known, but we know that the chief religion is the Buddhist, and the people who have the chief power in those lands are the lamas—the lama priests. The people will not do anything without consult-

ing them. I was reading a report of the work in Indian Tibet the other day, and there was a statement that the Missionaries had already planted their fields, and the weather had broken. When the weather was fine, all the people were afraid to plant because the lamas had not given them leave. These lama priests are clad, some of them in red robes, some of them in yellow. A great many of them wear upon their breasts a number of mills, so that these mills may be always turning, and prayer being said. Some of them make very large wooden cylinders, and on these they paste a great number of prayers. They turn a handle and the cylinder goes round and round, and as it turns the prayers are supposed to be said to the god. Some of the people of Tibet and the Mongolians live in a very sterile country, and are widely scattered, and though the tribes are large some of them live in dens. They are nomad tribes. Others live in villages and hamlets scattered about the country. There are large Chinese cities and settlements in various parts. Chinese magistrates go there and rule over the people, so that there is an intercourse with China continually going on with all these places. The Chinese officials are very jealous indeed of allowing foreigners to penetrate. It is not so much so in Mongolia. They are not afraid of our penetrating into Mongolia, but they are afraid of our penetrating into Eastern Turkestan and Koko-nor and Tibet. Russia has been very aggressive upon the Western borders, and that has made them fear travellers. We want to ask the LORD to open these vast countries to His Gospel.

These Tibetans and the other tribes inhabiting this great and sterile country have not much to do for a great part of the year. They cannot till, and they can travel but little ; their chief business, therefore, is in looking after their souls. They are most religious people—very tightly bound in the chains of superstition ; and I think that this affords us great reason for hope that when that religious spirit is turned by GOD'S HOLY SPIRIT in the right direction, and they are pointed to CHRIST, great numbers of them will be brought to the LORD. Dear friends, let me ask your prayerful sympathies for these outlying lands of China.

Mrs. PIGOTT:

I have only been in China two years and a half, so what I say will only apply to the city of T'ai-yuen Fu, in which we lived. As you know, there is a great difference between the habits and customs of the people in the north of China and those in the south, and also a difference in disposition ; so I will only speak about our own city.

CURING OPIUM-SMOKERS.

The work we had there was chiefly medical work, and the curing of opium-smokers. The people are not, as in the south, so very anxious to see foreigners that they go out in great crowds, and therefore we must have something to attract them to come to us. We find that the most helpful way is trying to cure them either of sickness or of opium-smoking. We had great encouragement in curing the opium-smokers. Many would come from the country districts especially, because in the province of SHAN-SI a very large proportion of the people smoke opium. They say that seven men out of ten smoke, and at least as many women. I don't know whether this is at all an exaggerated number, but a very great many smoke opium, and it is not easy to get them—the women especially—to come to be cured of the habit.

At the time we were there, Miss Lancaster (now Mrs.

George Clarke) carried on the work for the opium-smokers among the women, and one lady came to me because we had had a patient, an old woman about sixty, who, at the same time that she was cured of her sickness, was also cured of opium-smoking. She was a servant of a mandarin, and was so delighted at being cured that she went home to the Yamen and told them how very well she had been cured, and how little she had suffered, and what a good thing it was to be cured of opium-smoking. Through her influence one of the elder sons of the house came and was cured, and so also was a daughter-in-law. The daughter-in-law thought that the best thing she could do was to come to me, because they like to do things there indirectly ; so she did not go straight to the Opium Refuge, but came and, as an intermediary, asked me to accompany her and to intercede for her that she should have very good medicine.

She came first of all to pay a visit of ceremony, and I tried to encourage her : she was rather nervous, fearing that she would have to be shut in and not allowed to go out, however ill she felt. Of course it is rather alarming to deal with strange people, as we are to them, and I thought it showed a great deal of confidence that she was able to overcome this fear. I called to see her, and told her a little more about it, but still she

did not come for some time, and I wondered what the reason was. At last she came and called on me again, and said that her brother-in-law had told her that we should prick her with a needle as big as a knitting-needle, and so she was afraid to come. I said that of course this was quite a mistake, that she would not be pricked at all. She came and was cured, and just the day before I left she came to express her gratitude, and brought us two little presents, which she said were her own work—a fan-case for my husband and a little scent-bag for me. She wished us to come and have dinner with her, and promised that if we would she would invite a party of theatre actors to entertain us. This was very kindly meant on her part. She put up a tablet in the Opium Refuge—a large board with a few characters to show other people when they come that she had been cured, so that they might be encouraged to follow her example.

This is only one instance, but this was the first lady of rank we had. One or two have come since, and a good many other women, but this lady was rather a good case, because she was brave, and she had smoked a very great deal of opium—more than an ounce a day, for fifteen years. She was not thirty-five then.

We have found that time hangs rather heavily on the hands of these opium-smokers while in the Opium Refuge, because they are obliged to stay for three weeks, or sometimes a month, before we feel satisfied to let them go, and as they have nothing to do they are very glad to listen to conversation about the Gospel, and to read books if they are able to read. We find that many of them are greatly impressed, and a good many after they have been cured of the opium-smoking, come regularly to the service on Sunday, so that some have remarked that really it was delightful to see all the people flocking into the service; it reminded them of an English Sunday. This is one part of the work; the other is the

MEDICAL WORK.

We get people from about 100 miles north and south who come with various diseases, and they very often stay with us in our small hospital for a week or more, as may be necessary, and during the time they are with us, being away from home, from the cares of house-keeping, and farming, and business, they have more leisure to hear the Gospel. Every morning the patients are gathered together in the little chapel, and we have a Bible-reading and teach them. The work is mostly conversational. We ask them questions to try to draw out what they know, and preach to them every day and try to get them to learn something, perhaps a little catechism, or to read a book, and when they go home they take these books with them and become interested; very often it leads to their inviting us to go and visit them in their own homes.

Mr. G. F. EASTON.

During the past ten and a half years I have had the pleasure of working in China. I have travelled from Shanghai to the borders of Tibet, and from the borders of Tibet back to Chefoo, on the northern coast; and I feel a very strong temptation to follow up the remarks made by my brother, Mr. PIGOTT, about these outlying regions, of which I have seen something and know much.

But I think that at this time many of you would rather hear a little about Han-chung. My first five years were spent in itinerating in KAN-SUH. The last five years have been spent in the south of SHEN-SI, in

VILLAGE WORK.

They say, "If you will only come to our house, we will be very happy to entertain you, and we will gather all the village people in to hear, and you will be able to preach to them, and to tell them these good words that you tell us." But very often when they give us these invitations we are unfortunately obliged to refuse, because we could not leave the mission work, as it takes a long while to go; and that is one reason why we so much want more workers, that some may be able to stay at home, while others go round to these different villages, and take advantage of the openings which are thus made.

In one village I went to, the people said that no foreigners had been there before. All day long the rooms (small rooms they were) were crowded with people listening to us, and asking us questions; and I have no doubt that in that village we might have opened a good work, but we could not go again because of other claims.

SCHOOLS.

Another result of the opium work was one small out-station, in which a teacher and several others were converted. We opened a school there on the principle of giving the teacher reward according to the knowledge of the pupils or the number of pupils who passed in a certain grade. But we did not give sufficient to make it unnecessary for the parents to pay too. We wanted to help them on in their school, and we desired that the children should have Christian instruction. This, although it is only a small beginning with us, is on the same plan which has been carried on by Dr. NEVIUS in SHAN-TUNG with great success. He has had a great many pupils, and the parents have always been delighted with the progress of the scholars, and they have continually had requests for more and more of such schools, and we are earnestly hoping that when we return to China, which I hope may be in the autumn, we may be able to begin some such work on a more extended scale amongst the Christian inquirers wherever we may settle.

But my time is gone, so I will only quote one word in the last chapter of Leviticus. I know that all those who are here must be deeply interested in missionary work. "Every devoted thing is most holy unto the LORD. None devoted which shall be devoted of men shall be redeemed;" and if we are His children surely we are devoted; and if we are entirely devoted to the LORD, we must not draw back in any way, and everything that we have—all our power, all our talent, all our money, everything is His. We would ask you to pray for all His people that they may be wholly devoted to the LORD, and that we may not seek in any way, whether small or great, to draw back, but may consider everything the LORD'S.

After a few moments of silent waiting upon GOD, the Rev. A. Bax led in prayer, when the meeting was addressed by

HAN-CHUNG FU.

This station was opened in the year 1880 by Mr. GEORGE KING. At that time I was in KAN-SUH trying to rent a house for Mr. KING while he had gone to be married. He started from Han-kow not knowing where he was going to live, but trusting that the LORD would go before him and would provide him a home. When he reached Han-chung, on his way to KAN-SUH, the news was very soon sent to the magistrate that a foreigner had arrived. His card being sent, the

magistrate saw that it was a Mr. KING, and immediately said, "I wonder whether it is my old friend, Mr. KING, whom I knew in Si-ngan some years ago." Upon inquiry he found that it was the same Mr. KING. He said, "I should like to see him, and I should like to know what he is going to do." Having made inquiries, he found that Mr. KING would like to remain there for a short time. We never ask to remain at a place for a long time; that would not do. The magistrate said, "Will you just go round the city and see which house you would like, and let me know, and you shall have it." We have never had among the officials such a friend as that before or since that I know of. That was

A MOST UNPRECEDENTED CASE.

Mr. KING took him at his word, and went, and found what he thought would be the most suitable house. The magistrate was true to his word, and saw that it was secured without any difficulty. He would not allow any pressure to be put on by the landlord or middle man.

Our brother settled there, and from that time a very good work has been going on. He immediately commenced daily preaching. The rooms were very suitable, and the people came in great numbers to see the foreigners. There were about two hundred in front of the house from morning till night. Mr. KING preached morning, noon, and night, and sometimes five or six hours at a time.

MR. HO, A HAPPY CHRISTIAN.

One of the first hearers that came was a Mr. HO, who is a native, and now an elder of the Church in Han-chung, a very sincere and very happy Christian.

Mr. HO is about fifty years of age, short, very weakly, and generally very untidily dressed. Although there is nothing in his appearance that would impress you favourably, yet when you come to know him, he is a very amiable man. He had been a strict vegetarian for many years. He told me he had travelled about the borders of the Blue Lake (Koko-nor), and in Tibet, and various other distant parts of the Chinese territory, trying to make disciples to vegetarianism. He had spent many years, and gone through various very great austerities, and wasted much money in order to accumulate merit, and to save his soul, for that was really the essence of all he was trying to do. Well, he came to hear the foreigner preach. He came once and again, and at length became interested. He did not believe in a hurry. He is not at all the man to do a thing in a hurry. Chinamen have the character for being very slow, *and they are slow*, and Mr. HO is one of the slowest.

He was a long time listening, and listening, and then he came to have a conversation, and night after night Mr. KING sat there till 11 o'clock—and that is very late for China—trying to remove all the difficulties of our friend, and to make the way of salvation more plain and simple. He wanted the way cleared up step by step, and our brother most patiently instructed him, till eventually he did believe. I am very glad that he was so careful. He is the most careful Christian man we have in the Church, the most useful, and the best instructed in the Word of GOD, because he was at first, and is still, a careful man. He was

THE FIRST TO CONFESS CHRIST

in Han-chung.

For a time Mr. HO went among his relatives to tell them of the change in himself, and he very soon brought in some of them, among whom were an old man and woman, who are now very happy Christians in the Church. They

had been his disciples in vegetarianism. He had taught them all the peculiarities of the sect, and the first thing he did was to go and seek to undeceive them and to bring them into the light, and they are in the light now.

After a time he went home to see his friends. He went to Mr. CAMERON into SI-CHUEN, for he was a native of SI-CHUEN, and being the eldest son he at once removed all the idols from the house, and told his friends of the Gospel. His family are in a very encouraging state: his son is a Christian in the Church, and his brothers we have seen, and we have great hope that they, too, are really saved men. Mr. HO is now the teacher of the girls' school in Han-chung.

MR. LIU, AN EARNEST WORKER.

I must just say a word about Mr. LIU, another of the earnest converts in Han-chung. Mr. LIU was bamboo-worker and mat-maker, and lived at a country place twenty or thirty miles from the city. He had been a vegetarian for many years, and had accumulated a great deal of merit.

Mr. LIU came to the city one day to see some friends. Those friends had been to see the foreigners and had obtained the Gospel of John. Not being able to understand much of it they handed it to our friend LIU, and said, "You are a religious man, perhaps you can understand this better than we can; we cannot make much of it." He read a few chapters of it, and became interested, and said, "I must go to the foreigner and find out more about this. It is very good." He went to Mr. KING, and after much conversation he, too, confessed CHRIST, and broke his vegetarian vows, and was baptised. He went back to Pah-koh-shan, and there, amongst the various scattered farms and cottages, he told out the Gospel.

His wife became very much opposed, and his brother, who was partner in the business, immediately left him. His landlord turned him out of his house, and would not allow him to buy any bamboos from his estate. He practically boycotted him, but he stood firm, and his family were soon brought in. His wife began to think better of it, and she too has been baptised. His two sons, about fifteen and eleven, have been baptised, and he himself has baptised his aged blind mother, a woman of nearly eighty. There has also been another family of three in the immediate neighbourhood brought in, and one or two others, forming a little church of eight or nine people in the neighbourhood, so you see that that man has been

A LIGHT IN A DARK PLACE,

and much blessing, we hope, may spread from here.

Dear friends, that man has had much trial. About two and a-half or three years ago he lost his wife, and the neighbours around immediately said, "There, you see, that is what comes of joining the foreign religion and neglecting the gods of your fathers; your wife is taken from you." But he bore up under the trial, and now, since I arrived in England, I have received letters, telling me that the eldest son of eighteen was taken ill with small-pox, and in a few days was taken away. Then the next mail brought another letter, which said that the next son had taken it from him, and in a few days died. And now another member of the family is ill with the disease. That man is left alone. He needs your prayers, dear friends. You will pray for him, I know, that GOD will give him grace in these times to stand firm, and show that he can rejoice in times of trouble and distress as well as in times of prosperity.

MR. WEI, A "DANIEL QUORM."

Mr. WEI is the third elder of the Church. He comes from another part of the country. I am sure that you

would be interested if I could tell you what I should like to tell you about him. He is a dear old man of seventy, and is known among us as the "Daniel Quorm" of the Han-chung Church.

He was introduced to us in this way: New Year's time in China is a very remarkable time. The shops are all closed. People put on their best clothes and go out to pay visits to their friends. One New Year's time Mr. WEI said, "Why, I will go and pay my respects to the foreigners." One can go into any one's house in China; it is not at all rude. He walked in and made a very polite bow, and wished them a happy New Year. They asked him to sit down and take some refreshment, and then talked to him and introduced the Gospel; and so the old man at New Year's time heard the Gospel and believed it, and went home happy. It was the happiest New Year he had ever had. That was the way he was brought to CHRIST.

At that time he could not read a character, but he has most diligently applied himself, and has mastered sufficient to enable him to read the Gospel of CHRIST. He carries his Testament just inside his clothing. Wherever you meet with him—in the road, in the house, or at the stall—he has always his Testament by him. When our friend was converted, he went home to his village, six or seven miles south. His wife would not have the new religion, and his son left him, and has never seen him since; but the old man stood firm. He got his living by selling vegetables in the street. It is a large place, and the rumour soon went about that

OLD MR. WEI HAD GONE MAD.

He said, "Yes, praise the LORD;" and very soon a great many more went mad. His wife went mad, and several others went mad, and now there are about forty gone mad. Praise the LORD!

There is a good work going on in that place. If you and I could go next Sunday we should find a little mud chapel, which they themselves built with very little help from others, and about forty met together in the name of the LORD. Very poor they are, being agriculturists and working men, but they are very sincere and hearty in their worship and very hearty in their love of the LORD.

I must say just a word about our old friend's medicine-stall. He gave up selling vegetables, and knowing a little about herbs, he started a medicine-stall in the rice market at Han-chung. One can easily distinguish his stall from any other, for it is covered all over with tracts and various books, which are placed there for people to read. There is not much medicine on his stall, but he has a "British Workman's" almanack, in the centre of which is a portrait of the late editor, Mr. SMITHIES. He has forms placed round the stall—a very unusual thing in China—to induce the people to sit and read. The old man is quite a character.

On one side of the border of this almanack there is a strip of red paper, which says, "If any one has taken opium by mistake, or if he has tried to poison himself and wishes for an antidote, let him come to old Mr. Wei who keeps medicine on purpose." On the other side is a strip which says, "Methuselah lived 969 years." I could not make out at first where he learned that, but I remembered that he had been staying a few days with us while we were having Bible classes, studying the Book of Genesis, and one thing that had fixed itself in his mind as a very extraordinary fact was the age of Methuselah, and so he had placed it there, perhaps as an attraction for his business purposes. It might suggest that if people took his medicine they might live to that age. But I do not think he meant that. Perhaps he meant to say that people who

worship the true GOD live to a great age. The Chinese think a great deal of age, and they think that they must be good people who live to old age. On one occasion a man came to my house, and said, "Can you give me some medicine like that old man is selling up at Chung-ku, a place twenty miles from here?" I said, "I did not know that he had gone there. I know the man you mean. It is Mr. WEI." He said, "Yes, he is there. I am sure he comes from here, and I thought that you would have the same medicine, for he has over his stall 'Gospel Hall,' and on one side he has 'Old We. the Apostle.'" The next time I met him, I said to him, "What is it you have got over your stall?" "Well," he said, "I have got 'Gospel Hall' in the centre, and I have 'Old Wei the Apostle.'" "Why do you put 'apostle' upon it?" I asked. "Why," he said, "because I am not worthy to be called a disciple!" I suggested that instead of "apostle" if I were he I would use the word "disciple," and explained the difference. The old man makes funny mistakes, but he wishes, as well as he can, to show to all men that he is a Christian, and to make known the Gospel to others.

HAPPY MEETINGS.

We have very happy meetings at Han-chung, when all the dear native Christians come together. They are scattered about in various places in the country—two here and three there—and we visit them at their homes, but we like to get them together every quarter that they may know each other and mutually encourage each other, and very happy times our quarterly meetings are. They come on Friday night and spend the Saturday and the Sunday with us. On Saturday we generally have early morning prayer-meetings, and after breakfast we have a conference on a subject selected some time before. In the afternoon we have a general meeting. Then in the evening we have our social tea-meeting in native style, not an imitation of a foreign one. The meeting is open, and different friends from the country tell us of what has been going on in their district, and of anything remarkable that has occurred, and sometimes a little of their experience. Our old friend, Mr. Wei, is generally the most interesting person there.

Upon one occasion he told us that he had been very uncomfortable. It was soon after New Year's time, and he had gone a little distance from his home to where there was a fair. He walked up and down the first day looking at what was to be seen, but was not comfortable. Then he went out again, but he did not enjoy himself. Suddenly his nose began to bleed, and he said, "Why, this is from the LORD, because I have not opened my mouth for the LORD;" and so without taking any means to remedy the thing, he got a congregation together and began to tell them of the true GOD, and point out the folly of the idol worship. One man asked him, "What is the honourable name of your GOD?" "His name, sir, is JEHOVAH, and He is the only true and living GOD, and JESUS CHRIST is His SON, the only SAVIOUR." Now, dear friends, that would go farther than the foreigners' preaching. A man very heartily telling out what he knows of the SAVIOUR in simple language would go a great way with them. "Then," he said, "immediately I felt happy. My nose stopped bleeding, and I felt very happy." This was said to encourage other Christians to go and tell out the Gospel and do what they could.

This man is a great power for good. He is an uneducated man, seventy years of age. His power lies in his loving way. It is his influence that has brought all these forty people together. It is the way in which he goes about it—the self-denying way, the affectionate way, and in the same way he keeps them together.

In Han-chung just now we have a chapel that seats about 350 people, and it is filling every Sunday, although there are only about thirty or forty Christians in the city.

We have also a large hospital, in which Dr. WILSON has had very much encouragement. Some of those now in the church, bright and happy Christians, were brought in through the hospital work. One man who had been an

opium-smoker for thirty years was not only cured of opium, but he found the LORD, and he is one of the most earnest men amongst us. You will pray for them all, I know, and you have their prayers. I was instructed to bring their warm Christian greeting to you. They thank you for your prayers, and for all your help and loving interest. You will be glad to continue to pray for them.

Mr. REGINALD RADCLIFFE

warmly commended the book,

"A MISSIONARY BAND,"

and quoted from it the following words by Major Malan:—"The whole power of the Church of CHRIST lies in prayer. The promises of GOD are unlimited to believing prayer. 'All things whatsoever ye shall ask in prayer believing ye shall receive.' How thankful I am that Livingstone was on his knees when he was found dead. Does it not tell us whence came the power for his self-denial, his courage, his endurance? Oh, for the mighty power of prayer! How it opens the doors of the heart! how it quickens the energies! how it revives hope!" Now, you know that Livingstone was converted at about twenty years of age, and it was such a sudden change to him that he records that it was as if he had before had colour-blindness. He learned not only that CHRIST was his Forgiver, but also that He came, not as a dead CHRIST but as a risen CHRIST, to live in his heart in almighty power, to fight his battles against the world, against the flesh, and against the devil. You know what he wrote about a year before he was found dead in his tent in Africa—and oh, may that be true of every one of us—"MY JESUS, MY KING, MY LIFE, MY ALL, I AGAIN DEDICATE MY WHOLE SELF TO THEE!" Now that is asked of every Christian man and woman, that we should yield ourselves entirely to CHRIST, and see what He will do with us, and where He will send us.

Mr. EUGENE STOCK is known to some of you as the Editorial Secretary of the CHURCH MISSIONARY SOCIETY. That eminent Society is getting great blessing over many parts of the world. There is a precious word from him in this book on the great primary work of the Church. What is the Church doing? Mr. Stock says that instead of Missions being the great work of the Church, they are taken up but as a "*by-work*."

One more word I should be glad to say to you about this book. Would to GOD that it was put into the hands of every congregation. It would be well if it were in every congregation, Church of England and Nonconformist, in our own country and in the Lutheran congregations on the Continent, and if it were in the hands too of every Young Men's Christian Association throughout the world. Thank GOD that since Young Men's Christian Associations were started by the dear brother who is in the chair here, they have multiplied until there are more than three thousand. Some few of the Young Men's Associations in Britain have been starting missionary societies of their own, and many of them have been starting missionary prayer-meetings. Why should not every one of those three thousand little companies over the world start a missionary society for the heathen?

I believe the most important thought we have to-day is the subject of Prayer.

I do believe that we are not right in this matter

of Missions to the heathen. GOD promises in Isaiah, "I will pour floods upon the dry ground." I believe that the normal way the HOLY GHOST acted after Pentecost was by floods and not by units, and that it would be so now amongst the heathen did we not limit the Holy One by our unbelief. If you look at the Acts of the Apostles you will find that it is flood after flood, and flood after flood. I have put down eleven floods here. There was a flood at Pentecost—three thousand. That is the normal way, because we are living in the day of Pentecost. This is our dispensation—

THE DISPENSATION OF THE HOLY GHOST.

If we have not Pentecost we have nothing. After that "a multitude believed," and then "many believed" (Acts ii. 41; iv. 4; vi. 1, 7; viii. 4, 6; x. 44; xi. 21; xii. 24; xiv. 1; xvii. 12; xix. 18); and the Word grew greatly, according to the prophecy in Isaiah: "I will pour water upon him that is thirsty, and floods upon the dry ground. They shall spring up as willows by the water-courses." See how these floods in the Acts of the Apostles were connected with earnest prayer and with fasting and prayer (Acts i. 14; iv. 24; vi. 4; xiii. 2, 3). When the apostles asked the LORD JESUS, "Why could not we cast him out?" He said, "Because of your unbelief; this kind goeth not out but by prayer and fasting."

What do you find before the great floods that took place in the history of Barnabas and Saul? What were they doing? They were fasting and praying, and the HOLY GHOST said, "Separate me Barnabas and Saul for the work whereunto I have called them." What was the result? They would not send them forth then. What did they do before they laid their hands on them? Again they fasted and prayed. The Church is to get to prayer such as Major Malan describes; and Mr. Spurgeon also, in this book, says:—"We must get up higher still in praying about Missions. I know some men can get anything they like in prayer. Oh, for some five hundred Elijahs, each one upon his Carmel, crying unto GOD! and we should soon have the clouds bursting with showers. . . . Oh, for more prayer—more constant, incessant mention of the Mission cause in prayer! and then the blessing will be sure to come."

Oh, let us be asking the LORD for great things; not asking Him to convert a Chinaman here and a Chinaman there. We want floods. We want to be Scriptural. We want to go by the Acts of the Apostles and the prophecies of the Old Testament (Isa. xlv. 3, 4, 5; Joel ii. 13, 21 to 29). "According to your faith be it unto you." If we will come, and if we will fast and pray as they did in the thirteenth chapter of the Acts of the Apostles, He will say, "You shall see that my arm is not shortened at all that it cannot save; nor my ear heavy that it cannot hear." He will hearken, and He will answer; and there will be a mighty flood. GOD grant it!

The meeting was concluded with prayer by the Rev. FRANK WHITE.

Evening Meeting.

JAMES E. MATHIESON, Esq., Chairman.

The hymn commencing—

"To God be the glory, great things He hath done,"

was sung, and Mr. THEODORE HOWARD read the One-hundred-and-fifteenth Psalm; after which prayer was offered by the Rev. G. A. BENNETTS, B.A.

THE CHAIRMAN.

Dear Christian Friends,—In the deeply-interesting report which we had before us at the afternoon meeting, there were a number of things which called for deep thanksgiving to Almighty GOD for the blessings which have attended the CHINA INLAND MISSION in all its operations during the bygone year. We ought not to forget that when we met together last year at the anniversary of this Mission, the Chinese Empire was at war with France, and of course missionary operations were more or less paralysed. We have to thank GOD for the issue of that war, and we must remember that China had a consciousness at the close of that war that she was a great nation—a more powerful nation than she had ever been esteemed in the eyes of the world before. This changed state of things is well worthy of consideration by ourselves, for none can forget that China has a long and heavy score to settle with England, and if at any time, by any conjunction of circumstances, England were embarrassed in Europe—engaged in deadly conflict with another power—how easy it would be for China to turn the tables upon England. We have heard much about the drug which we have forced upon China, and we must hear a great deal more ere our relationships with China can be considered righteous or fair.

Among the things we have to thank GOD for is the continued health of our beloved friend, Mr. HUDSON TAYLOR. We do look up to GOD with thankfulness for him, and for a few other men like-minded, who have set an example to the Christian Church of faith in GOD, of a character not very common in this generation. Beloved GEORGE MÜLLER and HUDSON TAYLOR and a few more GOD has raised up to revive the faith of the Christian Church in His almighty power, that He can, with the weakest instruments, do mighty things for His own honour and for His own glory.

We have to thank GOD that to-day we celebrate the twentieth anniversary of this important Mission. When we look back upon these twenty years, what a vast change do we behold! Why, twenty years ago how difficult was it to get a little band of Missionaries to go forth anywhere. I have said it before, but I will say it again, that

GOD IS ALWAYS READY,

and the Church seems always unready when GOD answers its prayers.

Thirty years ago or more, the greater part of the Continent of Europe was shut against Protestant effort. In Austria, in Italy, and in Spain it was impossible to carry on the work of colportage or Bible instruction. China was largely sealed against us; Japan was a sealed country. But now, in answer to the prayers of GOD's people, He has opened the doors one after another, until there is hardly a country under heaven (except it be Tibet and some of these central Asiatic countries) that we have not free access to with the Gospel of our blessed LORD and SAVIOUR JESUS CHRIST. Then when GOD

opened the doors, where were the men? The Church was not ready with the men. And then when the Church, feeling the fresh weight that had come upon her, has cried to GOD for the men, GOD has been sending men in great numbers during these last ten years, blessed be His Holy Name; but

THE CHURCH IS NOT READY

with her wealth and with her resources to avail herself of the great opportunities of which these brave and devoted brothers and sisters are ready to take advantage. We must remember how, as our brother told us this afternoon, the LORD is just wanting to shed down the floods upon the dry ground.

I was very much interested in reading the announcement in the last number of CHINA'S MILLIONS that dear Mr. HUDSON TAYLOR had been led—guided as I believe by the SPIRIT of the LORD—to appoint a number of superintendents who should have the oversight of the work in the several provinces.

One other thought with regard to the difference between twenty years ago and this present time. I intended to say when I spoke of dear HUDSON TAYLOR, how much we have to thank GOD for the continued health and strength of our beloved brother, Mr. BROOMHALL. Living close to him and seeing him not infrequently, I have opportunities of judging of the tremendous weight of responsibility and care which is laid upon him, and especially in reference to the almost numberless offers from young men and women, and older men and women, to take service in China. What a wonderful change! He told us this morning that since the beginning of this year, 1886, no fewer than 119 men and women have offered themselves to go out in connection with this CHINA INLAND MISSION. That just gives an average of about one man and woman per day, leaving out the Sundays. What a blessed thing that is! Twenty years ago it would have seemed a dream for any one to suppose that. Surely GOD is stirring the hearts of His dear children in this land to offer themselves for His service in distant lands.

I have alluded to the circumstance that China is a far greater power than it was. We know that in the sons of China we have a race possessed of the largest brains of any orientals and men of the firmest muscle of any of the Eastern races, and they have undoubtedly before them a wonderful future. We hear a great deal just now about the distress among the nations. We have our store of it in England, but it is not confined to England. All over the Continent of Europe they are crying out about the bad times and the hard times; and, my dear friends, I think that we are going to have very much harder times, and very much more difficult times. I, for one, believe that we are in the times described in those words, "Distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth;" and

one of the great problems of the future is just this homely simple question which all families have to do with—the wages question. If the millions and millions of people of China, who can live upon a few pence per day, are to come in and compete with us in the labour market, oh, what a revolution is in store for us western nations! and, dear friends, if they come ere we have given them the Gospel of our LORD and SAVIOUR JESUS CHRIST, shall we not have

AN OVERWHELMING MASS OF HEATHENISM

that may cover up, and choke, and destroy the Christianity of England, for the Christianity of England of to-day is not the strong sturdy thing that it was in the days of our Puritan forefathers. Multitudes of our people are going back to superstition and Romanism, and many more of them into blank infidelity and atheism. But, dear friends, there is not only an urgent call from GOD'S holy Word—there is not only an urgent cry from the heathen world—

“Come over and help us”—there is not only an urgent cry from beloved missionary brethren and sisters longing for more help as they labour on the mission-field, but there is a cry to our self-interest, for if we do not give the Gospel to these heathen nations they, in their turn, may overwhelm us with heathenism, as Mohammed and his followers overwhelmed the north of Africa and the south of Europe with Mohammedanism.

Now, what is the command of our blessed LORD? It is that we are to give the Gospel to every creature under heaven. And are we obeying that command? What a little band, after all, is this band of nearly two hundred CHINA INLAND MISSIONARIES and the few hundred more sent out by the churches of England and America and Germany. What are they among so many? I must leave it to the beloved brethren from China, who are to follow me, to urge this question upon you. It is a blessed thing for us at home to have a share in this work, if we cannot go out ourselves in person.

Mr. BROOMHALL

briefly recapitulated some of the particulars he had given at the afternoon meeting. In reference to candidates, he said that he was very glad that the responsibility of dealing with them was shared by others who formed the Council of the Mission. It was a heavy responsibility to rest upon any number of men, and they desired the prayers of friends for guidance in this particular matter, that there might be no mistake made, and that they might just do that which the LORD would have them do concerning each case. They desired only to know His will and to act accordingly.

And now, he added, what shall we say as we look forward? We look back at the twenty years, not that we may satisfy ourselves with what has been done, but that we may count all the success of the past just as a stepping-stone to something beyond. If in the early days of this work—the days of its comparative inexperience, and the

days when China was not so truly opened as now—so much has been accomplished, what may we not expect if all the friends who rally round this work sustain it by their prayers right lovingly and earnestly? We do rejoice in the number who have gathered with us to-day. It has been a real delight, an unmixed joy, to see so many of those with whom we have corresponded during the year, present, and making the acquaintance of our missionary friends. We have very much indeed that rejoices our hearts in the deep, earnest, loving sympathy which is felt by those who, from time to time, send their contributions, and with their contributions the earnest assurance of their continual prayers. I trust that this may be a type of that which will exist yet more abundantly in the future, and that as a result GOD will indeed pour out HIS SPIRIT, and cause that work which He has blessed so much already to be yet more abundantly prospered.

Mr. E. TOMALIN.

I THINK the first thing that a Missionary, coming upon this platform, should say is, “Praise the LORD”—the closing note of the psalm that was read; and if our beloved director, Mr. HUDSON TAYLOR, were here to-day, as he is in spirit, I know that his prayer would be that everything that is said and done here should be a prolonged note of praise to GOD. We have much to praise GOD for.

I should like to bring before you a little of what has been done in

THE PROVINCE OF GAN-HWUY,

from which I come. Four years ago a young soldier, who had recently heard the Gospel, went to a village lying out in rather a wild part of the province. He was not sent out by us, but went to find his friends. The love of CHRIST constrained him. Just as we were closing our services one Sunday, he went into the chapel at Gan-king, and said, “I have come to take you down to our village. There are some people waiting to be baptized.” I was not able to go at once, and he waited for me about five months; I was then able to go down with him; and what did I see? I found a blessed work going on. No European Missionary had been there; no foreigner had ever been there; but there I found a company of believers, who were earnest, full of faith, and full of the Holy Ghost. It is now about three years since that little church was founded. On that visit I baptized nine people. The church there now

numbers fifty; all the results of the efforts of native Christians.

What is the character of these Christians?

WHAT KIND OF CHRISTIANS

do they make? Well, I will tell you the opinion of a native. We have a man in our church in Gan-king who is an elder—an owner of land which is cultivated by the men who were the first band of converts in that village. He was a very rabid Confucianist. He hated the religion of JESUS CHRIST because it was foreign. He started once down to the village, saying, “I will turn all these men off my farms if they do not give up this religion.” “When I got there,” said he, “what do you think I found? Formerly, when I went to these people I used to curse them, and tell them that they were living lives worse than the beasts. I despised them; I wanted to get my rent; I could not get half of it. This time I went hating them and vowing vengeance on them all; but I found them living in such love and such peace, and no man having anything to say about hard times or bad crops; but they all came with their rent ready, and the full amount. Well,” he said, “there is something in this.” That man is now the main-stay of our church at Gan-king.

There is another man who has been one of the leading men in that village in our work. He was a very immoral man and an inveterate opium-smoker. He heard the

Gospel. He got hold of the converted soldier and got him to his house, and had a talk with him. Well, he believed that the Gospel was true, but here he was: he was enslaved by this opium habit and by the craving. He said to this evangelist,

"CAN I BE A CHRISTIAN AND SMOKE OPIUM?"

"No," said the evangelist, "you cannot. JESUS CHRIST is the SAVIOUR, and He delivers from all sin. Trust in Him; He will deliver you." "Well," he said, "I will not see your face again unless I give up opium." When I visited that man's place he received me right royally. I went into his shop, and behind the counter, I saw fixed to the wall a paper: "By the will of GOD, from this day henceforth I forbid myself to enter an opium-den, or in any form to take opium." He had tried to cure himself with medicine before. Now he dated that paper, and he put his case into GOD'S hands, and the result was just what we should expect. "Thou shalt call His name JESUS, for He shall save His people from their sins." That man was delivered completely.

I know a woman who was converted at one of our chapels. She was bitterly opposed by her husband. He said to her, "If you will persist in going to that chapel I will break both your legs." And what did she reply? "You may if you like, but I will crawl there on my stumps; I cannot forget the grace of GOD." I have known little children who wanted to sing the praises of JESUS driven off by their parents on Sundays to the hills with the cattle; and what did they say to their parents? "Oh," they said, "you may drive us from the meeting-place, but you cannot drive us from GOD. He is up on the hills." And these boys would gather together there on the hill. The parents down in their homes might see them, gathered together to pray to GOD.

The Confucianist I was speaking of paid a visit last summer to these villages, and through his labours there, a work has begun in another village about half a day's journey away. Through that man's one visit, twenty families were induced to destroy all their idols, and the man came back to me bringing

A BOX FULL OF IDOLATROUS PAPERS

and other things. The chiefman in the village had taken the lead in the matter, and was holding services in his house.

What teaching have these people? When I went to them they had never seen a foreign missionary. They had a Bible; they had a New Testament; they had a few tracts; and they had the HOLY GHOST. I was astonished at the amount of Scriptural information and sound doctrine they possessed. Brethren, let us believe in the HOLY GHOST. He can teach if the Word of GOD is left with these native churches, and if we pray that the

HOLY GHOST may be with them, we need not fear that they will not stand. It will be the ruin of the native churches if European missionaries are their props or their main-stays.

I would just like to say one word to those who are thinking of going to China, and it is this: You all know that in this Mission we go out

DEPENDING UPON THE LIVING GOD.

But if a man cannot trust GOD here, it is of very little use for him to think that he can trust GOD in China. I was once wanting three shillings. And what did I do about it? "Well," I said, "if GOD is to supply me in China, and I have already entered this Mission, He will have to supply me here; and if it will not hold good here, it will not hold good there, and I had better see whether it is right." So I just made this three shillings a matter of prayer, for I had said to my friends, "None of you shall ever know when I want a halfpenny," because they said that I was mad to go out like this. I do not believe that faith in GOD means giving hints to people. Nothing of the kind. I said, "No one shall know;" and nobody knew. I expected that three shillings to come on Saturday, but it did not come, and I was very much disappointed.

The next Sunday after the evening service I was walking along the road with an old lady, and she said, "Oh, Mr. Tomalin, I have been wanting to see you. I have got three shillings I want to give to you." I thought that was very nice. She said, "I want you to take it up to the Mission for the Famine Orphanage." I thought, "My dear old lady, you must have made a mistake;" and there was quite a struggle in my heart; but I very soon settled it, and I said, "GOD does not make any mistakes, and if it is for the Famine Orphanage, the Famine Orphanage must have it." As soon as that was settled, a gentleman on the other side beckoned me, and said, "I want to speak to you;" he said, "I know you very well, and I know the stand you take. I have got some money that I must give away. If you can receive it as from the LORD, I would rather give it to you than to anybody else." After a little talk, he put thirty shillings into my hands. I call that three-shillings' worth of experience. I got the three shillings.

I would advise every one who is thinking of going to China to get on his feet before he gets there. GOD has thrown down the challenge. I want all the Christian churches to take it up. "Is anything too hard for the LORD?" Let us get India and Africa and China, and all the isles of the sea, and take them in our arms, and present them to GOD, and say, "Here they are," and let Him redeem His challenge.

Mr. RANDLE.

It is very interesting to a Missionary returned from the heathen field, to see the widespread interest in Missionary work that exists in our home churches, not only on this side of the Atlantic, but also in America, from which country I returned last night.

It has been my privilege to work in the western part of CHEH-KIANG and the eastern part of KIANG-SI. During the nine years of my work in China I have been permitted to baptise thirty-three converts. I tell you these numbers, not because I wish to boast; it is a very small number, but it may show you, perhaps, the average of a man's work. All excepting three have had a long course of probation—every one of them at least one year's full instruction; and we have made a point with them that they should attend the services for a full year before they should be finally examined for

admission to the church. I have had under my charge in

CHEH-KIANG AND KIANG-SI

six stations—three in each. I will just refer to one having over thirty members in fellowship. It would interest you very much if you could see the way in which they come to the services. They walk distances of from one to four miles. Two men come nine miles, starting away from their homes about half-past seven in the morning, and reaching the chapel perhaps at ten, and returning at four o'clock in the afternoon. Women with little feet, not more than about four inches long, will walk three or four miles, toddling along the road very slowly to service and back again. Wheelbarrows bring two or three old people. An old lady of eighty-three sits on one side of

a barrow that constantly comes, and her granddaughter of sixteen or seventeen sits on the other side. The man who wheels the barrow is the father of the one and the son of the other. The wife walks behind with her baby strapped to her back. We have these people meeting during the Sunday. They get their dinners at the house, and they go back again in the afternoon.

One of our converts, a Mr. Chang, was originally a celibate and a Buddhist devotee. Years ago he saved out of his little earnings some thirty-five dollars or so, and invested the money at a temple of his own choice, and went there to live. The investment of that money secured to him the right and privilege of making the temple his home, and feeding upon the temple rice, so that he had practically provided for himself a living for life. When in the temple, the poor man purely in search of rest of soul and salvation, was induced to undergo a severe penance. He sat alone in a small room on a chair in an upright position, with his hands folded on his

chest. Day after day did he sit like that for no less a time than three years meditating about Buddha, hoping that by that means he would be able to save his soul. I asked him whether he was ever hopeful or happy when he was undergoing that penance. He said he was not; he was always fearing that he would lose the prize and that he would never get what he was seeking for. Eventually that man became a Christian, and he is now one of the most useful members in that church.

I will just mention some of the principal difficulties that Missionaries have to contend with. We have the opposition of the literary classes and the mandarins. This we found to be universal. The character of the people and their reverence for old-time customs is a difficulty. The very construction of the language is a serious difficulty, and makes it by no means easy to express spiritual thoughts to the people. But Confucianism I consider to be the greatest obstruction; although the opium traffic, I should say, is the saddest.

Miss FANNY BOYD.

IT is a great privilege to me to stand in your midst to-night after seven years spent in China. For about twenty years I have been greatly interested in the CHINA INLAND MISSION, and my interest has deepened, year by year. In 1878 I went out to China with a younger sister, now Mrs. Randle, and we worked together for the first eighteen months or so at Gan-k'ing, on the river Yang-tsi. After my sister was married we went to Kiu-chau, where we have been during the last five years.

Ours has been principally school-work. Those of you who have to do with school-work, whether at home or abroad, know that it means plodding on day by day, and that there is not very much change or very much to say about it. It is easy for our brethren who can itinerate, and go through vast tracts of country to tell you interesting facts; but most of our woman's work is just steady plodding on at our station. This work, nevertheless, will tell, and especially we hope on the generation to follow.

When we went to Kiu-chau in Western CHEH-KIANG, our school numbered seven little girls; when we left it last year there were seventeen. Three or four of these, I believe, have been converted. Three have been baptised, and received into the Church, of whom one is now married and has gone to live in her own village, where there is very little Gospel testimony. We have to pray that she may be a light to the women around her.

Then another part of our work has been receiving and conversing with women who visit us. We have always wished to be able to go out among the women; but from pressure of work, and other circumstances, that has been almost impossible, except in the case of my sister, who has been with her husband on one or two missionary journeys to the out-stations, and has there met many women who have not before seen foreign ladies. But we have always sought to be ready at any time of day to receive women who would visit us at our house; and we have had them in companies of from two or three up to forty or fifty. I think that I have addressed as many as fifty at one time in our large guest hall; but we should not get such a number as that except on feast days, when it is the custom of women to come out and visit their neighbours; and we noticed that the women in our city came to visit us, bringing their country friends, just as Londoners take their country friends to see the lions of London.

CHINA'S OVERPOWERING NEED.

I ask you to think of three things with regard to this great land which we are permitted to represent.

I ask you to remember its overpowering need. Let those eighteen provinces on the map speak to you. Our brother this afternoon pleaded for those great regions beyond—and by all means let him plead; but I want to speak to you about those eighteen provinces, each a country in itself. Oh, let them plead with you for prayer, for money, and for whatever you can give to them. And are there not some who will give themselves to this work?

Then, again, let the fifteen hundred walled cities of China appeal to you. Let them speak. In addition to these there are many market towns, and places of business, and villages, and stretches of land, with country people in them. Now out of those fifteen hundred there are four hundred mission stations; but what are they? And, after all, how little the Gospel has touched even those great cities where some of us are residing. But what about the eleven hundred that have no missionaries resident, and only some of which, perhaps, a passing missionary may visit about once or twice a year—perhaps a native evangelist or colporteur, and then the rest of the year no messenger of the Gospel? What about those eleven hundred? Do they not appeal to somebody here to go and live there, and to preach there, and to build up native churches that shall by-and-by support themselves, that there may not be a need of us foreigners.

Then let the 260 millions of China's people appeal to you. What do those 260 millions mean? What notion have we when we speak about 260 millions? When we hear that the sun is so many millions of miles from the earth, what idea have we of the distance? Take your Bible; just run through it. Do it thoughtfully; do it at home; do it by yourself. Go through your Bible in this way. Look at the number of letters in it. Let each letter stand for a person. You would want eighty Bibles to represent the men, women, and children of China to-day! The letters in eighty Bibles, not the words! And how many native Christians are there? As many as there are letters in the Second Epistle to the Corinthians.

Now I plead with you to-day because the need is so overpowering; but I plead on another ground, and that is because of our opium trade. This has been referred to, and I hope that it will be referred to a thousand times again, till our country shall rise and clear itself of the great stain upon it. We are called upon to help and to heal these opium-smokers, and those who try to poison themselves by swallowing opium; but every time there is this call upon us I cannot help feeling the sin of my

country in this matter; and I do hope that men and women in England will not look on this matter as a mere political question. I believe that many do not understand it and I do not understand it; but I do think that eight millions of pounds, or whatever it is that the Indian Revenue profits by it, is as nothing compared with the bodies and souls of the Chinese whom we are ruining by this terrible traffic.

One other ground—and I plead with my young brothers and sisters here. There are, no doubt, some here who like I was, ten or twelve years ago, are longing to go to China or just thinking about it. An old gentleman said to me at a place where I was speaking the other night, "I have got a young man living next door to me, and he is mad to go to China." When they were talking of mad people this afternoon, I thought about that mad young man, and I wished there were more people of that kind—mad to go to China. Are there not some who, in all sober earnestness, having counted the cost and having "found their feet," as Mr. TOMALIN has said, will go out to this work and give their lives to this service in China? Are there not some of our young sisters here who will listen to the

MASTER'S voice as He says, "Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house. So shall the King greatly desire thy beauty." Oh, there will be some here to-night who will make this a definite matter of earnest consideration before GOD as to what He is calling them to do. It is, to my mind, a question whether, as our sister Mrs. PIGOTT put it this afternoon, we are wholly devoted to the LORD—whether we are wholly given up to Him. I would recommend any who are thinking about this—young people perhaps who hardly know whether they have a call to the work—to do what it was a great comfort to me to do some years ago, when I thought about this subject; deliver up all responsibility in the matter to GOD, and then He will open the way if you are to go; and if it will be better to stay, He will make it very clear that you are to stay. But do be very certain before you disobey the command to go and preach the Gospel to every creature. If anybody feels that he has a heart to go—and GOD grant that there may be—I hope that these few words, which I have been permitted to speak, will reach heart and conscience and life.

THE CHAIRMAN trusted that the solemn and striking appeal to which they had just listened would sink into all hearts.

Mrs. EASTON.

Dear Christian Friends,—Five years ago it was my privilege to go out to China, and since that time I have been in the city of Han-chung working for GOD, and exceedingly happy work I have found it. I think that to-night you would like to hear a little concerning the work amongst the women of that city.

Four years ago there were six or seven Christian women, and to-day, of the one hundred Christians in fellowship at Han-chung, about thirty are women. The doors have been opened to us; we have been able to go about the city; the women have invited us in; and everywhere we have been able to speak and tell them of GOD'S love, as declared in the Gospel.

We found the best way of working was to form classes. At the present time there are four—three held weekly and one fortnightly. I should like some of our Christian sisters in England to be able to go there some afternoon when the classes were held. On Thursday there is a class for Christian women, at which an average of sixteen attend. We began with five or six, and the numbers gradually increased. GOD spoke to the women through the Word, and some were added to the LORD.

The Chinese are very different in every way from us in their habits, but when one comes to live amongst them, to tell them of GOD'S great love, one finds that their hearts are touched just as the hearts of any European women. I have seen Chinese cry over the story of the prodigal son and the history of Joseph, and tears have run down their cheeks whilst we were telling them the Story of the Cross.

I do praise GOD and thank Him most heartily that He privileged me to go out to speak to the women, and tell them of His love. When I left them they said, "Be sure to tell our sisters in England—those who love the LORD—how thankful we are that they sent you out here to tell us the way to heaven: to make known to us the way by

which we may be saved; and do make haste back again." One dear old lady said: "I am very old now. I may not see you again, but supposing GOD should call me first, I shall be looking out for you and waiting, and shall welcome you home."

One woman who would very much like to be baptised, was told by her husband that if she entered the church he would cut off all her means of livelihood, and would turn her out of the house. She has not at present been brave enough to come forward: I hope you will pray for her, and ask that she may have grace to confess the LORD JESUS by baptism.

The school work is very encouraging. Four of the girls have lately been baptised, and one or two would very much like to be, but their parents are unwilling. We find, as a rule, that as soon as the girls begin to take an interest in the teaching, and are fond of reading their Bibles and like to pray, their parents put some obstacle in the way of their attending. One little girl, who was told by her mother not to attend and who refused, was beaten for it, and so this little one has early begun to suffer persecution for the name of CHRIST. The difficulty that those children have to contend with is that, supposing they were Christians and their own parents would allow them to be baptised and to live as Christian children at home, when they are married—and they are married very young—in going to their husbands' homes, the husbands and the friends would have complete control over the girls, and it would be very difficult indeed, unless they were married into a Christian family, to live as Christians. We are therefore anxious for them to be betrothed to the young men in the Church, with whom they could live as Christians and glorify GOD.

I would ask your prayers for the work amongst the women and the children in that province.

MR. REGINALD RADCLIFFE at this stage led the meeting in earnest prayer for China and for all heathen lands.

Mr. C. H. JUDD.

If every man and woman in this hall to-night were to go out to China this year, there would only be one for each

of the thousand walled cities without the Gospel. My heart was almost broken last summer when I took a

journey up the Grand Canal from Yang-chau, a hundred miles northward. I counted thirty-three large village towns and walled cities, with a dense population. As we passed one, I was told that it was fifteen *li* (five English miles) from one end to the other. There could not have been fewer than five hundred thousand souls in that city. How many missionaries to those five hundred thousand souls?

NOT A SOLITARY WITNESS FOR CHRIST

there. How many workers for CHRIST did we meet in that hundred miles? Not one! In one little village on the way we came to a little mud hovel, where there was a poor widow who could not read a word of the Bible, but who believed on the LORD JESUS CHRIST. She had heard the Gospel from her brother-in-law, and she believed it and was saved. As we were leaving, her brother said to me: "Mr. JUDD, we must not leave without prayer;" and though the boatman was hurrying us away, we knelt down upon the bank of the canal, with a group of heathen round us, to commend that poor widow to the LORD JESUS.

I was going up the canal at that time to see a brother who had been converted through the preaching of MR. PARROTT. The man had come 150 miles from his home, driven by famine, and had heard the Gospel, and believed, and was baptised. He remained for a few months, and learned to read, and went back to his native village. A few months after I heard that that man had been blessed in conversions, and I was asked to go and see the people and baptise them. When I got to the end of my boat journey I heard that he was away, and that probably I might not meet him.

We had thirty miles to go to reach the place where he lived, and I asked the LORD that he might be brought home, for I felt disappointed at the thought of missing him. On Sunday morning we reached the village, and the man was away. A crowd of heathen came round to see a foreigner. Among the crowd they brought a little boy eight years of age, and they said, "That boy believes your religion." I said to him, "Do you believe in JESUS?" With bright happy eyes he said, "I do." "Do you believe your sins are forgiven?" "Yes, I believe that JESUS takes them away." Presently another and again another boy came, and a man of about forty-five. While I was talking to these, the farmer himself came up, and very warm indeed he looked, though it was a bitterly cold day. I said: "I am delighted to see you; but what brought you here to-day? Your wife was not expecting you for a few days." He said: "This morning about daylight I could not tell what was the matter, but I felt something in my heart saying, 'You must get home.' I did not like travelling on the LORD'S day; but I thought that I must come, for I was so troubled." "Well," I said, "now you see why you came;" and he said, "I do, indeed. I have come this morning fifteen *li*." I said: "We must get into your house and have a little worship." About eighteen got in. I said, "Can you sing?" He said, "Yes, we can sing

Jesus loves me; this I know,
For the Bible tells me so."

After they had sung I said, "Who can pray?" "Oh," was the reply, "all the Christians can pray;" and that little boy that had spoken to me first poured out his heart to GOD. I noticed that though they varied in other respects, every one thanked GOD that JESUS had saved them. I thought what a precious thing it was to have these boys and men praising GOD that JESUS had taken their sins away. It made the tears of joy come down my face. Two hours were gone much quicker than I ex-

pected. On the way back we passed the cottage of a Christian man, who had been suspended from Church fellowship. Unexpectedly I came into his neighbourhood, and I went into his house fearing that I should find some idolatry: but no, I found the Ten Commandments stuck up there. The man was earning his living by keeping a school for Chinese boys and teaching them the worship of JESUS, instead of that of Confucius. One of the boys was converted to CHRIST. I stayed with him the night. While there three young men came in and gave a clear account of their conversion to CHRIST. We had some prayer together, and they told what the LORD had done for their souls. These were all converted through the means of the man who was suspended from Church fellowship.

You have in the prophecy of Isaiah a very precious verse, "The lame take the prey." When we were living in Yang-chau, there used to creep into our chapel nearly every afternoon a poor lame leprous boy, quite an outcast. His parents could not support him. An old rich uncle had taken him in until he could not serve him any longer, and then he cast him aside, but not before the boy was a true disciple of the SAVIOUR. I took him into our school. For several weeks before I found it out that boy, with three or four others, was spending the whole of Saturday night in prayer, not merely till midnight, but till daylight. Our dear brother, Mr. Radcliffe, has been urging us to pray. Let us follow the example of that poor lad.

Some time after we went up to HU-PEH province and took him with us. Miss Wilson and Mrs. King went with me. Miss Wilson took this poor lame boy with her. At that time his disease was so offensive that we had to keep him in a separate house. However, dear Miss Wilson bore what very few Europeans could bear. At Han-chung they had to put him into a separate house, and the first convert there was the landlord of the house. He and several others were brought to CHRIST through that boy.

PROVIDENTIAL CARE.

I should like to give you one or two instances of how wonderfully GOD does care for us. Our dear brother, Mr. TOMALIN, gave us a note of praise. I feel that I must add a little more to that note of praise. Eighteen years ago, when I went to China with my dear wife, it was with some trembling as to how we should get supplied. I suppose that Mr. TAYLOR does not feel more difficulty now with 200 Missionaries and all the native workers than I did then with my dear wife and myself. But, however, GOD never failed us. No help that has come to us from England ever touched my heart nearly so much as that which has come from the members of our own Mission. The mutual help of one another has struck me as a more real testimony of GOD'S power and of the love between the members of the Mission than anything else.

One day, when we had more than twenty people in our house, not knowing how that day's food was to come to us, I received a letter from a dear sister who is here this evening. I can never forget it. On that Monday morning, when we had come on our beam-ends completely, a letter came with £10 for our schools and ten dollars for ourselves. I praised the LORD. Some two or three months afterwards I told her how the LORD had sent it. "Well," she said, "Mr. Judd, do you know I had thought for weeks of sending you help for your school, but that Sunday night I could bear it no longer, and I sat down and wrote the letter and sent it early on Monday morning." The LORD knew how to make His child unable to bear it any longer when it was needed.

Just one instance of how GOD has cared for our lives.

That same dear sister was with me in Yang-chau when our landlord, a very high official, who had his gunboat at the city gates, threatened our lives. He said that he would drive us out, which meant that he would come with his swords and guns and put us to death. We waited on GOD for a fortnight, and day after day went, and I think it came to the last day which he had given us to get out, when, in a most marvellous way, GOD delivered us. And how did He do it? The quarrel of two very high officials compelled the lower one of the two to come and buy the property at nearly three times the proper value, and become our landlord and deliver us out of the hand of the other.

Another occasion I was travelling down a large river in SI-CHUEN province. We had been early one morning on shore to preach the Gospel. After we had left the village, a boat with six or seven armed men followed us and told us to stop. We refused at first, but we soon saw that resistance was useless, and we had to yield. The moment we yielded they came on board our boat and

took away our boatmen. One man sat with a drawn sword, and the others with muskets and swords across in front of me, so that I could not move one inch. For six hours we were kept in that position. I learned during that time that they were going to keep us till dark, and then take our heads off and seize what we had. I was 800 miles from the nearest port, and the nearest Christian friend. As soon as I learned their purpose one thought came to me: "Soon I shall see JESUS. Oh, the precious joy of seeing JESUS!" I felt only one thing—that I should like to have bidden my wife and children good-bye; but the joy and prospect of soon seeing JESUS seemed to swallow up everything. I felt for the first time in my life how happy GOD could make us in the prospect of death. After keeping us there for six hours in suspense, the LORD put something into the hearts of these men—what, I never knew to this day; but this band of six or seven armed men all took to their heels and fled. The keeper of the village apologised, and escorted us down to the next village. The LORD delivered us.

Mr. W. D. RUDLAND.

Dear Christian Friends: I generally look upon this as my birthday, because it was on this day that we set foot on board the ship *Lammermuir*, going to China. I do not think that we knew very much about China, or what we were going to, but we had heard the call from China. We had offered ourselves for China, and the LORD had accepted us; and I am here to-night to thank GOD for His goodness during these twenty years. You have heard to-night of what GOD has done for the Mission since. I have been asked several times since I came home,

"HOW DID THE LORD SUPPLY YOUR NEED?"

If time would permit to-night, I could tell you how the LORD has supplied our need. Sometimes our last dollar has been spent, and we have had only about a farthing in the house, but we have never known what it was really to want, and I do not expect that we ever shall. We went out looking to Him. I should like just to give you one instance, because Mr. TOMALIN has given you one so nearly like my own. When I was first accepted for China, Mr. HUDSON TAYLOR made all the arrangements for me to go down into Somersetshire, where my mother was then living. Well, there was a difficulty in the way. I had not a penny to put a stamp on the letter to write and tell her that I was coming; and then, how was I to get to Somersetshire? This was a practical difficulty. Now, I knew that there were friends around me who, if they had only known it, would have given me the money that was needed; but I felt that unless I could trust GOD in England among friends I could not trust Him in China among the heathen. Well, the LORD helped me in a very remarkable way. This was on the Thursday. I still went on asking the LORD for guidance and for help, and on the Saturday evening Mr. TAYLOR asked me if I would go with him and take his carpet-bag down to Bow Station. He was going off to the West-End of London for the Sunday. I went with him, and, just as the train was starting, he called me aside, and said, "If you are going down to see your mother you will probably want some money," and he put a sovereign into my hand. I nearly dropped it: I seemed so taken aback; but there it was, and from that time the LORD supplied all my need, and has done so up to the present day; and I doubt not that He will continue to do so.

But I want to call your attention to-night to the work. There is one thought which has been running through

my mind since I came home, and it is this: *Do we really in our inmost hearts believe that the heathen are perishing?* I cannot help thinking that we do not—that, at any rate, we do not believe it as we ought. Could we remain at home if we really believed that those 250 millions are perishing—are going down to eternal perdition without a knowledge of GOD? If we really believe that, what are we doing to save them? What are we doing to bring the Gospel to them?

NATIVE HELPERS.

You have heard a good deal to-night about our native helpers, and I do not think that we can say too much about them. We have in them some good men. I have heard from some of our native preachers sermons which, for putting the Gospel plainly and simply before the people, and for power, would not disgrace any English pulpit.

Nineteen years ago this month, a native convert said to me: "Here are lots of people coming to hear the Gospel and Mr. TAYLOR'S preaching. They are coming and going in hundreds. Will you go out with me on Sunday afternoon?" I said: "I cannot preach yet; I can only talk a little." "But," he said, "I can, and you can sit by and pray." We went every Sunday afternoon until I was taken ill and unable to go with him. Then our brother, Mr. WILLIAMSON, went with him. Some time after, Mr. WILLIAMSON was going into the country on an evangelistic tour. He asked the native Christian whether he would leave his business for a little while and go with him. The man said that his brother had come up from another district, and he could take care of the business while he went with Mr. WILLIAMSON. He started, and his brother has been at the business until this day, and he has been in the LORD'S work, and is now overseeing the work in T'ai-chau, that we have been engaged in for the last sixteen years.

Another point is that they are in earnest in their work. This man is in earnest. Some months before I left I was speaking to a man about the Gospel. I was in his shop, and he said, "Ah, I know all about that; I have heard that I cannot tell how many times." I said, "Why, I have never seen you in the chapel." He said, "I have been there only once or twice, but I have heard it from Mr. LIU, the native pastor." There are many to whom this man has been the means of bringing the Gospel by personal intercourse outside while they are

about their business. He goes about his daily work, here and there, day by day, and year after year, and the LORD is blessing him.

These native helpers need our prayers.

About fifteen years ago I went down into the city of T'ai-chau, which contains 120,000 inhabitants. There were then only two native Christians. I felt, "If anything is to be done in a place like this, we must have one thing and must rely upon that one thing only—the power of the HOLY GHOST." When we see heathenism, and see people with souls that must live for ever bowing down to stocks and stones that their own hands have made—when we see Confucianism in its bare reality, we feel convinced that nothing but the power of the HOLY GHOST can effect any lasting good. Unless we have a full and firm belief in the power of the HOLY GHOST we had better not go to China.

Then as to the number of the converts. We have now, I find, 169, whereas in the year 1870 there were but two, and this increase has been principally through our native helpers.

When the people are first brought out from heathenism they need a thorough grounding in the Word of GOD. It seems to me that the most important part of a Missionary's work in many of our stations is to train the native helpers. We have now in T'ai-chau, and have had for some years, on Sunday morning a Bible class, instead of a preaching service. This sometimes numbers as many as fifty. I always ask as many questions as possible and try to draw them out and see what they know.

THE SPIRIT OF ENQUIRY.

There is a spirit of enquiry among the natives in that district, that we had not ten years ago. Some eighteen months before I left I was on a journey of about nine miles from one station to another. All along the road there are covered resting-places, where there are sure to be people congregated. At the first resting-place I sat down, and a man came and sat down beside me, and said, "Do you not come from T'ai-chau? Are you not a

preacher of this new religion?" I said, "It is not a very new one." "Well," he said, "it is this religion of JESUS." I said, "What do you know about it?" Then he began to tell me what he knew about it. I said, "Who told you? Where did you hear about it?" Pointing to a temple some distance across the country, he said, "There is a man living there, and they say that he belongs to your religion, and he told me all about it, and I often go there after my work is done, and he reads a book to me called the New Testament." There was a member who was giving this man instruction, and the man had a good outline, and I am not at all sure that he did not believe. That nine miles' journey, instead of taking a short time as I expected, took from nine in the morning till five in the evening, so many were the enquiries all along the route.

WHAT IS THE PROSPECT OF MISSIONARY WORK?

I speak specially of the CHEH-KIANG province just on the sea border. I believe that the prospect there is that there is going to be an ingathering before very many years such as we are hardly prepared for. I think that our greatest difficulty in the CHEH-KIANG province will be before very long to find pastors and teachers to care for those that shall be brought in; and I would ask you that you would plead with the LORD that He would raise up many more native helpers, native teachers, and native pastors.

There is one remark which I made on this platform ten years ago to-day, and I would reiterate it to-night; and that is that if China is to be brought under the sound of the Gospel completely, through its length and breadth, it must be to a great extent through native agency. We have the men on the ground, and our prayers have already gone up, asking the LORD to raise them up and to fill them with the HOLY GHOST and with power. He has done it to a great extent; He can do it to a greater extent; and to Him we must look. There is one thing which we must ever realize—whatever may be the difficulties—whatever the dangers, "THE LORD REIGNETH."

MR. J. J. COULTHARD

said that his time in China had been chiefly occupied in secretarial work connected with the remittance to missionaries at the distant stations of the funds apportioned for their use.

Shortly before leaving China he had at Mr. Taylor's request taken a journey to Han-chung and from there to P'ing-yang. This journey he described, and said that during the first six weeks of travelling he did not once meet with a Christian worker, or with a native Christian.

Mr. W. L. ELLISTON.

I have to speak about a branch of the work that does not at first appear to be missionary work, but I hope to show that it has a claim upon the sympathy and the prayers of all GOD'S people.

Some ten years ago I called on the principal of a school here in England, and he brought before me a little boy, some ten or twelve years old, and said: "That little boy is a more confirmed liar than any boy I ever met with. He seems as though he cannot speak the truth." The father of that boy was a missionary, whom GOD had blessed in Asia—not in China. The principal said: "I attribute this sort of thing to the fact that missionaries are so much occupied with their work, and so much away from their homes and their families, that they are not able to look after their children and train them as they ought

After visiting Han-chung he journeyed for some days with Mr. C. T. Studd and Messrs. Cecil and Arthur Polhill-Turner, who travelled in very primitive fashion. He asked Mr. Studd if he preferred that kind of life to being on the cricket-field—making a long score—200 and not out. Mr. Studd said he would prefer to be where he was. After giving further details of his journey to P'ing-yang and T'ai-yuen, Mr. Coulthard concluded with an appeal for prayer for the Mission and for more labourers.

to be trained." What a trial it must be for any of GOD'S people to have an experience like that!

Another thing. If missionaries out in the field, especially away inland, wish their children to be taken care of and taught, they have to bear one of the hardest trials that ever falls to the lot of those who work for GOD in a foreign land. They must part with their children altogether—perhaps send them home, to be separated from them by a journey of months, not to see them at all for several years, and, when they come to see them again, to find that their own children hardly know them.

After nearly two years of happy work at P'ing-yang Fu, it was necessary for me to go to the coast, where I met Mr. TAYLOR, who said: "Whilst you are waiting here for rest will you not try to start a school for the children

of our missionaries?" We tried it. We commenced in a little room with very little and very rough furniture, and with very few books; but we commenced in the name of the LORD JESUS CHRIST and with His blessing. More children came to us after a time. We decided that not only should our own missionaries have the benefit of the school, but missionaries of other societies; and then we looked further, and offered to receive children of any foreign residents out there, who have hardly any opportunity for the education of their children, except at the Roman Catholic Schools. The Roman Catholics do their utmost to get hold of as many as possible of the children of foreign residents.

THE CHE-FOO SCHOOLS.

GOD blessed our efforts, and now we have two schools—one for girls and one for boys. When I came away, we had in the boys' school about twenty-two. One of our greatest difficulties has been the temporary nature of the help that has been given—very willing help—but given by those who have felt that their right work was preaching the Gospel to the heathen. Happy work that is—worthy of all the lives that can be sent out there. But I plead for this which also is a work for the SAVIOUR. We are trying to give to the children of the missionaries as good an education as we can; for why should these children be debarred from advantages simply because their parents are serving the LORD? But we especially seek to make a home for them. We seek to bring before them day by day the story of the love of JESUS, and their own personal need of salvation, and aim to bring to CHRIST every one who comes within our influence. And, thank GOD, He has blessed our efforts.

We have to teach secular subjects, and having to compete with the Jesuits and the advantages which they can offer, you can imagine how simple a thing it would be for us to get our minds very much taken up with the keenness of the competition. We want you to pray that there may

be kept very strong within us a desire for the glory of GOD and the salvation of all the children. We want you to pray that we may be able to live CHRIST.

Last year we had the privilege of seeing six Chinese, who had been connected with the school, come forward to join the Church, and we want you to pray for them. They have helped us; and what success has followed our work is due in considerable part to the help that we have from the Chinese themselves. One boy I will just tell you about. He came into our school, and after a time professed to have found the SAVIOUR. At first I had not very much confidence in him; but that boy went to work, and in a large measure, as far as I can tell, through his writing texts or little messages in his letters, his father was converted, and the conversion of the father has been very fruitful, for he has worked for the MASTER ever since, and I cannot tell you how many have been brought in to know and to love the SAVIOUR through his means.

TEACHERS WANTED.

Friends! we want help, and we want it very badly indeed. We want another teacher in the boys' school. We want a teacher who shall come out there in the name of the LORD JESUS CHRIST, and live to the LORD JESUS CHRIST, relying upon His help to teach JESUS to those children. Lady teachers are wanted in the girls' school. Our plan, which we hope to see carried out, takes in also a Eurasian school for boys and girls; and we want somebody to go out and help in the work. Miss Webb has gathered together some little Eurasian boys and is taking care of them; but we hope that that school will increase, and that more help will be needed. We want a married couple in that school.

As a result of these schools, may we not expect to see those who have gone out from these schools to work as merchants, living Christian lives as business men out there, and showing that not only missionaries, but others also, do love JESUS, and are really His.

The meeting was concluded with the doxology and benediction.

A Country Visit.

FROM MRS. STOTT.

WUN-CHAU, *Dec. 24th.*—Perhaps a little account of a trip I took to the country last week might interest some of our friends. And as it is impossible to write to all I could wish to correspond with, I will send this to CHINA'S MILLIONS, trusting our many friends will look upon it as a special letter to themselves.

It was the time for my husband's usual monthly visit to Dong Ling; but the weather coming on cold and wet, I asked him to let me go in his stead, as he is subject to attacks of sciatica when exposed, urging that it was just the thing I needed, after so many months' close work in the school. After some hesitation he consented, and I started off the next morning, the weather being very cold and bleak.

The distance is only twenty English miles, but it takes seven hours to accomplish one half of the distance in a small open boat, the other half accomplished by hill chair. The country all around is most beautiful, the road lying through a valley with high hills on every side, and the graceful bamboo, with its light-green frond-like branches, forming a most lovely contrast to the dark green of the mountain fir. The rich harvest had just

been gathered in; but men were everywhere to be seen planting opium, wheat, and beans, which will be gathered in the spring, for in this fertile land three crops a year are reaped.

I reached my destination about 3 p.m., chilled to the bone, in spite of warm clothing. I had hardly finished my tea when the people from the districts furthest off began to arrive. One place where there are several Christians is fifty *li*, or about eighteen miles, off. So they come on Saturday, and leave on Sunday afternoon. They seemed to think no time must be lost; for they had hardly finished their early supper when they gathered round me with their hymn-books, wanting to be taught some tunes. Poor things, they have few opportunities of learning; and if Mr. Sankey were to hear them sing some of his own hymns, he would never forget, even if he had grace to forgive it. Our singing-class continued till time for the evening prayer-meeting, when about thirty persons had gathered, including seven candidates for baptism, who had come many miles, expecting Mr. Stott to be there.

The prayer-meeting was warm and hearty, five or six taking part. I afterwards had some talk with the candidates, and though they knew but little of the Scriptures,

being unable to read, they seemed to have laid firm hold of life and resurrection through the blood of Christ. They were asked to wait till next month, when my husband hopes to be there.

The next morning I rose at 6.30; but even at that early hour the people were waiting for me to join them in a prayer-meeting. I then found it was their custom to meet for prayer *before* breakfast.

After breakfast the people began to arrive by twos and threes until 10 a.m., the hour for morning service, when about 120 Christians and inquirers were present. This country chapel was also burnt down last year, and was rebuilt in the spring. For about an hour they listened with the most earnest attention while I told them of heavenly riches treasured up in CHRIST *for us*.

The native preacher then spoke, and afterwards about forty brethren and sisters partook of the Lord's Supper.

Immediately after the morning service came dinner, and it seemed no light matter to satisfy 120 *country* appetites, for *all* stay to dinner. They manage this part of the business very well. They divide themselves into twelve districts, each district taking charge of the arrangements for a month. Each person or family brings their own rice, and five cash (a farthing) for relish, which they hand over to the persons in charge for the month, who do the cooking, and if there should be any gain keep it, or any loss bear it.

In the afternoon we had a very earnest address from a young man who had been a student of my husband's for two winters. He has a small school amongst the hills, and is doing a good work for GOD; five of the candidates were from his place, and were the fruit of his efforts. He lives about eighteen miles from the chapel, and goes there once a month; the other three Sundays he holds meetings in his own house, which are attended regularly by nearly twenty persons.

By 4 p.m. all our friends had gone to their homes, and I started off to visit one or two sisters who lived near. In the evening about twenty persons came together; we had an hour's singing; then evening prayers brought a long and happy day to a close.

A CHINESE WEDDING.

The next morning a man came to escort me to the house of one of our members, to attend the wedding of his son. The day was fixed for Monday, in the hope that

Mr. Stott would be there; so I had to go as his substitute. It was a cold, clear morning, and I much enjoyed our four miles' walk. When we came in sight of the house, the bridegroom and his mother came out to meet and bid me welcome. As we entered the court-yard clang went the brass band, giving out nerve-distracting sounds called music, compared with which the singing of our country brethren was harmony itself. A number of the Christians were sitting in the court-yard singing hymns; but of course their voices were drowned in the noise of the band. It was only 11 a.m.: the bride was not to arrive till evening, and yet about forty guests were there before us. Sixty sat down to the mid-day dinner, after which about forty started off with the band to the house of the bride, to escort her and her belongings to her new home.

The room she was to occupy was at this time quite empty, as the bride supplies her own furniture, which furniture, with her outfit, is carried in front of her, with as much display as possible; hence the large number of men needed to escort her.

I spent two hours of the afternoon visiting a Christian family living on the top of a hill near by. Oh, what a relief it was to go from the noise and confusion of the house to the quiet and beauty of the hillside! Just as it was getting dark, the band announced the near approach of the bride; then all was hurry and excitement. The furniture, load by load, was quickly put into its place; the bed and hangings made ready; then came the bridal sedan chair, with its four bearers, who deposited their burden in the entrance-hall. There the poor bride was left nearly two hours, waiting for her bridegroom. She was *locked* in, and only his hands could open her prison doors. At last the tardy boy was ready; he unlocked the chair door, and his two sisters led out the bride. The preacher conducted a Christian service, after which the bridegroom led his bride to her room, and she was not seen again that night. He then saw his wife for the *first* time. Immediately after the bride retired, the wedding feast began, of which about one hundred persons partook. The feasting was kept up till midnight, but I was glad to retire earlier. Next morning, *before* the bride was dressed, a stream of men and women passed in and out of her room, to look at and make remarks about her. That would continue for *three days*. Poor thing, I pitied her! I left about ten o'clock, on my homeward journey.

Progress in Shan-si.

From Mr. WILLIAM KEY.

RING-YANG FU, *March 4th*, 1886.—When I last wrote, I was purposing to visit some of the villages where we have Christians. Well, soon after the Chinese New Year, we had an invitation from a Siu-ts'ai (B.A.), to go and spend a few days at his home, about seventy *li* to the east of this place. This man, whose name is Shan, had heard the Gospel for years, but like many others, was too much taken up with the things of this world to give much thought to the future. However, lately he has retired from business, and having a few Christian books, he began to read them, and the seed that had been sown years before, now began to take root.

He was formerly acquainted with our young native helper, and hearing he was at K'uh-wu, went to call on him. On reaching that place, Shan found the helper had

left for Ping-yang; but he spent a few days with Mr. Hoste, who was then alone.

Soon after my return from T'ai-yüen he turned up here. I did not notice anything very striking in the man, only he seemed more humble than many of his class. One day when some of the brethren were out on the streets giving away tracts and speaking to the people, this man, who had been listening in the crowd, began to explain what the foreigner had been speaking about, and preached JESUS and Him crucified to those around.

This was the means of much blessing to his own soul, and to others; for soon after, he returned home and preached CHRIST to his relations and friends. His wife and mother, who had hitherto been opposed to the Gospel, were now (no doubt in answer to prayer) willing

to listen to the Gospel. And the LORD in His goodness was pleased to bless the word to the conversion of his mother, an old woman of sixty. Other friends were interested; and on his next visit, when he came to invite us to his home, he brought two of them with him.

Believing this call was from the LORD, Mr. Stanley Smith and I went out and spent part of two days at his home. We took the young native helper with us. We found his mother very bright, and telling her friends about JESUS. She was very anxious to learn the hymn,

"When He cometh, when He cometh to make up His jewels,"

and any spare time she had was devoted to the hymn-book. His wife was very different, and refused to see us. On the day after our arrival we had a good many visitors, who listened attentively to the Gospel.

About midday Mr. Stanley Smith and I set out for Fu-shan Hien, which was only about ten *li* distant, leaving the evangelist to receive any visitors who might call during our absence. We had a good time in the city; the people were very friendly, and willing to listen to the Gospel.

On our return we found the evangelist holding a ladies' meeting; seven or eight women were squatting on the *k'ang*, and he was conversing with them. In the evening we had a good congregation—the little room full, and some standing outside.

We left next day, as we had promised to spend the Sunday with Mr. Hsi at his home, which is in one of the villages about forty *li* from Ping-yang. On arriving there we found a large number of men gathered together. On the Sunday we had a congregation of about 100; half that number were from Chao-ch'eng Hien, where Hsi has an opium refuge. These men had been reached through the refuge. I was told that out of the 300 that had passed through his refuges about 100 are either Christians or interested in the truth. He makes a rule that they must put away their idols before they can be admitted. Those who have been reached are mostly villagers; and now the LORD is testing some of them.

I have just received a letter from Hsi, stating that four of the Christians who live in a village in Chao-ch'eng Hien have been taken off to the yamen by the head man of the village and locked up, because they refused to pay temple and theatrical taxes, from which they are exempt by treaty. Hsi, being in the neighbourhood, succeeded in getting them liberated, he becoming surety for them. The matter is not yet settled, but we trust it may be put through without further trouble. Nearly every year there has been some persecution, and I suppose there will be, as the Gospel continues to spread into new districts.

Lately we were rejoiced to hear of a work going on in the villages at Siao-i Hien, a place north of the mountains, not far from Fen-chau Fu. A man there had a Gospel put into his hands, and soon after was visited by a friend who is an elder of the church here, and who lives in a village in Ta-ning Hien. His name is Chü; he, too, was first interested through a Gospel. He was able to explain the Gospel to his friend, who, on receiving the truth himself, commenced to tell his friends of JESUS. Now, I hear, about thirty persons are interested and meet for worship.

One of the Christians here, hearing they had no books, offered to take them a few. I supplied the books, and he took them up at his own expense, a journey of 300 *li*. On his way back he called on Mr. Beauchamp at Sih-chau, and stayed there for some time helping him in the work. He has now returned, and is with Mr. Stanley Smith in the villages.

Many of the Christians have lately shown more interest in the LORD'S work. A few Sundays ago one of them came and told me that he and another were going to a village on the other side of the river to conduct worship. The Christians there, who only number three or four, have rented a room, and opened it for the preaching of the Gospel.

Another man who has attended worship for years, but who has never seen his way to come out boldly for the LORD, has lately received blessing. He has begun to have family worship, and has brought others to hear the Gospel. Lately he applied for baptism, and I had the joy of baptising him and three others on Tuesday, March 4th, viz., the Christian, Shan, above-mentioned; the old doctor, Tung, whom I have mentioned in former letters, and who attended Mr. Fan's services during his stay here, after he had been beaten at the yamen last year; and lastly, Mr. Evans's teacher.

I expect to baptise twenty or thirty more in a month or so. For the present my visits to the villages have been cut short, as I am a prisoner with a bad foot—erysipelas; but Mr. Stanley Smith has gone to spend a month or two amongst the Christians. He is now at Fan-ts'un, near Hung-t'ung.

We are all now pretty well scattered—Mr. Beauchamp at Sih-chau, Mr. Cassels at Ta-ning, Mr. Hoste at K'ü-h-wu, Mr. Studd in T'ai-yüen, and myself here. Doors seem to be opening on all hands. We could open other stations if we had the people to occupy them.

When Mr. Baller was here he thought of opening a station at Yüen-cheng, a city about four days' journey to the south, near the borders of HO-NAN. Lately we have had some men in our opium refuge from that neighbourhood, and our young evangelist has also some friends there who are interested in the truth. At present he is paying them a visit, and we hope to hear of blessing on his return. If a station could be opened there it would be a convenient centre for reaching HO-NAN and SHEN-SI.

Patients come from far and near to our opium refuge. One man has just left us—a Siu-ts'ai from Ping-yao Hien, a city within two days' journey of T'ai-yüen. During his stay with us he has shown considerable interest in the Gospel; before leaving he purchased the Old and New Testaments and a hymn-book. I also gave him a few other books. He said he was going home to start a church in Ping-yao, where as yet there are no Christians. As our American brethren are labouring in that neighbourhood, I am sending a note to them, telling them of this man, and I trust this may be the commencement of work there.

We praise the Lord for what He has done, and still look for greater blessings. "The harvest truly is plentiful, but the labourers are few."

In Memoriam.

IN the evening of the last day of May, the mails from China brought the sad tidings that two of our number, Mr. Riley and Mr. Jenkins, had been called away from the work to which they had gladly devoted their lives, to join the ranks above.

Mr. Riley had been ill for some time, and for several mails the report had been that it was very doubtful if he would recover. Mr. Jenkins, who had only been out about a year, was snatched away by typhus fever, without allowing time for a word of warning to his friends at home.

Mr. J. H. RILEY.

Left last year in poor health with three motherless babes, our brother Mr. Riley had our deep sympathy as he struggled on with his work. Mrs. Riley's loss was keenly felt by all in Chen-t'u. Miss Stroud, to whom she had been as a dearly loved elder sister, lovingly took the entire charge of the children, for whom she had helped to care from their birth. Months passed, and it became evident that Mr. Riley must have a complete change and rest before the summer came on. He was not fit to go away alone, so he asked Miss Stroud, whose sympathy in their mutual sorrow was a solace to him, and to whom he had become attached, to bring the children and the servants and accompany him. Before they reached I-chang he became seriously ill, and one day had fit after fit.

At I-chang they met with much sympathy and kindness, the consul, Mr. Gregory, entertaining them and giving up to them his own rooms. The doctor thought very seriously of Mr. Riley's case; he needed nursing as

only a wife could nurse, and so Miss Stroud and he concluded to be married at once. A few friends met in his bedroom on March 9th, and the ceremony was performed by Rev. A. Dowsley in the presence of the consul.

As soon as possible they came on to Shanghai, where Mr. Taylor was, *en route* for Che-fu. It was a great comfort to them to meet him, and there was some hope that after a long rest and careful nursing he might rally, but on Monday morning, April 19th, a fit came on, from which he did not recover. He had been in China nearly eight years, was still young, and we trusted that he would yet render many years of valuable service in that important needy city of Chen-t'u. The Lord has taken home the workers who began the work; who will go to help to carry it on? We feel sure that many hearts will be touched and drawn out in prayer for the dear young widow and her sacred charge.

Mr. T. JENKINS,

From Mr. McMullan.

Mr. JENKINS complained first on Monday, the 22nd March, but continued working with his Chinese teacher up to Thursday. Friday was Mrs. Nicoll's birthday, and some friends came over to spend the evening; our dear brother sang some hymns; one especially he sang most touchingly, and we are not likely soon to forget it:—

"All the way to Calvary I went for thee."

He then said: "I remember singing with some friends in London,

'All the way to China I will go for Thee.'

He has indeed come to China and given his life for his Master.

His room is opposite mine, and I believe he spent the most of Friday night and Saturday morning in communion with the Lord.

On the Lord's Day morning he was again worse, but came to the breakfast-table as usual: he was not able to attend any of the services. I stayed away from the English service in order that I might be with him: part of the time we spent in conversation about spiritual things; he expressed the desire for a fuller knowledge of Christ, and a life of even more intense devotion to His service. Mr. Wood called to see him, and thinking he would be more comfortable at his house, asked him over for a few days for rest and change; he therefore sent his close chair on Lord's-day evening. We wrapped him well up, and he left us, little we thought, for the last time. On Monday he was much worse and delirious; he continued to get worse on Monday night. We were very anxious that Dr. Crewes should see him, and Mr. Wood rode out to where he resides at present, but found that he was also confined to bed with fever and ague; however, Mr. Wood carefully described Mr. Jenkins' symptoms, and we treated him

under Dr. Crewes' direction. On Wednesday evening the doctor was able to come in and see him; he said he was in a very dangerous state, the disease being typhus fever. He continued delirious, and imagined he was travelling, sometimes by land and sometimes by water. On Thursday Mr. Nicoll, returned from a journey, and when he came into the room, we asked if he recognised him; he looked up, smiled, and said "Nicoll." He was now getting much weaker, his throat was affected, and he could scarcely speak above a whisper. On Friday it was evident that a crisis was approaching. I had rested during the early part of the night, and rose at one a.m. to relieve Mr. Wood; he was breathing quickly and with difficulty. Just before the end the breathing grew softer: he was called home at 1.50 a.m. on Saturday.

A few incidents concerning the last days of our departed brother, I am sure, will interest you. He was only about two months in Ch'ung-k'ing, but had won his way to all our hearts. The last and only missionary meeting he addressed in this city he spoke from Psalm xxvii. 4:—"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." He told us how he had sought and obtained, in a certain measure, the desire of his heart, but that he was still seeking, still longing to behold more of the beauty of the Lord, and to dwell in a more intimate manner in His temple. I believe the words spoken went to the hearts of all present. He took a number of Chinese services, and because of the attention he gave to the idiom, and his accurate ear for the tones, he was well understood for one who had been in the country such a short time. The Chinese, with us, deplore his loss, as he had endeared himself to all amongst them who knew him.

On February 15th, he and I started on a journey together. You cannot journey long in China with a man without knowing him pretty well: our brother's temperament was naturally very quick, and the Chinese ways are sometimes very trying, but his quick temper was so overmastered by God's grace, that I never once heard him say a hasty word; whether climbing up steep hills, or sleeping in uncomfortable inns, he could praise the Lord. I believe every book and tract he sold the prayer went with it, "Lord, bless this to the conversion of souls." He took advantage of every opportunity to speak of God and the Saviour, and invite sinners to come to Him. The Lord's day we spent in the inn together was a specially blessed one; and the service held with the natives in the evening was one of the most interesting I have known in China.

After his return he got a teacher, and commenced to study: he was so anxious to get on that he left no regular time for exercise. He studied in the room next to mine, and the first thing with his teacher was to carefully explain to him the way of salvation, and invite him to come to the Lord Jesus Christ.

I may mention that his teacher is now trying to break off opium-smoking. His constant habit was to take some paper or letter to the table with him to read for our benefit, thus our thoughts and conversation were turned into a profitable channel. His appreciation of the correctness of the tones in Chinese was much more accurate than mine; he often corrected me, but he was able to tell one their faults in such a way that you loved him all the more for it (this is a rare quality). As you know, his heart was not confined to any creed or section of the Church, but went out in love to all who love the Lord Jesus Christ in sincerity.

On his writing-table we found the evening volume of "Daily Light" lying open. Evidently the last portion he had read was Saturday, March 27th: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto His trust against that day. Faithful is He that calleth you, will also do it. All the promises of God in Him are Yea and Amen unto the glory of God by us."

Although his career in China was short, it has not been a fruitless one. He has gone home, and yet he still lives amongst us. He has imparted to each of us something of his joyous trust, his fervent love, his burning zeal, his oneness of purpose.

I have never met one who more fully lived Christ than our dear departed brother. He has taught us that it is possible to obey the command, "Rejoice in the Lord always"; whatever might be the nature of his surroundings he always rejoiced in the Lord. He loved to sing—

"Oh, the joy of knowing Jesus! it is dawning on my soul;
I am finding His salvation and the power that makes me whole."

How much fuller now must his joy be, for he sees Him as He is, and knows Him even as he is known. May the remembrance of this fair young life be cut deep on our hearts, and may we who remain strive after more of that whole-heartedness, joyousness, devotedness to the Master, holiness and Christlikeness which characterised his life. May the fact that he fell whilst pressing forward to the front ranks, one of the most dangerous posts in the conflict with sin and Satan, be a call to others to come and fill his place, and where one has fallen may ten rush forward—taking up his motto, "Christ for China"—to do and dare for "Him who loved us and gave Himself for us."

Tidings from Scattered Workers.

Cheb-kiang Province.

FROM MR. THOMPSON.

Kiu-chau, Mar. 31st.

We had all the helpers to a conference the other day, when we went through the first twelve chapters of the Acts together, and most of them answered very well indeed. On Friday, the fourth day, we all sat down together to dinner at six tables. On the Lord's day we sat together at the Lord's Table to remember the Saviour's dying love before we parted. We all enjoyed the time very much, and our prayer is that our dear helpers may return to their posts very much stronger for their short visit. They need all the help they can get, for we do not know much of what they have to suffer for Christ's sake. I wish I could bring them more often here for conference, and exhortation, and comfort.

I was very much gladdened in Kwei-k'i to hear of new enquirers and old friends holding on well. Ho-k'eo is also doing well, and I hope soon to baptize some in that town. I should like to be able to visit every city in the southern half of the KIANG-SI Province just to bring the Gospel within their hearing.

FROM MISS REUTER.

Yang-chau.

It is indeed wonderful to see how the sisters here have been blessed in their work during the past year—their first year in China: but the Lord is; "Wonderful." I am so glad that Mr. Taylor last night earnestly asked our heavenly Father to use us five who have just arrived for blessing to some within the next three months; surely He will. "She only touched the hem of His garment," and I did last night.

Some of us went to the temple of the 10,000 gods this after-

noon; it makes one very sad indeed to see that place. Miss Gray had a long conversation with one of the priests, who told her that he had taken a long pilgrimage and that his feet were sore, but he had no peace. When Miss Gray offered to give him a Bible he bowed and seemed thankful. May God save him.

Miss Gray and two others went to the temple with a Bible the day after we had been, but could not get in because the priests were worshipping. I cannot describe my joy the next day, when I saw through the open chapel door the priest whom we had seen in the temple; he had come to fetch his Bible: praise the Lord for that. Never shall I forget the little servant boy, who is a candidate for baptism, preaching to them: turning a chair over, he said, "Look how easily I can turn this over, can't I?" The priest said, "Yes." "But, I can do just the same with your gods." The priest smiled and looked at us. The boy told him and his companions of Jesus, and seemed overflowing as he showed them a hymn of Sankey's, and sang one through for them. May the Lord bless this boy very much and use him for the salvation of souls. Pray for him. The priest promised to come again.

FROM MISS CLARK.

Yang-chau, Mar. 27th.

It is very encouraging to see so many women come day after day to hear the Gospel, and sometimes priests as well. Lately there have been several new openings for visiting and a good many opium cases. We cannot doubt that the truth has laid hold of some hearts. Li T'ai-t'ai sat up till one o'clock, a few nights ago, reading to a friend from a Bible which had just been given to her. Wan Siao-tsie has made her uncle very angry by reading and praying at home, and he has threatened to send her away. One evening when he was out she came here, knowing

that it would be her last opportunity, and that she would not be able to receive any more visits: she drank in all that was said most eagerly, and when it was time to go sobbed piteously and could scarcely tear herself away from Miss Gray. She gave her a handkerchief with two little figures joined together, and pointing to them said, "This is you and that me, and though we shall not be able to see each other we shall always be together." A day or two afterwards a letter came from her, in which she said that wherever she was sent she would never forget the Saviour. Another girl of eighteen who often comes, is soon to be married to a man she has never seen: she is interested, but we do not know that she has experienced a real change of heart; we think she shrinks from the difficulties which she knows she would meet in her new home if she became a Christian.

Our boy asked for a holiday yesterday afternoon, and spent it, the cook and the waterman with him, in trying to sell gospels.

FROM MISS LEGG.

Yang-chau, May 1st.

Crowds of women come to hear the Gospel every day. They are very quiet, and listen so attentively to the Gospel. One dear lady, a mandarin's widow, is coming out so brightly. She is a true believer in the Lord Jesus, and constantly testifies for Him. She comes two or three times a week and helps the sisters with the women. They say she speaks beautifully. On Sunday week she went home, and took down from her wall a large quantity of silver paper in long strips, to be burnt after her death, which she had made. She said she had sat up whole nights doing it, and it was worth a good deal. She sent this paper to us, and we had a grand bonfire with it.

Two or three days ago she was sent for by a mandarin, who has great power over her, and forbidden to come to see us again. She told him she believed the doctrine, and he was very angry, and told her a great many bad things that he had heard about us. But the Lord helped her, and she told him that though he might prevent her from coming to the Gospel hall, yet he could not take away the happiness from her heart that she had got by believing in Jesus. Her friend, who constantly came with her, is also forbidden to come. But the Lord is opening more doors among the mandarins' wives and daughters.

A week or so ago some of us were invited to a mandarin's house to dinner, to meet a young lady who was longing to hear the doctrine. Our friend, Li Siao-tsie, had lent her a Bible and hymn-book, and she had been much interested in what she had read. She said her friends did not like her reading them, and would not let her have a Testament for herself; but she had copied some texts that she had liked very much. Miss Gray talked to her of the way of salvation, and she listened very attentively and asked several questions. She was such a nice gentle-looking girl. Last week another family sent for two of our sisters, and Miss Byron and Miss Gray went, and a few days after they came to see us, and asked our sisters to go again.

Last Tuesday the evangelist went with us to a village; the country looked lovely. The people were so friendly, and seemed delighted to listen to the Gospel.

Gan-hwuy Province.

FROM DR. PARRY.

Gan-k'ing, Mar. 29th.

You will be glad to hear of the spirit of revival that is in our midst here, as a little church by the grace of our Lord. The native brethren are going in heartily for witnessing daily for Christ, and the present examinations give a grand opportunity, especially to the Christian teachers, to meet men of their own class.

FROM MR. REID.

Chi-chau Fu, Mar. 24th.

We have been having some very encouraging meetings here during the last few weeks.

Hu-pey Province.

FROM MISS EMILY BLACK.

Fan-ch'eng, Mar. 13th.

The women here visit us very freely; during this past week

we must have had some hundreds, I should think. Many from the country come to attend a festival, and visited us with their friends. Last Sunday our place was thronged for the service, and the whole afternoon I was engaged in speaking to the women in companies of twenties and thirties; as each party left, fresh arrivals poured in. Of course most of these come purely from curiosity, still, frequently before I speak, they wish me to tell them the doctrine, and often my heart is gladdened by the interest manifested.

My sister commenced a class for women in the house of a native Christian at the other side of the city; this I have taken during the past few weeks, and am much interested in one poor woman suffering from spinal disease, who crawls (for she cannot walk) to the place, never missing a meeting. She is, I believe, not only desirous to learn the truth but to obey it. What joy it gives to meet with such! Will you not pray that much blessing may be given here?

Si-chuen Province.

FROM MR. McMULLAN.

Chung-k'ing, Feb. 15th.

Mr. Jenkins and I left Chung-k'ing to-day for a short journey, for the purpose of distributing Scriptures and telling out the Gospel as our knowledge of the language will allow.

Lord's Day, Feb. 21st.—A quiet, happy day. Our meeting in the evening was of rather a novel character. Our prayer-meetings in Chung-k'ing lately have not satisfied me; everything goes so smoothly that one would almost think it was done by machinery. There is the evangelist, from the nature of his position he should pray, and he prays; the Christian school-master, of course, should pray, and he prays. The colporteurs think the foreign missionary would be pleased if they would pray, and of course they pray. All goes smoothly, as calm and placid as a lake.

To-day, after prayer and reading, I asked, "What have each of us to thank GOD for to-night? One or two answered, "For God's protection, and giving us thus far a prosperous journey; for giving us the Bible." Other blessings were enumerated, but it was left for Mr. Jenkins to say, "For the gift of God's love, His Son, and for a living, present, personal Saviour." As I talked of these blessings, and how we should value them, and thankfully use them, our men felt strongly the remarks about the value of the Bible and the sin of neglecting it, as they had all come away without it. Mr. Jenkins' servant said at length, "There is one passage I should like you to tell us the meaning of; you will find it in Luke ix. 3: 'And He said unto them, Take nothing for your journey, neither shoes nor scrip, neither money, neither two coats apiece.'"

It was rather a startling passage to be asked to explain; here, on a journey, under the same LORD, I have two gowns with me, a change of other raiment, and a number of pairs of socks, and lest the proceeds of the books we sell should not be enough to meet our expenses, there are two little pieces of silver stowed away in the scrip as a sort of reserve fund! We said the apostles were at this time sent only to their own people, who acknowledged God, and there were those in every place who were ready to receive them; we have come to a foreign land, and when we arrive in a city we must stay in an inn instead of in the house of a friend, who would provide for our wants. Besides, the Lord does not want us to take anything from the heathen (3 John, verse 7), which we should have to do if we followed literally the command of this passage. Further, does not this command seem to be withdrawn by our Lord in Luke xxiii. 35, 36? Our questioner said he was satisfied with the reply; he also said, "If we confess our sin in not bringing our Bibles, will the Lord forgive us?" "Yes, of course, He will," I said.

In James v. 16 it says, "Confess your faults one to another." I then confessed how we had gone out that afternoon, although it was the Lord's Day, not for the purpose of trying to tell out the love of our God and advance the interests of His kingdom, but for our own pleasure, to look round the place and see what was to be seen. We then all knelt down, and I trust that there was not only lip but heart-confession, and real heart-thankfulness to God for

all His goodness to us. Thus ended one of the most interesting meetings I have attended in China.

Kan-sub Province.

FROM MR. PARKER.

Lan-chau, Feb. 2nd.

I have been a good deal on the streets this month, and introduced myself and message to the people; they are such a contrast to the sleepy Ts'in-cheo folk. A B A. has decided for Christ. You would enjoy to see him turn over the pages of the Gospels and Genesis, and ask questions. He is about to read the whole Bible.

Mr. Laughton tells me that houses are seeking him in Si-ning. I go there after New Year. In the fourth moon I hope to make for Sii-cheo, and I wish I had a brother to go with me and locate there. We want a medical man here; will you join us in prayer for one to be raised up and sent?

FROM MR. STURMAN.

Ning-hsia, Jan. 12th.

Brothers Hutton, Horobin, and myself arrived here from Ts'in chau in June last year; we lived on in an inn until December, when it seemed as though the enemy would have gained the victory by ridding the city of our presence; but, praise God, the afterward was better than our fears, for we not only obtained the approval of the authorities, but the promise of their help in renting a house should it be needed; the latter was entirely unsought by us. We at once took advantage of the privilege given, and although we failed to get a suitable house, we took the best that offered until something more suitable presented itself; thus we have already become recognised householders in this city. You will join us in praise, I am sure, for this another stronghold taken wherein to proclaim the "Stronger than he," before whom the weaker must fall.

FROM MR. HUNT.

Ts'in-chau, Jan. 25th.

In about a fortnight, I am going to rent two (offered) rooms in the country, 12 miles off, where there is a promising sphere for labour—splendid evening meetings. Rent will be about 300 cash (1/3) per month, and I hope when the matter is settled that I shall live there seven or eight days out of every month. There are hundreds of villages in that valley, N. from Ts'in-chau.

Shen-si Province.

FROM DR. WILSON.

Han-chung, Feb. 16th.

Last week we had a very good three-days' preaching at Mr. Easton's house. There is a great temple not far from the house, and once a year a tremendous concourse of people flock there—some, perhaps, to worship, but the vast majority with no more religious interest in the matter than the crowds that surround a Cheap-Jack at home. They have all to pass close to the chapel, so we had all the forms taken out and arranged in the open space outside, and there we had preaching from early till late each day. At a table one of the brethren unable to preach was selling tracts; we had very attentive audiences, and a great many bought tracts and books.

On the following Sunday we had the pleasure of seeing our chapel full, there being forty or fifty strangers present, who had been attracted to come by having seen the chapel during the preaching. Mr. Pearse was at the village chapel, so I took the service. I had hoped we might have a good muster of outsiders, so was prepared to speak accordingly.

I never remember seeing a Chinese audience listen better. Mr. Ho, the elder, then spoke very well till the time was up; but they showed no sign of weariness, so I suggested that if any were obliged to leave they would quietly go, and those who could stay were welcome to do so while we spoke again. I then asked another elder to speak, and still they sat on; so again we said that, as long as they liked to stay and listen, we were only

too glad to stay and speak; and accordingly I asked another—this time a young tailor—to speak. After this we had singing and prayer, and broke up the meeting; we had been nearly three hours. Oh! how refreshing it is to see people really listening attentively.

Shan-si Province.

FROM MR. TERRY.

Kwei-hwa-cheng, Mar. 18th.

Our teacher told us the other day that people are coming to him to make inquiries about the doctrine. He and another teacher have been up until midnight reading the Word. Truly God does appear to be giving the people a desire for His own Word. We are so glad to hear that Mr. and Mrs. Geo. Clarke are expecting to come here. Before you sent us word that you had asked them to come, we were praying the Lord to send them. Praise the Lord, He does hear prayer. This answer has strengthened our faith in Him. Our hearts are filled with joy at the thought of the women having some one to tell them of a Saviour's love.

FROM MR. HOSTE.

K'uh-wu, Mar. 2nd.

I do indeed praise God for having graciously allowed me to join in the fight out here: the Bible has become a new book in many parts. Now one is in a position where you really are an alien and despised; there is fellowship with the Lord Jesus, which I knew not when in my native country. Only the other day when feeling rather tried from little acts of rudeness and contempt and the general atmosphere of that want of sympathy which I doubt not you have experienced in a Chinese street, that hymn, "My Jesus, I love thee, I know Thou art mine," just came to me as I left the city like a sweet warm echo from above, and as He seemed to shine upon one with His presence, I felt how blessed to have in any faint measure, fellowship with Him, and how loving of Him, amidst all the affairs of heaven and earth, to turn aside as it were to minister to one poor weakly sheep. Oh, for more of His spirit to be quick to see when another needs help!

This evening Mr. Chang, the evangelist, brings good tidings from a village about thirteen miles from Yuen-cheng—ninety miles S. from here. His home is there, and for some time past there has been one old woman, a believer, and she has now made a convert of another old woman; Chang himself was enabled to bring in a man and his wife, who for some time have been on the border land. Mr. Chang is anxious (D.V.) to settle down there again with his wife and family, and open a medicine-shop, giving spare time to preaching. He would, of course, give up his present post of evangelist. I trust it may lead to the Lord's work breaking forth in the south.

About four days ago a man named Wang came in here to hear more of the Gospel; he was first interested some four months ago, and attended service on the Lord's day during December, 1885. He then left and had not appeared again, and as I found he had borrowed 1000 cash from the gate-keeper, I confess that I had given him up as a bad case; so I was gladly surprised when he came in again from his home thirty li off, really seeming more anxious than before. He can read well, and is an intelligent, well-to-do sort of man.

Shan-tung Province.

FROM MISS JAKOBSEN.

Fuh-shan, Mar. 26th.

Some women came to see us in the morning, and they asked us to come and see them in the afternoon, which we did. Their home was dirty and miserable. We sang "Jesus loves me," and the old man spoke and prayed with them. We went home with our hearts full of joy to think that we for Jesus' sake lived among the heathen, which has been my heart's desire for five years. It is blessed to look to our Master moment by moment, and ask what to do next: we feel nothing else will do in China.

Stations and Missionaries of the China Inland Mission.

(The Out-Stations of the Mission are not given in this Table.)

I.—Province of Cheh-kiang.

Population* of Province, 12 millions; Area† of Province, 39,150 square miles.

1. Ning-po, 1857.		4. Shing-hien, 1869.		8. Kiu-chau, 1872.	
f. WILLIAMSON, Superintended from Fung-hwa.		D. M. ROBERTSON 1885	J. A. HEAL 1885	HORACE A. RANDLE (absent) .. 1876	Mrs. RANDLE (née Boyd) (absent) 1878
2. Fung-hwa, 1866.		5. Hang-chau, 1866.		Miss FANNY BOYD (absent) .. 1878	DAVID THOMPSON 1881
J. WILLIAMSON 1866	Mrs. WILLIAMSON 1875	(Pastor Wōng Lā-djūn.)		Mrs. THOMPSON (née Dowman) .. 1883	Miss C. K. MURRAY 1884
M. HARRISON 1885		6. T'ai-chau, 1867.		Miss MACINTOSH 1884	Miss AGNES GIBSON 1884
3. Shao-hing, 1866.		W. D. RUDLAND (absent) .. . 1866	Mrs. RUDLAND (née Knight) .. 1876	Miss MARY WILLIAMS 1884	
JAMES MEADOWS 1862	Mrs. MEADOWS (née Rose) .. 1866	7. Wun-chau, 1867.		9. Kin-hwa, 1875.	
Miss S. CARPENTER 1883	Miss M. CARPENTER 1883	GEORGE STOTT 1866	Mrs. STOTT (née Ciggie) 1870	A. LANGMAN 1884	R. GRIERSON 1885
		Miss OLIVER 1886			

Paid Native Helpers:—6 Pastors, 34 Assistant Preachers, 4 School Teachers, 14 Colporteurs, 13 Bible-women.

II.—Province of Kiang-su.

Population* of Province, 20 millions; Area† of Province, 44,500 square miles.

10. Shanghai, 1854.		Miss MARY BLACK 1884		Miss MCFARLANE 1884	
J. H. TAYLOR, Director 1854	J. W. STEVENSON 1866	Miss J. BLACK 1883	Mrs. ERIKSSON 1886	Miss LILY WEBB 1884	Miss BYRON 1884
JOHN MCCARTHY 1867	J. E. CARDWELL 1868	11. Yang-chau, 1868.		Miss C. P. CLARK 1886	Miss MARY L. LEGG 1886
Mrs. CARDWELL 1868		Miss M. MURRAY 1884		Miss DAVIS 1886	

Paid Native Helpers:—1 Pastor, 1 Bible-woman.

III.—Province of Gan-hwuy.

Population* of Province, 9 millions; Area† of Province, 48,161 square miles.

12. Gan-king, 1869.		Miss J. D. ROBERTSON 1886		14. Ning-kwoh, 1874.	
EDWARD TOMALIN (absent) .. 1879	Mrs. TOMALIN (née Desgraz) .. 1866	Miss ANNIE LE BRUN 1885	Mrs. RILEY (née Stroud) 1882	GEORGE MILLER 1884	
WILLIAM COOPER 1881	H. PARRY, L.R.C.P., ETC. .. . 1884	Miss STEVENS 1885	Miss TAPSCOTT 1886	15. Hwuy-chau, 1875.	
Mrs. PARRY (née Broman) .. . 1884	H. HUDSON TAYLOR 1881	Miss FAUSSET 1886		DUNCAN KAY 1884	Mrs. KAY (née Mathewson) .. . 1884
T. E. S. BOTHAM 1885		13. Ch'i-chau, 1874.		Miss S. E. JONES 1886	
		JOHN REID 1884			

Paid Native Helpers:—1 Pastor, 5 Assistant Preachers.

IV.—Province of Kiang-si.

Population* of Province, 15 millions; Area† of Province, 72,176 square miles.

16. Ta-ku-lang, 1873.		Mrs. PRUEN (née Hughes) .. . 1876		17. Yuh-shan.	
W. L. PRUEN, L.R.C.P. 1880		Miss FOSBERY 1884		Miss JEANIE GRAY 1884	Miss MACINTOSH 1884

Paid Native Helpers:—3 Assistant Preachers.

V.—Province of Hu-peh.

Population* of Province, 20½ millions; Area† of Province, 70,450 square miles.

18. Wu-ch'ang, 1874.		J. F. BROMTTON 1875		19. Fan-ch'eng, 1878 (for Ho-nan).	
FREDK. W. BALLER 1873	Mrs. BALLER (née Bowyer) .. . 1866	Mrs. BROMTTON 1879	MAURICE J. WALKER 1885	GEORGE KING 1875	Mrs. KING (née Black) 1883
				Miss EMILY BLACK 1884	

Paid Native Helper:—1 Colporteur.

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

† For comparison, the following particulars are given:—

Population of England, 24,613,926; Scotland, 3,735,573; Wales, 1,360,513; Ireland, 5,174,836.
Area " 50,823 sq. mls.; " 29,820 sq. mls.; " 7,363 sq. mls.; " 32,531 sq. mls.

VI.—Province of Ho-nan.

Population* of Province, 15 millions; Area† of Province, 65,104 square miles.

20. Chau-kiä-Keo.	JOHN FINLAYSON 1884	J. A. SLIMMON 1884
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Paid Native Helpers:—2 Assistant Preachers.

VII.—Province of Hu-nan.

Population* of Province, 16 millions; Area† of Province, 74,320 square miles.

21. Sha-shi, 1884 (for Hu-nan).		
A. C. DORWARD 1878	| T. JAMES 1885	| Miss E. WILSON 1876
HENRY DICK 1883	| F. W. K. GULSTON 1885	| Miss MARY EVANS 1882

Paid Native Helpers:—3 Assistant Preachers, 1 Colporteur.

VIII.—Province of Kwei-chau.

Population* of Province, 4 millions; Area† of Province, 64,554 square miles.

22. Kwei-yang, 1877.	| Mrs. ANDREW (née Findlay) .. 1882	| EDWARD HUGHESDON 1884
GEORGE ANDREW 1881	| THOMAS WINDSOR 1884	

Paid Native Helpers:—2 Assistant Preachers, 1 School Teacher.

IX.—Province of Si-ch'uen.

Population* of Province, 20 millions; Area† of Province, 166,800 square miles.

23. Chung-king, 1877.	| Mrs. WOOD (née Williams) .. 1883	24. Chen-tu, 1881.
GEORGE NICOLL 1875	| J. McMULLAN 1884	SAMUEL R. CLARKE 1878
Mrs. NICOLL (née Howland) .. 1879	| RICHARD GRAY 1885	Mrs. CLARKE (née Fausset) .. 1878
F. MARCUS WOOD 1883		Miss E. BUTLAND 1883

Paid Native Helpers:—3 Assistant Preachers, 2 School Teachers, 1 Bible-woman.

X.—Province of Hun-nan.

Population* of Province, 5 millions; Area† of Province, 107,969 square miles.

25. Bhamo (in Upper Burma), 1875.	26. Ta-li-Fu, 1881.	27. Yun-nan Fu, 1882.
(Work suspended.)	FREDK. A. STEVEN 1883	ARTHUR EASON 1881
HENRY SOLTAU (absent) 1875	F. T. FOUCAR 1885	Mrs. EASON (née Southall) .. 1881
Mrs. SOLTAU 1883	JOHN SMITH 1885	OWEN STEVENSON 1883
		Miss L. MALPAS 1883
		Miss CATH. A. TODD 1884

Paid Native Helpers:—2 Assistant Preachers, 1 School Teacher, 1 Colporteur.

XI.—Province of Kan-sub.

Population* of Province, 3 millions; Area† of Province, 86,608 square miles.

28. Lan-chau, 1885.	30. Ning-hsia, 1885.	31. Ts'in-chau, 1878.
GEORGE PARKER 1876	J. H. STURMAN 1883	HENRY W. HUNT 1879
Mrs. PARKER 1880	CHARLES HOROBIN 1884	Mrs. HUNT (née Smalley) 1878
W. E. BURNETT 1883	THOMAS HUTTON 1884	Miss HANNAH JONES 1881
29. Si-ning.		Miss ALICE DRAKE 1884
WILLIAM LAUGHTON 1884		Miss ELEANOR MARSTON 1884

XII.—Province of Shen-si.

Population* of Province, 7 millions; Area† of Province, 67,400 square miles.

32. Han-chung, 1879.	Mrs. WILSON (née Goodman) .. 1883	Miss E. C. FENTON 1886
G. F. EASTON (absent) 1875	ARTHUR T. POLHILL-TURNER .. 1885	Miss F. R. KINAHAN 1886
Mrs. EASTON (née Gardner) (absent) 1881	CECIL POLHILL-TURNER 1885	
EDWARD PEARSE 1876	Miss SARAH MUIR 1883	Si-gan Plain.
Mrs. PEARSE (née Goodman) .. 1875	Miss ANNIE R. TAYLOR 1884	CHAS. H. HOGG 1884
W. WILSON, M.B., C.M. 1882	Miss ELLEN A. BARCLAY 1884	ALBERT PHELPS 1884

Paid Native Helper:—1 School Teacher.

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

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area 50,828 sq. mls.;	" 29,820 sq. mls.;	" 7,368 sq. mls.	" 32,531 sq. mls.

XIII.—Province of Shan-si.

Population* of Province, 9 millions; Area† of Province, 56,268 square miles.

33. T'ai-yuen, 1877.		34. Kwei-hwa-ch'eng, 1886.		36. Sih-chau, 1885.	
THOS. W. PIGOTT, B.A. (absent) ..	1879	GEORGE W. CLARKE	1875	M. BEAUCHAMP, B.A.	1885
Mrs. PIGOTT (née Kemp)	1882	Mrs. G. W. CLARKE (née Lancaster)	1880	W. W. CASSELS, B.A.	1885
E. H. EDWARDS, M.B., C.M.	1882	W. E. TERRY	1885	37. P'ing-yang, 1879.	
Mrs. EDWARDS (née Kemp)	1882	W. T. BEYNON	1885	WILLIAM KEY	1884
A. HUDSON BROOMHALL	1884			STANLEY P. SMITH, B.A.	1885
Mrs. RENDALL	1883			C. T. STUDD, B.A.	1885
Miss HORNE	1876	35. Pao-fo, 1886.		38. K'uh-wu, 1885.	
Miss E. KINGSBURY	1880	THOMAS KING	1884	D. E. HOSTE	1885
Miss A. G. BROOMHALL	1884	STEWART MCKEE	1884	W. HOPE GILL	1885
Miss MARGARET SYMON	1884				
Miss MARIA TAYLOR	1884				

Paid Native Helpers:—3 Assistant Preachers, 2 School Teachers, 2 Colporteurs and Chapel Keepers, 1 Bible-woman.

XIV.—Province of Shan-tung.

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

39. Chefoo Hospital, 1879.		Mrs. ELLISTON (née Groom) (absent)		1882		Miss A. S. JAKOBSEN		1886	
J. CAMERON, M.D. (U.S.A.) ..	1875	HERBERT L. NORRIS		1884		Miss E. TAYLOR		1886	
A. W. DOUTHWAITE, M.D. (U.S.A.)	1874	J. R. DOUGLAS		1885		Miss S. WILSON		1886	
Mrs. DOUTHWAITE (née Doig) ..	1874	Miss SARAH SEED		1883					
English Schools for Missionaries' children and others.		Miss WHITCHURCH		1884					
W. L. ELLISTON (absent)	1878	Miss L. E. HIBBERD		1886		40. Fuh-shan, 1885.			
		Miss JENNIE WEBB		1885		Miss AGNES BROWN		1885	
		Miss S. REUTER		1886		Mrs. CHENEY		1884	

Paid Native Helpers:—1 Assistant Preacher, 1 Colporteur.

Amoy. English School.

Mrs. SHARLAND 1880

Missionaries Absent—Location Undetermined.

Mrs. HUDSON TAYLOR.	C. G. MOORE (Home Work of Mission).	Miss JESSIE MURRAY.
Mrs. STEVENSON.	Mrs. MOORE.	CHARLES H. JUDD.
Mrs. MCCARTHY.	FRANK TRENCH (Medical Study).	Mrs. JUDD.
R. J. LANDALE, M.A.	Mrs. SCOFIELD.	JOHN J. COULTHARD.
Miss TURNER.	Miss C. M. KERR.	

Missionaries en route.

Miss C. LITTLER.	ELDRED S. SAYERS.	ANDREW WRIGHT.
Miss SAY.	GEORGE GRAHAM BROWN.	J. C. STEWART, M.D. (U.S.A.)
ARCHIBALD ORR EWING.		

Several whose names are in the above table are not formally connected with the Mission, though working in association with it, and under its direction.

The names of some now absent from China for rest and change are given in connection with the Stations to which they belong.

JULY, 1886.

Excellent Photographs (carte size), taken by Mr. T. C. Turner, Barnsbury, of most of the Missionaries may be had from the Offices of the Mission, price 6d.; post free, 7d. Cabinet Groups, as under, 1s. each; post free, 1s. 1d.

1. Miss Whitchurch, Mrs. Cheney; Messrs. Hughesdon and Windsor.
2. Messrs. Hogg, McMullan, Finlayson, and Stimson.
3. Misses A. R. Taylor, Barclay, Broomhall, Byron, and Mathewson; Dr. and Mrs. Parry and Mr. A. Hudson Broomhall.
4. Messrs. Kay, Miller, Laughton, McKee, Hutton, Horobin, Reid, and Phelps.
5. Misses C. K. and M. Murray, Macintosh, Gibson, McFarlane, Lily Webb, Drake, Marston, and Gray.
6. Messrs. Foucar, James, John Smith, and Jenkins.
7. Messrs. Stanley Smith, C. T. Studd, Cassels, Hoste, Beauchamp, and Cecil and Arthur Polhill-Turner. This group may also be had in Chinese Dress.
8. Messrs. Stanley Smith and C. T. Studd only (taken by Stuart, Glasgow).
9. Messrs. Walker, Botham, Terry, and Beynon.
10. Misses LeBrun, Brown, J. Webb, and Stevens.
11. Messrs. J. W. Stevenson, Hope-Gill, Robertson, Heal, Grierson, Douglas, and Harrison; also Messrs Vanstone and Thorne.
12. Misses Robertson, Hibberd, S. E. Jones, Clark, Reuter, and Jakobsen.
13. Messrs. Archibald Orr Ewing, Jr., Sayers, Wright Graham Brown, and Dr. Stewart.

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

† For comparison, the following particulars are given:—

Population of England, 24,613,926;	Scotland, 3,735,573;	Wales, 1,360,513;	Ireland, 5,174,836.
Area 50,823 sq. mls.;	.. .. . 29,820 sq. mls.;	.. .. . 7,363 sq. mls.;	.. .. . 32,531 sq. mls.

China Inland Mission.

ABSTRACT OF CASH ACCOUNT FROM JANUARY 1st to DECEMBER 31st, 1885.

Balances, Special Accounts	£	s.	d.	
" General Account				
Receipts acknowledged in "CHINA'S MILLIONS" :-				
General Account,—Donations, and Receipts for Sales of Publications				
Special Accounts,—Donations and Receipts				
Donations received in China, as on other side				
	£	s.	d.	
				185 4 8
				1 10 7
				186 15 3
				12,436 15 1
				6,964 9 3
				19,401 4 4
				820 11 0

Dr.	SUMMARY SPECIAL ACCOUNTS.			Cr.
	£	s.	d.	
Balances				
A. £3,445 4 9	3,445	4	9	
D. 2,286 15 11	2,286	15	11	
E. 41 11 0	41	11	0	
F. 5 4 4	5	4	4	
G. 94 8 11	94	8	11	
H. 63 3 5	63	3	5	
I. 51 5 6	51	5	6	
J. 35 3 6	35	3	6	
K. 9 18 10	9	18	10	
L. 76 14 6	76	14	6	
M. 35 1 7	35	1	7	
O. 819 17 0	819	17	0	
Balances	6,964	9	3	
	£7,149	13	11	

£20,408 10 7

A Remittances to China	£	s.	d.	
" Burmah, and payments to Missionaries at Home				
(The above sums include Special Donations, £3,445 4s. 9d.)				
B Credits included in "Abstract of China Accounts"				
C Board, Lodging, Travelling, and Personal Expenses of Candidates during Training and Probation				
D Outfits and Passage Money to China (including Special Donations, £2,286 15s. 11d.)				
E Rents, Rates, Taxes, Mortgage Interest, Repairs, etc. (including Special Receipts, £41 11s. 0d.)				
F Secretaries and Clerks (including Special Donations, £64 19s. 0d.)				
G "CHINA'S MILLIONS" sent to Donors, and Postage of same				
" Printing, Binding, Woodcuts, etc. (largely recouped by Sales, Stock in Hand, etc.)				
" "China's Spiritual Need and Claims" Account (met by Sales, etc., £94 8s. 11d.)				
H Photographs and Missionary Boxes (including Sales, etc., £63 3s. 5d.)				
I Stationery and Goods for Office use, and for Sale to Missionaries (including Sales, etc., £51 5s. 6d.)				
" Goods and Medical Stores for China (including Special Donations, £35 3s. 6d.)				
J Postages and Telegrams (including Special Donations, £9 18s. 10d.)				
K Petty Cash				
L Expenses of Meetings—Travelling, Printing, etc. (including Special Donations, £76 14s. 6d.)				
M Freight on Goods to China, Carriage of Parcels etc. (including Receipts, £35 1s. 7d.)				
N Bankers' Charges				
" Annuity in consideration of Donations to the Mission				
O Balances, Special Accounts (including Receipts for New Accounts, £819 17s.)				
" " General Account				
	£	s.	d.	
				11,459 18 11
				1,745 3 0
				820 11 0
				14,025 12 11
				408 17 2
				2,302 18 4
				257 4 7
				545 9 0
				225 0 0
				662 16 8
				94 8 11
				121 0 1
				113 6 1
				69 17 8
				114 9 3
				15 14 9
				350 16 3
				124 6 0
				3 0 1
				25 0 0
				28 0 1
				945 7 0
				3 5 10
				948 12 10
				£20,408 10 7

We have examined the above Account with the Books and Vouchers, together with the Bank Pass Book, and find it correct.

1, Finsbury Circus, London, E.C. 24th May, 1886.

(Signed) THEODORE JONES, HILL, & VELLACOTT, Chartered Accountants.

CHINA'S MILLIONS.



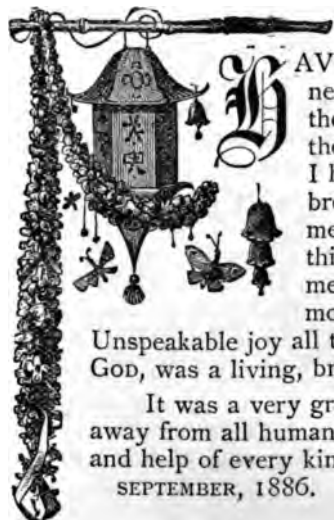
ONE OF THE GATES OF PEKIN.

A Retrospect :

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.

(Continued from page 67.)



HAVING the twofold object before me of accustoming myself to endure hardness, and of economizing in order to be able to assist more largely the needy ones among whom I spent a good deal of time labouring in the Gospel, I soon found that I could live at home for very much less than I had any conception of. Butter and milk and expensive luxuries, such as bread and meat, I soon got rid of; and I found that by living mainly on oat-meal and rice, with occasional changes, a very small sum would suffice. In this way I had more than two-thirds of my income available for works of mercy and religious purposes; and I found that the less I consumed and the more I gave away, the fuller of happiness and blessing did I become.

Unspeakable joy all the day long, and every day, was my happy experience. God, even my God, was a living, bright reality, and all I had to do was joyful service.

It was a very grave thought, however, to my mind to contemplate going out to China, far away from all human aid, and there to depend alone on the living God for protection, supplies, and help of every kind. I felt that one's spiritual muscles required strengthening. There was

SEPTEMBER, 1886.

no doubt that if one's faith did not fail, God would not fail; but then, what if one's faith did fail? I had not then learned that "If we believe not He abideth faithful, He cannot deny himself;" and consequently it was a very serious question, not whether He was faithful, but whether I had strong enough faith to warrant my embarking in the enterprise set before me.

I thought to myself, "When I get out there I shall have no claim on any one for anything—my claim will alone be on God; and I must learn, before I leave England, to move man, through God, by prayer alone." My kind employer wished me, as he was busily occupied, always to remind him when my salary became due. I determined not to do so directly, but to ask God to bring the fact to His recollection, and thus to encourage me by answering prayer. As the time drew near for my receiving a quarter's salary, I was much in prayer about it. The day arrived, but my kind friend made no allusion to it. I continued praying, and days passed on, but he did not remember, until at length, on settling up my weekly accounts on Saturday night, I found myself possessed of only half-a-crown, and that half-crown happened to be in one coin.

Still, I had hitherto had no lack, and I continued in prayer. The Sunday was a very happy one. As usual, my heart was full and brimming over with blessing. After attending the service in the morning, my afternoons and evenings were filled with Gospel-work in the various lodging-houses that I was accustomed to visit in the lowest part of the town. It always seemed to me as if heaven was begun below, and that all that could be looked for was an enlargement of one's capacity for joy, not a truer filling than I already possessed. After I had concluded my last service, about ten o'clock at night, a poor man asked me to go and pray with his wife, stating that she was dying. I agreed, and on my way to his house, asked him why he had not been for the priest, as his accent told me he was an Irishman. He had been, he said, but the priest had refused to come without being paid 1s. 6d., which he did not possess, as the family was starving.

It at once occurred to my mind that all I had in the world was this solitary half-crown, and that it was in one coin, and that, while the basin of water-gruel that I usually took for my supper was awaiting me, and there was sufficient in the house for breakfast, I had nothing for dinner next day. Somehow or other there was a stoppage in the flow of joy in my heart; but instead of reproving myself, I began to reprove the poor man, and to tell him it was very wrong of him to let matters get into such a state as he described—that he ought to have gone to the relieving-officer. He had been, he said, and had been told to come at eleven o'clock the next morning, but he feared his wife might not live so long.

"Ah," I thought, "if I had only 2s. and a 6d. instead of half-a-crown, how gladly would I give these poor people one shilling of it!" But to part with the half-crown was far from my thoughts. I little dreamed that the real meaning of this feeling was this—I would trust God with 1s. 6d., but I was not prepared to trust Him without any money at all in my pocket.

My conductor led me into a court, down which I followed him with some nervousness. I had been there before, and had been at the last visit so roughly handled, while my tracts were torn to pieces, and I had received such a warning not to come again, that I felt more than a little concerned. Still, it was the path of duty, and I followed on. Up a miserable flight of stairs, into a wretched room, he led me, and oh, what a sight presented itself to my eye! Four or five poor children stood about, their sunken cheeks and temples and eyes all telling an unmistakable story of slow starvation; they had evidently had little food for a long time; and lying on a wretched pallet was a poor, exhausted mother, with a little infant thirty-six hours old, moaning rather than crying at her side, for it, too, seemed spent and exhausted. "Ah," thought I, "if I had 2s. and a 6d. instead of half-a-crown, how gladly they should have 1s. 6d. of it!" But still a wretched unbelief practically prevented me from obeying the impulse of relieving their distress at the cost of all I had.

You will not think it strange that I was not able to say very much to comfort these poor people. I needed comfort myself! I began to tell them that they must not be cast down, that though their circumstances were very distressing, there was a kind and loving FATHER in Heaven, but something said within: "You hypocrite! You to tell these unconverted people about a kind and loving FATHER in Heaven with half-a-crown in your pocket, and you not prepared to trust Him with half-a-crown!" I was nearly choked. How gladly I would have compromised with conscience if I had had a florin and a sixpence! I would have given the florin and kept the sixpence, for I was not yet prepared to trust God without the sixpence.

To talk was impossible under these circumstances; yet, strange to say, I thought I should have no difficulty in praying! Prayer was a delightful exercise to me then, and I seemed to think that all

I should have to do would be to kneel down and engage in prayer, and that relief would come to them and to myself. "You asked me to come and pray with your wife," I said to the man, "Let us pray," and I knelt down. But I had scarcely opened my lips with, "Our Father, who art in Heaven," when conscience said within, "Dare you mock God? Dare you kneel down and call him 'FATHER,' with that half-crown in your pocket?" I went through such a time of conflict as I have never known before or since. How I got through the form of prayer I know not—whether the words uttered were connected or disconnected I know not—but I arose from my knees in great distress of mind.

The poor father turned to me and said, "You see what a terrible state we are in, sir; if you can help us, for GOD'S sake do;" and the WORD said, "Give to him that asketh of thee." There was no resource left, for in the word of a King there is power. I put my hand into my pocket, and slowly drawing forth the half-crown, put it into the man's palm, telling him that it might seem a small thing to him for me to relieve him, seeing I was well-clad, but that in giving him the coin I was giving him all I had. What I had been trying to tell him was all true—GOD really *was* a FATHER, and *might* be trusted. The joy all came back in full flood-tide to my heart, and I could say anything to him and feel it then, and the hindrance to blessing was gone—I trust for ever gone.

Not only was the poor woman's life saved, but I felt that I was saved. My life might have been a wreck—would have been a wreck probably, as a Christian life—had not grace at that time conquered, and the strivings of GOD'S SPIRIT been obeyed. I well remember how that night, as I went home to my lodgings, my heart was as light as my pocket. The lonely, deserted streets resounded with a hymn of praise which I could not keep in. When I took my basin of water-gruel before retiring, I would not have exchanged it for a prince's feast. I reminded the LORD as I knelt at my little bedside of His own Word that he who giveth to the poor, lendeth to the LORD; and I asked HIM not to let my loan be a long one, or I should have no dinner next day; and with peace within and peace without I spent a happy, restful night.

Next morning for breakfast my plate of porridge remained, and before it was consumed the postman's knock was heard at the door. I was not in the habit of receiving letters on Monday. Most of my friends, as well as my parents, abstained from posting letters on Saturday, so that I was somewhat surprised when my landlady came in, holding a letter or packet in her wet hand, covered by her apron.

I looked at it; I could not make out the handwriting. It was either a strange hand or a feigned hand, and the postmark was blurred. Where it came from I could not tell. On opening the envelope, I found nothing written within; but inside a sheet of blank paper was folded a pair of kid-gloves, from which, as I opened them in astonishment, half-a-sovereign fell to the ground. "Praise the Lord!" I exclaimed; "four hundred per cent. for twelve hours' investment—that is good interest! How glad the merchants of Hull would be if they could lend their money at such a rate!" I determined, then and there, that a bank which would not break should have my savings or earnings as the case might be, a determination I have not learnt to regret.

I cannot tell you how often my mind has recurred to this little incident, or all the help it has been to me in circumstances of difficulty in after life. If we are faithful to God in little things, we shall gain experience and strength that will be helpful to us when the more serious trials of life beset us.

(To be continued.)

Extract from a Letter.

FROM MR. HUDSON TAYLOR.

June 18th.—I believe much blessing will follow our late journey to KIANG-SI. It was a great joy to be present at the first baptism in Kwei-ki Hien, and to unite for the first time there with the believers round the Lord's table. At Ho-k'eo things are very promising. There are eight or nine female candidates for baptism, and Miss Gray and Miss Lily Webb will, I have no doubt, be much blessed in working among the women.

There is much promise, too, at Chang-shan and Yuh-shan. In these cities and the districts beyond Misses

Brown and Macintosh are going to work. One of the sisters, Miss Gibson, spent a week at Chang-shan, and the effect was so good that the native Christians at once contributed ten dollars to help to fit up a place for the sisters to live in.

Mr. Langman baptised five at Yung-kang a short time ago. These were the first baptisms at the place, and he was greatly cheered.

We passed Che-foo to-day, and hope to be in Tientsin to-morrow, *en route* for SHAN-SI.

Itinerant Work among the Women.

VISIT TO CENTRAL SI-CH'UEN, WESTERN CHINA.

BY MISS E. BUTLAND, OF CH'EN-TU FU.

MARCH 8th, 1886.—Went into the country; had a busy time. We did not get far before some women asked us to sit down by the roadside, and a little group gathered. After talking for a time to them of the "only" Way of Salvation, we went further on, and were asked into a house, where women came from other houses near to listen to "the Good News." We stayed some time with them; then, before we had gone very far, an old woman asked us to rest in her house. We were there some time ago. On being asked whether she remembered what we told her then, she replied that she was a woman with no mind for remembering anything. She listened again, and four or five other women came and joined her.

March 10th.—Went into the country. We had a very good time; more invitations to go in and speak to the women than we were able to accept.

Monday, March 15th.—Preparing for a visit to Mei-chau, which is 290 *li* from here. It is my old woman's native place; she has many friends there, and is anxious for them to hear the Gospel.

Tuesday, 16th.—After a time together in prayer, we started off. Mr. and Mrs. S. Clarke and Mr. Gray Owen accompanied us as far as a small village a few miles from the city. Here we went into a shop, and had a basin of rice and vegetables. We then parted—they for home, and I to proceed further on this my first journey with natives only.

At 4.30 p.m. we reached Shuang-liu Hien, only having gone forty *li*. The natives thought it best to rest there for the night. The inn was pretty comfortable.

When my old woman left her home, she was well known by very one as a very earnest worshipper of Buddha. Most of her friends are the same. This evening she is wondering how they will receive her, when they know she has given up the false for the True. She said she would still wear the beads worn by Buddha's worshippers, and so prevent their persecuting her. I told her the two couldn't go together. As she was anxious for them to know the True GOD and His plan of salvation, why, through fear of man, retain a show of the false? We met together in prayer, asking Him for grace that she might witness faithfully for Him. She gave me the beads, and said "she had faith in God." Our stay with her friends showed how GOD rewarded her faith.

Wednesday.—Started just after daylight, and got no breakfast till eleven o'clock. We then went on till 2.30, and were taken to a tea-shop, where we were kept waiting for two hours. Then took boat, went down the river till we came to Peng-shan Hien, where we went to an inn for the night.

There were women there, so, after having tea, we invited them to our room. Six of them were on their way to Ch'en-tu to see the *Ch'in-yang Kung*, a large fair held yearly. They sat and listened to the "Old, Old Story" till quite late, and seemed to understand very well. When they left, the landlady's daughter remained behind to ask some questions about what she had just heard. It quite cheered me to see her so interested. She asked to be taught to pray.

Thursday.—Started at daylight, and at 9.30 a.m. came to an inn, where we had breakfast. Then went on again, till we reached Mei-chau about two o'clock. Were kindly

received by some women, who brought us tea and cakes. Quite a group gathered, and seemed to understand the Gospel well, though they had never heard it before. We then went seventy *li*; reached an inn at dark. It was a very disagreeable place; I longed for daylight to get away.

Friday.—Started early, and reached Tan-ling Hien, our destination, at mid-day. We were received by a very nice family living near the north gate of the city. They prepared breakfast for us, and were surprised and glad to see us, and asked us to remain with them for a time. We gladly accepted their offer. All the afternoon and evening we were talking to women, who continued to come and go till dark. Many of them seemed not only willing to listen, but eager to understand the Gospel.

Saturday.—It got noised abroad that a foreigner was in the city, so it became very lively. Our good friends were afraid to have us any longer in their house. To go to an inn was the only thing to be done. I sent a native to get quarters in readiness by evening, while I went with my old woman for a day in the country. As she wanted to visit her brother, we made for that direction. On the way, went into a temple, commenced talking to a priestess, and other women. After a little while an old woman, who was at the further end of the room, came and sat near me, and eagerly took in every word. When we rose to go, she said she would go with us, as she wanted to hear more about it. Arrived at the brother's residence, many more women came, and the woman who had joined us told them to listen to what I had to tell them. She seemed so thankful for having herself heard the news of salvation. After a busy day we returned to the city, and went to the inn; and then what a rush of people! Feeling tired, I sent word to the women to come the next day.

Sunday, 21st.—Early morning had reading and prayer with the natives; then visitors began to come, and in very large numbers. Many of them seemed to forget their curiosity to satisfy which they had come, and became very interested in the Gospel. Such a demand for books and tracts was made! Though the women themselves were unable to read, they said they would get their husbands and sons to read aloud for them. Many of them showed their gratitude by bringing me presents of sugar-cane, nuts, cakes, eggs, and sweets.

Monday.—I found it best to meet the women only in small groups at a time. When one group had heard, they were asked to leave, and so make room for those waiting outside. In this way the women seemed to hear and understand much better than in the large crowds.

One old woman remained with us the whole day. She had come into the city for the purpose of worshipping at a Buddhist temple, but stayed with us instead. I was touched by what she said about herself. "We will suppose a child has been taken from its parents at a very early age, and taught to call two strangers his father and mother, and as he grew older he honoured them as such; would he be to blame? My case is very much like this." I told her GOD had known her all the time; and in His love to her had this day given her to know that He is her CREATOR and His SON her REDEEMER. Was she now ready to turn from the false to serve the True? She seemed not only grateful and glad to do so, but said that many of her friends were in the same state as herself, who would receive this news with gladness.

Tuesday.—Left at daylight for the country. Soon after we arrived at the house of the old woman's brother it began to rain; however, that did not prevent the country women from coming to us. We were busy with them till dark. I was asked to sit with the family round the kitchen fire. They prepared supper, after which we went to our rooms for the night, my old woman having her bedding spread upon some straw at one end of the room. They are poor country people, but do their utmost to make us comfortable.

Wednesday.—After breakfast we left them for the old woman's sister's home. Here we were as kindly received as we had been at her brother's. Not only were they willing to receive us, but are also favourable to the Gospel.

After dinner we went on the hills, and came to a nice resting-place, where we sat down, another woman joining us. My old woman fell fast asleep, and I had the others all to myself. I had such a nice time with them—they seemed prepared for the Word.

On our way home we met a good number coming from work in the fields. They were asked to join us in the house, which they did; it was remarkable the interest they showed in the Gospel. We had women till dark.

Thursday.—It rained nearly all day, still women came. A large number, who were very interested, came just before dark.

Friday.—After breakfast women came. We talked to them, and then went further into the country to visit the old woman's eldest sister, where also a good many gathered round me. Left, and returned to the city, calling on the family who first received us. They prepared a meal for us, and we had another opportunity of telling of JESUS.

At dark we went to the inn for the night. The old landlady came in, and was quite anxious to hear more about the True GOD, and how she could pray to Him. I was quite surprised to hear her talking this way, for she seemed a woman who could not be very easily softened or moved. We sat talking long after the others had gone to sleep. I think GOD was working by His SPIRIT in her soul. She asked for a tract that she might be able to get some one to read it to her when we were gone, and she had no one to talk to her about it.

Saturday.—Got up early, and left at daylight.

Reached the country home of some people belonging to the old woman. They received us kindly, but said they could not understand my words. This I felt a great drawback, as there were so many women there. My old woman said she did not wonder at it, since it was the same when their own daughter visited them, after living for some years in the city of Ch'en-tu. When she spoke to them they simply laughed, as they were quite ignorant of what she said. It reminded me of my first year in this land.

Sunday, 28th.—Women came in large numbers from the village and country houses near. These understood quite well, and when the people of the house saw it, they sat and listened, and were surprised to find that they, too, could understand my words by listening. It was a very encouraging day. Women eager to be taught. They continued to come till dark, and were then reluctant to go. One old woman stayed with us all night, that she might hear more about the Way of Salvation, and so be able to tell others after we had gone.

Monday.—We rose early, and were soon ready for starting homeward; but the people made us stay to breakfast. Quite a large number of women came to see us off; they said they could not forget what had been told them.

We went seventy *li*; reached Mei-chau in the evening. Went to an inn for the night—not at all a pleasant place.

Tuesday.—Rose early, and got off at daybreak about eight o'clock; reached a very nice inn, where we had breakfast. Here the chair-bearers waited an hour or more. We then went on till dark, resting at several places to eat. Having gone 100 *li*, we reached Tan-kung-chang, and rested for the night.

Wednesday, 31st.—Started at daylight, came to an eating-house, had a basin of mien, which was rather tasteless, as nothing else could be got to eat with it. About eleven a.m. went into a village inn, and while the chair-bearers were smoking opium, I had a very happy time with some women, who listened so nicely as they were told of the SAVIOUR of Sinners. Here some of the natives brought me some cakes, which were much enjoyed.

Just at dark reached home, having come 100 *li*; was surprised to find three brethren from Han-chung—the Messrs. Polhill Turner and Mr. Phelps. Evening, met together for prayer.

The Sound of a Great Cry.

OH, brothers, do you not hear it?—
That bitter, bitter cry—
Its piteous, wailing echo
Has reached *One Ear* on high!
Yes, the Lord has not forgotten
The "isles" that "shall wait for Him,"
Nor the weary hearts within them,
So shadowed, and cold, and dim.

The Lord our Redeemer reigneth
King in the realms above!
Yet His is the heart of a Father,
Full of *such* yearning love
For the myriad hearts in darkness,
Groping, and finding nought
But restless, unquiet longing,
For something—they know not what.

Sisters, the cry is sounding
Louder and louder still;
Oh, bend your ear and listen,
You can hear it if you will.

The morning voices waft it
Like a soft and sad refrain;
And when evening falls the breezes
Echo it back again.

Would you know the tale it telleth?
Or is it too sad to hear?
Are the woes of earth's dark places
Unfit for your tender ear?
Nay, sisters; the Lord who bought us
Has lifted *our* grief-bowed head,
And should not His ransomed children
Follow the Master's tread?

Brothers, oh, brothers, listen:
Thousands of dying men
Cry out for the "living water,"
And it is all in vain.
Why? but because *you* linger,
You who might help them so!
Oh, *can* you look up to Jesus
And say that you "did not know"?

Brothers, may God forgive us,
That we are so selfish still !
That we are so *unlike* Jesus
In doing the Father's will.
Have we not said, "I cannot,"
When Jesus whispered "Go" ?
And buried the holy impulse,
Because it disturbed us so ?

Sisters, are earthly comforts—
Friends, and a home, and rest—
More to us than *our Saviour* ?
Do His children *love them best* ?

If not, oh ! ye whom He calleth
His perishing ones to win,
For the Master's sake go forward
And gather these outcasts in !

Sisters, shall Jesus call us,
And shall we draw back *again* ?
Oh, it cannot be ; we *love* Him ;
And *how* shall we give Him pain ?
Nay, rather be this the answer
Our loyal hearts shall raise—
"To us be the patient toiling,
And unto the Master—*praise.*"

J. E. B. B.

Principles and Methods Applicable to Station Work.

BY REV. J. L. NEVIUS, D.D.

(Reprinted from "The Chinese Recorder.")

LETTER II.—OBJECTIONS TO THE OLD METHODS.

THAT missionaries should at first seek and employ as many paid native agents as they can get is most natural. They are anxious for immediate results, and home secretaries and the home churches are as impatient to hear of results as missionaries are to report them. No communications from the field seem so indicative of progress, and so calculated to call forth commendation and generous contributions, as the announcement that native labourers have been obtained, and are preaching the Gospel. While the missionary himself is for months or years debarred from evangelistic work by his ignorance of the language, a native agency stands waiting his employ. His circumstances and his wishes add strong emphasis to the oft-repeated truism, "China must be evangelised by the Chinese." So urgent seems the necessity to obtain native assistants, that if such as he would like are not forthcoming, he is glad to avail himself of such as he can get. How many of us have thought in connection with some specially interesting inquirer even before he is baptised, "What a capital assistant that man may make."

While the circumstances of the missionary furnish the strongest motives to induce him to multiply native agents as fast as possible, the circumstances of the natives naturally and very strongly lead to the same result. The dense population of this country, and the sharp struggle for existence which it necessitates, have developed in the Chinaman a singular aptitude for finding and using ways and means of making a living. The comparatively expensive mode of life, as a rule, absolutely necessary for foreigners, in order to live in China with any reasonable hope of health and usefulness, naturally suggests the idea to the native that so intimate a relation as that which subsists between a teacher and his disciples will, in this case, undoubtedly prove a profitable one. The Famine Relief work in the northern provinces left the impression that foreigners have money in abundance, and are very ready to give to those in need ; and there are many about us now as much in need as some who received aid during the famine. It is not strange, but only human, that natives under these circumstances should see their opportunity, and make the most of it.

With these strong motives in the minds of the missionaries and natives, conspiring to the same result, it is not without excuse that we should have fallen into what I now believe is a *serious mistake*, utterly unaware of the danger and injury to the mission cause which ten, twenty,

or thirty years of experience have disclosed. In this opinion I am not alone ; and it is a significant fact that those who hold it are for the most part persons who have had a long experience on mission ground. To some these lessons have come too late to be of much service to them individually ; but they will be none the less useful to those who are willing to profit by the experiences of others.

I fully recognise the fact that the employment and pay of native labourers is, under suitable circumstances, legitimate and desirable ; as much so as the employment and pay of foreigners. Here, however, the important questions arise, *who, when, and how* shall they be employed ? These questions will come up for consideration in the course of this series of letters.

The following are some of the objections to what we have agreed to call the "Old System."

I.—*Making paid agents of new converts affects injuriously the stations with which they are connected.*

A well-informed and influential man, perhaps the leading spirit in a new station, is one who can be ill-spared. His removal may be disastrous to the station, and he himself may never find elsewhere such an opportunity for doing good. I have in mind four persons who, about twenty-eight years ago, gave great promise of usefulness in their homes in connection with our out-stations in Ningpo. While working with their hands in their several callings they bore testimony to the truth wherever they went, and were exciting great interest in their own neighbourhoods. It was not long, however, before these men were employed, one by one mission, another by another, and the interest in Christianity in and about their homes ceased. It is to be hoped that they did some good in the positions which they afterwards occupied ; but I have not been able to learn of any one of them that his after career was a specially useful one. I refer to these cases not as unusual and exceptional. I could add many others from CHEH-KIANG and SHAN-TUNG ; and I doubt not that similar instances will occur to the minds of most missionaries who read this paper.

The injury to a station in these cases does not consist simply in the loss of the man's influence for good ; positive evil is introduced. Envy, jealousy, and dissatisfaction with their lot are very apt to be excited in the minds of those who are left. Others think that they also should be employed, if not as preachers, as servants, or in some other capacity. It would be a less serious matter if this feeling could be confined to the station where it originated, but unfortunately it extends to other places,



A TERROR TO EVIL-DOERS.

and there produces the same injurious effects. The religious interest which passed like a wave over the neighbourhood gives place to another wave of excitement, and the topics of conversation are now, place and pay. The man employed has lost very much the character he bore as a disinterested worker for the spiritual good of others, and is now likely to be regarded by many as a kind of employ agent, who ought to use his influence to get them places.

II.—*Making a paid agent of a new convert often proves an injury to him personally.*

He is placed in a position less favourable to the development of a strong, healthy, manly, Christian character. Some of these men, originally farmers, shopkeepers, pedlars, or labourers in the fields, find themselves advanced to a position for which they are by previous habits and training unfitted. The long gown and the affected scholarly air are not becoming to them, and they naturally lose the respect of their neighbours and their influence over them. Men who were self-reliant and aggressive in their original positions now perform their routine labours in a formal and perfunctory manner. Some, on the other hand, are puffed up with pride and self-conceit, and become arrogant and offensive. Here again I am not theorizing, but speaking from experience, and could multiply cases—as I presume most missionaries could—of deterioration of character in both directions above indicated.

No doubt the employment of some of these men has been followed by good results, but it is still a question whether they might not have accomplished more had they been left where they were found. Some of them have proved most unsatisfactory to their employers, but are retained in their places from year to year, because it seems an injustice to send them back to a mode of life for which they have become unfitted. Others have been dismissed from service, and returned to their homes disappointed and aggrieved; while not a few when they have been dropped as *employés* have dropped their Christianity, brought reproach upon the cause of Christ, become the enemies of the Church, and given evidence that they were only hirelings—never fit to be enrolled either as preachers or as Church-members.

III.—*The old system makes it difficult to judge between the true and false, whether as preachers or as Church-members.*

That the Chinese are adepts in dissembling no one who has been long in China will deny. The fact that not a few who were earnest preachers have fallen away when they have ceased to be employed has already been referred to. How many others there are now in employ whose professions are suspended on their pay no one can tell. The Chinese are close analysts of character, and know how to adapt themselves to circumstances and individuals. They are less apt to deceive their own people than foreigners, and less able to deceive others than those by whom they are employed. The desire that the native preacher may prove a true man biases the judgment. Doubtless the man employed is often self-deceived. I have had a considerable number of intelligent, and to all appearances sincere Christians, connected with my stations, who fell back and left the Church when they found they were not to be employed. These, and a still larger number of inquirers, who learned during the time of their probation that there was very little hope of getting place and pay, and fell back before they were baptized, would in all probability, if their desire for employment had been gratified, be found to-day in the Church, sustaining perhaps a fair reputation as preachers or evangelists. What lessons are we to learn from these facts and experiences? Is it not this, that so long as a free use is made of new converts as paid

preachers, we deprive ourselves of one of the most effective means of separating the chaff from the wheat, and of assuring ourselves that the men we are employing are what we hope they are; and that we are not building, or vainly attempting to build, on a bad foundation.

IV.—*The Employment-system tends to excite a mercenary spirit, and to increase the number of mercenary Christians.*

Of course we fully admit that many paid agents are sincere, earnest men, and that they bring into the Church sincere and earnest believers, some perhaps who would not otherwise be reached. We are here simply pointing out an evil influence and tendency which is connected with one system, and is avoided by the other. A man will sometimes be found who will listen to a native preacher, apparently much interested, but knowing and caring very little about what is said. When he finds a suitable opportunity, he obtains from the preacher, directly or indirectly, a knowledge of what pay he gets, and how he obtained his position. This man perhaps becomes a diligent student of the Scriptures, and passes an excellent examination as a candidate for baptism; but he is interested in Christianity only as a means to an end. When this mercenary spirit enters a Church, it has a wonderful, self-propagating power, and follows the universal law of propagating its kind. The mercenary preacher, whether paid or hoping to be paid, as naturally draws to himself others of like affinities as a magnet attracts iron filings.

In one of the districts of this province there seemed to be, a few years since, an unusual religious awakening. The interest spread from town to town; the number of inquirers was large; and hundreds of apparently sincere believers were gathered into the Church. Beneath the surface of plausible appearances, it was afterwards found that the movement was due largely to mercenary motives of different kinds, both in the propagating agents and in those who were influenced by them. That district now seems to be struck with a blight. The larger part of those who were received are now excommunicated or under discipline; a very unfavourable impression has been made upon the people generally; and persons sincerely interested in the truth are kept back from seeking a connection with the Church by the unworthy examples of its members. In this district, Shiu-kwang, there is little hope of anything being accomplished until after the pruning process has been carried still farther, and we can make a new and better beginning. *It is much easier to get unworthy members into the Church than it is to get them out of it;* and very little good can be accomplished while they hang as an incubus upon it.

V.—*The Employment-system tends to stop the voluntary work of unpaid agents.*

The question generally arises in the mind of the new convert, "If other persons are paid for preaching, why should not I be?" Under the influence of jealousy and discontent it is easy to go a step farther, and say, "If the missionary is so blind or so unjust as not to see or acknowledge my claims to be employed as others are, I will leave the work of spreading Christianity to those who are paid for it." This, again, is not an imaginary case, but a common experience. It is evident that the two systems are *mutually antagonistic*, and whenever an attempt is made to carry them on together, the voluntary system labours under almost insurmountable difficulties. This is a serious objection to the old system that it stands in the way of the other, and makes the success of it well-nigh impossible.

VI.—*The Old System tends to lower the character and lessen the influence of the missionary enterprise, both in the eyes of foreigners and natives.*

The opprobrious epithet, "Rice Christians," has gained almost universal currency in the East, as expressive of the foreigners' estimate of the actual results of missionary work. This unfavourable judgment, formed by those who are supposed, as eye witnesses, to have good grounds for it, finds its way to Christian nations in the West who support missions, and prejudices the missionary cause in the opinion of those who would otherwise be its sympathetic supporters. It is a serious question how far missionaries are to blame for this. While we resent as false the sweeping generalization which would include all Christians in China, or the larger part of them, in this category, it is worse than useless to ignore the readiness of large classes of Chinamen to become "Rice Christians," and the difficulty of determining who do, and who do not, belong to this class. We must also admit the fact that not a few of those who have found their way into the Church have proved, after years of trial, to be only "Rice Christians." The idea of getting rid of such altogether is probably a fallacious one. They have been connected with the Church, and probably will be, in all lands and in every age. Still, as this reproach has resulted largely from the fact that hitherto a considerable proportion of native Christians have eaten the missionary's rice, one effective way for removing the reproach is obvious.

The injurious effects of the Paid Agent system on the mass of the Chinese population, outside of the Church, are perhaps still greater. The *a priori* judgment of the Chinaman, as to the motive of one of his countrymen in propagating a foreign religion, is that he is hired or bribed to do it. When he learns that the native preacher is in fact paid by foreigners, he is confirmed in his judgment. What the motive is which actuates the *foreign missionary*, a motive so strong that he is willing to waste life and money in what seems a fruitless enterprise, he is left to imagine. The most common explanation is that it is a covert scheme for buying adherents with a view to political movements inimical to the State. Of course it is supposed that no loyal native will have anything to do with such a movement. If the Chinaman is told that

this enterprise is prompted by disinterested motives, and intended for the good of his people, he is incredulous. Simple professions and protestations have little weight with him, in comparison with his own interpretation of facts. Observing that in some of our stations only those who are employed and paid remain firm in their adherence to the foreigner, while not a few of the others fall back, his opinion is still further confirmed; and he looks on with quiet complacency, and rallies his unsuccessful neighbours on their having fallen behind their competitors in their scramble for money. Here again I am not imagining what may happen in the future, but am stating a historical fact. The result is that many well-disposed Chinamen of the better classes who might be brought under Christian influences are repelled, and those who actually find their way into the Church are composed largely of two opposite classes—those whose honest convictions are so strong that they outweigh and overcome all obstacles, and unworthy persons, to whom that feature in mission work which we are controverting is its chief attraction.

Now we readily admit that whatever course we may take, the Chinese in general will still regard us as foreign emissaries, our religion as a feint, and our converts as mercenaries. What we deprecate is, gratuitously furnishing what will be regarded as conclusive that these unfavourable opinions are well founded. Our enemies are sufficiently formidable without our giving them an unnecessary advantage. The obstacles which oppose us are sufficiently appalling without our adding to them, and in this way postponing the time of final success.

The above are some of the principal objections which may be urged against the Paid Agent scheme. We will consider in following papers what we regard as a better and more Scriptural way. These papers will treat of Methods of Dealing with Inquirers and New Converts; Organizing and Conducting Stations; the Present Condition and Outlook of our SHAN-TUNG Stations; closing with a consideration of the Best Methods for Beginning Work in new fields where there are as yet neither Christians nor inquirers.

Tidings from Scattered Workers.

Cheb-kiang Province.

FROM MR. WILLIAMSON.

Fung-hwa, April 26th.

We are feeling a little more encouraged in the work here: yesterday we examined two men and two women, and hope in due time to receive them.

FROM MR. JAS. A. HEAL.

Sien-ngan, May 7th.

Thank God, Bro. Robertson and I are still happy and comfortable here, and do not feel a bit lonely. We have visited two of the out-stations, Mòkò and Yih-kò-cün, and at both places were very pleased at the reception we met with. Here the work is going on well: fair attendances every Sunday. God has been very good to us, and has prepared the way before us so tenderly and lovingly. "Every day will I bless Thee."

FROM MISS GIBSON.

Kiu-chau, April 5th.

I spent eight days at two of the out-stations, and was very much encouraged. At Chang-shan the people were so willing to listen to us: the Christians are all men: perhaps if two sisters were there they could form a Bible class, and also reach the children. They have been laid very much on my heart, and daily since I saw them do I pray that God would send some one to Chang-shan. We are very happy here: the girls are all well.

Kiang-su Province.

FROM MR. HERBERT HUDSON TAYLOR.

Shang-hai, June 14th.

Saturday, May 29th, found us arriving at Kwei-k'i. On Sunday we had the privilege of witnessing the first baptism and being present at the first communion service in that place.

Tuesday, June 1st.—Father and I parted from Mr. Thompson, and left for Ta-ku-t'ang, which we reached in four days. We arrived here safely by Jardine's quickest steamer a little before ten this morning, instead of between one and three p.m. the usual time, but the Lord knew that Father needed as much time as possible before leaving for the north to-morrow night.

Misses Byron, Lily Webb, and Legg were to leave Chin-kiang last night for Ta-ku-tang. The two former were to join Miss Gray and Miss Macintosh and start at once for Kwei-k'i, there to divide into two parties to work between Chang-shan and Yüeh shan and between Ho-k'eo and Kwei-k'i.

June 15th.—Mr. Orr Ewing, Father, and I leave to-night (D.V.) for Tien-tsin and T'ai-yüen, calling in at Che-foo. Dr. Stewart is going with Mr. Miller to Ning-kwoh Fu; Mr. Brown to be with Mr. Cooper at Gan-k'ing; Mr. Sayers to join Mr. Grierson at Wun-chau, and Mr. Wright to be a companion to Mr. Langman at Kin-hwa.

Gan-kiang Province.

FROM MISS ROBERTSON.

Gan-king, April 28th.

You will with us thank the Lord for the help He is giving us among the children, also in the study of the language. We have happy times among the little ones. Numbers of women come here, and all we can do as yet is to sing to them: we are longing to be able to speak to them intelligibly of Jesus.

The hall has been well filled these last two Sundays, many scholars attending: pray especially for them: we know the power for good their influence would be if they knew our Lord and Master.

FROM MR. COOPER.

Wu-hu, April 28th.

I arrived here yesterday from Ning-kwoh Fu, where I spent a happy time, and baptised five converts. The attention paid to the public preaching is most encouraging, and will, I believe, eventuate in much blessing. Bro. Miller is very well in body and soul. I had the joy of baptising two here ten days ago, and when visiting T'ai-ping Fu, on the way to Ning-kwoh Fu, I arranged with two candidates for baptism to meet me here yesterday, which they did, and were baptised last night, making nine received on this journey. May the Lord keep them near to Himself! What encourages me most is the revived interest in the Christians, who seem to be moved to activity, and to be hopeful of a glorious prosperity.

Hu-nan Province.

FROM MR. DORWARD.

Sha-shi, May 14th.

You will be pleased to hear that we have now got possession of the house for Miss Wilson and Miss Evans. The latter went to the old farmer's village on Wednesday, and has not yet returned. We have lately had some good times preaching in the front hall.

If we had a number of brethren and sisters continually travelling about in HU-NAN, the people would get used to their presence, and prejudice would probably give way in course of time. Had a letter from Bro. Dick, written from Hen-chau Fu: he was well, but does not send much news. Bro. Gulston arrived last Tuesday.

FROM MISS E. WILSON.

Sha-shi, April 17th.

Miss Evans is telling you of her cheering work: as for me, I have only to walk a little way by the river side to be asked into houses, where the people listen well; and crossing the river by the ferry-boat, I have had successive audiences, though I had not strength to do more than sit on a camp-stool by the shore or path. The people buy Gospels and tracts readily. I would thank the LORD for a little more strength to talk, if it were His will, as one wants to give a glad message with a glad heart, and my heart is very glad when I am well.

FROM MISS EVANS.

Sha-shi, April 19th.

You will be glad to know how very good our heavenly Father has been to us. Indeed, goodness and mercy have followed us since we left Gan-king. I love the dear women here very much, and am exceedingly happy in the work; they are ready to listen everywhere; plenty of open doors in the villages.

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang Fu, Mar. 24th.

You will be glad to hear that attendances at Lord's day meetings have increased. Last Lord's day some of the members had to sit in the open air; we have to use the guest-hall as well as the chapel, and I am thinking of enlarging it.

A carpenter named Yuen has applied for baptism: he is the father of one of our schoolboys, and seems a quiet, thoughtful man. He attended some time last year, but did not see his way to rest on the Lord's day: now he has determined to do so: may the Lord strengthen him!

April 9th.—This week we are having special prayer with the native believers, and are being blessed. The carpenter, I hear, is taking opium medicine. On Tuesday night, as one of the members was returning home from the prayer meeting, he heard some men talking about Jesus and God. Said one: "They say Jesus is God's Son, but who made God?" Tsang (the member) joined them and began to preach the Gospel to them. After going a short distance they took his Testament and hymn-book from him. He followed them, when they turned on him saying, "Here is one of God's men." Taking hold of his queue they pulled him down into the mud, and after kicking him about the head, departed. Tsang rose up and told the people that bad men ill-treated the Lord Jesus when He was upon earth. He returned here in such a plight: we attended to him, and he slept here that night. Yesterday he met two of the men on the street, and asked one of them if he had taken his book, or only borrowed it. The men then beat him again, and went their way. I hope Tsang will show a Christian spirit all along.

FROM MR. WINDSOR.

Kwei-yang Fu, Mar. 25th.

There are several enquirers, and many who know and believe the doctrine is true, but they have not yet taken their eyes off the world and their friends, and therefore they are afraid to come forward. We had fair hopes of the boys' teacher some time ago, but he is still undecided; it is the fear of man that is keeping him from confessing the Lord. My teacher Liu, who has taught nearly every foreigner who has been to Kwei-yang, is still, apparently, as hardened as ever. I will ask prayer specially for these two. I have the peace of God in my heart, but I am at unrest about the work of this province; I long to see it extending its borders. I am sorry Mr. Hughesdon has left the province: at the same time that he, a Protestant, was leaving, two Catholics were entering to extend their work.

Hu-nan Province.

FROM MR. OWEN STEVENSON.

Yun-nan Fu, Mar. 8th.

I was glad to learn that two good Methodist brethren had recently arrived, and expect to labour in the north-east of this province. My heart greatly rejoices at the thought of escorting them. Last year, when I returned from SI-CHUEN, how I lifted up my heart for some one to be sent, and that right soon, and here we have two of them who are on their way. The year before last my prayer was for some one to be sent for the purpose of labouring in Thibet. Now we have two brethren at Ta-li Fu who are holding themselves in readiness to enter in when the Lord opens the door. I believe that some one will soon be raised up to labour among the many aboriginal tribes of this province. Praise the Lord, for great things He has done.

We cannot exhaust His fulness. The greater our need, the more we understand that He is inexhaustible in Himself, so we are able to draw from Him continually, and yet never able to fathom the fulness of His mighty love. What Bishop Beveridge says is quite true: "When God says, 'I am that I am,' He puts His hand to a blank, that His people may write under it what they please that is for their good." 'Thanks be unto God that we can ask all we need, even labourers for every county in China (1500), believing He will do it for us exceeding abundantly, for it is always the way with Him.

We continue to have a good number of visitors daily. Some seem to be anxious to know the truth, but are afraid to show any signs, on account of their relatives and friends, who only laugh at them if they ask many questions about the true and only Living Way. But we know that the blessed Spirit can so work that they will not be able to resist Him, so we seek for Him to do His work in convincing men of sin, and of righteousness, and of judgment to come.

Han-suh Province.

FROM MR. HOROBIN.

Ning-hsia.

The LORD has continued His goodness to us in many and in marked ways which are known to us, and I believe the unknown are not the least. His Fatherly love and care is very great, and the more completely one lives in His perfect will, the more fully can we rejoice in proving His purposes as being the best for us.

I have given all diligence to the study of the language, being able to rise all through the winter at 5 a.m. without a fire until breakfast, although the thermometer, standing at 8°, registered 24° of frost. I have begun to take some part in the meetings, and find one difficulty after another falling before faith and perseverance. I doubt not that when God calls a man to any work, if that man is faithful, he will be qualified for it.

The longer I am here the more I feel at home, and I am gradually finding out the state of things with which we have to do, with, I believe, an increasing faith that God is able and will get to Himself the victory.

His purposes are ripening fast,
Unfolding every hour,
The bud *may* [not necessarily will] have a bitter taste,
But sweet will be the flower.

We have lately been encouraged by the conversion of our teacher. I believe the evidence is so clear that I may safely make the statement concerning him. He is about forty years of age, of a lively disposition, and one of the very few who do not smoke opium. I trust he will make a useful servant of the LORD. Directly this took place, Satan, as usual, stirred up, and the innkeeper raised our rent 1,000 cash a month, afterwards making it no secret that he did not want us at any price. I think Mr. Sturman has given you particulars of the recent change we have made. [See last Number.]

I believe we are moving day by day with the LORD, and in prayer I am greatly encouraged, and have more assurance of blessing than ever I had. We do join with you in thanksgiving for the way in which God is leading in reference to China.

FROM MR. HUTTON.

Ning-hsia, Jan. 25th.

You will already have heard from my brethren of the peace and quietness with which we have been able to pursue our study ever since we came, and that when the innkeeper asked us to leave, the authorities approved of our renting a house. The LORD has directed us to just such a house as we need. The magistrate who is so favourable to us has newly come, so that it will, I understand, be nearly three years before he leaves. He is a Man-chu. As we have Man-chu books, we sent him a copy of the New Testament, and also one in Chinese. He only accepted the latter, as he does not read Man-chu. He gave our man 1,000 cash, and sent us a Chinese delicacy—some onion sprouts.

I am deeply impressed with the need of some work being done among the women here. Some women told our teacher the other day that "they wanted to learn the doctrine, but that there was no one to teach them." I can recommend Ning-hsia as a quiet, healthy place. It would do for any one who could not endure the hotter parts of the country. The winter is certainly very severe, but, then, we can get excellent coal cheap.

The Lord blesses us here, and the three of us have been remarkably united ever since we came.

FROM MISS MARSTON.

Ts'in-chau, Mar. 10th.

I reached here on the 7th of this month, after a very quiet journey of twelve days. It was my first overland journey, and certainly my experience has been a very favourable one. We had beautifully warm weather, a comparatively good road, and very good bearers. The man and woman who came with me did their very best to make everything nice and comfortable. Every evening we were able to have quiet for reading and prayer together, and we also got several opportunities of telling the Gospel and giving away tracts by the way. My two companions gave a very bright testimony all the way along.

Miss Jones and I are living together, and Mr. and Mrs. Hunt live just a few yards higher up. This seems quite like a fresh start to me. I had got to love the Han-chung people so much, and to feel as if they belonged to me. It was like leaving home

a second time. But I know the LORD sent me here, and He will not go away and leave me.

Mar. 29th.—Just a few lines to send you my warmest thanks for the little book, "Christian Sanctity," which I received last mail. I read it some months ago at Han-chung, and liked it so much. Ever since I have been wishing I had a copy of my own. Is not the chapter on "My Master" splendid? It is so true that all depends upon that, and that if the Lord Jesus is not only in name, but in very deed, our *Master*, He is everything else to us in most abundant measure. I can bear my testimony to the kind of Master He is in China, and it is

Rejoicing and adoring,
Henceforth my song shall be,
"I love, I love my Master—
I will not go out free."

His service was indeed "sweet and blest" in Han-chung among our little missionary circle, and in the midst of the dear native Christians, and it is not less so, but, if anything, a more *real* blessedness here in a "lonely place," and with less of outside sympathy, which makes all the more room for His. Only one does so long to be used to draw others into the warm circle of His love, and blessing others who are out in the dark, cold night of heathenism. I believe He is going to work too. The barrenness of the field hitherto has made us all cry for a time of blessing and reaping, and already there are signs of blessing coming—people outside getting to take more interest in us, and coming about more, and a few regular comers; a spirit of inquiry among our own servants, and a spirit of ever-increased longing for blessing among ourselves.

The first week or two I found it difficult to make the people understand me, and still more so to understand them; but now, having picked up some of the dialect of this place, I get on nearly as well as at Han-chung.

To-morrow I am hoping to begin reading with a Ts'in-chau man, a fortune-teller, who has come down terribly by smoking opium, but is, Mr. Hunt thinks, quite a scholar. I have him half the day, and Mr. Burnett the other half, and we are praying very specially that his coming to us may be a link in the chain of his conversion. Will you join us in this?

There is no enmity felt to us here apparently. The difficulty is not that, but indifference. I have been out visiting with Miss Jones a good deal, and *everywhere* we are warmly received. The women here have much smaller feet than at Han-chung, and for that reason it is difficult to get them to come to us. Still Miss Jones has a weekly meeting, attended by some seven or eight regular comers from the neighbourhood. My heart's desire is to get a girls' school, but there seems a great many difficulties. However, they will be nothing if it is of God, so I am just leaving it with Him, waiting to see what He will do. Meanwhile my time is quite taken up at present teaching Mrs. Hunt's schoolboys and studying myself in the mornings and visiting in the afternoons. I have just begun going to one place regularly once a week. The people in the compound asked me to do so, to have worship with them, as their husbands would not let them come to us. All the women come, and I am generally with them nearly two hours, most of the time talking on the one subject, so you may think what good listeners they are. Please pray that some jewels for the Saviour's crown may be gathered from amongst them.

FROM MR. LAUGHTON.

Si-ning, Jan. 27th.

Truly goodness and mercy do follow me all my days. Oh, just to dwell for ever in the secret place of the Most High, hid under the shadow of His wing, enjoying there the sweet and blessed communion of Father, Son, and Holy Ghost! Is it not blessed at all times to "remember the Lord," and all He has done for us, all the way He has led us by His Almighty arm? Truly "His ways are ways of pleasantness, and all His paths are peace." Let us remember that it is His ways and His paths, and not our ways and our paths.

I am so happy to be able to write that all is quiet here. There appears to be likelihood of my being able to make this my settled home, but I leave all in the Lord's hands.

I mentioned in my last about a Buddhist priest being interested in the Gospel. He continues to visit me to hear more about the way of salvation. Being an opium-smoker, and wishing to give it up, I gave him some opium medicine. I took it up to the

temple myself, and when he saw it, he exclaimed, "This is a happy day! now I am able to give up smoking opium." Then he took up his opium-pipe and instruments, and asked me to take them away. I was only too happy to take them from him, and trust and pray that he may yet come boldly out upon the Lord's side.

Shen-si Province.

FROM MISS FENTON.

Lao-ho-k'co, en route for Han-chung, April 12th.

We spent a very happy day with Mr. and Mrs. King and the Misses Black at Fan-ch'eng. It was quite a short way from the boat to their house. We came first to a large reception room, used as a chapel; then we came to the kitchen (being fresh from home, this struck us rather); then into a smaller reception room, where was Miss Barclay surrounded by women, the news of our coming having soon spread. We found them all well, the baby included. At noon we had such a nice public meeting; it was quite like the days at Pyrland Road. Our hearts were full of praise and thanksgiving; Miss Kinahan chose the hymn, "To God be the Glory." In the evening we had another meeting before going back to our boats. Mr. King took us down: it was the first time we had seen a Chinese lantern carried at the end of a stick; it immediately reminded me of "Thy Word is a lamp unto my feet."

"The LORD reigneth." Hallelujah! If we did not realize this, how awfully sad it would make us, when we think that there are only three missionaries in that large town, and no one working in the city opposite; no one where we are now, no more stations till we reach Han-chung!

When we were at Fan-ch'eng there were only three baptised Christians; we have heard since of one more, and that Mr. King was hoping to baptise others. We do pray earnestly for these few Christians. I have told those at home about them, and I am sure they will pray also for them. I don't think that at home we at all realised the position of three or four Christians surrounded by thousands of their heathen brethren. We are only beginning to learn it. May God teach us more and more our responsibility to uphold them by prayer.

We are beginning to realize a little of what the LORD is to us. At home we could never learn to know Him in the same way, so I do thank Him for bringing me out. It is indeed a glorious finding out—the finding out, step by step, as we go on, the greatness of His love to us.

Miss Kinahan showed me a splendid verse a few days ago (Ezra vi. 4, last clause): "Let the expenses be given out of the king's house." It just does for the China Inland Mission; she connected it with Phil. iv. 19.

Shan-si Province.

FROM MR. T. H. KING.

Kwei-hwa-ch'eng, Mar. 8th.

We have spent two or three hours on the street daily preaching and selling books. We have very attentive audiences, as a rule. One day a man began to argue with me. The crowd were quite excited, but friendly; but the native soon backed out of it, and left me to proceed without interruption. I was glad to see this, as it proved to me two things: firstly, that they understood what I was talking about, and secondly, that Satan was being roused. I think if more work were going on we should stir him up more. He does not trouble us much when we leave him alone. Last Saturday a boy tore a Gospel up in my face, and a man brought one back to Mr. McKee after he had bought, and refused to keep it, asking him if he was not ashamed to sell such a book. He was perfectly white with rage, and even refused to take back his money. This is the exception, and not the rule. We get a good many about us. Some come to buy books, when we have an opportunity of talking to them.

FROM MR. MCKEE.

Kwei-hwa-ch'eng, Mar. 8th.

The people are very nice indeed. The most cheering thing in our work is that almost daily we have some coming to inquire; we cannot, however, so far speak of any really anxious inquirers.

Yesterday and to-day we were at the Man-chu city, five li to the east. There are said to be 10,000 soldiers there. We took our stand on a large mound close by the East Gate, and each day we have had large crowds assembled to hear us. Yesterday I tried to count them, and found there were over 200; to-day there were almost double that number. The people listened very attentively all the time, and after we had spoken for over an hour and a half, we sold a few books, and had short talks with a few. We promised to go back and tell them more on Monday, and they seemed quite pleased.

I was cheered in speaking to a man to hear him say that he had heard Mr. King there last summer. I asked him what Mr. King had said, and found he remembered. He was glad to enter into conversation about the Gospel. I have invited him to see us. The Lord only knows how deep the Word has gone. I am confident that it only wants the telling out the story of the Cross simply, but in the Spirit's power, and souls will be converted to God. We are all well and happy.

FROM MR. CASSELS.

Ta-ning Hien, Mar. 8th.

I arrived here on February 10th, and have now met with all the Christians and visited most of them in their own homes. They comprise some twenty-two families, and live in the most out-of-the-way villages, chiefly among the hills, at a distance of three to ten miles east of the city. With two or three exceptions, it was the first time they had met with a missionary, and I have been most warmly welcomed by them all. As far as I have been able to judge, they are warm-hearted and consistent Christians, from the young convert of sixty years old to the lad of twelve, who is comparatively an old Christian, having known the Lord nearly two years.

On first coming into the city I put up in the only habitable room of a broken-down house, which was the only place I could get. On the brick bed of this room, for it was nearly all *k'ang*, I lived with my teacher and servant and any Christians who came in from the villages to see me. Here we slept, read, and prayed, and the food was cooked and eaten. But the Lord, ever watchful of the interests of His children, no doubt thought I ought to have a better place than a couple of square feet in a cave-room; so, after a fortnight, the ya-mun people, who like neither foreigner nor Christian, having kept out the former, as represented by Mr. David Hill, who wanted to distribute relief here in the famine time, and having persecuted the latter to the best of their power, now influenced my landlord and got me turned out, with the result that I am now in a better house, and as it is owned by the father of some Christians, I am expecting to be left undisturbed. Thanks be to God.

The work in the city itself is very encouraging, and we have already had some big drops of the shower we are looking for. Altogether I have been very full of joy and gladness at the Lord's working in this neighbourhood, and I would ask you to join me in giving Him the praise which is indeed His due.

As to myself, he has sustained me wonderfully under the many inconveniences. I have had a continual stream of visitors since I have been here. They burst their way in before I am up in the morning, and do not leave me until last thing at night. I am now getting a few letters written whilst surrounded with sightseers, who are never tired of examining my Bible and my pen and pencil, which are almost the only foreign things I have with me.

May 18th.—I have been here for three or four months in *such* company—His glorious companionship. Mr. Beauchamp has paid me several visits from Sih-chau. I have had such encouragement here, and this notwithstanding severe persecution. But, oh! with the vast masses so enveloped in darkness and sin, we cannot be satisfied with a little encouragement. We want China for God, and in this generation, do we not? May the Lord baptise every native Christian for this purpose.

The people here are very friendly. Let me give you an instance. Expecting only to be here for a short time, and for other reasons, I scarcely bought anything in the way of furniture or cooking utensils, and nearly all the things necessary have been lent me by people in the city, not Christians, for when I came there were none.

Mr. Beauchamp has opened an opium refuge at Sih-chau, and has been much encouraged lately.

CHINA'S MILLIONS.



AT NEEDLEWORK.

A Retrospect :

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.

(Continued from page 115.)



THE deliverance I have spoken of was a great joy as well as a great help. But, of course, ten shillings, however economically used, will not go very far, and it was not the less necessary to continue in prayer that the larger supply which was still due to me as salary might be remembered and given to me. Prayer in these respects appeared, however, to be unanswered, and before a fortnight was over I found myself pretty much in the same position that I had been in on the Sunday night; pleading with God more and more earnestly that He would graciously remind my kind employer that the period was past at which my salary was due. Of course it was not the want of the money that pressed on me—that could have been had at any time for the asking; but the question that was uppermost in my mind was: "Can I go to China, or will my want of faith and power with God prove to be so serious an obstacle as to preclude my entering upon this much-prized service?"

As the week drew towards a close I felt exceedingly embarrassed. There was not only myself to consider. On Saturday night a payment would be due to my Christian landlady,

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which I knew she could not well dispense with; ought I not, for her sake, to speak about the matter of my salary? Yet to do so I felt would be to me the admission that I was unfit to undertake a missionary enterprise, whatever it might be to any one else. I gave nearly the whole of Thursday and Friday—all the time not occupied in my necessary employment—to earnest wrestling in prayer with God. But still on Saturday morning I was in the same position as before. And now my earnest cry was for guidance as to whether it was my duty to break the silence and speak to my employer, or whether I should still continue to wait the FATHER'S time. As far as I could judge, I received the assurance that to wait His time was the right thing, and that God would in some way or other interpose on my behalf. So I waited on, my heart being now at rest and the burden gone.

About five o'clock on the Saturday afternoon, when the doctor had finished writing his prescriptions (his last circuit for the day having been taken), he threw himself back in his arm-chair, as he was wont, and began to speak of the things of God. He was a truly Christian man, and many times of very happy spiritual fellowship we had together. I was at the time busily watching a pan in which a decoction was boiling, that required a good deal of attention. It was indeed fortunate for me that it did; for without any obvious connection with anything that was going on, all at once the doctor said, "By-the-bye, Taylor, is not your salary due again?" My emotion may be conceived. I had to swallow two or three times before I could answer calmly. With my eye fixed on the pan and my back to the doctor, I told him as quietly as I could that it was over-due some little time. How thankful I felt at that moment may be imagined; God surely *had* heard prayer, and had caused him, in this the time of my great need, to remember my salary without any word or suggestion from me. He replied, "Oh! I am so sorry you did not remind me—you know how busy I am—I wish I had thought of it a little sooner, for I sent this afternoon all the money I had to the bank, otherwise I would pay you at once."

It is impossible to describe the revulsion of feeling that these words caused. I knew not what to do. Fortunately for me, my pan boiled up, and I had a good reason for rushing with it from the room—and glad I was to get *away* and keep out of sight until after the doctor had returned to his house—most thankful that he had not perceived my emotion.

As soon as he was gone I had to seek my little sanctum, and pour out my heart before the LORD for some time before calmness—and more than calmness—thankfulness and joy were restored to my heart. I felt that God had His own way, and was not going to fail me. I had sought guidance early in the day, and had as far as I could judge, received guidance to wait patiently, and now God was in some other way going to work for me.

My evening was spent, as Saturday evenings usually were, in reading the Word, and preparing the subjects on which I expected to speak in the various lodging-houses in which I held services on Sunday afternoons and evenings. I waited perhaps a little longer than usual. At last, about ten o'clock, there being no interruption of any kind, I put on my overcoat and was preparing to leave for my home, rather thankful to know that by that time I should have to let myself in by my latch-key, as my landlady retired early to rest. There was certainly no help for that night, but perhaps God might help me by the Monday, and I might be able to pay my landlady on Monday morning that which I would have paid her on Saturday evening if I had had it.

Just as I was preparing to turn down the gas, I heard the doctor's step in the garden, which lay between the dwelling-house and the surgery. He was laughing to himself very heartily, as though greatly amused by something. Coming into the surgery, he asked me for the ledger, and told me that, strange to say, one of his richest patients had come after ten o'clock at night to pay his doctor's-bill—was it not an odd thing to do? It never struck me that it might have any bearing on my own particular case, or I might have been embarrassed; but, looking on it simply from the position of an uninterested spectator, I was highly amused too, that this man, who was rolling in wealth, should after ten o'clock come to pay a doctor's-bill, which he could any day have paid with a cheque with the greatest ease. It appeared that somehow or other, he could not rest with this on his mind, and he had come at that unusual time to discharge his liability.

The account was receipted in the ledger, and the doctor was about to leave, when he suddenly turned to me and said, to my surprise and thankfulness, "By-the-way, Taylor, you might as well take these notes. I have not any change, but I can give you the balance next week." I was left *again*, with my feelings undiscovered, to go back to my own closet and praise the LORD with joyful heart that after all I might go to China.

This incident was not a trivial one to me; and to recall it oftentimes when in circumstances of great difficulty, when perhaps I have been penniless, and far inland, has been no small comfort and strength.

By-and-by the time drew near when it was necessary, or at least thought desirable, for me to leave Hull to attend the course of study of the London Hospital. A short time spent there, and then, I had every reason to believe, my life-work in China would commence. Much as I was rejoiced at the instances I have referred to (and many other circumstances which it would be tedious to adduce), of God's willingness to hear and answer prayer, and to help His half-trusting, half-timid child, I felt I could not go to China without having still further developed and tested my power to rest on His faithfulness.

An opportunity was providentially afforded me. My dear Father offered to bear the expense of my stay in London, and the cost of my medical education. I knew, however, that owing to some recent losses, it would be a considerable strain and sacrifice for him to do so just at the time that I needed to go forward. I had by this time become acquainted with the Secretaries and Committee of the Chinese Evangelisation Society, in connection with which I ultimately left for China, and especially with my esteemed and beloved friend, Mr. George Pearse, now himself a Missionary among the Kabyles. They, not knowing of my Father's proposition, also kindly offered to bear my expenses while in London. When these propositions were first made to me, I was not quite clear as to what I ought to do, and in writing to my Father and the Secretaries I told them I would take a few days to pray about the matter before deciding my course. I mentioned to my Father that I had had this offer from the Society, told the Secretaries of my Father's offer, but that I was not sure whether or no I should accept it.

While waiting upon God in prayer for guidance, it became clear to my mind that I could, without difficulty, decline both offers. The Officers of the Society would have no concern about me, not knowing that I had cast myself wholly on God for support; and my Father would not have any anxious care either, as he would probably conclude that I had accepted the other offer. I therefore wrote declining both offers, and felt that, without any one having any care or anxiety about me, I was simply in the hands of God, and that He who knew my heart would, if He wished to encourage me to go forward to China, bless my effort to depend upon Him alone at home. Surely I thought it was safer to prove my power to rest on His faithfulness, while within reach of friends, than it would be to go to a greater distance, where there would be no resource in case my faith broke down and failed.

(To be continued.)

Extract from a Private Letter.

FROM MR. HUDSON TAYLOR.

T'AI-YUEN FU, *July 5th*.—I reached this city on Saturday, the 3rd instant, and letters have to leave to-day; so, as I have very many to acknowledge, I cannot write at length to any. I am so thankful to know that you continue to remember me in prayer. Our labour here is heavy and constant, but it is very happy service, though sometimes trying.

It is such a pleasure to me to realize that we can satisfy the heart of the MASTER and gladden Him by coming to Him. While He is still waiting and longing for the presence of His Church, His ransomed Bride, and the

day when He shall meet her in the air and take her to His FATHER'S home, there is *now* a spiritual meeting when we come to Him in spirit as He comes to us in spirit, and becomes a living, bright reality to our souls.

Formerly one used to think so much of what He might be and should be to us—and this is very precious—but is it not a good thing to realize how much we may be to Him, and to be that to Him *now*, so that the Man of sorrows may be made as far as we are concerned the Man of joy in the little time that remains till He comes?

A Biot in Chung-k'ing.

FROM MR. O. POLHILL-TURNER.

CHUNG-K'ING, *July 7th*, 1886.—Leaving Hanchung with Mr. Pearse, Mr. Ho, my teacher Liang, and a servant, for Pao-ning Fu we, travelled half the distance overland, half by river, hoping to take a house, and prepare the way for reinforcements.

On our arrival we found the examination just beginning, and the town about full of young fellows up

for this. Under the circumstances, it was thought that it might be well to leave the two natives for a time at Pao-ning, with instructions to make all preliminary arrangements should they hear of a suitable house before our return, Mr. Pearse and I going down the river by boat to Chung-k'ing, about 1,000 *li* (300 miles), to pay our brethren there a visit, stop a few days, and return shortly.

We took a bundle of books with us, and disposed of a fair number *en route*, Mr. Pearse having several opportunities of preaching. The scenery was very pretty, the number of towns very large; it was a very thickly-populated district apparently. What grand fields for labour!

Left Han-chung June 7th; reached Pao-ning June 18th, left June 25th; reached Chung-k'ing July 3rd. At present between Hanchung and Chung-k'ing, along the Pao-ning route, there is no messenger of the Gospel! Look it out on the map, and pray for this district. Chung-k'ing is a large city, situated between the junction of two large rivers, the Pao-ning river running into the Yang-tse, the latter going on to Hankow and Shanghai.

The China Inland Mission have had a station in Chung-k'ing some ten years, I believe; and more recently the Americans have also had some missionary representatives here. Just before reaching the town on Saturday last, our attention was attracted by some buildings and scaffoldings in a commanding position on the top of a hill on the right bank of the river, which, we were informed, belonged to "our people." As we passed we could see several figures apparently throwing boards and scaffolding down the steep bank.

On reaching the city and making inquiries about the way to Brother Wood's house (of the China Inland Mission), we were informed the house had been razed to the ground. Not at first crediting it, we went on a little further, when we were advised to take a couple of chairs, which we did. Proceeding to Mr. Wood's house, we found that, though not demolished, yet our brother had departed. We were then taken off to the Yamen, or magistrate's house, where we found our brethren and sisters all staying, and learnt particulars of the rising against them. This was Saturday evening.

It seems that the examinations are going on here just now. On Thursday a general rising was made against the foreigners. Take one, for example. At six o'clock on Thursday morning Mr. Nicoll was disturbed by four students coming into his house; he treated them politely, though their manner was not pleasant, gave them tea, etc., and finally they left. Again, at ten o'clock, about twenty came in, began looking about, and were rather rough, breaking a pane of glass, but finally left. About three a good number of people were in the chapel; people kept coming in and going out and getting unruly. Cries were raised outside, "Beat him! beat him!" Then the men got into the house and began their work of demolishing everything, except what they carried off.

Brother McMullan was lying there sick, but they would not leave him alone, and he had to be carried off, men snatching at his sides, etc., as he was carried on a man's back to a place of safety. Mrs. Nicoll was carried to a house, but they dared not keep her. Ten other houses turned her out. On the way a man tore her dress, and knocked her down. She finally made her way to a place (a public office), where Mr. McMullan and Mr. Nicoll already were. Finally all were brought about one o'clock in the night to the Yamen here.

Altogether fourteen foreign homes have been more or less demolished, furniture broken, silver, etc., stolen. This includes Roman Catholic buildings, the British Resident's (Mr. Bourne), and some buildings outside in the country, and on the other side of the river belonging to the Americans, and one to Mr. Nicoll.

Staying here now are three American brothers, Gamewell, Lewis, and Dr. Crews; a Russian agent of the Bible Society; Messrs. Nicoll, Wood, McMullan, Hughesdon, Pearse, and I, of the China Inland Mission. We live in one large guest-chamber (large for China), and, under the circumstances, are very comfortable;

praise the Lord! Our sisters, I fear, are not faring so well; they are in another part of the building. Mrs. Gamewell, Mrs. Lewis, Mrs. Crew, Miss Howe, and Miss Wheeler, of the American Mission, are now in a separate chamber, which is better than when all were in one. Mrs. Nicoll, Mrs. Wood, and Mrs. Copp (Mr. Copp, of Bible Society, is on a journey in SI-CH'UEN), with some native women and children, are in another chamber. Mrs. Nicoll is in good spirits, and not ill. The Lord has preserved all without injury. The Roman Catholics and Mr. Bourne are at another Yamen—that of the Governor of Eastern SI-CH'UEN. The British Resident had to be muffled up and huddled away from the mob.

One cannot get at the bottom of the matter. The immediate cause, I believe, was the erection of some striking mission buildings, on the commanding spot on the river bank which we saw on our arrival. They were being erected by our American brethren as a health resort, etc., in the hot weather. This, I think, has raised the jealousy and suspicion of the people, especially as the buildings are on a higher site than a temple of their own in the vicinity. However, the Yamen, who signed papers, and others, knew about it some time before, and could have objected. No doubt, if some were jealous, and thought of beginning a row, plenty of roughs could be found to follow it up with the hope of plunder. There may be deeper plans, but we cannot tell. Till just recently this has been a very quiet station. Our future movements are uncertain.

Most of the brethren will probably go down the river. Mr. and Mrs. Nicoll *hope* to remain here, and hold the fort. Mr. Pearse and I hope to get back to Pao-ning, as the Lord will direct. I do feel grateful to God for giving us these experiences. Man may rage, but, except when God permits, he cannot hurt a hair of our heads. May our gracious Father teach each one of us the lessons He desires us to learn.

Will you pray that God may, in a remarkable manner, get glory to His name: (1) Here in Chung-k'ing; (2) in the Province of Si-ch'uen; (3) throughout China, so that these very desperate efforts of Satan may result in glorious triumph to Christ's name; (4) that we may be filled with the Spirit, and when necessary the gifts of the Holy Spirit, as the Lord may dispose; and that this may be the case throughout China.

Considering the exceptional circumstances in China, the devil raging everywhere, false doctrine preached by the Roman Catholics, Christ's name dishonoured by the inconsistent conduct of professing Christians, the natural dislike and suspicion exhibited by the Chinese to foreigners, and the little power in many instances in which God's Word is given, all these things invite God's children, who desire their Father's glory in this part of His kingdom, to meet in twos or threes, or more numbers, claiming (say) Matt. xviii. 19.

We desire that the living God may speak in China, that the Holy Spirit may convict men of sin, of righteousness, and of judgment; that we, His children, may speak as His oracles; that our GOD may make known His power among the people. Our Father desires all this; He intensely desires to bless China. Oh, pray for us, that we may be approved of God, vessels prepared unto every good work; that we may show the divine life to the Chinese in all its beauty and power. Brothers and sisters, pray for us as we for you at home; that we may be one, and that so the return of our beloved Saviour may be hastened. O Lord Jesus, come quickly.

P.S.—Heard yesterday from Mr. Taylor of the baptism of seventy-two recently at P'ing-yang. Hallelujah! How our brethren there will rejoice.

A FURTHER ACCOUNT OF THE RIOT.

FROM MRS. MARCUS WOOD.

Pa-hien Ya-men, Chung-k'ing, July 8th.

We have been prisoners one week to-day, and I need scarcely say this has been the longest and most trying week I have ever known, and anxious too. I have tried from the commencement to look away to the Lord, who is "high over all." My faith has often failed, but the Lord has forgiven my want of faith.

Our party, who have taken refuge in the Magistrate's Ya-men, are as follows:—American Methodist Episcopal Mission—Mr. and Mrs. F. D. Gamewell, Mr. and Mrs. S. Lewis, Dr. and Mrs. Crews, Miss Howe, Miss Wheeler, Miss N. Lewis; China Inland Mission—Mr. and Mrs. Nicoll, Mr. McMullan, Mr. Hughesdon, Mr. Pearse, Mr. C. Polhill-Turner, Mr. and Mrs. Marcus Wood; British and Foreign Bible Society—Mr. J. Mollman; American Bible Society—Mrs. A. Copp and three children. There are several Chinese girls, who belong to Miss Howe and Miss Wheeler, also some Chinese servants, who are with us.

I really do not know where or how to commence to speak of the riot. Some time before it commenced, the students, who we believe to have been at the root of the whole thing, issued placards to the effect that on a certain day they intended to pull down and destroy all property belonging to the foreigners; but they have often threatened to disturb us, and have not done so, and we thought probably this report would end in the same way.

I happened to be staying with Mrs. Copp, who lives a few *li* outside the city. Mr. Copp had started on a long journey, intending to be away two months; about a month previously they had buried their second little girl. My health had considerably run down, and I was glad to be company for Mrs. Copp, and also glad of the change of air. Mr. Wood came out every night, and returned to the city early in the morning. The night before the riot, when Mr. Wood returned from the city he brought word that the Pa-hien wished Mrs. Copp and the little ones, with myself, to come into the city at once. This looked like danger ahead. That same night the dog commenced barking at about 2 a.m., and kept up a continual noise for two hours. Mr. Wood got up twice, went out and looked about; all that could be noticed was voices outside and dogs barking, which is nothing unusual.

Mr. Wood got up at 4 a.m., and went immediately to the city, to get a reply to a letter he had written to the Pa-hien the night before, and returned whilst we were sitting at breakfast, saying we must hurry to get to the city at once. He did not wait for us, but rode back as fast as possible, not knowing what might have happened in his absence. He had not been gone more than half an hour, when about twenty-five or thirty men walked in. I did not feel so much alarmed at the arrival of these men, as the Pa-hien had promised to send men to guard in case of trouble. However, I asked them what they wanted, and all I could get from them was, that we need not be afraid; they had only come to look about. This rather strengthened my first impression, that they had come to take care of us. They walked into every room, although they were told that we did not think it according to their own customs to walk in and sit about in ladies' rooms. They opened every box and drawer that was openable, and I certainly began to feel a little afraid of their errand and purpose.

After having had a thorough inspection they went out, and I did not know what conclusion to come to; if they were from the Ya-men, why did they leave so quickly? I had not thought it out when the whole troop returned, and this time they were like raving wolves—some had hatchets, others a kind of meat chopper, and one a long kind of knife-steel. We saw at once they had not come to take care of us, but quite the opposite. We did not attempt to stop them, but simply sat still; to do anything else would mean losing our lives. The three little ones were screaming; the dog barking; and for about ten minutes it was most agonising. The dashing of lamps, the tearing open of boxes, banging of doors, and rushing of feet across the rooms was fearful.

I had previous to their coming packed my box, and tied up

my bedding, ready to go into the city; Mrs. Copp had also packed boxes of clothes for the little ones. These were all wrenched open, and we saw them rushing off with everything they could lay their hands on; and when they had as much as they could carry, they left; but as every one assured us, to return as soon as they had deposited the first lot.

We did not know what to do: we could not start for the city, as there were not sufficient coolies to carry us, and the only thing we could think of was to take refuge in a neighbour's house, every one saying, "You ought to go at once to the city." We dared not walk.

We had not been long in the neighbour's house, when three coolies from the city, sent by Mr. Wood to carry my chair, came in; we managed to get three for Mrs. Copp, and set off at once, taking nothing with us but the children. I had the eldest, and Mrs. Copp the two little ones. Our coolies evidently knew we were in great danger, for they rushed up and down hill as though the chairs were empty, now and then telling me not to allow the child to speak, fearing passers-by would discover we were foreigners.

I forgot to mention that Mr. Wood, on his return to the city, met the same troop of men, who were then on their way to Mrs. Copp's house. Some said, "Here is one of the foreigners." Others said, "No; he was not a foreigner," and so allowed him to pass, but one took up a large stone and threw it at him; he turned his horse sharp round on them, and asked what they meant by insulting him, as he had given them no cause, and thus Mr. Wood escaped out of their hands.

We went through the streets, and finally reached our house; everything appeared quiet, and we felt thankful we were safe so far. It was then about two p.m. Our cook got us some tiffin, but I was too upset to eat. Presently one of Mr. Nicoll's servants came round to see if we had more men than we needed (the Pa-hien had sent men round to all the foreigners' houses); if so, would we send some round to their house, as the mob had set upon it, and they were in great danger. There happened to be only three men at our house, but, whilst talking, more came in; also our teacher, who has proved himself faithful through all, came, with great excitement, advising us to leave our house immediately for his house, as the mob would be upon us in a few moments; but whilst advising us the mob had reached Mr. Bourne's house, the English Resident, which is close to our teacher's, so we dared not go there, and the next and only thing to do was to get into chairs and rush to the Ya-men. This was our teacher's advice.

I got into my own chair and called one for Mrs. Copp. I happened to be nursing Mrs. Copp's little three-months-old baby, and there was no time to give it up to its mother, so I took the responsibility of the baby and another little one two years old. When I reached the bottom of the steps, a fearful crowd had gathered. One man pulled aside the blind of my chair and let it go again. I do not know if the sight of the little ones called forth pity. However, a vile fellow who caught sight of us tore down the front blinds and pushed in the left side of my chair, and, but for the kind hand of God, must have injured the baby. The next thing a brick fell on my shoulder, but did me no harm. By this time my chair had received much damage, and it was a risk to attempt to carry it with such a cargo much further; besides, I was exposed to the streets, so I had to be set down in the street and change my broken chair for a street chair. How I got from one to the other with the two little ones I cannot think; but the coolies were kind.

Mrs. Copp, who was behind me, told me, after we had arrived safely here, that she saw my empty chair in the street, and that her anxiety for us was indescribable. The mob behaved most insultingly to Mrs. Copp and her eldest child. They pulled the entire roof off the chair, but they escaped unharmed. After Mrs. Copp, the children, and myself were safe inside the Ya-men, my anxiety for Mr. Wood, Mr. Hughesdon, and Mr. Mollman was intense—Mr. Mollman and Mr. Hughesdon boarded with us. I knew not what would become of them, yet knew the Lord could preserve them as He had us. About half

an hour after our arrival my cook came to say the three gentlemen had arrived. How I praised God!

Well, Mrs. Copp, the little ones, and myself were led through hundreds of people to a part of the Ya-men called the Ladies' Apartments—"pigs' apartments" would be more appropriate. It was crowded with Chinese women and children—babies without number. How I longed for a few moments of quiet! But one gets very little of that in China. Even in one's own home we never are sure of an hour of quiet. The Pa-hien appeared to show us great kindness, and told one of his wives to look after us. We took a meal, and, as it got dark, I asked where we might put the little ones to sleep, and we were told that a bedroom was being prepared for us. We were soon taken to our room, which was a medium-sized room, with two beds and two small couches, and we got the little ones to bed.

All this time we were wondering where our American friends were, for we had heard of their houses having been pulled to pieces, even to the pulling up of floors and pavement. When it was getting late, Mrs. Copp and myself laid ourselves down, but the terrible tumult in the city, and the alarming reports which were continually being brought us, prevented sleep. A man came to say we must not think of going to sleep, as there was a rumour of burning the Ya-men, the infuriated mob were so exasperated at our being protected. The Roman Catholic place was then in flames; their cathedral, a very costly building, was burnt to the ground.

About 11 p.m. our American friends arrived; they had fled from their homes and taken refuge at one house; then obliged to flee from that place of refuge had gone to another, until they were found by men sent from the Ya-men to take care of them. The arrival of our American friends was an addition of five ladies and one child—eleven people in one room, and the thermometer at 90°! We did not feel inclined to go to bed, we all had so much to tell each other. Whilst talking, Mrs. Nicoll arrived, with her Chinese child and woman, Mr. Nicoll and the American gentlemen having joined the other gentlemen in another part of the Ya-men.

Mrs. Nicoll's experience was really worse than that of any of us, theirs being the first house in the city that the mob set upon; both Mr. and Mrs. Nicoll, with Mr. McMullan (who was in bed, not having quite recovered from typhus fever), were in the house, and saw their home pulled to pieces by these merciless fellows. The other foreigners hearing of the commencement of the riot had a little time to escape, although every house has shared the same fate. Mr. Bourne, the British Resident, nearly lost his life; our teacher managed to get hold of him after he had hidden somewhere, and disguised him, telling the people he was a bad man, and was being taken off to the Ya-men to be punished.

The next day accounts were brought us of what had been our homes—not a single thing was to be found on the ground where our homes were. We were never so poor with regard to this world's possessions; not a change of clothing, not the worth of a pin have we more than the clothes we have on. The loss of our Bibles, given us by dear friends, photographs of our dear

parents, and brothers and sisters, some now in heaven, seems a terrible loss. It is all for Christ's sake, and the Gospel's, and we know that our God and Father must have some wise purpose in it all, for *He could have prevented it*; it is sure to work together for our good.

We have been getting troops continually from some parts of the province, so that now we must have quite a large force surrounding this and the Tao-tai's Ya-men. We shall have been here a fortnight to-morrow, and the lonely waiting has been terrible. There is a talk of getting off one party to-night for I-chang, and another the next night, but we cannot place much confidence in the reports; we know not why we have been kept here so long. The river just now is dangerous, but the Lord can keep us in safety; He has wonderfully delivered us so far, and we believe He will yet deliver us; there is work yet for us to do.

English Consulate, I-chang, July 21st, 1886.

Praise the Lord, we are all here in safety, and most of us in pretty good health. We left the Pa-hien Ya-men before day-break on Friday, the 16th, when the city for the most part was wrapped in slumber. We were sent off secretly—all the ladies and children in chairs, the gentlemen walking. Those of our friends who wear the English dress put on Chinese for the occasion, and we were escorted to the river by soldiers and the servants of the Ya-men. The Pa-hien himself also accompanied us. We got on board our boats about 3 a.m., hoping to start as soon as it was light enough; but a dense fog set in, and we could not start until 9 a.m. This, too, was an anxious time, as the city was all astir, and crowds of water-coolies were coming down to the river for water. We had three boats, very tiny—not a good house-boat, such as we used for an up-river journey—and our party numbered thirteen, besides the boat's crew, and the thermometer up to 96°. We were obliged to shut the doors; we had no windows to shut. The fog cleared, and we set off.

The dangers of the river would be impossible to describe—whirlpools and rapids, fearful gorges that we dared not look out at—but our loving Father's hand was on us, and in four and a-half days the journey was completed, which it took us six weeks to make going up. The three boats arrived within a few moments of each other yesterday, about 1.30 p.m. Half of our number are being entertained at Mr. Dowsley's, of the Scotch Established Church, and half are here. When we came on shore we found it difficult to stand on our feet; we felt like being whirled round and round. This unpleasant sensation, I trust, will soon wear off. We are receiving great kindness from the friends here, all so willing to lend us clothing whilst we get our own washed. Some of us have not had a change of clothes for over three weeks. The English Consul at Hankow, hearing of our expected arrival, sent a large supply of foreign stores for our use here. We shall have to stay here a few days, as the steamer left the day before yesterday, and will not be due again until next Monday. We are not sorry; it is a very acceptable change from our close little boat, and we are able to get one or two articles of clothing made. We go from here to Hankow, and may stay there a little while, or may go on at once to Shanghai.

A First Evangelistic Journey in Si-ch'uen.

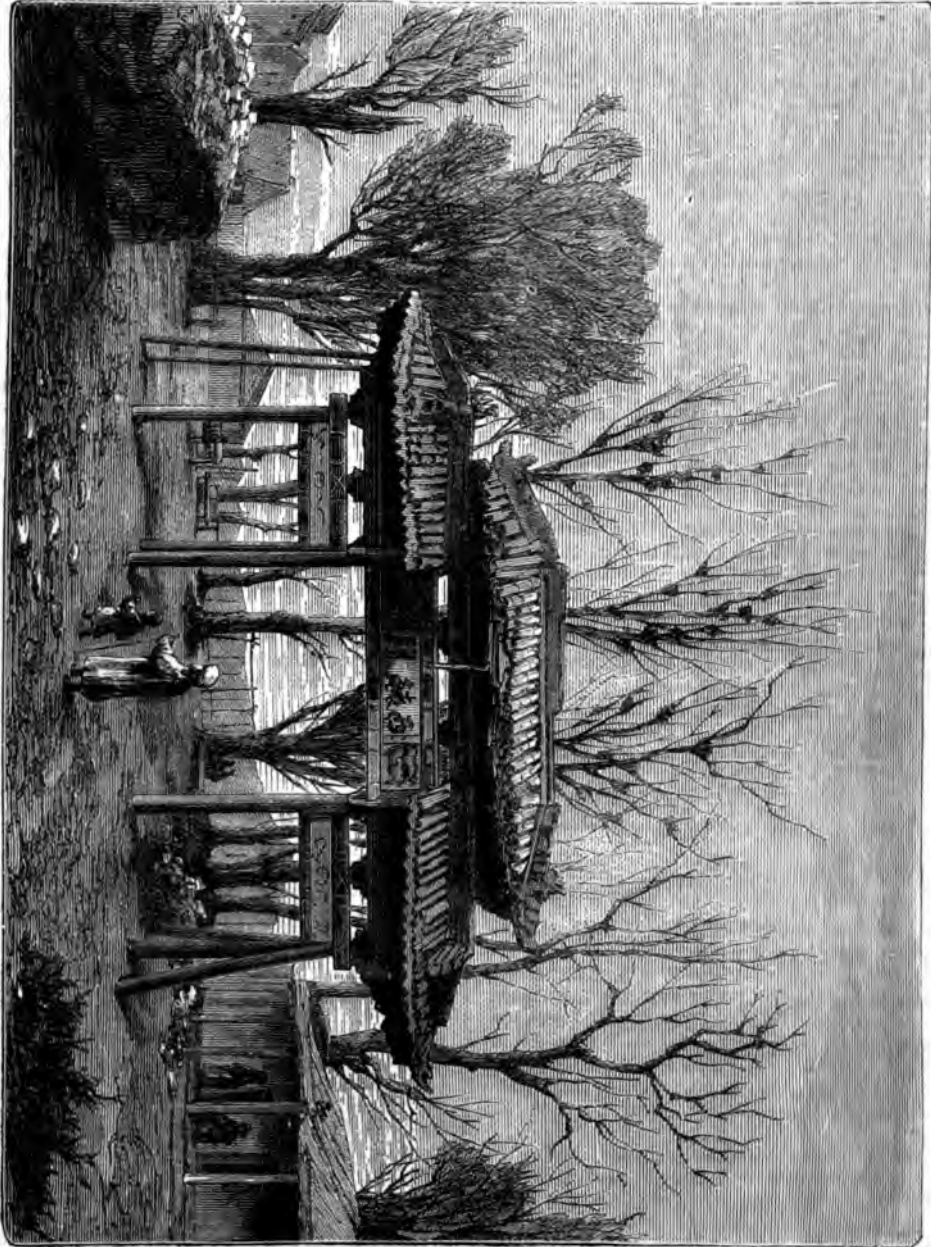
EXTRACTS FROM THE DIARY OF MR. RICHARD GRAY OWEN.

May 4th.—2 Cor. xii. 9: "My grace is sufficient for thee; for my strength is made perfect in weakness." This was the well from whence I drew all the joy and strength I needed for my first journey alone—that is, unaccompanied by a brother missionary. I had with me a very suitable companion in Mr. King, a native evangelist.

We walked all day along the fertile Chen-t'u plain. I suppose that there is no spot in the whole of this great country more beautiful and fertile. The plain extends for fifty *li*, more or less, in every direction, from the capital.

It is under the most perfect system of irrigation and cultivation; the scenery is never monotonous, no sooner are we in the open than we find ourselves again under the cool shade of a grove of cypress trees, and home-steads, the very picture of peace and tranquillity, lie on every hand, shaded by beautiful clumps of bamboo. The wheat now wears the golden tint of ripeness, the buckwheat is just in flower, and the young rice, like beautiful green grass, is being transplanted.

May 5th.—Before breakfast we sallied forth into the streets of Swang-liu to sell books. Whilst selling in a



PORTAL AT THE APPROACH TO AN OFFICIAL RESIDENCE.
One of these gateways crosses the street on either side of the entrance.

teashop an invitation was given to sit down to drink tea. I then, to the extent of my vocabulary, preached to those who listened of the way of salvation. One man, lest the others should fail to understand, repeated all I said. Before leaving the city we had a good sale, and other opportunities of speaking for Jesus.

Late in the afternoon we crossed a ferry, which cost us one halfpenny. On the way from Chung-k'ing to Chen-t'u all the ferries are free, being kept by persons who hope to win happiness by doing good deeds.

I cannot but admire Mr. King's tact; having been a worshipper of Buddha he knows just what to strike at; his strength, like that of all God's children, lies in the fact, that "Once I was blind, but now I can see."

May 6th.—Mr. King being in another street I had to preach all I could alone. Alone? no; Jesus was with me, hallelujah! It is very pleasing to see how well we are received by all, but how sad to think that *never again* will many of them hear of a Saviour.

All who travel in Si-ch'uen must be struck with its well-built and massive bridges; the same may be said of its temples and shrines, of which there is no lack.

May 7th.—One happy event occurred on the road, viz., Kueh, a travelling companion, telling me that henceforth he would be a follower of Jesus Christ. Praise the Lord! What joy it is to see a soul accepting Christ. He voluntarily told me that he would tell his family of his joy, and try to win them to worship the true God.

Before arriving at our resting-place I overheard Kueh speaking of the true God to two men who were travelling in the same direction.

The journey has been very pleasant. The Lord daily gives us opportunities to tell the joyful tidings to many who had never heard it before. There is no joy on earth to be compared to the joy of serving Jesus. On leaving one village I entered a small clean roadside temple, which was kept by an old woman sixty-six years of age. She invited me to sit down, sitting herself in her old armchair. I began to tell her about God and the way of salvation; she seemed to understand a little, and when I

told her of an old grandmother I had eighty-six years of age worshipping the true God she was quite pleased. When Mr. King came up he also spoke to her. After a drink of tea we left, giving her a little book.

May 9th.—Tan-lin Hien. Had a last talk with Kueh. God bless him and keep his light burning; he seems to be really in earnest, and I cannot doubt his sincerity.

About 2 p.m. we went out with sheet tracts and entered a teashop; after speaking a little there we left and entered another teashop in front of the *ya-mun*. Giving away a few tracts we soon had a most attentive audience, and took turns at speaking; one lame old man sixty-eight years of age seemed to take in all that was said; he seemed delighted to hear of God and a way to be saved, and kept saying after nearly every sentence, "True, true." The Lord has evidently prepared the hearts of many to listen to His Word here. After tea we went out again and had another crowd of willing listeners.

Here we had the same inn as Miss Butland had a few weeks ago. Behind my room on one side is a boys' school; the boys keep at their monotonous sing-song style of reading until 10 p.m. On the other side is a large slaughter-house.

May 13th.—Having no books left to sell and being eighty *li* from home we started before daybreak and had another opportunity of hearing the birds sing. Fifteen *li* brought us to the Hien where we rested the first night. Here we engaged two ponies for threepence each to take us to the south gate of Chen-t'u forty *li* off; had three Chinamen on ponies as company; one was interested in hearing the Gospel.

We were away just ten days, visiting four Hien cities and twenty market towns and villages; sold over 4,500 cash-worth of Gospels and tracts, and were daily cheered by the way we were received and the willingness of the people to listen. I fully believe that God has many children in this province, and what joy it is to carry to them the Father's message.

Baptisms at P'ing-yang.

FROM MR. WM. KEY.

PING-YANG FU, SHAN-SI, April 17th, 1886.—Here we have much to praise God for. We have all been kept pretty well in health, and, I think I may say, well in spirit. We find the Lord does hear and answer prayer. We have again had the pleasure of all meeting together, and we have each had much to tell of the Lord's goodness. Some of the brethren spoke of some remarkable answers to prayer they had had; sometimes the answers came while they were yet speaking.

During the past week we have seen much to praise the Lord for. It has been the custom here to have a gathering of the Christians in the spring; so about a month ago I called the elders together, and we settled we should have our meeting on the seventh and eighth of the third month. Notices were sent to the different cities and villages, where we have Christians and enquirers, and we expected to have a good turn out.

Just before that date, the rain—which we had been praying for and which was much needed after seven months' drought—began to come down, and we thought this would keep away a good many who lived at a distance.

However, by Thursday the people began to gather, and by Friday night we had a congregation of nearly 200, notwithstanding the rain which still kept falling. We intended having our meetings in the court of our chapel, as the chapel itself was far too small to hold such a number of people. On Friday night we divided the congregation into three portions; first, we had the Christians who had been baptised, and the candidates for baptism (men only); the second, meeting for enquirers and outsiders; third, meeting for women. During the meetings of Friday evening, Mr. Hsi prayed definitely that the Lord would stop the rain for two days, and added that the meetings were more important than the crops. (?) However, on getting up on Saturday morning we found it still raining. I called the elders together to see how we could arrange about the services being held in the chapel, but Mr. Hsi said, "Don't fear; it will clear up," and sure enough it did before long, and then we were able to have our gathering in the court, where all could hear.

I tried to say a few words from Luke iii. 16. I fear there is a danger of making too much of water baptism, and I tried to direct the minds of the Christians

more to the baptism of the Holy Ghost. And I am glad to say many were led to pray for this power from on high. What might we not be if we were all filled with the SPIRIT?

After the service, I saw the candidates for baptism, and asked them a few questions, and was much pleased with the answers most of them gave; two or three were rather dull, and knew little more than that they were sinners, and that CHRIST died for them, which, I believe, is sufficient to admit them into the kingdom. It took a considerable time to go over the candidates, as you may imagine, when I tell you there were over seventy who came forward for baptism. I had the joy of baptising fifty-three men and nineteen women—thus doubling our numbers. What may we not expect before another year? We praise the Lord for what has been done, and still look for greater blessings.

Four of those baptised were from Ta-ning Hien, where Mr. Cassels has been labouring for some months, and has met with much encouragement; these four men were brought in by the Elder Chu, the Siu-ts'ai (B.A.), who was beaten last year because he refused to worship in the temples; at present he is sick, and was not able to be with us.

On Sunday we had a grand time. We were looking for a blessing, and we were not disappointed; for all through the day much power was felt in the meetings. We had a good many outsiders in (city people), who listened attentively to the Gospel. In the evening we received those who had been baptised into the Church, and had the Lord's Supper together, a very blessed time to us all.

After an early meeting on Monday morning, many of our native brethren left us, for their homes. In the afternoon just as we were getting over the bustle and excitement, our letter carrier arrived, which kept us busy for

some time answering letters, and prevented us from having so much fellowship, one with another, as we might have otherwise had.

Yesterday a messenger arrived from Sih-chau, with a letter, saying the mandarin there and the one at Tanning Hien had laid their heads together to rout the Christians from that neighbourhood. Charges had been lodged against several of the Christians. Mr. Cassels is also charged with having visited a temple on a hill outside the city and destroyed one of the idols. He says he did visit the temple, but never thought of such a thing as meddling with the idols. They thought it was important they should get back as soon as possible, so Messrs. Beauchamp and Cassels started this morning. We are not at all surprised at the persecution, as the devil has lost some of his servants, and does not want to let them off without a little trouble. However, we know he will only come off second best: our CAPTAIN is strong to deliver, mighty to save. We are bearing up our brethren in prayer, and trust to hear soon of peace again being restored.

I suppose Mr. Smith has written you about opening a station at Hung-t'ung, a city 50 *li* to the north of this place; he will help Mr. Hsi in his opium-refuge work, and also do village work, as there are several villages near by where there are Christians. It is more of a centre for work than this place.

We have met with much encouragement in our opium-refuge work. We have had over ninety patients since the refuge was re-opened about five months ago. At present we are run out of medicines.

We praise the LORD for the brethren and sisters who have lately come out, also for the many that have been stirred up at home, and for the supplies for all our needs. Not one thing has failed of all the good things the LORD our GOD had promised! so we take courage, and go forward.

Principles and Methods Applicable to Station Work.

BY REV. J. L. NEVIUS, D.D.

(Reprinted from "The Chinese Recorder.")

LETTER III.—HOW SHALL WE DEAL WITH NEW CONVERTS?

THE reception of first converts in any mission is an epoch fruitful of consequences for good or evil. The course pursued at this time will establish precedents, and in a great measure fix the policy and determine the character of the Church of the future. How, then, shall these first converts be dealt with? To this weighty question the Scriptures furnish us some ready answers.

1.—"Let every man abide in the same calling wherein he was called." (1 Cor. vii. 20.) This command is repeated in a different form in the 24th verse of the same chapter. "Brethren, let every man wherein he is called therein abide with God." This Apostolic injunction we are further told was ordained "for all the Churches." It teaches most emphatically that Christianity should not disturb the social relations of its adherents; but requires them to be content with their lot, and to illustrate the Gospel in the spheres of life in which they are called. How many of us have given these passages of Scripture that weight of authority which they deserve? How many of us have realized that in taking untried Christians out of the positions in which God has called them, and making evangelists of them, we may be literally, though

unconsciously, opposing a divine purpose? Such a course directly tends to unsettle the minds of new converts, and excites the very feeling of restlessness and discontent which this command seems specially designed to prevent.

It may be objected that the literal carrying out of this injunction would prevent missionaries ever employing any native assistants, and would, in fact, have prevented our coming to China, or entering the ministry. This objection so far as it has any weight lies against the Scripture itself. It may be remarked, however, that all Scripture commands are limited and conditioned by other Scripture teachings, and are to be interpreted by them. This passage does not determine whether a man is to abide where he is called, permanently, or only temporarily. This is a question to be left to the future. Special providences afterwards may indicate a further and different divine purpose no less clearly. So Paul did not hesitate, when the proper time had come, to remove Timothy from Lystra, and there was no inconsistency in his doing so.

As for ourselves, we entered the ministry because we believed we had a divine call to it; and the church has sent us to China because it concurred in this opinion, and considered our characters sufficiently tested and proved

to warrant them in sending us forth to preach the Gospel, with a reasonable assurance that we had renounced worldly aims and worldly advantages, to give our lives to the service of Christ. All we insist on is that the same principles and the same prudence should be used in dealing with the Chinese.

In determining whether this command to let every man abide in his calling is applicable and binding at present, it is undoubtedly legitimate to inquire whether there may not be special reasons in this present time which overrule and annul it. I can think of none except such as we may regard as growing out of our special circumstances. For instance we may have been praying for labourers for the "great harvest," or more specifically that God would give us a native agent to occupy an important station at —, and we say: "Is not this the man God has sent for this very object?" We should not forget, however, that when this injunction was given, there was as great need of workers, and as many important places to be occupied as now.

The object we all have in view is of course to secure the greatest usefulness of the convert, and the greatest good to the common cause. Now if the young Christian seems to have qualifications for making a good evangelist, is he not just the man wanted to develop the work where he is? And will not further experience fit him all the better for doing other work to which he may be called in the future, when perhaps he may be spared from his station without its suffering in consequence? God's designs with reference to this man are wiser than ours. Let us wait for those designs to develop as they surely will, and follow carefully as we are led.

Other passages of Scripture place our duty in this matter in a still clearer light. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." By one rash and unauthorized step we may inflict an irreparable injury on the person in whom we are so much interested, and destroy all hopes of his future usefulness. Again: "Be not many masters (teachers), knowing that we shall receive the greater condemnation." This is a warning to would-be teachers, and may be applied with equal force to those who would gratuitously assume the responsibility of recommending and employing teachers, without sufficient Scriptural grounds for doing so. Again we are taught: "Lay hands suddenly on no man, neither be partakers of other men's sins; keep thyself pure." The pertinency of these passages is too obvious to require lengthened remarks.

II.—*The Importance of Precedents.* The Chinese are remarkable for their tendency to follow a fixed routine, and to be governed by precedents. If the first convert is soon employed, those who follow will expect to be. If the first station is supplied with a chapel, succeeding ones will require the same, and so on indefinitely. As a matter of precedent, the question as to whether the Gospel shall be first introduced by the instrumentality of paid or unpaid agents, is of such importance as to deserve very careful attention. Here, again, we get light from Scripture. Nothing is more strikingly characteristic of the missionary methods of the Apostle Paul than his purpose to preach the Gospel freely or "without charge." He gives us very clearly his reason for doing this. "For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly,

working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread." (2 Thess. iii. 7-12.) There were in Thessalonica and other places in Greece, as there are now in China, idlers, busybodies or disorderly persons, who would fain live without work. From such persons Paul apprehended great danger to the infant Church; and he not only denounced them in unsparing terms, but determined by his own example to furnish a precedent which would have more weight in establishing a fixed usage in the Church than anything he could say. In addressing the Ephesian elders he gives the same reason for the course adopted: "Ye, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts xx. 34, 35.)

The Apostle in the 9th chapter of 1st Corinthians lays down the general rule that, as a matter of right, the teacher should depend for his temporal support on the taught; still *in first introducing the Gospel to a heathen people*, he felt it his duty to waive this privilege. The example which he set was that of a preacher not having his influence curtailed by the suspicion that he was labouring for pay. While the Church at home has decided that in lands where Christian institutions are established the pastor should depend for his support on his flock, and abstain from secular employments, I believe it is best, at least in the first stage of mission work, for the native evangelist to follow Paul's example. Take a man labouring on the plane of his ordinary life as an earnest Christian, and make him a paid labourer, and you deprive him of half his influence. It may be said that by paying him you enable him to give all his time to evangelistic work. Still it is a fair question (we are now speaking of new converts) whether a man will accomplish more for good in the end by preaching or by living Christianity. The examples that we want are those of men illustrating Christianity during six days of secular work, and one day of Sabbath observance. Such men and such women present Christianity in the concrete. They are "cities set on a hill"—"epistles known and read of all men." When stations multiply after this type they strike root into the soil. There is life and aggressiveness in them.

Some will probably ask—"Why do not missionaries themselves work with their own hands, and set the same example that Paul did?" If circumstances were the same, and the course chosen by the Apostle were now practicable, and would secure the same end that it did in his case, it ought to be adopted, and I believe missionaries would adopt it gladly. The reason why we do not is, that doing so in our case would defeat the object aimed at. Our circumstances as foreign missionaries in China are different from those of the Apostle Paul in almost every particular. He was a Roman citizen in the Roman empire. He laboured in his native climate; was master of Greek and Hebrew, the two languages required for prosecuting his work; and his physical and intellectual training had been the same as those with whom and for whom he laboured. We, in coming to China, are obliged from the first to undertake the work of acquiring a spoken and a written language, both very difficult, taxing mind and body to the utmost, and demanding all our time and energies. We have to submit to the disadvantage and drudgery of learning in comparatively advanced life (so far as we are able to do it) what the Chinaman learns, and what Paul learned, in childhood and early manhood. Besides, for a foreigner to support himself in China in competition with natives in any department of manual

labour is manifestly impracticable; and one attempting to do so would diminish rather than increase his influence. Were it practicable and consistent with duty, how many of us who have a natural taste for mechanics, or agriculture, or business, would gladly spend a portion of our time in these pursuits, rather than in the wearisome work of the study. Is it not obvious that the only persons who can furnish in China the much-needed example of propagating Christianity while they labour with their own hands, are not Europeans, but natives labouring for and among their own people?

The importance of trusting at first mainly to voluntary unpaid agency, or rather to the influence of Christian men and women remaining in their original callings, may be further shown by other considerations. It is a prevalent idea in China that diligent and successful attention to temporal matters and religious matters at the same time is impossible. We often hear the remark from Chinamen, "I am tired of the world and its employments, and would like to enter the religion"; the true interpretation of which generally is, that the man would like to avoid work and live on the "Kiao-hwe." Another says, "Christianity is good, but I must earn a living for my family." Sometimes this is a mere excuse, and sometimes it expresses a man's honest conviction that an effort to lead a Christian life will interfere with his temporal prospects. I believe that nothing is more important to the success of our work than to do away with this idea; and this can be best accomplished by living examples showing that a man may be a good Christian and a good farmer or artisan at the same time; or in other words, that "Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come." Even voluntary and unpaid preaching is not to be compared for wholesome influence to earnest, consistent Christian lives. The secret of the world's evangelisation is to be found in the words of our Saviour: "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven." During the last few years I have often found it necessary to exhort and remonstrate with some of my people in such language as the following: "Though it is commendable for you to visit your friends and acquaintances, and to talk to them about Christianity when you have time to do so, *you must not neglect your business.* Your usefulness as a Christian, the religious interests of your station, and the spread of the Gospel in the neighbourhood, depend largely on your success and prosperity in temporal matters. If you neglect your business, and run in debt, and are obliged to sell one acre of land this year, and two next, you will be a warning to all your neighbours, and they will point to you and say—'Beware of the Christian religion: our friend entered it, and in a few years he and his family were brought to want.' If this is the outcome of your life in temporal things, all your preaching to your neighbours will do little good."

Some will say that depending largely upon the voluntary and unpaid labour of native Christians for the propagation of the Gospel is presupposing a larger amount of zeal and devotion on their part than is found even among Christians at home. If this is true, so much the worse for Christians at home. I believe the contrary, however. There is a great army of active workers at home, as well as idlers. As to young converts in our country stations, it is a fact that they are willing to do this work, and able to do it, and still further, that they do it. In the early history of the Church, as recorded in the Acts of the Apostles, Christianity spread chiefly through the voluntary zeal of ordinary Church members, and the work of the Apostles consisted mainly in superintending and organising the companies of Christians thus gathered. Their zeal was so great that persecution could not repress, but only intensified it.

If there is not that zeal and effort in the Church at home, it is much to be deplored. Perhaps the want of it is due in a great measure to a growing habit of leaving work for Christ to be done by those who are paid for it. Where such an idea prevails, whether at home or on missionary ground, it tends to paralyse the power of the Church for good.

It may be objected further that this aggressive zeal to which I have referred is due largely to the expectation of being employed; and that for this reason it is not to be relied upon, since it will decline as the hope of employment diminishes. There is, no doubt, much truth in this. Shall we, then, knowingly and deliberately pander to this mercenary spirit, and by continuing to employ new converts increase and perpetuate an evil which we deplore? or shall we not rather by refraining from employing them put a stop to the evil as soon as possible? While however, without doubt, some of these voluntary labourers are working with selfish aims, I believe there are others who work from higher and worthier motives. Let us depend on these, and we shall not be

disappointed. Not giving pecuniary employment to new converts will probably retard our work for a time, at least so far as numbers of adherents is concerned, but it will promote the work in the end.

III.—*We may get help in learning how to deal with new converts and stations by considering the nature of the Church and the law of its development.* Christianity, whether embodied in the individual or in a Church, is the outgrowth of a vital principle. In the spiritual as well as vegetable kingdom every vital germ has its own law of life and development, and it is only by following that law that the highest development can be secured. Christianity has been introduced into the world, as a plant which will thrive best confronting and contending with all the forces of its environment; not as a feeble exotic, which can only live when nursed and sheltered. All unnecessary nursing will do it harm. A pine may be trained into a beautiful and fantastic shape, so as to be an object of interest and curiosity, and may flourish in a way; but it will not tower heavenward as the king of the forest



"A LITTLE CHILD SHALL LEAD THEM."

The above is a native engraving of a missionary's little girl telling a Chinawoman about Jesus.

unless from first to last it is subjected to the various and seemingly adverse influences of scorching sun, biting frost, and surging tempest. A certain amount of care, and especially the right kind, is necessary: too much or injudicious care is injurious, and may be fatal to the life which it is intended to promote.

IV.—*Young converts should be proved, before they are employed and advanced to responsible public positions.* It is said of deacons in the 3rd chapter of Timothy, "Let them also be proved." The *also* refers, no doubt, to the previous qualifications required in bishops. These varied qualifications include knowledge, experience, self-culture, and spiritual growth, and discipline; all combining together to form a stable and reliable basis of character. If deacons as well as bishops must be first proved, is there not the same necessity for proving preachers and evangelists in China? There are laws in civilised countries requiring that in testing an anchor-chain or a wire cable it shall be subjected to a strain greater than will be required in after use, before precious treasure and more precious lives are trusted to it. Ordinary prudence, aside from Scripture command, would dictate the still greater necessity of testing the character of a man who is to be used in matters affecting the temporal and spiritual interests, immediately and prospectively, of perhaps thousands. In the zeal and glow of first converts they are apt, and that unwittingly, to deceive not only us but themselves. By all means let them be proved. How can this be done without leaving them to meet the difficulties and trials incident to the condition in which they are found, and that for a considerable length of time? We have further authoritative teaching from our Saviour Himself on this point, specially designed to guard against the dangers resulting from the influence of false teachers: "By their fruits ye shall know them." The outward appearance of a tree may give promise of its being everything we could desire; but we cannot be sure of its character until it bears fruit; for this we may have to wait for years, and then find ourselves disappointed.

V.—*Young converts before they are advanced to positions of prominence and responsibility, should also be trained.* The processes of pruning and training, though quite different and distinct, are carried on simultaneously, and largely by the same means. This training includes not only study, but work, trial, and perhaps suffering. It should be such as will fit a man to endure hardness as a good soldier of Jesus Christ. A man may be carried through a course of theological training, all his wants provided for, and freed from the struggle of ordinary life, and yet get very little of this disciplinary training which is so important. We may think we are helping a man by relieving him of burdens, when we are in fact only interfering with his training. Here, again, the element of time is a necessity. We are so apt to be in haste; to spur

ourselves on to premature and fruitless effort by considering how many souls are perishing while we are delaying. After the Apostle Paul was chosen and called, he was kept waiting nearly ten years before he was commanded to enter upon his special life-work. Who will say that those ten years were not as important as any other period of his life, or that his after usefulness did not depend on them? Timothy also, by years of active and successful labour at home, obtained a good report of the brethren in Lystra and Derbe, after which he accompanied Paul as a helper; and when many years of proving and training were passed, became Paul's co-labourer and successor in the work of evangelisation and the founding of churches.

If it be further asked: What, then, is the best way to train men for usefulness in the Church? I know of no better answer, at least for the first stage of preparation, than to repeat the Scripture injunction, "Let every man abide in the calling wherein he was called." Nothing else can supply the plan of God's providential training in the school of ordinary life and practical experience. If God who has called a man to the fellowship of His Church, has also called him to the work of the ministry, He will manifest His purpose in His own time and way. In the meanwhile we should give to these young converts all the instruction, advice, and help, which Christian sympathy and prudence suggest.

VI.—*We should with faith and confidence comm't young converts "to the Lord on whom they believed."* This was the course unhesitatingly adopted by the Apostle Paul; and I know of no reason why we should not follow his example. Our Saviour has promised to be always with His people unto the end of the world; and to send the blessed Spirit of all grace to abide with them for ever. He will furnish for them, by conferring special graces of His Spirit, "prophets, teachers, exhorters, helps, and governments," as they are required. Paul on his departure from places where he had made converts, often left Timothy or Silas or others to spend days or weeks in instructing, exhorting, and comforting them; and also sent special messengers to individual churches to correct abuses and furnish help as occasion required; but we read in the Acts of the Apostles of no case in which he left any one to stay with them as their resident minister. I believe that in failing to follow this Apostolic example we have often checked the development of individual gifts, and self-reliance, and aggressive power in our Churches; making them weak, inefficient, and dependent from the first.

In the meantime, in view of the great need of evangelists to enter open fields not yet reached, and of pastors and teachers to care for those who are already gathered into the fold, let us heed the solemn injunction of our Lord: "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

Experiences in the Neighbourhood of Sib-chau.

FROM THE DIARY OF MR. BEAUCHAMP.

I THINK that one of the most blessed results of the service of God, is that when we begin to have to do with others we begin to see, to some small extent, what wonderful long-suffering God has shown in His dealings with us.

Amongst a large budget of letters just received, some one says, "Don't forget the *Carpenter*, Jesus of Nazareth." We are so apt to aim at doing many wonderful things in the name of the Lord, especially when we see

others reaping plentifully; but the plougher and the sower are all working together for the same Master, and the harvest is sure. We only want His approval, "Well done, good and faithful servant."

It is impossible to conceive, even here when in the midst of it, the appalling darkness, superstition, and prejudice which holds these people. It is in times like these that one needs not only to say, "I believe in the Holy Ghost," but to act as one who believes.

But that you may be able to pray for us the more intelligibly, I will tell you a little of our surroundings. This station was opened last autumn, practically at the request of the head Mandarin; things have changed since then, for he has left, not only regretted by us, but by the whole town, who always said that he was a good man, while of the present one they give a very different character. Though he has only been here about two weeks, he has already been bullying our landlord for renting his house to "these foreigners who come here to beguile my people." "They deceive the people," is constantly said against us. They have heard and seen great changes in people, and they, of course, cannot account for it, so put it down to medicine. If in Judea they said, "He deceiveth the people" (Jno. vii.), we cannot be surprised that here, amongst a people wrapped in superstition, the work of the Holy Ghost is not understood. We ought indeed to take courage that the Holy Ghost is working. At present, I regret to say, there is no one here belonging to this place who is a witness to that power, though many bright Christians have visited us from Ta-ning Hien, and given their testimony, but they need so much teaching. The Lord speedily give us the power to minister to these hungry babes in Christ—one of them is exceptionally bright and strong in faith.

May 21st.—If you want a blessing, come here. If you get under a waterspout you cannot help getting wet; just so, if you make yourself the object of hundreds and thousands of prayers, which I know, by experiencing the results, are going up daily and hourly, you cannot help being blessed. There is but one requisite—keep in the place where the waterspout never runs dry. (Eph. i. 3.)

I have only been back here a fortnight, but that is long enough to accumulate a good deal of God's goodness. for "He daily loadeth us with benefits." I went down to P'ing-yang Fu at the beginning of April, intending only to be away a week or ten days, as there was plenty to do here with the opium refuge work; but news of persecution at Ta-ning Hien took Mr. Cassels and myself hastily to that place. We were there together for about three weeks, and I think God allowed us by our presence rather than anything else to be the means of restoring peace. The native Christians in that part will need your prayers much; the elder there, Mr. Chu, has been sorely tried lately. First, being very ill himself when on a visit here, on going home it was only to meet with persecution, which may result in his losing his degree, and then his only child became dangerously ill; besides this, he has the constant trial of an unconverted wife, whose parents are of the literary class, and very bitter against the Gospel as the literati almost invariably are.

We want you at home to pray for all native Christians, very earnestly; they are infinitely more important to the work than we foreigners are, for if the work of God is to become permanent it must be through the natives.

Some members about here when first converted cannot read.

But what about Sih-chau? I came back, as I said, a fortnight ago, after an absence of about a month, and was much disappointed to find the opium refuge empty, especially as it seemed the result of mismanagement on the part of the man left in charge. Several other things were trying at first, but it is a grand thing to know that "All things work together for good." Of course it was so in this case, for troubles led to prayer, and prayer to blessing.

Of course the people in the town were only too pleased to start all kinds of reports, hoping thereby to discourage the Lord's people. Several old patients were reported to have gone home, and taken to opium again, amongst them a very old man named Li; a day later brought a rumour of his coffin being prepared, and so on. These things were all remembered by our small church at morning and evening prayers.

Last Sunday a man came down from Li's village, saying that he had suffered a good deal from the craving for opium, but that he had not smoked since he left the refuge. Praise the Lord! He also sent word, would we come and see him, and bring any medicine which might be a help. So on Monday, Mr. Fan (my factotum) and myself started. The village is about twenty-three *li* to the N.E., being a good stiff two hours' walk. We arrived just about midday. It was awfully hot, and we received the greatest kindness. As for the old man Li, whose coffin was reported to be ready, the report was more near the truth than those who started it knew, for the old man was dead and buried, and there stood before us "the new man." That he looked ten years younger nobody could deny, and I really believe him to be a newborn soul, though with very little light or knowledge. Since his return home, he and another man had been worshipping God according to the light they had.

We had thought of going on to another village, but there was too much to keep us in this one. We were compelled to partake of a sumptuous repast. How good the Lord was in sending just that old man to the refuge, for he is the head of a large family. He, his son, and his grandson all live in the same court or block of buildings, each with their respective families.

The village is like all the rest about here—a very small one—just ten families. I think there was a deputation from each to look at the foreigner. We had a very nice little meeting, led by Mr. Fan. Two other men, who joined with us in worship, entreated us to take a meal at their home; this, however, we were obliged to decline. But they said, "You will at least come and pray and sing." To the latter invitation we gladly acceded. There are now three distinct families in that village who worship God. No words can express the gratitude I felt to our heavenly Father for thus allowing us to see such definite results of the opium work.

Tidings from Scattered Workers.

Cheb-kiang Province.

FROM MISS S. CARPENTER.

Shao-hing, May 3rd.

Last Saturday, when out visiting with my Bible-woman, we went into a temple where twenty-six women were sitting at different tables counting their beads and praying. Going up to one of the tables, I said, "We have come to tell you some good news. Will you rest a little and listen?" They said they

would, and at once asked us to be seated, and brought tea. We spoke to them for about half an hour, and they certainly seemed much interested. Before leaving we prayed with them, and two of them closed their eyes and folded their hands. They were so quiet and orderly that it was quite easy to speak to them. We afterwards went to another part of the temple, and found others who listened most attentively for nearly an hour. When leaving, we asked them to come to our Sunday morning service, and yesterday we were cheered to find that five of them kept their promise, and that they all stayed till the close of the service.

God grant that they may every one see their need of a Saviour!

As we were returning home we saw a poor old woman walking with a stick. She could not get along very well, so the Bible-woman asked her if she should help her, and while doing so she preached Christ to her and taught her a short prayer. The old woman said she had not heard the Gospel before, and was anxious to remember the prayer. She walked about half a mile, repeating the words, and not heeding the people who laughed at her. She also came yesterday to the service.

As we were passing a large house the same day a lady sent her maid to call us in. She was very kind, and listened for a full half hour.

Last week Mr. Meadows said he had not seen the people so attentive before since he came to Shao-hing. We hear from Kiu-chau that another of the dear scholars has given herself to Jesus. Surely the showers of blessing are coming. May God give us the grace we shall need and keep us walking humbly with Him.

We are all well, very happy in our work, and very thankful to our loving Father for counting us worthy to serve Him in this poor, dark land.

Kiang-su Province.

FROM MISS MARY BLACK.

Shanghai.

One cannot but wonder out here in China how so many Christians who are quite free to live where they please can be content to stay quietly at home, whilst millions in heathen lands are perishing for lack of the knowledge which they possess. I am asking the LORD, if He will, to send out fifty of our best ministers to work for Him in China.

Gan-hwuy Province.

FROM DR. PARRY.

Gan-king, May 10th.

We are at present opening the out-patient dispensary three days a week and charging twenty cash admission-ticket. Though we are yet far from self-supporting, we meet our current minor expenses well. The dear brothers and sisters here have also very lovingly taken part in the work by gifts, which have been a great help. The attendance of patients is as large as I and my student-helper can well manage, and Mr. Yang gets good opportunities for speaking to the patients. There are at present five in-patients, all surgical, and we are expecting a blessing for them. There has just left us, to attend as an out-patient, a respectable, elderly business man of the city. I have been grateful to see him often reading the Testament, and taking pleasure in attending the services. I do trust he will decide for Christ. He can never, I trust, lose the new light of the knowledge of the Gospel. Mr. Yang, I think, regards him as a believer.

Shen-si Province.

FROM MR. ALBERT PHELPS.

Han-chung, April 29th.

On my last journey I had many opportunities for telling the glad tidings. We sold about 2,000 books, and distributed more than that quantity of tracts, so that I hope that our visit to Si-ch'uen will not be unfruitful to God or without blessing to those into whose midst we went.

The Lord continues to bless the efforts put forth here and in the country. There are now thirty-two applicants for baptism, many of whom will be received at the next quarterly meetings.

Shan-si Province.

FROM MRS. GEO. CLARKE.

Kwei-kwa-ch'eng, April 28th.

You will have heard of our arrival here on April 1st. We are living in an inn, but Mr. Clarke is now settling about some premises which we hope to be able to rent, and move into

in a little while. At present we are in the Mohammedan part of the city, and have a good number of these people as visitors and patients. The people are very friendly, and seem glad we have come to settle in their midst. Our brethren, Messrs. King and Terry, are at Pao-t'eo; Messrs. Beynon and McKee are with us.

FROM MR. HOSTE.

Ping-yang Fu, April 18th.

The church gathering was a grand sight, and, I felt, one that brought great responsibilities with it too; to be permitted to see in the first year of one's stay in China that which many holy and faithful preachers have toiled and prayed and passed away without being permitted to see—a living church in the very heart of poor dead China; about 120 of us partook of the Lord's Supper. Mr. Hsi is a man raised up to shepherd the flock here; the Lord has given him authority in the sight of the people. He is indefatigable in visiting the sick, helping those in any trouble, etc. At Ta-ning Hien Mr. Chu occupies a corresponding position.

There are three true Christians I believe in or near K'uh-wu; one, a young fellow who was a priest, and is now in a tailor's shop; he was converted at P'ing-yang two or three years back; he is a man of prayer and faith, and was the means of healing one or two in a village near P'ing-yang, where he used to live; his plan is to keep on praying about a person until the disease is removed. Through this man's words and life his master has been turned to God, and though not very intelligent is, I think, real. The third is a countryman, who was brought in through Mr. Chang, the evangelist. There are others more or less interested, and I believe soon there will be a big ingathering.

FROM MR. C. T. STUDD.

K'uh-wu, May 12th.

You have doubtless heard of our successful half-yearly gathering. Since then we have all separated, Messrs. Beauchamp and Cassels to Sih-chau and Ta-ning respectively; Mr. Stanley Smith has opened a new station at Hung-t'ung; Mr. Hoste, who has been unwell, remains at P'ing-yang, whilst I came down here. I trust all the others are having as good times as I am. The lines have fallen to me in a very pleasant place—I don't mean in a worldly point of view, but spiritually. I am revelling in being thus alone. It is being on honeymoon with Jesus.

Shan-tung Province.

FROM MISS SEED.

Protestant Collegiate School, Chefoo, July 22nd.

Miss Whitchurch has sent off a long interesting diary a few days ago, giving all the Che-foo news, but I want to add my note of praise for all the goodness and love of God we have together experienced in our work for Him during the last half-year in school.

There has been very marked improvement in the progress of those we have had under our care. The half-yearly examination is conducted by friends outside the mission, and the pupils have given some very creditable papers. One has taken the prize for nine memory subjects, and a pupil to be qualified for a prize must obtain 90 per cent. marks at each monthly examination as well as at the half-yearly. I was very grateful indeed at the result of the half-year's work.

Another cause for praise and gratitude is that both teachers and pupils have been kept in good health, and, best of all, most of the girls are Christians and do their work with a sincere desire to please the Lord Jesus.

It is beautiful to notice how they are finding out the value of prayer, and what a real thing it is becoming to them.

Arrival—Departure.

On July 1st Miss Horne reached England, having returned to nurse an invalid mother.

On July 29th Mr. Landale left for China by P. and O steamer.

CHINA'S MILLIONS.



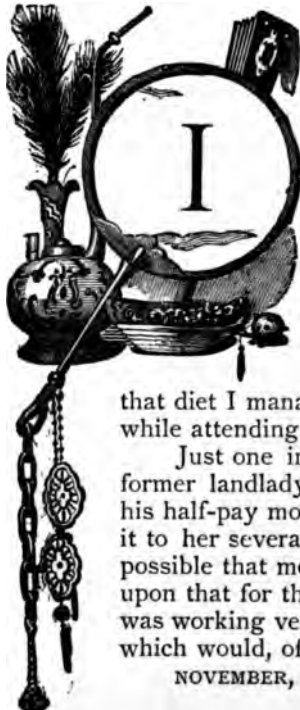
A YOUNG BARBER.

A Retrospect:

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.

(Continued from page 127.)



SHALL not attempt to detail the ways in which God was pleased—often to my surprise, as well as to my delight—to help me from time to time. I found I could not live quite so economically in London as in Hull. I shared a room with a cousin, but had to provide myself with board; and after various experiences and attempts, I found that my most economical way was to live almost exclusively on brown bread and water. In this way I made what God gave me go as far as possible. Some of my expenses I could not diminish, but living expenses were largely in my own power. A large twopenny loaf of brown bread, purchased daily on my long walk of four miles from the hospital, furnished me with supper and breakfast, and on that diet I managed to walk eight or nine miles a day, besides being a good deal on foot while attending the practice of the hospital and medical school.

Just one incident that occurred about this time I will refer to. The husband of my former landlady was chief officer of a ship that sailed out of London. By receiving for her his half-pay monthly and remitting it to her, I saved her a commission. I had been sending it to her several months, when she wrote to me, asking me to obtain the money as early as possible that month, and forward it to her, as her rent was coming due, and she depended upon that for the means of paying it. The request came to me at an inconvenient time. I was working very hard preparing for an examination in the hope of obtaining a scholarship which would, of course, be of service to me, and I felt that I could not afford the time to go

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during the busiest part of the day to the city and procure this month's half-pay. I had, however, sufficient in hand to enable me to send it, and I did so, purposing after the examination to go and draw the money to recoup myself.

Before the examination I found one day that the medical school was closed, on account of the funeral of the Duke of Wellington. I had, therefore, an opportunity of going at once to the office, which was situated in a street out of Cheapside, and applying for the amount due. To my surprise and dismay, the clerk told me that he could not pay it, as the officer in question had run away from his ship and gone to the gold diggings. "Well," I replied, "that is very inconvenient for me, for I have already advanced the money and sent it, and I know his wife will have no means of repaying me."

The clerk told me he was sorry for me, but he could, of course, only act on his orders; so there was no help for me in that direction. However, a little more time and thought brought the comforting conclusion to my mind, that as I was depending on the LORD for all things, and His means were not limited, it was a small matter being brought a little sooner to the position of needing supplies from Him; so the joy and the peace were not long interfered with.

Very soon after this—I am not sure that it was not the very night on which this occurred—while sewing together some sheets of paper on which I took notes of lectures, I pricked the first finger of my right hand with the needle, and in a few moments forgot all about it. The next day at the hospital I continued dissecting as before. The body was that of a person who had died of a bad fever, and was more than usually disagreeable and dangerous. I need scarcely say that we who were at work upon it dissected with more than ordinary care, knowing that the slightest scratch or abrasion would cost us our lives. Before the morning was far advanced, I began to feel very weary and unwell, and while walking through the surgical wards at noon, I was obliged to run out of one ward, being very sick, a most unusual circumstance with me, as I took little enough food, and nothing that was likely to disagree with me. After being faint for a little time, a draught of cold water revived me, and I was able to rejoin the pupils. I became more and more unwell, however, and ere an afternoon lecture on surgery was over, it was impossible to hold the pencil and continue to take notes. By the time the next lecture was through, my whole arm and right side were full of severe pain, and I was both looking and feeling very ill.

Finding that I could not resume my work, I went into the room to bind up the portion that I was dissecting and put away my apparatus, and said to the demonstrator, who was a very skilful surgeon, "I cannot think what has come over me," describing the symptoms to him. "Why," he said, "it is clear enough, you must have cut yourself in dissecting; you know very well this is a case of malignant fever." I assured him that I had been very careful, and was quite certain that I had had no cut or scratch. "Well," he said, "you must certainly have had one," and he very closely scanned my hand, but in vain.

All at once it occurred to me that I had pricked my finger the night before, and I asked him if it was possible a prick from a needle the night before could be unclosed. His opinion was that this was probably the cause of trouble, and he advised me to get a hansom and drive home as fast as I could, and arrange my affairs forthwith, "For," he said, "you are a dead man." I felt very sorry that I could not go to China; but very soon after the thought came over me, "Unless I am much mistaken, I have work to do in China, and I shall not die." I was glad, however, to take the opportunity of testifying to my medical friend, who was a very capable surgeon but a confirmed sceptic as to religious things, of the joy that the prospect of perhaps being soon with my MASTER gave me, telling him, however, that I did not think that I should die, as, unless I was greatly mistaken, I had work to do in China, and if so, however severe the struggle, I must be brought through it.

"Well," he said, "that is all very well, but you get a hansom and drive home as fast as you can. You have not any time to lose; you will soon be incapable of winding up your affairs." I smiled a little at the idea of my driving home in a "hansom" (by this time my means were too exhausted to allow of that), and I set out to walk home, if possible. Before long, however, my strength gave way, and I felt it would be impossible to reach home by walking. Availing myself of an omnibus from Whitechapel Church to Farringdon Street, and another from Farringdon Street onwards, I reached, in great suffering, the neighbourhood of Soho Square, behind which I lived. On going into the house I got some hot water from the servant, and exhorting her very earnestly—literally as a dying man—to accept eternal life as the gift of God through Jesus CHRIST, I bathed my hand, and lanced the finger, hoping to let out some of the poisoned blood. The pain was very severe, and I fainted away, and was for some time unconscious—so long, that when I came to myself, I found that I had been carried to bed. An uncle of mine who lived near, and had come in, had sent for his own medical man (an

assistant-surgeon of the Westminster Hospital) to attend me. I told my uncle that medical help would be of no service to me, and that I did not wish to go to the expense of it. However, he quieted me on the score that he had sent for his own medical man, and the bill would be charged to himself. When the surgeon came and learned all particulars, he gave his advice, and said to me, "Well, if you have been living moderately you *may* pull through, but if you have been going in for beer and that sort of thing, there is no manner of chance for you." I thought that if sober living was to do anything for me, few would have a better chance, as nothing but bread and water had been my diet for a good while past. I told him I had lived very abstemiously, and found that it helped me in study. "Well now," he said, "you must keep up your strength, for it will be a pretty hard struggle," and he ordered me a bottle of port wine every day and as many chops as I could consume! Again I smiled inwardly, having no means of buying port wine or any such remedy as that. This difficulty, however, was also met by my kind uncle, who had a good wine-cellar, and sent me at once a dozen bottles of fine old port.

I was very much concerned, notwithstanding the agony I suffered, that my dear parents should not be made acquainted with my state. Thought and prayer had satisfied me that I was not going to die. I had work to do in China, and if my dear parents came up and found me in that condition, I should lose the opportunity of seeing how God was going to work for me, now that my money was come to an end, or nearly so. So, after prayer for guidance, I asked and obtained a promise from my uncle and cousin not to write to my parents, but to leave me to communicate with them myself. I felt it was a very distinct answer to prayer when they gave me their promise; and I took care myself to defer all communication with them until the crisis was past, and the worst of the attack was over. They at home knew that I was working hard for an examination, and did not wonder at my silence.

The days and nights slowly passed along, but at length, after several weeks, I was sufficiently restored to get downstairs and lie on the sofa, and then I learned that two men—not from the same hospital—who had had dissection wounds at the same time as myself, had both succumbed, while I was spared, as I fully believed in answer to prayer, to do work for God in China.

(To be continued.)

A Letter to the Shabolands Prayer Union for China.

FROM MISS M. MURRAY.

Ta-ku-fang, June 23rd.

DEAR FRIENDS,—We hear of your welfare and the progress of the Lord's work among you with very thankful hearts. Though sundered far, it is a joy to meet around the common mercy-seat.

We arrived here about a fortnight ago. This is a lovely place, situated on the Po-yang Lake, in the north of the KIANG-SI Province. The lake is fifty miles wide in some places, and about a hundred miles long. The house we live in is on a hill, and the view from it is most beautiful, reminding us very much of our own Scotch scenery. My sister and I will probably spend the summer here, as it will be cooler than in many places. Is it not just like our Father to provide for us thus? I am much better, and able to study again; and that it is a very great joy to me you can understand. The dear Master has kept me from forgetting, and He is helping me more than ever. I do so thank Him for this, and for the way in which all the time He laid me aside He gave me rest about the language and everything else. With the certainty that we are here for His purposes, should there be a question of when or how? Dear friends, what a source of joy and strength we have! Never short of our need, but always abundant.

You will remember, perhaps, that when I last wrote we were just entering KIANG-SI. From Kiu-chau we travelled

by boat again to Chang-shan, stayed there a few hours, and had the pleasure of greeting the evangelist and his wife. The Christians there are so anxious for help that they have since subscribed 10 dols. towards the improvement of the mission-house, that our sisters may go there and work among the women. This is a generous gift, considering the few that are there.

We went on from Chang-shan by chair to another station, where we spent the night, and next day brought us to Yuh-shan. Here we remained a few days. The evangelist gave us a very warm welcome. A little company of about thirty Christians assemble here to worship on Sundays. Some of them come from great distances, and stay all day, taking their meals with the pastor between the services. It was a very glad sight to see these dear people. They had been asking God to send some sisters to speak to the women in this city, and we were touched to hear them return thanks for our coming. Two of our sisters hope to return here and work.

Our next move was by boat again, on a river that flows into this lake, to Ho-keo (River's Mouth), a city with evidently a considerable trade, judging by the number of boats we saw moored there. Here Mr. Thompson (from Kiu-chau), Mr. Taylor, and Misses Macintosh and Gray, went ashore, and had a good time, both with the men and the women. Many women came into the boat to see us.

Our sisters hope to return here also. Nothing has as yet been done among these poor women. How we longed for *your* help, dear sisters at home! The people are so willing to hear, and how few we are as yet to go and tell these thousands of Christ.

A few days further on, and we rested at Kwei-k'i, a walled city, where we had the joy of seeing the first convert baptised. It was a very happy day, although the rain poured in torrents. This one man who has come forward has five sons. They, with his wife, came down to the river to witness his confession of Christ. We have since heard that his wife and eight others desire now to be baptised also. Here we have a native evangelist, and our sisters hope to stay a little time on their return.

You will notice that I have only told you of three cities. Many others we passed by, and villages too, till our hearts ached. It led to much prayer on their behalf, and we believe the Lord will make bare His holy arm and come and save. No writing can convey to you, as seeing would, the needs of this large province, but the Lord is able to lay them so heavily on your hearts that you will do something for their salvation. I pray that He will *now*.

Let me ask you to think of 15,000,000 souls, and let me try and tell you what is done to bring them to the Light of life, without which you would have no happiness or peace. At Kiu-kiang, on the river Yang-tse, there are five American missionaries. Two of these are ladies who have a school. Ta-ku-t'ang, where I write from, is only a village. Here Dr. and Mrs. Pruen are at present. Then we have met since we came here two young men who have been itinerating for some time on this lake, living in

a boat. They have now gone to Kao-chau Fu to live. Our sisters, Misses Byron and Macintosh, are now on their way to Yuh-shan, and Misses Gray and Webb to Ho-k'eo. Missionaries have travelled through the province in some parts, and some Bibles have been sold; but as far as we know, this is all the definite effort made for the conversion of these 15,000,000 souls. The whole of the south of this province is unoccupied! Will any of you who read this come and help us to tell this generation in KIANG-SI of a Saviour from sin? "Ye are the light of the world." These people are in darkness, but *so* willing to hear. How I wish I could send the cry of some of these poor women right down into your hearts! May the LORD graciously draw out your souls to the hungry and the perishing. You want to follow Jesus, do you not, in the spirit of Luke iv. 18?—good tidings to the poor, release to the captives, light to the blind: this is also why we are anointed. With the remembrance of our blessed Master's last command, will you read Deut. xxx. 11-14? It surely is not too hard for you now, with the knowledge of His sufferings for you. When you have read this, please pray for

Kiu-kiang,
Ta-ku-t'ang (a village),
Kao-chau Fu,
Kwei-k'i,
Ho-k'eo,
Yuh-shan

—five cities—and then will you remember the hundred more, besides many villages? I know you will ask for workers.

Methods of Mission Work.

BY REV. J. L. NEVIUS, D.D.

(Reprinted from "The Chinese Recorder.")

LETTER IV.—ORIGIN AND GROWTH OF STATIONS IN CENTRAL SHAN-TUNG.

REARHING tours formed a prominent part of mission work from the first occupation of Shan-tung by Protestant missionaries in the year 1860. During the years that immediately followed, the whole of Eastern Shan-tung was traversed by members of the American Baptist and Presbyterian Missions. In 1866, Rev. C. W. Mateer and Rev. H. Corbett made a tour in Central Shan-tung for the purpose chiefly of distributing and selling books. This was the first visit paid to Ching-chow Fu and vicinity by Protestant missionaries. It was afterwards visited repeatedly by Dr. Williamson, and other members of the U. P. Mission of Scotland, and Rev. J. MacIntyre, a member of that mission, resided two years in Wei Hien, the chief city of the adjacent district on the east. It was also visited from time to time by different members of the American Presbyterian Mission, and in 1874 and 1875 was included in my regular itinerating tours, made twice a year.

Rev. Timothy Richard commenced regular work in Ching-chow Fu as a resident missionary in 1875. There were then in that region only two converts, and these were connected with Mr. Corbett.

Previous to the work of Famine Distribution in the spring of 1877, Mr. Richard had gathered about him a

little company of inquirers, and I had also a few inquirers in the district of En-ch'ue about forty-five miles S.E. of Ching-chow Fu.

In the spring of 1877, Mr. Richard and Rev. Alfred G. Jones gave all their time and energies to the work of Famine Relief. I took part in the same work in Kao-yai, a market town in the western extremity of En-ch'ue, and near the borders of the two other hien Ling-ch'u and Ch'ang-loh, and continued it about three months until the close of the famine, distributing aid to about 30,000 people from more than 300 villages.

The famine relief presented us in a new and favourable light, and gave a fresh impulse to our work of evangelisation. The establishment of stations may be said to have fairly begun after the famine, though a spirit of inquiry had been awakened before. In the spring of 1879, Mr. Corbett again visited this region, and from this time took part in mission work there.

There are now in the department of Ching-chow Fu connected with the English Baptist Mission, and with Mr. Corbett and myself, about one hundred and fifty stations, and near 2,500 converts, about 1,000 of them belonging to the Baptist Mission. On the main points of mission policy we are happily nearly of one mind. All these stations provide their own houses of worship; none of

them are cared for by a resident paid preacher; but in each of them is one or more of its own members who voluntarily conducts services on Sunday and attends to the general spiritual interests of the little company of believers with whom he is connected, under the superintendence of the foreign missionary in charge. In all these stations great prominence is given to catechetical teaching, and also to affording special instruction to the leaders, with the view of their teaching others. These form the distinguishing features of our work, and are our main points of agreement.

The Baptist stations have multiplied chiefly through the voluntary labours of unpaid Christians, and radiate from the centre at Ching-chow Fu. Their staff of Chinese labourers now consists of a native pastor, who is a Nankin man, and was baptized more than twenty years ago, and four evangelists paid by the Mission, and two elders paid by the native Christians.

My work spread from the centre at Kao-yai almost entirely, so far as natives are concerned, through the voluntary labours of the Chinese Christians. My staff of paid labourers at present consists of two native helpers, supported hitherto partly by the natives and partly by myself. I have from the first used a few others occasionally.

Mr. Corbett commenced his work with the assistance of Church members from older stations. He has used a much larger number of helpers, and his stations are more disconnected, being found in different districts to which his preachers and evangelists have been sent. His staff of native labourers consists of about twenty-two paid helpers and twenty teachers. The latter receive from him on an average about fifteen dollars a year, with what they can get in addition from the natives.

With these general statements respecting the whole field, I propose to give a more detailed account of my own stations and work, with which I am naturally more intimately acquainted. I presume, however, that in detailing my own experience I shall be giving in the main that also of my brethren. When important points of difference occur they will be spoken of *in loco*.

MUTUAL RELATIONS OF THE MISSIONARY, HELPERS, AND LEADERS.

The characteristic feature of our stations is that the principal care of them is intrusted, not to paid preachers set over them and resident among them, but to leaders belonging to the stations. The leaders are simply Church members among Church members, pursuing their daily calling as before conversion. They form a very important link in the chain of influences starting from the foreign missionary. Next to the missionary is the native helper, who is generally a well-instructed Christian of some years' experience. He is under the control and direction of the missionary, and acts for him in supplementing his labours and carrying out his instructions. Next to the helper is the leader, through whom principally the helper brings his influence to bear on the Christians and inquirers generally. The stations are organised on the principle that its members are to be workers. It is our aim that each man, woman, and child shall be both a learner from some one more advanced and a teacher of some one less advanced. Theoretically, the missionary does nothing which the helper can do for him, the helper does nothing which the leader can do, and the leader does nothing which he can devolve upon those under him. In this way much time is saved, the gifts of all are utilised and developed, and the station as an organised whole grows in knowledge, strength, and efficiency. The leader constantly superintends, directs, and examines those under him, the helper directs and examines the leaders and their

stations, and the missionary in charge has a general supervision and control of the whole.

It has been my habit to visit the stations regularly twice a year, to examine carefully into the circumstances of each one of them, and the progress in knowledge and performance of Christian duties of each Christian inquirer.

One of my helpers has the charge of nearly forty stations, located in four different districts or *Hien*, which he visits regularly once every two months. The other helper has the charge of about ten stations, and devotes a part of his time to evangelistic work outside of them. A few are without the care of a native helper, and are only visited by the foreign missionary.

The forty stations, under one helper, are divided into seven geographical groups of from four to seven stations each. The helper visits these groups in regular rotation, once every two months by appointment, spending about a week in each. On Sunday he holds a general or union service, leaders and other prominent Church members being present. The object aimed at is to make this union service, conducted by the helper, the model for the leaders to pattern after in their several stations during the seven or eight weeks when they are by themselves. Once in two months, when the helper is absent, each of these groups has a similar union service conducted by the leaders, exercises and persons in charge having been appointed by the helper in advance.

The form of exercises for Sundays both morning and afternoon consists of four parts. *First*, a kind of informal *Sunday-school*, in which every person present is expected, with the superintendence of the leader and those under him, to prosecute his individual studies, whether learning the Chinese character, committing to memory passages of Scripture, telling Scripture stories, the study of the catechism or Scripture question books. *Second*, we have the more *formal Service* of worship, consisting of singing, reading of the Scripture, with a few explanations or exhortations, and prayer, the whole occupying not more than three-quarters of an hour. *Third*, we have the *Scripture Story Exercise*. Some one previously appointed tells the story; the leader of the meeting then calls on different persons one after another to reproduce it in consecutive parts, and afterwards all present take part in drawing practical lessons and duties from it. There is never time for more than one story and often that one has to be divided, and has two Sundays given to it. *Fourth*, if there is time, a *Catechetical Exercise* follows, in which all unite, designed to bring out more clearly the meaning of what they have already learned—as the Lord's Prayer, the Ten Commandments, select passages of Scripture, some book of Scripture, or some special subject such as the Duty of Benevolence, etc.

This general order of exercises is modified or varied when the circumstances of a station make it advisable that it should be.

Leaders are sometimes formally selected by their stations. More generally, however, they find themselves in this position as the natural result of providential circumstances. In many cases the leader is the person who originated the station with which he is connected, the other members having been brought into the Church by his instrumentality. These members look up to him as their natural head and teacher, and a strong feeling of gratitude, Christian sympathy, and responsibility grows up spontaneously. In some cases persons brought in afterwards are more gifted or literary than the original leader, and after a time take his place, or are associated with him as joint leaders. In some stations women are the first converts, and even after men have joined them, exert a marked, if not the chief, influence, and take a prominent part in teaching, exhortation, and prayer.

Chapels. The chapels, with the chapel furniture, are provided by the natives themselves. As a rule they are not separate buildings, but form a part of the ordinary Chinese dwelling-house. Often the chapel belongs to the leader. Sometimes it is rented by the Christians, and in a few places it is a new building specially erected for the purpose of worship. When this is the case Christians from other villages assist with their contributions, and I have also generally contributed to the amount of about one-tenth of the value of the building. The cost of these chapels ranges from thirty to one hundred dollars each. There is as yet no chapel, the ownership of which is vested in the Church as a whole. Even when a new building is erected it belongs to the man on whose ground it stands. The fact that the chapels form a part of the ordinary dwelling-houses of the people exempts the Christians, I think, from a good deal of the prejudice and persecution which is apt to be excited by and directed towards distinctive Church buildings.

INSTRUCTION OF INQUIRERS AND CHURCH MEMBERS.

Perhaps the most important question which can arise in connection with our country stations is, How shall we most effectually carry out the command of our Saviour—"Feed My sheep," "Feed My lambs"? As has been before indicated, the persons mainly depended upon for performing this work are the leaders. In our present circumstances in Shan-tung no other plan is possible. Where could we obtain native preachers for teaching and superintending the one hundred and fifty stations already established. There are less than a dozen candidates for the ministry in the whole field. We cannot yet know how many of these will be acceptable to the people; and the number of stations is constantly increasing. Were it desirable to supply each station with a native preacher, we have not the men, and it would not be reasonable to suppose that we should have at this stage of our work. If we had the men, who would support them? The natives at present are too weak to do it, and if the foreign boards were able to assume this burden, their doing so would establish a precedent which would add very much to the difficulties of making the native Churches independent and self-supporting in the future.

In my opinion we may go a step farther, and say that the introduction of paid preachers in each station, even if it were possible, would not at present be desirable. The leaders understand better than a person from a distance could the individual peculiarities of their neighbours, and also the tones and inflections of the local dialect, and local expressions, illustrations, and habits of thought. They are likely to be more interested in those about them, most of whom may be called their own converts, than any one else could be, and are more disposed to give them the care and attention necessary in instructing beginners. In teaching they set an example to others; a larger number of teachers is thus secured than could be obtained in any other way, and learning and teaching go on together; the one preparing for the other, and the teaching being an important part of the learning, perhaps quite as useful to the teacher as to the taught. Though the knowledge of the leaders may be elementary and incomplete, they are quite in advance of the other Church members and inquirers, and what they do know is past what the others need first to learn, and the leaders are especially fitted to communicate this knowledge, simply because they are not widely separated in intelligence and sympathy from those who are to be taught.

It must be admitted that here we are apt to meet in the beginning with serious difficulties. Sometimes it is almost impossible to find a leader. The station contains perhaps not a single person who can read. Even then, however,

a modification of our plan is found to work good results in the end. If the weak station is within reach of a stronger, older one, it can obtain help by worshipping with and gaining instruction from it, or by some member of the older station coming to spend Sunday with his less-advanced and less-favoured brethren. The helper, too, is expected to give special time and care to these weak stations. There are not a few cases of men, and also of women, who at first could not read, but can now read the Scriptures, teach and lead the singing, and are not only efficient leaders in their own station, but exert a happy influence outside of it.

From the first we emphasize *teaching* rather than *preaching*. I here use the word "preaching" in its specific sense of logical and more or less elaborate dissertation. We should remember that continuous discourse is something which is almost unknown in China. Even educated Chinamen follow it with difficulty. A carefully-prepared sermon from a trained native preacher or a foreign missionary, such a sermon as would be admirably suited to an intelligent educated Christian congregation, is out of place in a new station. From the fact that it is adapted to another kind of congregation, it is by necessary consequence unsuitable here. An attempt at formal preaching by those who have neither the spiritual knowledge nor the intellectual and practical training to fit them for it is still more to be deprecated. We who are accustomed from childhood to instruction by lectures and sermons, naturally, and very properly, introduce them in the mission centres where we are located; and our personal teachers and pupils trained in our schools become accustomed to them, and are profited by them. In the country stations a few of the more advanced Christians may be benefited by a sermon, but to the great body of hearers who most need instruction, it would be like listening to utterances in an unknown tongue. This kind of preaching gives rise in the Church from its very infancy to a kind of formalism which is almost fatal to growth and progress. The congregation rises, or sits, or kneels as directed, and may maintain a reverent attitude, and listen, or have the appearance of listening, to what is said—in a word, they have a service, and go home with their consciences satisfied, but their minds not enlightened. Even the Quaker method of sitting before God in silent meditation or mute reverence would be preferable to having the mind distracted by allusions to something they have not heard of, thoughts beyond their reach, and processes of reasoning which they cannot follow. I am far from saying that no good is accomplished. Those who engage in such a service, as many of them do, feeling that they are offering homage and worship to the true God, their heavenly Father, though they may only catch an occasional idea from a prayer, or an exhortation, or a sermon, will be benefited, and their worship will no doubt be accepted. Most of the persons in our congregation are, as regards their mental development, in the condition of children, and have to be treated as such.

But to return to the methods of teaching which we have been led to adopt. All converts at first receive more or less oral instruction and direction from the foreign missionary, or the native helper, or the leader by whom they are brought into the Church. They are required to commit to memory and to learn the meaning of a simple catechism containing a compendium of Christian doctrine, and also forms of prayer and passages of Scripture. During the period of probation they are expected to attend service regularly, and to perform the religious duties of professing Christians. The time of probation has varied from six months (or less in exceptional cases) to one or two years. Our English Baptist brethren have



AN ORNAMENTAL DOORWAY.

recently increased it, fixing the minimum at eighteen months.

We have found it necessary, in order to systematise and unify our work, to establish rules and regulations, which are put up in the chapels as placards. Most of them having been adopted by Mr. Corbett and myself, are now embodied in the new edition of the Manual for Inquirers, which is published by the North China Tract Society. This manual, the catechism, and the Gospels are the books which I place in the hands of every inquirer, and little more is needed for years in the way of text books for those who have not previously learned to read.

The manual contains general directions for prosecuting Scripture studies, forms of prayer, the Apostles' Creed, and select passages of Scripture to be committed to memory. Then follows a large selection of Scripture stories and parables, with directions as to how they should be recited and explained. Only the subjects of these are given, with references to the places in the Bible where they are to be found. Then follow rules for the organisation and direction of stations, duties of leaders, and rules for their guidance, a system of forms for keeping station records of attendance and studies, etc.; a form of Church government, Scripture lessons for preparing for baptism, the same for preparing for the Lord's Supper, order of exercises for Church service, and directions for spending Sunday; a short Scripture catechism enforcing the duty of giving of our substance for benevolent purposes, and a short essay on the duty of every Christian to make known the Gospel to others. To the whole is appended questions on the various parts specially prepared to facilitate the teaching and examination of learners. A selection of our most common hymns is also sometimes bound up with the volume.

Studies prosecuted are divided into six kinds; all Church members and inquirers are supposed to be carrying on two or three of these at the same time, of which a complete record is kept. The six kinds of studies are: learning to read, memorising Scripture, reading Scripture in course, telling Scripture stories, learning the meaning of Scriptures, and reviews of former exercises. The books used are almost exclusively in Mandarin, in the Chinese character.

We find catechisms and Scripture question books of great use, not only for inquirers, but for the more advanced Christians.

I give great prominence to learning and reciting Scripture stories and parables, and nothing has been found to produce more satisfactory results. It excites interest, develops thought, and furnishes in a simple form a compendium of Bible history and Christian duty; while a careful training in relating Bible stories and drawing practical lessons from them is one of the best ways of developing preaching talent whenever it is found.

Native scholars as well as the illiterate are required to learn the manual, not only for their own sakes, but in order to teach others. They soon familiarise themselves with its contents, and pass on to the general study of the Scriptures, with the help of commentaries.

Bible or Training Class.—The stations of Mr. Corbett and myself are, on an average, about two hundred miles distant from our home in Che-foo. In visiting them we have only time for necessary examinations, together with general instructions and directions. To secure thorough and methodical teaching, no plan has been found practicable but that of a select number of the learners coming to us in Che-foo. These have been organised into classes which have formed a kind of Normal School. At first inquirers came. Since stations have been established, inquirers in the vicinity of them prepare for baptism at home. For several years past our classes have been com-

posed of the most advanced Church members, specially selected and invited. They come with the understanding that in going back to their homes they are to communicate what they have learned to others. They are in no sense in our employ or pay, and their previous occupations and relations continue as before. As we are absent on our tours in the spring and autumn, the classes assemble in Che-foo during the summer and winter months, when we are at home, and continue in session from six weeks to two months.

In many cases we have been obliged to pay the travelling expenses of members of the classes in returning home; the money they bring with them being as a rule expended before the session is over. During the last few years, however, not a few have provided their own travelling expenses for both coming and returning. During their stay with us they are guests, we furnishing them with food and lodgings. We have found this course necessary, and do not think it under the circumstances, unreasonable. Most of these students are poor, and could not afford to pay all their expenses. Coming as they do, requires what is to them a considerable outlay in providing decent clothing and food by the way. The loss of time in attending the class is also to some a matter of no small importance. Many incur heavy expenses in the course of a year in discharging the duties of Christian hospitality in their homes, where they have frequent visits from natives and foreigners, so that in entertaining them while with us we are only in part repaying in kind for what they have already expended in establishing and extending the work in their own neighbourhoods.

The studies while with us are mainly Scriptural, with additional elementary instruction in astronomy, geography, and history, and general knowledge. Here, as in the stations, lessons are carried on catechetically, and what is taught one day is the subject of examination the next. Much attention is also given to rehearsing Scripture stories. One hour a day is assigned to instruction in vocal music, which has been taught for many years principally by Mrs. Nevius, who has devoted herself to it with singular assiduity and success. While the classes are with us we give nearly all our time and strength to them. Those who come here with an earnest purpose to learn enjoy the exercises, and are benefited by them; those who do not cannot bear the pressure, and soon find an excuse for going home.

My classes have numbered of late about forty. So far as practicable, the same individuals come year after year. They have gone over the Gospels (some of them repeatedly), the Acts of the Apostles, Romans, and several of the other epistles, and part of the Old Testament. Their proficiency in Scripture knowledge will compare favourably with that of intelligent adult classes in Sunday-schools at home. They could sustain a very creditable examination on the Acts of the Apostles, and also on Romans, mastering the argument, and being able to reproduce it. Some have written while here so full and clear an analysis of that epistle, that their manuscripts were sought for and copied by others who could not come to the class. The hymns which they sing are for the most part translations of familiar English hymns, in the same metres as the originals, and sung to the same familiar tunes. They are taught to sing by note, and some of them read music very well. They have great difficulty with the half-tones, their scale and ours being different.

These classes have almost fulfilled their purpose, and will probably soon give place to theological classes; those who have attended them have acquired such a familiarity with the Scripture as enables them now to carry on their studies at home, with the help of commentaries and other Christian books.

Baptisms at Hing-kwoh Fu.

FROM MR. GEO. MILLER.

NING-KWOH FU, *April 13th.*—Last month, owing to the examination in this prefecture, the city was very busy. I had the evangelist from Wu-hu helping me, and we had preaching in the chapel forenoon and afternoon. Praise God, many came and heard the glad tidings.

One evening a mandarin came, accompanied by a few scholars. I had a short conversation with him before the service, and was glad to find that he understood in part the Gospel of Christ. He said that he had the New Testament in his home, and that by reading it he had been convinced of the truth of the Gospel story.

I had a grant of 2,000 Gospels from Mr. Archibald, of the Scottish Bible Society, Han-kow, and we distributed 1,800 at the examination hall door to the students as they came out. They were very unruly, and I was crushed severely against an adjoining wall. However, praise the Lord, He preserveth them that love Him. We also sold 700 or 800 Gospels at the chapel-door.

You will be glad to hear of two opium-smokers who have been led to give up this terrible habit. One is a man of fifty years of age, who has already ruined his family and character, and now walks the streets all tattered and torn; but, thank God, he has been delivered, and will, I believe, subsequently become a follower of the Lord. The other man is a teacher. He told me that He was ill for a few days, but that he kept looking to God, and now he thanks God because he is free.

The old man, who was formerly a leader of the vegetarians, is still holding steadfast to the truth, and will, I expect, receive baptism next week. A few days ago I had a conversation with him. He was very lively indeed, and expressed his desire to try and win others to the Saviour.

I also hope that my teacher will follow Jesus in baptism. He is a sincere believer of the Gospel—a quiet, thoughtful old gentleman. Last month he went home to see his family. He is a good scholar and very influential among his friends. Since he returned he has been very happy. He brought his son with him to receive Gospel instruction. Pray that he may be led to stand up boldly for Jesus, and may be full of faith and of the Holy Ghost.

I am glad to say that the Christians are more lively, and the attendance at the services better. One of the inquirers, an old woman, brought six of her friends to hear the Gospel. Oh, that those who hear and believe the Gospel would bring their friends to Jesus! If every individual Christian brought their friends to Jesus, how soon would all know and enjoy the blessing of salvation!

I have opened a school for boys, and at present have four pupils. Lately I was called to a man and a woman who had eaten opium. I am glad to say that both were restored.

May 3rd.—"The Lord hath made known His salvation. His righteousness hath He openly shewed in the sight of the heathen." I do feel like singing all the time, for the Lord's goodness to me passeth all understanding. I am satisfied that life on earth can be made so sweet and happy that we shall wonder whether we are in the body or out of the body.

"Oh, for a thousand tongues to sing
My dear Redeemer's praise—
The glories of my God and King,
The triumphs of His grace."

I feel this poor stammering tongue quite unfit to praise Him as I ought, but, Hallelujah! Christ is coming. Then in a nobler, sweeter song I will for ever praise Him.

It is indeed with great joy that I tell a little of the work that has been done here during the last month. Mr. Cooper had the pleasure of baptising five converts. Previous to baptising them he examined them as to their knowledge and belief in the fundamental truths of our most holy religion, and I am glad to say that they were all able to give an intelligent reason for the hope that was in them. I think April 25th (Easter Sunday) will not soon be a forgotten day to me.

Mr. Cooper arrived on Friday, 23rd, and that evening and the following day was spent in earnest prayer for the outpouring of God's Spirit upon His people, and especially upon those who were about to be received into the Church. We had much liberty and power in prayer, and felt that the Lord was indeed with us. At 10.30 on Sunday the morning service began. Mr. Cooper took for his text John xv. 8, and the Lord spoke powerfully through him. After the baptisms we all sat down to partake of the Lord's Supper, and it seemed to me like sitting at the foot of Calvary, I had such a vivid sight of Christ's sufferings.

In the afternoon we were again encouraged and helped very much. The chapel was filled, and the hearers were most attentive. How the Lord is answering our prayers and those of our dear friends at home! Nothing but the working of the Holy Ghost could have made those people so attentive. In the evening Mr. Cooper spoke from the parable of the sower, and it rejoiced our hearts to see how the people comprehended the Word of God.

"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereunto I sent it." These words are very cheering to me; preaching day after day with so little apparent result. The enemy tries to discourage, but, thank God, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It may be interesting if I give you a description of the five converts who were baptised. Two are old men, one an old woman, and two are boys, the children of disciples. One of the old men, sixty-five years of age, is the husband of the woman I baptised last year. He is a very quiet, thoughtful old man, and for nine months he has had the privilege of hearing the Gospel. A month or two since he understood by simple faith what it was to have his sins washed away in the blood of the Lamb, and it was then that he asked me to baptize him. Since then he has had family prayer, and, although he cannot read, his progress is really wonderful. Although he is poor, he observes the Sabbath. He told me that after he was baptised his soul was filled with joy.

The other old man is the vegetarian I told you of. He is full of enthusiasm, and, praise God, it is accompanied with knowledge. He was a vegetarian twelve years, but was led last year to renounce these views, being at that time, I believe, translated from the kingdom of darkness

into God's marvellous light. He came out decidedly for the Lord, and since then has had a good deal of persecution. Now he has returned to his home in the village, and intends to make known the Gospel to his friends. May the Lord make him a burning and shining light.

The old woman is the wife of the oldest member here. For a few months past there has been a visible change in her deportment. She has been very earnest in bringing many of her friends to hear the Gospel. I do hope that she will go on to work for the Master. Since she was baptised she has sent me word by her little boy (who is a pupil in the school) that she is very happy.

One of the boys is a son of this old woman. He is a very intelligent lad, and well acquainted with the Old and New Testaments. His prayers are so simple and fervent they cheer me very much. He does not know what it is to worship idols, for his father was a Christian for many years before he was baptised. I have asked him to teach

the younger scholars, and yesterday, after the service, he began to tell them of Jesus. He is teaching one little boy the Lord's Prayer. I do believe that this lad will in the future become one of the pillars of the Church. The Lord keep him from all evil.

The other boy is the son of the evangelist. I hope that the few words I have written about these young Christians will lead dear Christian friends to be more earnest in prayer that they may grow in grace. I do believe that those who have just been added to the Church are as droppings to the showers which are coming.

You will be glad to hear that Mr. Cooper also baptised five converts at Wu-hu (a treaty port on the Yang-tse).

I do trust that soon I may see many poor heathen casting their idols away and following the one living and true God. The old woman who was baptised last year has given me her idolatrous pictures.

Persecution and Baptisms—A Visit to Ku-cheng-tsih.

FROM MR. COOPER.

JULY 9th.—The Christians here were, as usual, delighted to see me, and each vied with the other in entertaining me. I have been here just about a week, and this is the first time I have had any time to myself to do a little writing. Every morning about six o'clock some messenger has arrived from the village to ask me out to breakfast at one house or another, then, after breakfast, they invite the neighbours in and we have a service; after which we go to another house or two, and we have a meeting, then dine with some of them, and return here at dark to have evening prayers.

These dear people are all poor, hardworking husbandmen, and they are building a chapel in the village, which is not yet finished—only the walls are up, and the roof thatched with straw. They would have finished it but their money is all used up, and the wheat harvest has been a great failure, so they are pretty hard up, and must wait until the rice and peas are reaped before making any further contributions.

It would be an easy matter to give them a donation of mission-money to finish the whole thing off, but that would take away the independence which I am anxious to cultivate. I would ten times rather see a rough barn with mud walls and floor, and thatched roof, built by the Christians themselves, and filled with a living Church of hard-working Christians, than one built at great expense with foreign money and very few in it, and these few like spoil children who have always been carried in their mother's arms, and have never yet learned to walk.

On Wednesday we had—not the laying of a foundation stone, but a sort of informal opening service at the chapel, the Christians bringing their forms with them to sit on. It was an interesting service, for we had a baptism of five in the stream close by, at the close of the meeting.

July 20th.—Fuh-hsing-tsih.—Since I last wrote I have seen much of the Lord's goodness. Went to Hsuen-shan-tsih last Monday, and saw the man who was so very severely beaten by a nephew that he has been spitting blood for three months. He is a simple countryman, and about a month ago this nephew came in the middle of the night with a constable and assistants, armed with guns, swords, and chains, and bound him, to drag him off to the magistrate. The man who lived next door interposed, saying it was against the law to bind a man who had committed no crime, and compelled them to take him wherever they took his brother. They went as far as

the constable's house, where they were treated like criminals, having a little straw given them to lie on at the door of the house. They spent the time in prayer, asking God to help them. In the morning the village elders, or jurors, were called together for the purpose of framing a charge, when, to the surprise of the Christians, they ordered their release, and told the constable and nephew that profession of Christianity was no infringement of the laws.

The man who had so nobly followed his Master, now turned the tables, and demanded to be taken before the magistrate, as he wished to preach the Gospel to him; however, after some discussion they agreed to return home.

I spent five days there, and baptised ten in the small stream close by the house in which I was staying. Since coming here I have heard that one of the ten baptised has been turned out by his elder brother because he joined the despised followers of the Nazarene.

August 2nd.—Gan-king.—I must now detail my Sabbath at Fuh-hsing-tsih. Owing to the busy season we had the baptism on Sabbath. Several of the Christians from the villages round came over, as we were to have the Lord's Supper in the afternoon, and they had never seen that ordinance. We had a splendid service in the morning, and at the close marched off single file to a small stream. Groups of men were hoeing weeds in the fields, who asked what was the matter. "Oh! we're going to the little Jordan river to be baptised," was their prompt reply; "come and see." By the time we got to the stream there were nearly a hundred persons gathered on the hillside, looking at the wonderful sight to them of the first Christian baptism. The Christians sang the doxology over and over again as each one came out of the water, and I could not help saying in Chinese, "Praise the Lord!"

Several returned with us to the meeting afterwards, and my dear old teacher struck the anvil while it was hot, and invited them to come forward as candidates, and to promise to attend the services. Four or five came forward, saying that they knew now that this was no secret society, but was conducted openly and clearly.

We had a splendid time in the afternoon, when twenty of us met around the Lord's Table to remember His great love and suffering which had brought such joy to us. It would have done your soul good to hear them sing, "Oh, happy day;" it was not easy to keep time, as they

sing without any regard to time or measure, but one could not but think that they were offering praises acceptable in God's ear.

We had a third service in the evening, and there seemed such a readiness to listen, and the people needed instruction so much, that I determined to leave my old friend and teacher with them for another month. They expressed delight at this, and I trust many will get blessing through him.

Next morning we had an early breakfast, and I started off after a short prayer-meeting with them. Many of them had come up to see me off, and my host went with me himself, taking his donkey for me to ride on, and a man to carry my things. We travelled sixty *li* that day, and rested at a small village, noted for its swarms of mosquitoes. We got up about three a.m. to travel in the cool of the morning, and so managed twenty *li* before sunrise; then after breakfast went to Pu-keo Hien, and rested about three hours, then took a boat to Nan-kin, fifteen *li* distant. I wanted to pay the man, but he would

not take it; as fast as I put the money down he returned it to my bag. The old man would not accept anything for expenses of the donkey or himself, nor allow me to pay a cash for board, etc., while with him. This does not look much like "rice Christianity," does it?

I hope to spend this month here teaching the inquirers and having a baptism. Last Sabbath I preached on 2 Tim. iii. 12, and urged the inquirers not to come forward if they were not prepared to suffer for Christ's sake. I sought to set the joys of following Christ fully before them, and also the blessedness of suffering for Him. Since then, instead of getting frightened and drawing back, about a dozen have given in their names, so we have nearly twenty inquirers here now. Surely the Lord is answering prayer! If we do but walk humbly with Him, He will not leave us without a witness; now is the hour of temptation.

"When success attends their mission,
Let Thy servants humbler be,"

is often on my lips. Amen.

Female Itineration.

FROM MISS BYRON.

KIU-CHAU, *August 10th.*—Since I wrote, Miss Lily Webb, Miss Legg, and I have been taken away from the happy family in Yang-chau for work in different places. We went by Kiu-kiang to Ta-ku-t'ang and left Miss Legg there, Miss L. Webb and I starting after breakfast next morning, joined by Misses Gray and Macintosh. We went down the Po-yang lake, passing Kwei-k'i and Ho-k'eo, changing for smaller boats at each place, the water being very shallow. Miss Macintosh and I went on to Yuh-shan, leaving Miss L. Webb and Miss Gray at Ho-k'eo.

Miss Macintosh spent a fortnight in Yuh-shan, and then returned to her work in the Kiu-chau school, while I stayed a week longer. We travelled alone, *i. e.*, without a foreign escort, we had two native Christians with us. The Lord did indeed go before us, and made our way prosperous: we had no trouble about luggage or anything all through our journey, no difficulty in passing the customs. We stopped seven times between Ta-ku-t'ang and Yuh-shan at villages, fishing ports, and walled cities too, and

we were kindly received everywhere; we sold gospels gave away tracts, and spoke to the people. It was really *very* sad to see all these places altogether without the Gospel.

At Kwei-k'i there is a little church: Miss Macintosh and I went to the morning service, there were a good many women present. After the service she took nine unbaptized Christian women upstairs and had a prayer-meeting, while I kept the others downstairs and spoke to them. There is another little church at Ho-k'eo. In the Yuh-shan church there are thirty-seven Christians, and there is another little church at Chang-shan. We are expecting a few baptisms in Kiu-chau soon. I am staying here until the alterations are finished at Chang-shan, which I expect will not be long. I passed through on my way here, saw a little of the Christians, and liked them very much. I am so glad I am going there, I am sure I shall be very happy; it is so good of the Lord to send me. Do pray that I may be made a great blessing.

Further Tidings from Chung-king.

FROM MRS. NICOLL.

PA HIEN YA-MEN, CHUNG-KING, *August 10th, 1886.*—The Lord reigneth. It is a grief after all these years of service for the Master here, and after the number of people we have tried to do good to, body and soul, that we should have to leave in this way. One thought makes it seem less hard to bear—that it was many from a distance who were the leaders, it being the great examination year, although of course the bad men of the city joined in stirring up the people. One other thought is a comfort; we know that our all-wise and loving Father can "make the wrath of man to praise Him," and we have the promise that "All things work together for good to them who love God:" this must be one of the all things. May it prove but the cloud before the bright sun-rising on this needy city. We have watched and prayed and waited for God's Holy Spirit to be poured out on these poor people, and have been praying to God

for some time that He might better fit us for service and endue us with power from on High.

I often felt while praying that it was a solemn thing, for we knew not in what way we might have to suffer in order to be purified, but I knew and felt that whatever God's will might be, He would also give the grace and strength needed for the trial.

The day previous to the riot, my husband and I spent in fasting and prayer between the times of waiting on Bro. McMullan, for we had kept from him the trouble that we felt was impending, and we hoped God might frustrate the designs of wicked men. We feel quite sure that God granted our desire, not in preventing the trial, but, as in the case of Paul, in granting the grace and strength to bear it, for we have realized in a marvellous way God's sustaining power.

Although we have lost everything, and things that

money can never replace, such as our parents' portraits and those of friends who have gone on before us to our home above, as also their gifts, yet I have not shed a tear for any of these, but my heart does feel sad to see these poor weak lambs of the fold, as it were, without a shepherd. I trust the Great Shepherd will give them strength to be real and whole-hearted for their Master. Some of the Roman Catholics have recanted, and afterwards have had their houses burned all the same, the people laughing at them for recanting.

Two of our members have lost everything, and it is thought that no recompense will be made to natives. Over one hundred Roman Catholic families are houseless.

Our friends all left us for down the river on the 16th of July; we remained behind, though some tried to persuade us to leave with them; we had matters to settle, my children were scattered, and the man at the money-shop owed us money. My husband wanted to pay for a year's rent to our landlady. Her house is all pulled down; besides there are others further inland, who must have suffered suspense in delay of letters, which pass through Chung-k'ing, so we have waited till arrangements could be made with our postman here to forward the different parcels, after letting our Bro. Broumton know at Wuchang to pack letters up for each province separately. The first parcels arrived to-day, divided in that way. The postman came to let us know he had sent them on, and the accounts being all settled up for our fellow-missionaries, we hope if the water falls to get away this week, if we can get our passport. Mr. Bourne, H.B.M. Resident, thought we could go down the river with him, but he cannot get matters settled yet, and thinks it best for us to get away before the final examination. They are expecting further trouble next month, when the students come into the city.

They still intend, if they can, to loot the house of one very wealthy Roman Catholic, who got several roughs to help him protect his house, and was successful in keeping out the mob, but not without taking life. A Roman Catholic college, at a place about 100 li from the city, was burnt down, also a great number of books for their students, and they say it was a more expensive building than the cathedral in the city. One Roman Catholic priest, a Frenchman, died on the way into this city; some of the soldiers were wounded and one killed.

I had recently the joy of hearing my first scholar testify to being quite happy on her death-bed; she had desired for a long time to be baptised, but her father would not give his consent. She was ill for nearly twelve months, we did all that we could for her, and I had her with me upon the hills after Bro. Hughesdon was better; she seemed to gain a little, but came home only a few days before she died. She was one of the nicest girls I ever met in China, and until she grew to the age when it is the custom for girls not to go out, she was a great comfort and help to me. Often when I have been crowded with visitors, she has been in one room explaining the doctrine, her mother in another, and I have had visitors in a third room; one day, when she felt better, while over on the hills, she helped one of the children with her lessons. I had looked forward to her helping me with the children, but God has given her higher service. Her mother is the Bible-woman, and just now needs your prayers much. Our children are in her care, and many are trying to frighten her by calling out at her door "foreigner," and saying that when they beat the Roman Catholics at the final examination they will be sure to come to her house. She feels the loss of her daughter, for they were devoted to each other.

Life in China.

FROM THE DIARY OF MR. BEAUCHAMP.

JUNE 15th to 25th.—Chinese life! How little can any one imagine it without having seen it! And one may have seen it from the outside without ever seeing or knowing it on the inside. I look back on my experience of a year in China, and perhaps some may ask, Would you not really like to be back in England? and such like questions. Now every child of God knows that happiness is alone enjoyed in walking in obedience to God's revealed will, and so conscious am I of being where God has placed me that no further desire enters my head: it is not duty, no, but joy unspeakable and very real. The peace of God which passeth understanding just now keeps my heart and mind, and as I write I do testify to reality. God is more real, heaven is more real, hell is more real, and eternity is more real to me than ever before. And shall I say, too, that the devil also is more real? Yes, we need all our brethren's prayers that we may be kept faithful and walking humbly with our God. We have our Canaan battles to fight.

I write the more hopefully as the first year is always the most trying, being unaccustomed to the climate, the people, their words, ways, and manners, while one's various prejudices and many insular ideas have to give way in adapting ourselves to the dear people we come to save. The past year has been truly fraught with blessing. As the mountains are round about Jerusalem, so hath the Lord been around us, and we have learnt of Him as we never could in England; yet we are in a world of sin and therefore of sorrow, and the only remedy for the sorrow is by the cleansing away of sin, and it has only one remedy.

As I write I never felt more full of zeal and fire in my soul to go forward and fight the good fight, storming the strongholds of sin and Satan, believing that "God is able." God says, "Is anything too hard for the Lord?" What shall we say to that? Let us act up to our answer, and prove that we mean what we say, assured that God will take us at our word this day.

While rejoicing in spirit, I can say, with St. Paul, I have great heaviness and sorrow for our dear Chinese brethren. During my first few months my feeling was that they were a light-hearted and apparently happy people, with no outward manifestation of sin or depravity; but experience, alas! tells one differently. They have sad and weary hearts, and very little joy in life, and many, many court death as a happy release—which is proved by the terrible number of opium-poisoning cases; we are sometimes called out to two or three in one single day. It is so easy for them to buy a pennyworth of opium and eat it, just to drown their sorrow by sending them into a deep sleep from which they never awake in this life. Perhaps facts are the most telling, and may lead some to feel the need of China in a real and practical way.

A few days back—Sunday afternoon—I was just enjoying a blessed Bible study on the subject of prayer, our great need to be Jacobs prevailing with God. Suddenly a loud knock was heard. "Who's there?" "Taken opium," was the brief reply. Mr. Phelps, who is in charge of the house, feeling rather unwell, asked me to go—though I can only speak in a very limited way at present. After the few usual conventional questions of name, age, place,

circumstances, and, most important of all, "How long taken?" I followed the man to the north street some little way, he then led me through a shop fronting the main street, into a sort of court where a number of people were clustered together—the majority idlers, taking but little concern; at last seeing one or two with anxious faces, I asked, Where is the person who has taken opium? and was led into an inner chamber resembling a temporary refuge for cattle rather than a house—wicker walls, a thatched roof and a mud floor; a bedstead and straw pallet, no windows, a rough table in one corner, and a low stool, completed the furniture. Seated on the stool I beheld so sad a sight—a poor woman in a torpid sort of state, supported by a relative. I opened the eye to see if it was sensitive; finding it so, I asked for some warm water and mixed a tablespoonful of mustard into a cupful for an emetic, also a dose of zinc for a similar purpose. After about half an hour of painful suspense occupied in telling them a little about the love of God, to which they listened attentively, the medicine took effect, and the woman being considerably restored, I left. Being thus called from a quiet meditation to a scene of wretchedness, my first natural impulse was to think, Oh! what a trouble it is! then I remembered it was for Jesus I went. He had sent for me, and I was so happy in soul all through.

On Monday morning I was again called to another

opium case, on the south street. I went with Mr. Gill, and was successful, and again it was a woman who had taken it.

But the saddest case was yesterday. I went with Mr. Gill in the morning, and applied the usual remedy, with apparent success; but, alas! the opium had already got into the system. This time it was a woman about thirty. Last night we were called in again, but only to see the painful sight of a soul passing away without God. After being there a few minutes my brain seemed to whirl, and I caught hold of the door to prevent falling. I could just claim the LORD'S promise to strengthen and help His children. I sat on a bench outside, and the cool air revived me, and with sad hearts we left. I will leave these few facts to speak for themselves.

To turn to a more joyful theme. The LORD'S work prospers, and we are expecting great things; souls are being saved and sanctified. Some of the Christians have, indeed, to bear up against persecution from their friends and relatives. Our nightly preaching at the rooms on the main street is encouraging, though we naturally have difficulties to encounter, all of which are opportunities for our glorious Master to triumph. Last night we had a capital time from eight to ten o'clock. The people listened most attentively, and the natives helped us in preaching.

For the Young.

A LETTER FROM MISS MARSTON.

MAN-CHUNG FU, *January 19th.*—Some of you little folks are beginning to think it time for another letter from China, are you not? Well, to tell you a secret, I think the same, and so this evening I am trying to write you a little one, at any rate. You know how busy the streets are in our dear old England just about Christmas-time, don't you? All the shops decked out in their best, and people crowding into them to buy, and so many people going up and down the streets. Well, in China you know they have no Christmas, because the poor people don't know about Christ, so of course they cannot keep His birthday, but they think a great deal of the New Year, which is now only a fortnight off. New Year's Day this year is on our 4th of February. At this time of the year the fathers are busy buying and selling, and the mothers making new clothes and shoes for the children, and the little children helping the mothers. In China, when a little girl wants a new pair of shoes, she does not go to a shop and get some fitted on and buy them, but her mother cuts her out cloth for the top of the shoes and shows her how to work flowers on it, and then how to make the soles and put them together, so that quite little girls are soon able to make their own shoes. There is one very great difference between your shoes and theirs; though you want each pair of shoes larger than the last, they want, after a certain age, every pair *smaller* than the one before it; because their poor little feet are just *crushed* up to prevent them growing. I expect you know all about that, don't you? In spite of the pain it gives them, the little girls are very fond of having new shoes, and very proud of them and glad to be able to help make their own.

We are going to break up school in another week, and then, right up to New Year's Day the children will be very busy helping at home. I expect some of you have been praying for the little children in China, have you not? If so, you will be *very* glad to hear something that I have to tell you—that is, that all the children who come to school now say they love Jesus, and want to be His little girls, and don't want to worship the idols ever any more. The other day I asked one little girl what she would do if her father and mother wanted her to worship idols, and she said directly: "I would tell them that those are all false gods, and that I believe in the one true God in heaven." I then said, "But what if they are angry with you and beat you, would you still be able to refuse to worship?" She

said, "No; I would not be able, but *Jesus* would make me able." One dear little girl, whose mother is a Christian, but whose father and brothers are not, told me the other day, "My father and brothers beat me when I tell them about Jesus."

I think I will tell you next what I have been doing to-day. Directly after breakfast this morning, I sent for a sedan chair; and packed myself into it, to go six miles into the country, to a place where there are a good many Christians, and teach the women. I expect you have seen a picture of these chairs. Two men carry them, one going in front and one behind. If they walk well it is very pleasant, *but* if they jolt one about, it makes one feel quite sea-sick. For my journey to-day I had two good bearers, and so I got to the end of my journey safe and sound in about two hours. All the women come together, to a house with a nice, large central room, and there I teach them. Before they had all come, and after I had talked with them a little, I hung up a large hymn sheet on the wall, and made them repeat the hymn, going over and over it till they knew it—two verses of it at least. The hymn was "One there is above all others." Afterwards we sang the hymn, and then I read to them from the Bible, and taught them, just like a Sunday-school class at home. They were *MUCH* more attentive than many Sunday-scholars, though, and seemed to understand better. After we had been together about an hour-and-a-half, my scholars went to their homes, and I had some dinner. A good-sized basin of stuff, something like vermicelli—long strings—with a sort of pickle to flavour it. I was very hungry after my long ride and talking so long, and did a good deal of work with my chopsticks. As soon as that business was disposed of, I got into my chair again and started home with lots of good-byes, and good-wishes, and invitations to come again. The chair-bearers, like horses, always come home much faster than they go, so I reached home about four o'clock, and was very glad of a rest, and, after that, of a nice, comfortable English tea. After all, there is not so very much difference between the Chinese who love the Lord Jesus Christ and the English, for He is the same everywhere, and so His disciples are and ought to be the same. I am sure that if you boys and girls, when you grow up, come away over to China to teach the people about God and Jesus, you will very soon get to love them *very* much. Meanwhile, pray for them *every* day; and when you say "Thy Kingdom come" think of China, where as yet it has only come a very, very little.

Tidings from Scattered Workers.

Cheh-kiang Province.

FROM MR. JAMES A. HEAL.

Shing-hien, April 26th.

Started at 11.15 for Yih-kò-cün, one of our out-stations, about 25 li away, and arrived at 3.15. The walk was very enjoyable and pretty. A quantity of opium is grown in the valley, and it is now in flower. The Christians seemed very glad to see us. Prayer meeting in the evening, at which ten men and six women were present.

Wednesday, 28th.—Started for Ng-long-zí. Passed through two large villages. Plenty of room for work here!

Thursday, 29th.—This is a beautiful place. The temple is in a valley 1,600 feet above the plain, while all around are hills, some 3,000 feet high. Tea is grown round here. The priest was very kind to us, and he, with another man, was at the prayer meeting.

Friday, 30th.—On our way back by a prettier route, we went into a temple to rest. The priest immediately brought us tea, and invited us to look round the temple, which was one of the best I have yet seen. Everything was clean and orderly, and the idols brightly gilded. We left a copy of St. Matthew's Gospel. May God bless the very few words spoken to the Christians and the tracts and Gospels that were distributed. Many and many a village we passed through waiting for the Gospel. May the record of our lives be that to this great work and to our Master we were found faithful.

Sunday, May 2nd.—This morning a little girl was called out from the service and beaten by her father for attending. She was with her mother, who is a Christian. They both went away with the father, who is attached to a mandarin's office. The girl has suffered more for the Master than I have. I have never been beaten.

FROM MR. GRIERSON.

Wun-chau, June 11th.

I reached Wun-chau on Friday last, and had a most hearty welcome from Mr. and Mrs. Stott. The Lord willing, I am to accompany Mr. Stott to Bing-yang to-morrow on a visit to the station.

San-hwuy Province.

FROM MR. JOHN REID.

Chi-chau Fu.

April 19th.—Opened a day-school for boys. There were six scholars to-day, but I expect more in a few days. In the evening I had a splendid time in the hall. A large number came in.

24th.—During this week there have been daily a large number of students coming. I have distributed a good many portions of Scripture.

28th.—I started to-day for a short journey in the country, for the double purpose of recruiting my health and selling books.

29th.—I had an unexpectedly large sale of books, receiving over 1,600 cash.

30th.—Arrived at a village about forty li (twelve miles) further on about noon. I had quite a crowd of people in a short time, nearly all of whom bought books. Had a splendid sale for the size of the place.

May 3rd.—Started on the return journey. Weather fine and scenery beautiful.

5th.—Arrived at Chi-chau. During the journey sold 3,300 cash worth of books. My teacher has professed his faith in the Lord Jesus, and desires to be baptised. I should be glad to make room for a young man here, for I feel that I should be much better for a companion.

Hun-nan Province.

FROM MR. JOHN SMITH.

Ta-li Fu, April 15th.

We are not able to do much missionary work yet, but we are trading with our few talents as profitably as we can. In the school we have eight boys; six of them live here altogether, and

two come for their morning rice and for morning worship, and remain in the school all day.

Ah-ping is our eldest boy. He is about fourteen. He is one of Mr. Clarke's boys. He was away for some time, but Mr. Steven invited him back shortly before he left. He is a quiet, nice boy, and *I believe he is a true Christian.*

The next is *Suan-ho*, about thirteen. He is a stout, strong boy, of a kind, generous disposition. *He is, I believe, a true Christian.*

The third is *T'sung-i'en*, about ten years old. His meek, gentle, retiring disposition, combined at times with all the fun and frolic of boyhood, makes him quite a favourite with old and young. *We have no doubt that he is a true Christian.*

The fourth is about the same age, a lively boy, requiring to be kept well in hand.

The fifth is *Ling-ling*, about nine years old. He has not been long here, and is just getting accustomed to law and order.

Chen-mei is our youngest, about eight. He is a very hopeful boy.

They have all fair mental ability. They are all in school from nine to twelve a.m., and from one to four p.m. Each day they commit to memory in school a portion of Mark's Gospel, and of some other suitable religious book. The former they repeat next morning at morning worship, and the latter at evening worship. They also learn to write characters, and have a little time left for the classics.

We sometimes go out into the Min-kiá villages round the city. We seek for those in each village who can read Chinese character, and leave them some tracts and a copy or two of the Gospels. We hope the seed thus sown may find an entrance into some good ground, prepared by the Holy Spirit, and bring forth fruit an hundredfold. We are sorry to see in, I think, every village we have visited, the temples are either being repaired and enlarged or new ones being built. I feel much drawn to these people.

Shen-si Province.

FROM MISS DRAKE.

Han-chung, May 11th.

Went to Shih-pah-li-p'u with Mrs. Pearse. We started early, as we wanted to see a dear old Christian woman who is very ill. We found them very poor indeed. Mr. Pearse had heard from others that they were, and so we had gone provided. We found out that whilst they had been to chapel on Sunday the landlord of their little piece of land had sent and pulled up all their wheat, which they had been depending upon to pay him and get food for themselves, but he would not wait, and did this cruel thing, we think, because they were Christians. We did think it was so nice of them: they did not say they were so poor, or anything about the landlord, until we asked them. I am sure the Lord sent us there on Tuesday, and they thought so too.

May 13th.—Just as I was finishing my Bible-class I received a note to say that Miss Muir had got back with Dr. and Mrs. Wilson. She is much better, and I have my friend again. I believe I got a good lift with the language, but I do not enjoy being alone. It seems so nice to have her home again.

May 14th.—We had such a happy time with the children. I had promised each one a picture-card, and Miss Muir had promised a small Chinese book to those who could repeat some hymns and a psalm when she came back, provided I could give a good account of them. They had been very good, and had tried to help me, so I gave a splendid report; but Miss Muir asked them if they could say themselves that they had been good all the time, and, to my surprise, three little hands went up to own to naughtiness. One case I knew nothing about, and the others had been so slight, I had only had to remind them of their promise to be good, and had no further trouble. Altogether five owned that they had been naughty, and the tears were in my eyes as I saw them, because they need not have said one word. Miss Muir said they would not have done that last year. It shows that a work of grace is going on in their hearts. We gave them their cards and books and some of my English sweets. I have so got to love these children.

CHINA'S MILLIONS.



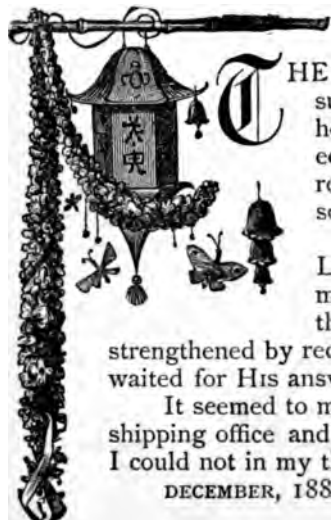
A WHEELBARROW WITH SAIL.

A Retrospect:

The Substance of several Addresses given during a Conference of the Missionaries of the China Inland Mission.

BY MR. HUDSON TAYLOR.

(Continued from page 141.)



THE doctor coming in one day found me on the sofa, and was somewhat surprised to learn that with assistance I had walked downstairs. "Now," he said, "the best thing you can do is to get off, as soon as you feel equal to the journey, to the country. You must rusticate until you have recovered a fair amount of health and strength, for if you begin your work too soon the consequences may still be serious."

When he had left, as I lay very exhausted on the sofa, I just told the LORD all about it, and asked HIM what I was to do. HE knew I had no means, and that I was refraining from making my circumstances known to those who would delight to meet my need, in order that my faith might be strengthened by receiving help from HIMSELF in answer to prayer. What was I to do? And I waited for HIS answer.

It seemed to me as if HE was directing my mind to the conclusion to go again to the shipping office and inquire about the wages I had been unable to draw. I told the LORD that I could not in my then condition afford to take a conveyance, that it was not at all likely that

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I should get anything, as far as I could see, and asked whether this was not a mere clutching at a straw—a mere mental process of my own rather than His guidance and teaching. After prayer, however, and renewed waiting upon God, I was confirmed in my belief that HE HIMSELF was teaching me to go to the office.

My next question was: "How am I to go? I had to seek help in coming downstairs, and the place is two miles away at least." The passage was brought very vividly home to me, that whatever I asked of God in the name of CHRIST would be done for me, that the FATHER might be glorified in the SON. That what I had to do was to seek strength for the long walk, to receive it by faith, and to set out upon it. Unhesitatingly I told the LORD that I was quite willing to take the walk if HE would give me the strength. I asked, in the name of CHRIST, that the strength might be immediately given, and, sending the servant up to my room for my hat and stick, set out, not to *attempt* to walk, but to *walk* to Cheapside.

I certainly was strengthened by faith, but I never took so much interest in shop-windows as I did on that journey. At every second or third shop-window I was glad to lean a little against the plate-glass, and take time to examine the contents of the window, before passing on. It needed a special effort of faith when I got to the bottom of Farringdon Street to attempt the toilsome ascent of Snow Hill. However, God *did* help me, and in due time I reached Cheapside, turned down the by-street in which the office was found, and sat down very exhausted on the steps leading to the first floor on which the office was placed. I felt my position a little peculiar as the gentlemen who rushed up and downstairs looked at me, with a sort of inquiring gaze, as I sat there on the steps very spent.

After a little rest, however, and a further season of prayer, I succeeded in climbing the staircase, and, to my comfort, found in the office the clerk with whom I had hitherto dealt in this matter. Seeing me look deathly pale and very much exhausted, he kindly inquired as to my health, and I told him that I had had a serious illness, and was ordered to the country, but thought it well to come and make further inquiry, lest there should have been a mistake about the mate having run off to the gold diggings. "Oh," he said, "I am so glad that you have come; it turns out that it was an able seaman of the same name that ran away. The mate is still on board, the ship has just reached Gravesend, and will be up very soon. I shall be glad to give you the half-pay to date, for doubtless it will reach his wife more safely through you, as we all know what seamen are when they arrive at home after a long voyage."

Before, however, giving me the sum of money, he insisted upon my coming inside and sharing his lunch. I felt it was the LORD indeed who was providing for me, and accepted his offer with thankfulness. When I was refreshed by the rest and lunch, he gave me a sheet of paper to write a few lines to the wife, telling her of the circumstances. On my way back I procured in Cheapside a post-office order for the balance due to her, and posted it; and, returning home again, I felt myself now quite justified in taking an omnibus as far as it would take me.

Very much better the next morning, after settling up some little matters that I had to attend to, I made my way to the surgery of the surgeon who had attended me. I felt that though my uncle was prepared to pay the bill, it was right for me, now that I had a little money in hand, to ask for the account. The kind surgeon refused to allow me to pay anything for his attendance, but he had supplied me with quinine, which he allowed me to pay for to the extent of eight shillings. When that was paid, I perceived that the sum left was just sufficient to take me to my home; and to my mind the whole thing was a wonderful interposition of God on my behalf.

I knew that the surgeon was sceptical, and told him I should very much like to speak to him freely, if I might do so without offence—that I felt that under God I owed my life to his kind care and help, and that I wished it were possible for me to say anything to him which might result in his becoming a partaker of the like precious faith which I had. He kindly permitted me to speak very faithfully and freely to him. So I told him my reason for being in London, and about my circumstances, why I had declined the help both of my father and of the officers of the society in connection with which, it was probable, I should go to China. I told him of this providential dealing of God with me, and how apparently hopeless my position had been the day before, when he had ordered me to go to the country, unless I would reveal it, which I had determined not to do. I described to him the mental exercises that I had passed through; but when I told him that I had actually taken my hat and stick, and had walked to Cheapside, he looked at me incredulously and said to me, "Impossible! Why I left you on the sofa more like a ghost than a man!" And I had to assure him again and again that, strengthened by faith, I had actually taken the walk. I told him what money remained to me, what payments I had had to make, and showed him that I had a balance left which would just take me to my

home, having sufficient for a little provision by the way, and for the omnibus at the end of the railway journey into Yorkshire.

My kind friend was completely broken down, and with tears in his eyes, said: "I would give all the world for a faith like yours." I, on the other hand, had the joy of telling him that it was to be had without money and without price. I never saw him again. When I came back to town, restored to health and strength again, I found that he had had a stroke, and had left for the country. I subsequently learned that he never rallied. I was able to gain no information as to his state of mind when taken away, but I have always felt very thankful that I had the opportunity, and embraced it, of bearing that testimony for God. I cannot but entertain the hope that the MASTER Himself was drawing him, by His dealings with me, and that I shall meet him again in the Better Land. It would be no small joy to be welcomed by him when my own service is over.

The next day found me in my dear parents' home. My joy in the LORD's help and deliverance was so great that I was unable to keep it to myself, and before my return to London my dear Mother knew the secret of my life for some time past. I need scarcely say that when I returned to town again I was not allowed to live—as I was not fit to live—on the same economical lines as I had done before my illness. I needed more now, and the LORD did provide.

Extract from a Private Letter.

FROM MR. HUDSON TAYLOR.

PING-YANG FU, *August 7th.*—We have had glorious native conferences, first at Mr. Stanley Smith's station, Hung-tung, and then here. Three native pastors and two native elders were ordained, and sixteen deacons appointed. Praise the LORD!

Si-gan Fu, August 20th.—I reached here this afternoon having had over twenty continuous hours' travel to get in, and find letters leave to-night. It is no small mercy to have accomplished about 1,500 *li* in the very heat of summer without any serious breakdown or disaster. Thanks be to GOD. We have still 1,000 *li* before us to Han-chung, and the weather is intensely hot by day, while the moon will not favour night work.

There is very much that I should like to say about the country. Fertile, in many parts very beautifully wooded, and, notwithstanding all the desolation, still containing great numbers of needy souls. A hundred missionaries would be none too many to work the district through which we have passed, and the regions adjacent. We often sing, "What will the harvest be?" But, oh! when will the harvest be, unless more labourers are forthcoming? Some of the parts desolated by famine, splendid land utterly untilled, represent the spiritual aspect of the whole country. Grand fields for labour—but the labourers where are they? The LORD prosper us and make us instrumental in sending forth many more into His harvest.

Work Among the Women.

FROM MISS EVANS.

SHA-SI, *April 20th.*—We went to the village to-day where the old farmer lives, and had a most encouraging time. The old man spoke well to very attentive listeners. While he was speaking some one came in and interrupted him. After a few minutes an intelligent man begged of the old farmer to tell them more about Jesus. Our servant-boy, the one we brought from Gan-k'ing, also spoke very well to the men; he is bright and intelligent, and likes to speak of the Saviour's love. There were several old men present, and he addressed them as fathers; they seemed interested, and stayed a long time. Pray that he may be *kept and made a great blessing here*, and in HU-NAN. He received a letter the other day from the old teacher at Gan-k'ing, in which he mentioned that four of them at Gan-k'ing met together after evening worship to pray especially for us and for HU-NAN. Praise the Lord! After I had been at the old farmer's house

for about three hours a woman came and invited us to go to her home, a hamlet a few *li* off. We went, and had another most delightful time. Doubtless many came out of curiosity to see the foreign woman; but, whatever their motive was, we had the opportunity of telling them of a Saviour's love, and many listened as we told them of His death on Calvary for sin. Some seemed really interested, and asked us to come soon again and tell them more about Jesus. On our way home we went through a large village. I was invited into a house, and the women were most kind. They brought me some tea and a chair, and I commenced chatting with the little children, who were so delighted to find that I could speak their language and understand their words. I could only stay there a little while, as the room was soon crowded to excess, and the crowd was increasing; so I came away, promising to go again. The people were all most civil and kind. When

we came back I was feeling rather tired, and hardly knew how to take evening worship. Miss Wilson had been quite poorly all day, and said she could not attempt it, so we turned to the Lord, and asked Him for help and strength, and He did not withhold it from His tired, weary child, but gave abundant help. Several women came to the meeting, and we had a real good time. When I saw them listening so attentively I forgot all about being tired, and I do believe the Lord spoke to some hearts present.

April 21st.—Went out visiting this morning soon after breakfast; I walked with our servant-man to the river-side, people took very little notice of me. I had previously been invited to go to a sister of one of the women here at the inn, and a little girl from the river-side took me. I was received very kindly and several came and listened to the Gospel. I was taken to another house and had more encouragement; there was an old lady at the latter house, who was an opium-smoker, and when she heard that the Lord could help her to give up her opium, she seemed so delighted; poor woman, she looked so wretched and miserable, a perfect slave to sin.

April 23rd.—A few came to evening worship, the landlady among the number; she is really thinking seriously about the truths that she has heard; she understands the Gospel better than many who have heard it for years, for she now keeps the house much more orderly and quiet; but her superstitions still cling to her; she thinks a great deal, and is evidently counting the cost; every day some new difficulty arises. Some of her friends have told her that if she becomes a Christian, that when she is dead the foreigners will take out her heart and eyes to make foreign medicine. I told her that she could rest about that, for the foreigners would never come near, if her friends wished it; but the greatest trouble of all, and the one she cannot get over is, that if she becomes a Christian she cannot have a great funeral, and she is sure that she could not die happy, if she thought her friends could not have a regular turn-out when she was buried. "You know," she said to me, looking so serious, "I have a great many friends, and I do really want to have a great funeral." Poor woman, she needs our prayers very much, and we trust that ere long she will think only of the great gain, and not of the supposed loss.

April 24th.—This afternoon I went to see a friend of Mr. Gulston's teacher. I had no sooner entered the room than the house was filled to excess with women and a few men. I spoke a little, but the noise was so great that we had to go away to a side room; while there I had a nice little time with a few women, but more women had come and they wished to see the foreigner, so I had to go out to the guest-hall, but soon the crowd became so great that the teacher advised me to go home. There must have been several hundreds, including those in the house and outside, but all were quite civil and kind.

April 28th.—The last house I went to this morning was that of an opium-smoker. Three women took opium while I was there. The room was filled with the fumes, and I was glad to get to another apartment. Several women came in to see the foreigner, and I had the opportunity of witnessing for the Master.

April 30th.—To-day several women came to morning worship, and seemed interested. After prayers we were going across the river to some villages on the other side, so one of the women asked if she might accompany us. We were glad to take her, as it would give her more opportunity of hearing the Gospel. I took Kuei-hsiang (a former school girl) with me, and we had a very good time. The women who had heard the truth on our previous visit, came and listened most attentively, and seemed moved. I do believe we are going to have showers of blessing in this place, and it is only a foretaste of what

the Lord is going to do in HU-NAN. "To God be all the glory."

May 3rd.—Yesterday we had thirty or more women to the morning and afternoon services. I have never seen women so ready to listen to the Gospel. I sometimes get tired when I have been speaking for a long time, and I rest a little and let them ask questions; then, if some one fresh comes in, the women turn to me and say: "Do, Miss Evans, talk to them." And when I go out the women do not ask me many silly questions, but almost as soon as I enter into a house, they invite me to tell them about Jesus. Two women came yesterday and stayed from 10 a.m. to 4 p.m. They could both read the character, and seemed interested in the truth. They are vegetarians. They asked us to lend them a Testament. To-day their husbands have been to see Mr. Dorward, to inquire more about the truth, and to buy some more books. We should like you to remember these in prayer, that they might soon be truly converted, and be out-and-out for the Lord.

To-day several women came to morning worship, some from a distance. One of them was the woman that went across the river with us last Friday.

One of the women invited me to go home with her, as several others wished to hear about Jesus. I went, and must have stayed over four hours, during which time I had the opportunity of speaking to about one hundred women. One party came after another, and most of them listened attentively. Some, I have no doubt, came to see what I was like, but others have been to see us several times, and understand a good deal of the truth. Some women asked me yesterday if we were going to open a girls' day-school. They said if we did open a school, they would be glad to send their little girls to learn the doctrine, and to hear about Jesus. I do hope that some more dear sisters will be sent here soon, as we have more invitations than we can accept, even if dear Miss Wilson were well, and we fear that it will be some time before she can get about to the villages.

May 4th.—Several women came to morning worship, some from the house that I visited yesterday, and they inquired a good deal about the truths they had heard.

May 5th.—We had visitors all the morning. I daresay about forty women called at different times.

May 8th.—We have moved over to our own house to-day. It is so nice to have a home, after living in the inn for so long, and it is delightful to have more light and fresh air. We have a beautiful view here of the fields on the other side of the river, and they present a very pretty picture just now—the yellow corn almost ripe, the young rice a beautiful green, ready for transplanting, and a good many trees here and there.

May 12th.—I started about 11 a.m. for the old farmer's home; they seemed glad to see me, and when I asked if I could stay the night, they were quite willing, so I sent a man for my bedding. The women were busy and could not come to the house, so I went out with the old farmer's daughter-in-law to the fields to help them to gather the beans. I had a nice talk with her on the way, and she really seems interested in the truth; she told me that she liked to hear about Jesus, and that she believed in Him. I found some other women busy at work, so I told them I had come to help them, and they soon got me a stool, and we all set to work. I had a nice little opportunity of speaking for the Master; my friend spoke up very well indeed. We had evening worship, and the old farmer spoke splendidly on the 15th chapter of Luke. His wife seemed more interested than I have ever seen her before.

May 13th.—I had a few women in the morning; after dinner went out with one of the women to another village. We had a large crowd of men and women, but they were not so interested as some I have met; perhaps we shall

get more encouragement next time ; pray that the Lord may bless the seed scattered. We had evening worship, not very many were present, but those that were listened *most attentively*; one man seemed so moved, he got up and said before them all that he believed that Jesus was

truly the Saviour of the world, and that there was no other way of salvation. And he also said, "I must get a Bible."

May 14th.—Returned to-day about 5 p.m. much encouraged on the whole with my visit. Please pray much for the old farmer and his family.

Visiting the Capital of Hu-nan.

FROM THE DIARY OF MR. HENRY DIOK.

OUR readers cannot fail to have noticed how increasingly the tidings from N., S., E. and W. of the work have told of open doors and ready listeners. Diaries and letters have in the main been records of earnest, happy seed-sowing and in-gathering of first-fruits. From HU-NAN the story is different. There our brethren have toiled on

—Mr. Dorward for six years—without a residence in the province for long together, seeing little to encourage, selling a few books, and then hurried away by officials from place after place. They have been preparing the ground, and it is weary work, though well worth while, for the HU-NAN men will make splendid Christians by-and-bye ; but our brethren there need special prayer. Let us ask our ALMIGHTY GOD to break down the great walls of prejudice and superstition, and to say to us concerning this province also, "Behold, I have set before thee an open door, and no man can shut it."

MAY 7th.—Arrived at Hsiang-tan Hien late this evening on our way to Chang-sha.

May 8th.—Have been on shore this afternoon, but have not attempted to sell books, lest the news of our arrival should reach the capital, and so prevent our getting inside the city.

May 10th, Chang-sha.—Having a favourable wind, arrived here at 11 a.m. Our native brother first went on shore and secured a place in an inn. On his return we went together, arranged our things, took a meal, and then went to the Ya-mun. You would indeed have been amused could you have seen the consternation of the officials at the thought of a real live foreigner *inside* their city. They said even the thought of such a thing being possible had never so much as crossed their minds, and plied us with all kinds of questions as to how we came, by which gate we entered, etc., etc. The latter question we refused to answer, for the reason that if we had told them, the poor, unfortunate gatekeeper and other soldiers under him would all have lost their positions. By this time all the Yamun people had gathered to see the foreigner, so we made the best use we could of the opportunity in explaining to them the object of our visit. The Hien now sent to say that the examinations would commence the day after tomorrow, and that seven thousand students had already arrived. This being the case, he could not hear of our selling books or remaining in the city ; that he had a boat waiting for us at the riverside, and a chair outside the door to convey me to the same. I replied that I did not like riding in chairs, and that, if we must leave, I should prefer to walk ; that we had walked in, and so could walk out. However, he pressed the matter so much that it seemed best to yield. He said that if it became generally known that I was in the city, the people would be sure to make a riot, which he would be powerless to quell. So, considering the fact of the examinations, our only alternative was to leave without selling any books. I was now carried in a closed chair, escorted by numerous officials, to the riverside, while our native brother went to the inn to pack up our things.

On our reaching the boat a number of crackers were fired off on the shore. I asked one of the officials if this was to frighten away any devils they thought I might have left behind. This created attention, and the news

soon spread that a foreigner had come, and crowds of men and boys collected, wildly shouting, "Beat the foreigner," etc., etc. As our immediate return to Hsiang-tan would no doubt be without success, as regards book-selling, we decided to anchor here for a day or two on the opposite bank of the river.

May 11th.—Our native brother has been across the river to-day and tells me that the authorities have adopted fresh measures to prevent any foreigner from again entering their city without their knowledge. The soldiers usually seated in the guardroom at the city gate are now stationed outside the guardroom, on either side of the city gates, and carefully scrutinise all who go in and out.

May 12th.—Hsiang-tan.—Arrived here at noon having left Chang-sha early this morning escorted by a gunboat, by order of the Fu-tai. Within a short time of our arrival a number of military students assembled on the shore, shouting and cursing, some saying they would beat, others that they would kill us, if we went on shore ; they then went away, soon returning with a number of others, but as we are anchored alongside of a number of gunboats their threats have ended in words and gesticulations.

May 13th.—The Hien mandarin has requested me not to go on shore, and has provided a boat for us, so I shall remain here while our native brother goes for letters.

May 14th.—Though I have not the pleasure of going on shore there is plenty of work to be done here among the dozens of soldiers by whom I am surrounded.

June 6th.—Our brother returned this morning, but, to our sorrow, not only without any letters, but having heard on all sides of the troubles at Tsen-si and Li-tseo, and of the destruction of the R. C. premises at Li-yang Hien. Seeing the disturbed state of the people, and the fact of the chief examinations now going on, we shall leave here on Monday for Sha-si.

June 16th.—Arrived at Sha-si this afternoon, glad to find all well ; not having received any letters for some months was pleasantly surprised to find the preparations going on for work here and in HU-NAN.

June 17th.—Had a good time this morning, preaching in the hall to a number of people who listened most attentively. It is encouraging, on returning from a journey, to see the readiness with which the people here enter as soon as the hall is opened.

Happy Testimonies from Han-chung.

FROM MR. J. W. STEVENSON.

HAN-CHUNG, *May 26th.*—Praise for twenty years' blessing given to the China Inland Mission from our gracious Father. May the third decade witness mighty outgoings of power from the risen and all-powerful Saviour!

Well, dear Mr. Taylor, I am so overflowing with joy that I can scarcely trust myself to write to you. GOD has done great things for us up here. I do bless His Holy Name for the peace and joy that fills my soul, and also for the floods that have come down upon my beloved brothers and sisters at present in Han-chung. We had the full-tide last night, and found it hard work to break up such a glory-time. The Lord has given us all a wonderful manifestation of Himself these few days; but we are all satisfied that there are infinite stores of grace and power yet at our disposal.

Last Saturday was the beginning of the shower that has fallen so copiously upon us. I am sure none of us will ever forget the heart-melting testimonies last night. The LORD has filled us and made us one in hope and expectation for the yet numberless blessings represented by "the exceeding abundantly." I wish you could have been with us last night and witnessed the deep, overflowing joy, and heard the glad, full surrender of all our dear brothers and sisters to Christ. I think you would not have slept much for delight. As long as we keep banded together in love and consecration, as is happily the case here, there need be no doubt regarding our success in China—none.

The blessing at the meetings with the dear native Christians on Sunday here, and at Shih-pah-li-p'u on Monday, was like a heavenly breeze, filling us with great delight and bright hope for the future. There are quite a number of characteristic Christians here; some of them with the most decided convictions and a dauntless courage and enterprise for the LORD. It is truly refreshing to find, so far in the interior, a band of men and women so simple and devoted. The heart must be indeed hard that could listen to the stories of some of the converts unmoved. I never was so hopeful as I am to-day with regard to the Gospel in this land. Men and women are groping in the dark, and feelingly crying for rest and peace. This was brought out at the conference very plainly by the simple story of one and another, and I put it to them that in China to-day there were crowds as they once were, and urged them to tell it out that Christ is Lord and Saviour. My faith with regard to the further opening up of SI-CH'UEN has been greatly strengthened since coming here.

We made up a party of sixteen. Any one would have thought us poor representatives of the much-to-be-pitied missionary in all his trials and privations. We were so full of joy and delight in our Lord that if some of our friends had been here they would have envied the portion Christ gives to those who venture all for Him.

I do ask you to pray specially for me, that I may not hinder the mighty working of God in and through me by pride and self-will. There is a path of continual victory and blessing, and I am ambitious to tread it, and that nothing may come in to impede the fully following Christ.

FROM MISS FENTON.

THIS verse came to my mind this morning, and describes the last few days of conference: "Behold! the Lord our God hath showed us His glory and His greatness, and we have heard His voice; we have seen this day that God

doth talk with man. O Lord God, Thou hast begun to show Thy servant Thy greatness." Yes, it is only a beginning!

FROM MR. CECIL POLHILL-TURNER.

On reaching here on Saturday last, we found that Mr. Stevenson and dear Bro. Gill had already been here a week; you may guess we were glad to see them. That Saturday evening we had a glorious time together, while Mr. Stevenson told us of blessing in his province on first coming out, and of his recent blessed experiences of God's grace in his soul. From that night until now the tide has been rising higher, and both natives and foreigners have been drinking in of the rivers of God's goodness.

On Sunday the quarterly conference took place here, and was continued the following day at Shih-pah-li-p'u. Great power was manifested throughout, and I believe many dear native brethren acquired in Mr. Stevenson's appeal for full consecration. We have every reason to look for mighty times of the Holy Ghost. It has been most beautiful to watch our Father's answers to prayer in this place, and to notice the gradual increase of earnestness and, I think, knowledge in our dear brethren. The fire of the Holy Ghost is taking possession of them. On Monday, among others, two very bright testimonies of their own conversion were given by two elders.

On Tuesday all the foreigners met to wait on God, and were abundantly filled, and I feel that the effect of that meeting will keep on increasing. All gave testimony. It is glorious to see everybody with a bright, happy face. China will feel it. Rivers of living water must have outlets, and there are many such, I believe, just now in Han-chung. God is revealing His glory to us.

We have, in God's name, claimed SI-CH'UEN, and thrown down the gauntlet to Satan; we will see whether or no He that is on our side is equal to the contest. I think we may afford to rest quietly and confidently. SI-CH'UEN may hereafter form the main road for THIBET; and while we combine to plead with God for that, we may be working away at the already opened fields, getting thoroughly hold of this language, and thus paving the way.

FROM MISS KINAHAN.

I did feel, when Mr. Stevenson was reading of the gift of the living water (in John vii.) and what it was to do in and through each one of us, that I could drink freely of that life-giving stream. My soul was filled with the sense of the love of Jesus, and it was joy unspeakable and full of glory. I could do nothing but praise Him. We feel all of one mind here.

FROM MR. PEARSE.

Our conference having been delayed a fortnight, owing to the military examinations, Mr. Stevenson was able to be present, also Messrs. Polhill-Turner, from Pao-ning, and the ladies [Misses Barclay, A. Taylor, Kinahan, and Fenton]. As regards spiritual power, we all think it has been the best conference we have held. Some of the natives gave splendid testimonies to the grace of God, and one spoke very well on Christ as our power for service and in resisting temptation. Our subject was the difference between Christians and others, and various points of difference were brought out and dwelt upon in a practical way.

I had the privilege of recognising Mr. Siao as elder at Shih-pah-li-p'u. He is a good man, and already is an elder of the church, labouring much for the well-being of the saints, so it seemed only right to recognise him as such.

Work Among the Tibetans.

FROM MR. LAUGHTON.

SI-NING FU.—My health has been much better since my little trip to Ta-erh-si (Kum-bum). I do thank the Lord for sending me there, it has opened my eyes to behold something of the great need of the regions beyond. I think no missionary could go there without returning with a deeper determination to serve

the Master more faithfully, come what may. While there I was deeply impressed with the apparent zeal with which the Tibetans, both men and women, serve their false gods. One night I went out for a walk by moonlight, and saw all along the main road, in front of their temples, men and women prostrating themselves, and at the same time repeating their prayers. In their left hand they have a string of beads, and in their right a short piece of wood or bone, which they use when they prostrate themselves, to mark where their foreheads reach to; then, rising up, they place their toes at this mark, clasp their hands, kneel, and again prostrate themselves, travelling thus along the road for quite a number of *li*. Each time they prostrate themselves they touch the ground with their foreheads, and I noticed particularly that all their foreheads have the mark where they struck the ground.

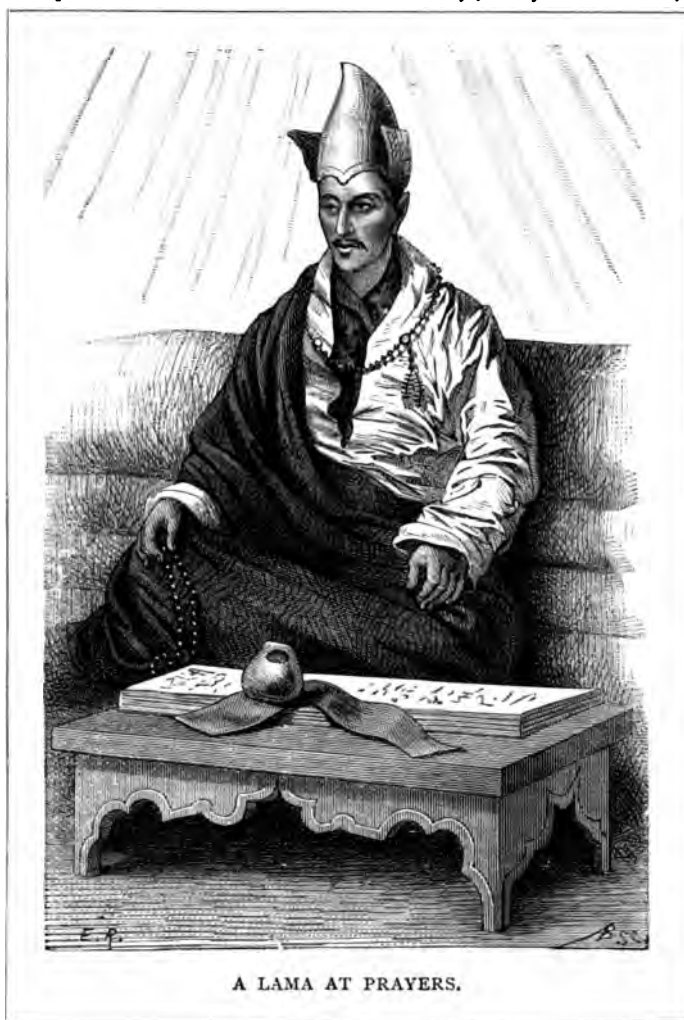
I spent two days amidst crowds of people, selling Scriptures, and doing my best at preaching. I had a very fair sale, especially of Arabic Scriptures. I was quite struck with the willingness of the Mahomedans to purchase. When we present the Scriptures to them they ask who the writer was, and when they hear the name of Moses they make such a work about it; then, when

they open the book and see the Arabic characters, they smile, and pressing the book to their lips, kiss it. Those who purchase a copy walk away for a short distance, and call to some of their companions to come and see what they have got. The Tibetans, on the other hand, are rather shy; they admire the paper and binding, but are

afraid the books are not good. Before returning the book they touch their forehead with it.

I need not say that I returned pleased with my visit, and thanking the Lord for His goodness. I trust, God willing, to pay them another visit on their next festival, which takes place in the beginning of the sixth moon.

Here in Si-ning Fu I have some good times telling all I can get to listen of Jesus and His love, admitting nothing to be able to atone for sin save that precious sacrifice offered on Calvary's cross. I have also been much blessed in the curing of opium smokers; no less than a dozen have taken opium medicine within the last two months, and, as far as I know, all have been successful cases: for this I praise God. When I look back upon my short time in China, and remember the LORD and all His dealings with me, my heart is indeed full to overflowing, and yet I am sure the blessing received is but the droppings of a great shower yet to come. You know if it all came at once we should be unable to receive it, we should be completely drowned by the flood of His love; but our Father knows what we can receive, and gives accordingly. Oh, may He expand our hearts that we may be able to receive more.



A LAMA AT PRAYERS.

Opium Hindering the Gospel.—A Sad Story.

FROM MISS S. CARPENTER.

SHAO-HING, *June 16th*.—We are as happy as ever in our work here. I feel I can thank God more and more every day for sending me to China; if I had a thousand lives, I should like to spend them all in this poor dark land. Although I cannot write that the

people are being saved through our visiting from house to house, still they often listen very attentively, and we are cheered.

Last week we visited a poor Christian woman at one of the villages; we sang, read, and prayed with her. She

seems to be nearing Jordan's bank, but is happy, and said she knew Jesus would never leave or forsake her.

When visiting in this city one day, we went into a large house, and found three women sitting together smoking their pipes, one an old lady in her ninetieth year. They listened for some time until this poor old lady caught the name of Jesus, when she at once stood up and coming towards us, said, "Do not mention that name again, I hate Jesus, I will not hear another word; you foreigners bring opium in one hand and Jesus in the other." Taking

a book from my hand she opened it and read a few characters, but seeing the name of Jesus, she shut it and handed it to me in a most contemptuous way, saying, "Take it away, take it away; I do not want your opium or your Jesus."

As I returned home with a heavy heart I could not help wishing that English Christians, who have sent the opium to China, could have seen how they have hindered the Gospel message from entering this one house.

Report of a Conference at T'ai-puen Fu.

BY MR. STANLEY SMITH.

PRELIMINARY MEETINGS.



THE first meeting was held on Monday evening, July 5th.

Mr. Hudson Taylor said: Let us seek that by prayer we may see more clearly the needs of the work, and that God's guidance may be vouchsafed. He then read two verses from Psalm lxii. 5, 8, "My soul, wait thou *only* upon God, for my expectation is from Him. Trust in Him at all times; ye people, pour out your hearts before Him. God is a refuge for us." Let us all expect a full blessing from our Father. I trust we have learnt to look on prayer-meetings not as vague uncertainties. We have been singing of showers of blessing; let us *expect* them.

Let us be remembering Who is at the helm, and that "all things are working together for good to them that love God." It was all *wrong* as regarded Judas betraying his Master. It was all *right* as regarded Jesus being betrayed. The cup (not which Judas has given me) but "which my Father hath given me, shall I not drink it?" "Only upon God"—let us get into the right attitude. If we look to this brother or that, we shall be disappointed (we are so glad to hear them), but "*only* upon God must we wait." Again, we must not wait in *uncertainty*, "God is a refuge for us." We must look SHAN-SI in the face. Suppose the number of missionaries multiplied tenfold, how few! It is not, however, a question of the supply at all, but the SUPPLIER. What shall we do with these 5,000, and only five barley loaves and two small fishes? *Make them recline!* Rest, not in the presence of the apostles, but of Jesus. Now, if we have come together for blessing, we must come *in* blessing. Let our hearts be full to begin with, and then we can look for an overflow. As regards the order of work, let Him do what He chooses. Whatever He chooses will be well chosen; whatever He decides, well decided on. Let us do away with our plans as the Lord did with those of the apostles who said, "Send them away into the cities that they may buy," etc.

The meeting being thrown open for remarks, I said a few words with relation to Ps. xc. 16 and Ps. xci. and xcii. On looking at my Bible open before me, I see Pss. xc., xci., and xcii. marked. They happen to be the three Psalms chosen by the Church of England for the morning Psalms of the 18th day of the month. On arriving in China, March 18th last year, I got as soon as I could alone with the Lord and my Bible, and as was my custom, read these three Psalms for the morning portion. Amongst one or two other verses marked are the following: Ps. xc. 16, "Let Thy work appear unto Thy servants"; Ps. xci. 1, "Abide under the shadow of the Almighty"; Ps. xcii. 4, "I will triumph in the works of Thy hands."

These passages were brought with great power to my mind, so much so, that I wrote in ink at the bottom of the page, "Promises on entering China, March 18th, 1885." In March last year, I had a letter from a friend asking, "Have you ever noticed the connection between Pss. xc., xci., and xcii.?"

1st. The prayer, "Let Thy works appear." Ps. xc.

2nd. "Abide" as the secret of fruitfulness. Ps. xci.

3rd. A note of praise, "I will triumph in the works of Thy hands." Ps. xcii.

Was not that a coincidence?

The meeting was closed with prayer, that in T'ai-yuen, P'ing-yang, and all parts of China, and not only in China, but throughout the world this year, "His work" might appear unto His servants.

TUESDAY MORNING.

This was to have been the first day of Conference, but as Mr. Beauchamp and Mr. Studd were still nursing a patient with small-pox, it was felt to be a thousand pities that they should suffer for their love and self-devotion, so the Conference was deferred till Monday, Tuesday, and Wednesday next, *i.e.*, July 12th, 13th, 14th. However, as we had come together, and the Baptist brethren too, expecting a meeting, a meeting was held, and a very precious one it was.

Mr. Hudson Taylor read that most wonderful chapter Ez. xxxvi. In doing so he made passing comments, ver. 3, "Ye (the people of God) are taken up on the lips of talkers." After the Yang-chau riot the Duke of Somerset said in the House of Lords: "Every missionary must be a knave or a fool." If he does not believe his creed he is the former, and if he does he is the latter. Many think Christianity an *efete* system, and missions a proved failure. If the enemy speaks thus, then the *Lord* has something to say. The enemy makes bold with his "aha!" v. 2. The Lord says, Don't be so sure, "Hear the word of the Lord," v. 4. Then come those wonderful series of "I wills," and "YE shalls," vers. 10, 11, 23. Is it not very precious to be in the indicative mood instead of the subjunctive "I will," "I will," "I will," and "ye shall," "ye shall," "ye shall." When the viceroy Tseng-kuo-fan was reporting to the Emperor on Protestant missions, he said: "It's no use troubling ourselves, let the missionaries preach, they can't do us any harm. The best way is to let the Protestants in; let them fight the Roman Catholics, and we will look on." This was most encouraging, for when men thus speak the Lord will look after His Holy Name. Mr. Taylor then dwelt much on the 14th and 15th verses, saying, "Oh, I do so like these '*any mores.*'"

Mr. Orr Ewing gave a testimony as to how the Lord had blessed him over this chapter, saying the key of the chapter was verse 37, and how he has claimed that the Lord would "cause him to walk in His statutes," verse 27. He urged us to "claim," to "take possession"; citing Caleb's case. Caleb promised an inheritance by God. They admitted his claim; but he not only claimed, though eighty years old, he went up and took possession.

Then one led in prayer, dwelling much on verse 23, "The heathen shall know that I am the Lord, saith the Lord God, *when* I shall be sanctified in you before their eyes."

Mr. Taylor added: The Holy Ghost bears testimony that for three years the Apostle Paul had "at all times" walked blamelessly, not at some times. Why did Paul testify this? Out of conceit? No. Not I, but Christ. In 1869 the Lord taught me, "He that believeth on *ME*, out of him shall flow rivers." God has prospered my work ever since that time. Praise God, I said, "He that cometh to *ME* shall never hunger, and he that believeth on *ME* shall never thirst." Then I need *never* thirst again. What does never mean here? Never at any time, under any circumstances. *Do we believe this?* So "be careful for nothing." Not even about your holiness. Cast the care of your purity of heart and life on Jesus. Mr. Taylor then read Zeph. iii. 12-19, again touching on the "any more" in verse 15. Referring to himself, he said: Speaking of the testimony of Paul referred to, I should be glad that the native Christians would follow my path "*at some times*." Just because in many cases I have failed to trust, I have failed to have the fulness that is always "at all times" for me. May it not be so with us "*any more*." Amen.

We then concluded with several prayers.

Although the Conference was delayed, we still kept up evening meetings.

TUESDAY EVENING.

Mr. Taylor spoke on John vi., first mentioning that the most important teaching in the end of the chapter was preceded by the miracles of the 5,000 and Christ walking on the sea. Touching on the first, he dwelt on the power of Jesus; on the second, on "Lord save me!" First a big Lord, last a little "me" joined by salvation. Mr. Taylor dwelt on the end of the chapter at length. What must a Jew have thought on first hearing "Drinketh my blood?" They were forbidden blood. Now as regards this "abiding in Christ," for the first sixteen years of my spiritual life I did not know anything about it, and then John vi. 56 came to me, "He that eateth My flesh and drinketh My blood, *is* abiding in Me and I in him." Now, let us consider our bodies in relation to food. My hair, my nails, my skin, what are they but transformed food? After eating we digest our food, we abide in it, and it abides in us. But what should we say of one who was always at the table? So we do not need to be reading our Bibles or in prayer all day long to abide in Christ. Let us feed on Him, and then go about our duty, knowing that in doing so we are abiding in Him, and He in us.

WEDNESDAY EVENING.

Mr. Taylor gave us a valuable address on Acts xvi. Paul, in giving out that Christ must die and rise again, finds his message believed. His stay in some places was long, in others short, but never fruitless, and he never left till his work was done. As to his success, notice how much there was in his character that was in harmony with his message; it was not hard to receive *that* message from *that* man. When Paul preached of Jesus as one who, though rich, yet for our sakes became poor,

in Paul's horny hand they saw the marks of the disciple. When they heard Paul preach of One despised and rejected, his own position, despised by Jew and Gentile, emphasized his words. When Paul spoke of One who shed His blood, there was that in Paul which authenticated his message. 2 Cor. iv. was then read. We must not meet craft by craft—this needs Divine grace; nor handle the Word of God deceitfully; nor take the cross, as the Jesuits did, and so envelope it in flowers and ornaments that no cross could be seen. Do not hide Gospel truth, nor keep back any of the whole counsel of God. It is as prejudicial to a babe to give it beef-steak as poison—milk must be given, and that no decoction of our own.

Again, let us live what we believe. When we tell them of the home up above, do they see evidence of it in our homes? If we assure them that all things of this world are transitory, do our lives bear out the fact? The Apostle Paul was thoroughly consistent. All felt that they saw in him a stranger and sojourner whose home was not *here*, but *there*—"By manifestation of the truth commending ourselves to every man's conscience in the sight of God." We all want to live lives that *will* emphasize our teaching. But it is no use living lives that *would* emphasize our teaching if these lives are not shown—are not lived in the sight of the people. One wrote to me, "I am going away disappointed. I have preached over 3,000 sermons, and I am not aware that any one is the better." Now he was a godly man, but he did not live among the people. His chapel was two or three miles from his home. If he had lived in a carpenter's shop all day, and preached half the sermons, they would have gone further. Paul's life was public—in the common prison, from place to place, in trial, in loss, in sorrow, he was not hidden. See his appeal to the Ephesians. "You *know*," he said to the Ephesian elders, how I have lived among you. Not three-quarters of the time in my study, and coming out to preach once on Sundays. I wish I could look back and feel my life was well known. It has been my misfortune to have a great deal of my life out of sight.

1 Thess. i. ver. 2. You see Paul's converts. The faith imparted was a working faith, the love a laborious love, the hope a patient hope; the spiritual likeness was apparent in the spiritual children. "Ye became followers of us and of the Lord." Continuing reading 1 Thess. i., Mr. Taylor said: I believe one reason why there is so much worldliness and unsatisfactoriness in the Christian Church in China is because a fullstop is put at the end of verse 9, "to turn from idols to serve the living and true God." So many missionaries do not go on to say, "And to wait for His Son from heaven." I well remember the effect this truth had on me when I first learnt it from God. I had not very many books, but it sent me to look over my books, and the result was that some of them disappeared, and some of my clothes, too. I have found it, too, an immense spiritual blessing when I could get leisure to go over my house, from attic to basement, and see what ought to be somewhere else. It is profitable to remember we are stewards, and have to give an account of all we retain; unless we can give a good reason we shall be ashamed when the Master comes, and as He may come *any* day, it is well to be ready *every* day. I may have made some mistakes, but I believe they were on the right side. Both the Church and children are wonderfully quick to notice. Do not children see and hear many things we do not think of? But He whose eye is as a flame of fire must search us. I am so sure that the Gospel is as fresh as in apostolic days. I am sure that if our circumstances would permit us to live as the apostles did, we should see the fruit. There is not any partiality in God in His dealing with His ser-

vants. Cause and effect are as certain in spiritual as in natural things. If our lives are as consecrated as Paul's, they will be as fruitful. Neither the world, the flesh, the devil, God, nor the blood of Christ, have altered. I am sure losses are not to be deprecated. The absence of them is our real difficulty. We missionaries are, in fact, so protected, we cannot get shoulder to shoulder with the

natives; they, on the other hand, in many parts suffer greatly, are imprisoned, robbed, tail and ears cut off. Let us seek to live lives alongside of them. Never let us comfort ourselves with the "sovereignty of God," and think the Gospel is only to bear testimony against the people He who sows most seed will get the largest returns.

First Day of Conference, Monday, July 12th.

Mr. Taylor read 2 Peter i. and Romans viii., first few verses, dwelling specially on the words, "His divine power hath granted unto us all things that pertain unto life and godliness," and "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." We have not come together to discover fresh

truths, to get new experiences, but to remember the way in which Peter, Paul, and all the apostles were made stronger—the way in which all believers of every age have achieved wonders; we want a fresh look at Christ. The subject for this morning is

"CHRIST AN ALL-SUFFICIENT SAVIOUR TO MEET THE SPIRITUAL NEEDS OF HIS PEOPLE."

We want this truth to get a firmer grip of us. "Looking unto Jesus." Unless we carry this in our minds, our lives are sure to be disappointing and unsatisfactory. If we fail to look off unto Jesus, how can we but represent a distorted image? Some are so clever with a pencil that they can copy with the greatest accuracy the outlines of a figure. In spiritual things, however, we are poor hands at copying: what He wants us to be is clear, plain mirrors—*reflectors*. It is no use to expect a cup half full to overflow. It is no use trying to water flowers with an empty waterpot. Now the question comes, "Is His grace really sufficient?" For half of my Christian life I had got to look upon failure as inevitable, and I believe a good many now think so too. When I was first converted I knew nothing about the theological distinction between "standing" and "walk"; I heard that Jesus was all, and found Him so. By-and-by the old weaknesses came back, and then I was too well taught, too orthodox to expect anything else than constant failure, and, moreover, was prepared very strenuously to combat any who differed. Some of us, however, thank God, have taken Him at His word, and believe that when the Word says, "All things that pertain unto life and godliness through the knowledge of Him," it means what it says; and that when it says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," it means what it says. For what is the power? It is the power that raised Christ from the dead. We expect mechanical powers under like circumstances to bring about like results. Why not spiritual powers? This power is not given us apart from Christ.

Again, in looking on the Lord Jesus Christ as our all-sufficiency, note the close connection between the written and the Incarnate Word; through the written Word we shall feed on Him, but you may study theology without being led up to HIM, and if you do, and it does not make you weak, you will be more fortunate than some of us were. Now if there is a sufficiency, the next question is, Is Christ *our* sufficiency? We shall all probably come to this conclusion, that there is much room for humiliation. Still, let us take courage, and remember in times of trial, trial of temper, trial of circumstances, which we shall be brought into *it is to be hoped*, that every trial will give a fresh burnish to the mirror. So come what may, they are for His glory, come what may, they are for my good, come what may, the Church shall have the benefit.

The meeting being thrown open, I gave a short testimony:—

About the end of 1883 I wrote to Mr. Hudson Taylor telling him I wanted to come out here. As 1884 went by I became more and more impressed with the need of equipment for service. For some period of time my soul

was burdened with a sense of ignorance of *God* in the *Word*, and the loss it was. It culminated in my determining to give up my spare time definitely to seeking an anointing from on High. Some weeks passed away, weeks of intense blessedness of soul, but apparently no definite answer came. One afternoon, kneeling by my bedside with an open Bible before me, my eye lighted on the verse Eph. i. 3, "Blessed be God who HATH blessed us with every spiritual blessing *in Christ*." I read it again and again. Why, thought I, is not this baptism of the Holy Ghost a spiritual blessing? Then God's Word tells me He *hath* blessed me with this IN CHRIST. I instinctively connected this "hath" with the "hath" of Is. liii., "The Lord *hath* laid on Him the iniquities of us all." Here I saw the answer to my waiting. A week after I went to a meeting (at Eccleston Hall). The speaker was speaking on the holy anointing oil in Ex. xxx. 32, where it says, "Upon man's flesh shall it not be poured." There was only one place, and that was the garments of the high priest (Ex. xxix. 29), and he showed that when the sons of Aaron wanted to be anointed they had to actually *dress themselves in Aaron's robes*. This was connected in my mind with Psalm cxxxiii. 2, where, speaking of unity, it compares it to the precious ointment that ran down to the *skirts* of Aaron's garments. Now Aaron is a type of Christ. For the word Christ signifies the anointed one. And we read of Jesus that when He was baptized by the Spirit (in John i. 32) that the Spirit abode upon Him. These lessons caused my soul to rejoice unspcakably. I there saw that as by simple faith believers *believe* their union to Christ (being yielded up fully to Him so as to stop up no avenue of the soul and hinder blessing), the very weakest, lowest members—the skirts of the garments—are anointed and endued for service. Let us then encourage one another to keep believing.

Mr. J. H. Taylor: Yes, it is "all in Christ," and "all" for "each." A man may take out his purse and distribute its contents. God does not thus *disperse* His blessings. It is HIM, and not "it," we want.

TUESDAY EVENING.

Song of Solomon, v. 2-16, and vi. 1-9. Mr. Taylor said: In chapter ii. 10, where the bride is back again in her father's house, HE won't enter. He only says, "Rise up, my love, and come away!" Then there is a section of unbroken communion from iii. 6 to v. 1. Here communion is broken; this time, however, she is not back in the world again, in a position into which He can enter, but her position is slothfulness and drowsiness; she is in the bedroom, having washed her feet, rejoicing in her purity, forgetful wholly of the poor ones wandering in the miry places of sin. Herself thankful she is in the

Bridegroom's palace, leaving them to be victims of him who ever as a roaring lion walketh about. Where is the Bridegroom? She has lost Him. He comes, but there is a closed door. His words, however, are more tender, if possible, this second time. In the second chapter He seems to say, "Don't let your voice be for the world, but for *Me*; don't let your beauty be for the world, but for *Me*." Here in the fifth chapter, ver. 2, listen! "Open to Me, my sister," (He, the first-born of many brethren) "my love, my dove" (emblematic of the gifts and graces of the Holy Spirit). "My head is filled with dew." My bride, do you want to rest before the Bridegroom? Do you want rest before My heart can find rest? There is toilsome work for Me. My head is wet with dew, and you leave Me to go alone? Shall I be seeking and have no fellowship and companionship from my bride? She hears and answers, "I have put off my coat, how shall I put it on?" Oh, how possible it is to go to holiness conventions and workers' meetings, and to be unprepared for seeking the lost! "My head is wet with dew." If our coat is on, and His off, there is a want of fellowship. She arises tardily; she would open, but now this effort is in vain. He withdraws. Perhaps the bride was over careful to see myrrh on the fingers, more careful to cultivate graces than to wel-

come the Bridegroom. Hereafter she grievously suffers; "the watchmen smite her, they wound her"; it was not so (in the third chapter, vers. 3, 4) the first time. Note how she finds Him; it is by a confession, a real testimony to the beauties of her Bridegroom. Compare this description Cant. v. 10-16 with Revelation i. 14-16. What is the result? The daughters of Jerusalem are so stirred up by this description of His beauty that they want to seek Him too. And in attracting hearts to the good Shepherd, she finds Him. And now communion is fully restored. How wonderful that we may live as the objects of His approbation! Chap. iv. 7, "Thou art all fair, my love." I used to wonder at such language; I see now it is that we are to be plain mirrors looking towards Jesus, so that He, when looking, can only see His own reflection. Then chap. iv. 8, "Come with me." Now ready, now fit for service, you have learned to "tarry in Jerusalem," you are "endued with power from on High." What are the lions' dens and the mountains of the leopards when with the good Shepherd? The Lord grant that the remainder of our life and service may be thus going forth with Him! What may we not accomplish through *Him*? What may He not accomplish through us?

Second Day's Conference, Tuesday, July 13th.

Subject: "CHRIST AS AN ALL-SUFFICIENT SAVIOUR TO MEET THE DIFFICULTIES OF AND FULLY EQUIP FOR SERVICE."

Mr. Taylor read Is. xl. 1-31, and 2 Cor. i. 1-12. "Comfort ye my people." I am sure none have been in this land in service without needing comfort and encouragement. It is nice, then, to hear this word of comfort. On reading verse 3, "Prepare ye the way of the Lord," we naturally think of John the Baptist's work. It is not the numbers gathered into the fold, I believe, that is the first thing. We are to prepare the way for the second coming of Jesus as John did for the first. Twenty years ago, if the signs had appeared in the heavens of the Lord's return, who would have understood them? "Prepare ye the way of the Lord." Ah! it is the mighty Lord! Many engineers can make a viaduct, but they cannot make the valleys to be exalted. They can bore a tunnel, but they cannot level "the mountains and hills." They can cast up a bank for a railroad, but they cannot make the crooked places straight, and the rough places plain. Ah! how often it is that we missionaries begin to see that our ten years, and twenty and thirty and forty years of service, have been more or less wasted, and we must come back to simple apostolic plans and methods. "All flesh is as grass," and so is the outcome of the flesh.

Is. xl. 29, "He giveth power to the faint." Are those circumstances which naturally cause us to faint, much to be deplored? Are those circumstances that naturally cause us to be "weak"—that naturally cause "affliction"—to be regretted? Shall we not rather rejoice in overwhelming circumstances as being *necessaries* for the exhibition of Divine power and Divine resources? Was Paul greatly distressed? No; he testifies: "I take pleasure in infirmities, in reproaches, in distresses for Christ's sake, for when I am weak, then I am strong." As we remarked yesterday, we have come to propose no new truth; just the old truth that Jesus *is* sufficient for all our circumstances and emergencies and exigencies. If there was nothing more than the one word, "GO!" that is enough, for He always says, "Come!" to the unsatisfied, wearied, burdened, empty, thirsty, hungry ones. When the disciples would send away the multitude, Jesus would first give them to eat. "GO," then, is quite enough; but He does

not leave us to infer, but says, "All power," "All authority," is given unto Me in heaven and in earth. There is no power in China, civil or military, no power in Europe, intellectual, moral, or natural, which is not in the hands of Jesus. There *is* sufficiency in *Him*. He does not say, "Go and *try* to do the best you can," but, "Go and *make* disciples of all nations," *teaching* them, and not telling them, and simply hoping they will believe.

2 Cor. xii. 9, "My grace is sufficient. . . . My strength is made perfect in weakness;" "Take pleasure in infirmities." How long did the early Church wait for treaties? Twenty years ago they all said to me, "You must not go before God's providence." The Shanghai papers told us we were fit for the lunatic asylum. They don't say those words now. Why? Because of the words of Jesus Christ: "Lo! I am with you alway." How is it we are here in Inland China? People say, because of the Chefoo Convention. But there was no Chefoo Convention ten or twelve years ago. We made *in* England an appeal for eighteen missionaries to go, two by two, into the unoccupied provinces. They arrived in China, spent a few months at the language, were very imperfectly equipped, but they were prepared to go, and we prayed earnestly that God would set before them an open door. When I, at that time, sailed from England, the last news was that Sir T. Wade had hauled down his colours, had gone to the coast, and given the matters into the admiral's hands. Arriving in China, I heard of the Chefoo Convention, and leave given to foreigners to travel in every city in China (*i.e.*, the eighteen provinces). It was the same with Peter in prison; when he came to the gates they opened. There are no doors closed to faith, and that key will open hearts as well as doors. Notice, "My grace is sufficient." In preaching the Gospel of a powerful God, a God of *grace* to the Chinese, I have often been met with the words, "Wild talk." We must in our lives strive to give them an object lesson in grace. Mr. Spurgeon one day going home in his carriage, feeling as if all the cares of the universe were on his shoulders, all of a sudden burst into a laugh; the verse that caused it was, "My grace is sufficient for *thee*," and he said the accent

seemed laid on the "My" and "thee," and he pictured a tiny fish saying to Father Thames, "If I drink I fear I shall swallow thee up." Who are we that we are going to swallow up the resources of Divine grace? We indeed want power. This Chinese race is hard material, earth-sunk. "My strength is made perfect in weakness." Let us rely on *Him alone*. Every false system of Christianity builds in part upon divine agency. Don't (as the Chinese say) let us try to stand with a leg in two boats, or, as the English say, "Fall to the ground between two stools."

The meeting being thrown open, I told a story of the work of the Moravian missionaries among the Esquimaux. They worked for some years trying to educate their consciences and lay down rules, etc. There was absolutely no success. One day one of the missionaries happened to be translating the Gospel of Matthew; he was writing out the account of the Lord's crucifixion. Just at that time a man, who till then had been a very leader in opposition, came in, and asked him what he was writing, requesting him to read it; on doing so the Esquimaux man burst into tears, adding, "Why did you not tell us

this before?" and a powerful revival followed, being the firstfruits of the mission. I went on to say: I believe it is exceedingly important to preach fully and constantly "Christ crucified"—to believe that the Gospel is the power of God unto salvation. You have doubtless all of you seen a little tract by Mr. Baller, of the C.I.M., entitled "A Plan for the Forgiveness of Sins." When some of us were going up to Sih-chau last January, we stopped at a little place on the way one night. On arrival, going out distributing these tracts, we said a few simple words of explanation. About two months ago there was an examination in P'ing-yang Fu for B.A.'s and M.A.'s, and one B.A. came up from this place on the road to Sih-chau, and having heard the preaching there, he stayed with us during the time of the examination, and went back to establish worship in his town. Let us believe in the *blood*.

Mr. Beauchamp said he had got such help from a remark of Mr. Taylor's—"That God does not promise to supply grace for *anticipation of troubles*; but when the need *comes*, the promised supply is given."

Third Day of Conference, Wednesday, July 14th.

Subject: "HINDRANCES, AND SOURCES OF FAILURE."

Mr. Taylor read Zeph. iii. In the early part of this chapter Israel, the chosen people, is in a dreadful state, verses 2, 3, 4, "She trusted not," etc., etc. But in verse 12 we have the time when Israel trusts in the Lord. There is no reason for "doing iniquity" when we trust in the Lord. If we trust in the Lord there is nothing for the devil to bait the hook with. It is unbelief, it is practical atheism that makes us "do iniquity." Verse 14, "Sing"! Yes, they can sing of a present salvation. God has not only put trust into their hearts, He has undertaken to keep them trusting. "Thou shalt not see *evil any more*." The anticipation of evil *is* evil, and the fear that doesn't *trust* to be kept *is* evil. Verse 17, "He will save." There is no restraint to the Lord. Let us expect from Him, and He will do more than our expectation. Not only is the sacrifice of Elijah burned up, but the water licked up in the trenches. Bring vessels *not a few*. Strike with thine arrows in the ground, and *stay not*. "He will joy over thee with singing." As far as I know, this is the only passage that speaks of God singing. Oh, the joy that springs up in the heart of God when the creature utterly trusts the Creator. "He will rest in His love."

Before I left China last time this passage was made very precious to me. But it wasn't till I got to Paris that I learnt the full preciousness of this clause. There I was met by my beloved wife, and as we sat in the cab side by side, though she had so much to say, and I had too, I could only take her hand and be silent. The joy was so unspeakable; and oh, it came to me, if all this earthly affection is only a type, what must it be when *He* is "silent in His love"! His love is so drawn out by our trust, and it is such a pity to hinder. Oh, that He should have to say, "let ME see thy face, let ME hear thy voice." And if some should be regretting the past, remember He says, "I will restore unto you the years that the locust hath eaten."

Mr. Sowerby, of the Baptist Mission, said he spoke with diffidence in the presence of Mr. Taylor. He had been out some four or five years, and it was just time enough to make him begin to know his ignorance.

He thought our difficulties might be arranged in two classes:—

1. Those within (for which we are responsible).
2. Those without (for which we are not).

To cure them:—As regards the first, we must have a fuller measure of Divine life in us; and as regards the second, we must not fret; we are sent here to overcome them. We need *endurance*. How many men fail after being out two, three, five years! I have often felt I must give it up. Then I go on my knees and seek for grace to keep firm. Let us trust in Him, and go straight forward.

Mr. J. H. Taylor: In times of discouragement, remember it is not our work for God, but His work, which He will accomplish in and through us.

Mr. Sturman: I have found the greatest drawback to growth in grace was a want of watchfulness and meditateness. I often lose great cause for praise by neglecting in small circumstances to see God's hand in everything.

Miss Broomhall: I have found help from a thought I heard. Some work for Christ with one hand, and hold on to Him with the other. It is better to let Him hold us, so as to have both hands free to work.

Mr. C. T. Studd: When down at K'uh-wu one day I was having a real hard time of it. I couldn't praise. I have found that praising always overcomes the devil, but somehow then I couldn't. I walked out, but couldn't get up to praising pitch. I ran, but still could not. Just then I happened to turn round, and saw the hills all covered with mist and clouds. "Ah!" said I to myself, "although the hills are all capped with mist, they are not removed; heaven has come down to them and is nearer; so the Lord is just the same and with us." I could praise then.

In answer to a question about getting more amongst the people, Mr. Taylor quoted the verse, "The Word became flesh and *dwelt among us*." Let us look at every practical point in connection with the Lord Jesus.

We need the "love of God" shed abroad in our hearts. The love of God is not our love to Him, but His own love in us; it will lead to a depth and genuineness of sympathy. Let us beware lest we become like a missionary who said to me, "I get harder and harder every year I live in China. I get to hate the Chinese more."

Miss Kemp asked: How is it that some who are so good seem to do so much harm? what with want of wisdom, tact, and using the right time.

Mr. Taylor, in answering, said: There is not any

question as to the fact. Many with great desire to do good, depend on self. 1 Cor. i. 30, "Jesus is made unto us wisdom." As regards the whole question of failure, there are abundant causes easy to be noted.

In looking over my own life, for twenty years nearly I was really in the dark as to the extent the Scripture warrants us in relying on the keeping power of Jesus. I thought as long as we are down here, we must have nothing but ebbing and flowing. It is just as un-Scriptural to say, "Sin shall have dominion over me," as to say, "I have no sin." But want of faith prevents one from claiming deliverance. Failing in the Christian life, we necessarily fail in the *issues* of the Christian life. If the fire is out, how shall we make the kettle boil? If off the insulating stool, I can never impart the electric current to others. *Another thing* is want of confession to blessing received, being afraid to speak out of Christ's keeping power; I have shrunk from it, with great loss of power; the heart believes and the mouth makes confession. Let us trust Him to fully save, and fully cleanse, and fully keep. Oh, I do thank God for having testified that I

never thirst. I never give the testimony without getting a blessing. God knows I never expect to thirst again. Don't let us expect the devil will have his own way *any more*. Before the C.I.M. was formed, I told people God was going to open the eighteen provinces. So with the seventy helpers we made our boast at the beginning of the three years, not at the end. So let us believe for T'ai-yuen Fu. Let us hold fast the *confession* of our faith, not because we are fine fellows—no! but because "faithful is He who hath promised, who also will do it." When we are fully saved from pride, anger, lust, how we can come to the Chinese, bound in such chains, and tell them of an Almighty Saviour! and tell how God has delivered us from our tendencies. But if we are only half saved, where is our courage, where our faith, where our honesty when we preach? When we get preaching from the heart of this kind, be sure salvation is not far from the Chinese.

The meeting ended with many heartfelt expressions of thanksgiving to God for blessings received, and many trusting for a full salvation. Hallelujah.

The Need of Prayer for Native Christians.

FROM MR. MEADOWS.

THE persecutions the native Christians meet with are sometimes very hard to bear. The heavens seem like brass to the young converts who call upon God, as Nehemiah did of old, to give them mercy in the sight of their rulers, and their impatience sometimes leads to sad ends. A poor man, who would not contribute to an idolatrous theatrical, had his wife taken from him and sold, his house gutted, all his household goods destroyed, and was then driven away and forbidden to return on pain of death. Driven about from place to place by wicked men of his clan, not allowed to plant his fields and prepare for harvest, at last, in despair of help from his own people and impatient at not getting an answer to his prayers, he, in a moment of intense mental depression, took his own life by swallowing a large quantity of opium.

The lay preacher who advised him not to worship idols nor contribute to their feasts, was holding a meeting in our deceased friend's house one day when he was seized,

strung up to a beam, and his right ear and queue were cut off, while his life was threatened unless he would reject the doctrines of Jesus. He stood firm; his ear was healed by a medical missionary at Hang-chau, and he is still worshipping and witnessing for Jesus to his countrymen. But as the persecution still goes on against all inquirers after the truth, and he is not allowed to live at home in peace, he also is sometimes very much distressed in mind, not understanding why God does not in some way interpose. The LORD will doubtless deliver them at the proper time, but it is so hard to get the Chinese Christians who are directly involved to see this. Perhaps if the trial came nearer to us we also might have our fears and doubts and misgivings. Christians in England must not look upon the suicide, mentioned above, from an English point of view, as the value of life, in its relation and responsibility to the Creator, is not so clearly defined in the mind of a Chinaman, even though he be a Christian.

Tidings from Scattered Workers.

Cheb-kiang Province.

FROM MR. WILLIAMSON.

Fung-hwa, June 23rd.

I think I wrote you some time ago of the baptism of four men at Din-tsi; more recently Mr. Liu writes me of the baptism of two men and four women at T'ai-chau, as also of four women at Din-co-tsiang, making in all fourteen within the past two months. Two men and their wives have been received at T'ai-p'ing, and I expect to hear soon of their having been baptised. The literary examinations are taking place in T'ai-chau just now, but by the last tidings all was going on quietly.

We have several inquirers here, and also at some of the other stations. Mr. Væn has been suffering from ophthalmia. Mrs. Væn is able to be about, though not able to endure much fatigue; it is wonderful to see her as she is.

We had a good time at Shao-hing, and were well pleased with the progress of the young men; some of us older men might be all the better if we could work up for examination. We are glad to hear of new arrivals, and trust that the LORD will make them a means of much blessing.

July 22nd.—We have good tidings from our girls [at the Che-foo school]. They were well, and had been successful in the examinations. Miss Seed sends us a report and their examination papers every month, and we cannot tell how pleased we are, both with the quantity and the quality of the work done. But what pleases us most is that, while the mental training is all that could be desired, the spiritual training is the chief object.

With regard to the work here, we had the joy of baptising one man and two women on Sunday, the 11th. Mr. Harrison keeps well, and is able to study right on, though we are now in the middle of the hot season.

FROM MR. MEADOWS.

Shao-hing.

I have been twelve years in this part of China, have visited many places and preached many times to the heathen; I have never, to my remembrance, met such a large group of earnest hearers as I did a short time ago at a village a few miles from this city. Our native pastor spoke very plainly and earnestly, and the women, and even the men, seemed to bend their whole attention to his burning words, and to catch the chief points of his discourse in a way a Chinese mixed audience seldom does. At the conclusion

of his address several expressed a wish for a man like the pastor to take up his abode there that they might hear constantly the truths he had been preaching.

Before one can discern when Chinamen are truly interested, one must have a good knowledge of the language and of the people, for a man who wants to have a talk with a foreigner, knowing what the missionary is most interested in, will often ask quite a number of interesting questions out of mere politeness. I think young missionaries should be told this, or they may be disappointed.

We were at a large village a short time ago where opium-smoking, gambling, and wine-drinking prevailed, and as we held forth to them this precious message of salvation through Jesus Christ, several women, whose husbands were opium-smokers, told us with more spite than is usually depicted in their countenances, to go and preach to the opium-merchants, still we had quite a good time of preaching in three different places in the village.

FROM MISS OLIVER.

Wun-chau, Aug. 9th.

The heat is, of course, trying, and some whose first summer it is seem to be feeling it. I am happy to say I have had splendid health ever since leaving England, and I am very happy at Wun-chau. It is such a joy to know that the Lord has chosen for me; but it is just what I would have chosen to be with these dear girls. We are the best of friends, and I am sure we shall be more than ever so as we get to know each other better. They sing very nicely. Some of them are so earnest. I notice on Sunday, during the sermon, some of them take notes and take down the references. Then, when Mr. Stott goes into the school, or takes the elder ones, as he does, in a class, they ask him quite a number of questions. They learn by heart whole chapters of the Bible and hymns. It is nice to see them so intelligent. Their lives are so bright contrasted with others around.

One little girl in the school lost her mother last week. Her father is very poor, and there was one little sister at home, about eight years old, who would have no one to look after her, so Mrs. Stott said she might come into the school. The father was so pleased, though, poor man, he will miss her. He is one of the members. It was touching to see the two sisters come after the funeral, the one with her little bundle, all her wardrobe. I thought of the words, "Whosoever receiveth one such little child in My Name receiveth Me."

Gan-hway Province.

FROM MISS ROBERTSON.

Gan-King, July 19th.

I feel you would like to know how the Lord is answering the prayers of his children on our behalf. Words fail to tell you how good He is to us all here—far above my expectations, but it is just like our heavenly Father, to do "exceeding abundantly above all we ask or think." Since coming to this city the Lord has been a present help in times of difficulty, for Miss Le Brun and I did find it very difficult here among the girls at first, not being able to understand or speak to them; and in the study of the language, though we have found it difficult, we have been helped much. The children are all well, and some of them do really try to live what they profess. King-sui is a dear girl, and has been such a help; it is quite a treat to listen to her speaking to the women and children. She knows her Bible well, and if spared will be a great blessing among her poor ignorant sisters. She is not strong; we should be glad of prayer, that as she grows older she may gain strength and continue to grow in grace.

We are expecting to remove into the country with the girls when the Lord sends the money needed to build a schoolhouse. It will be a great advantage to the girls. The Lord knows what is best for us, and with confidence we can leave the future with Him. The seed is being sown in this city. Christian regards to the friends who are holding up our hands by prayer; we shall all share in the joy of the harvest.

Kwei-chau Province.

FROM MR. ANDREW.

Kwei-yang Fu, May 26th.

I am thankful to say that the young man I wrote about has given up his trade of gambling, and will (D.V.) be baptised next Saturday. He used to scoff; now, with us, he worships God. Praise the Lord! Two women have just asked to be baptised. Last Lord's-day afternoon we had a fine time in the preaching-shop. Two of the members, tailors, witnessed for the Lord to a crowded congregation.

I have been on a few days' journey, and visited four markets, with Tai si-fu. We did not sell many books, but the people listened well to the Gospel.

FROM MRS. ANDREW.

Kwei-yang Fu, May 26th.

We were very much disappointed to learn that Mr. and Mrs. Brounton were not coming here at present. I hope that if they cannot come yet that we shall soon have a sister or two; there are plenty of open doors here for lady-workers.

I went this morning to the house of one of the Christians. They were at breakfast, but when the people saw me, quite a crowd gathered. When we had sung, we had an opportunity of telling of Jesus and His great love for sinners to a large number of women and children.

It was nice to hear one or two women who not long ago were worshipping idols now confessing the true God.

Si-ch'uen Province.

FROM MISS BUTLAND.

Chen-tu.

May 17th.—Mr. and Mrs. S. Clarke and I start to-morrow (D.V.) for a short boat trip.

May 19th.—In the evening left the boat for a walk. Seeing an old woman sitting near a house, with a younger one by her side, I longed to tell her of the Saviour, and, as she looked up, I gave her a friendly nod and smile. She instantly got up, and placed a stool for me, so there we were, friends at once. As the old woman sat there, her hair white, listening for the first time to the story of God's love to her, I felt quite touched. Oh, that the Holy Ghost with His gentle influence may enable her to simply trust the one only living Saviour! It was dark when Mr. and Mrs. Clarke returned; so, after a little more talk, I left this poor old woman, assured by her that she would trust in and pray to the Saviour of sinners.

May 26th.—In the evening we had a delightful walk by the river side. As we were returning to the boat some women met us and were very friendly, asking us to sit down near their house. Mrs. Clarke and I went, and soon they were listening to the Gospel from her.

The next morning I met a woman who made herself quite at home with me. When I told her of the true God, and of His love, she exclaimed, "How many people there are who have never heard of this!" It was the first time she had heard. She has a daughter living in Chen-tu, not very far from our house; she promised when visiting her to come to hear more of the Gospel.

Departure for China.

MISS HARRIETT E. KINGS left for China on November 4th by P. and O. steamer to help in the Chefoo school.

Correction.

THE diary inserted in last month's number as from Mr. Beauchamp was forwarded to us by his friends, but we find it was written by Mr. Arthur Polhill-Turner.

