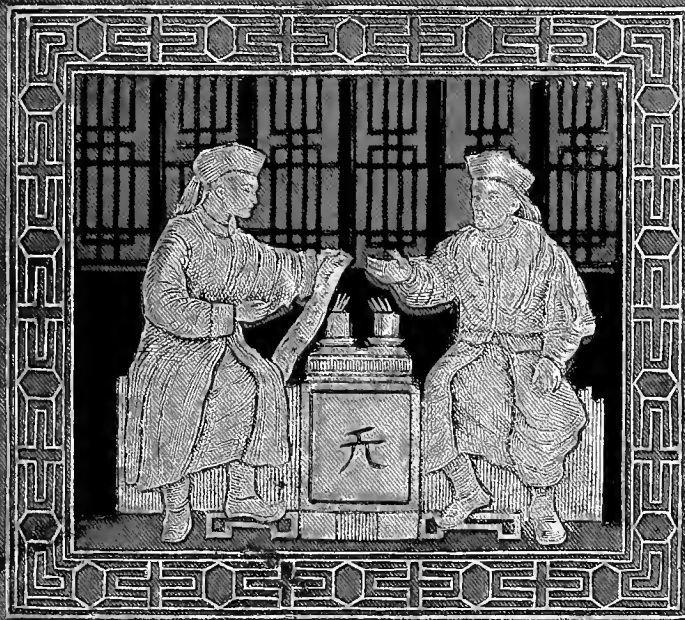


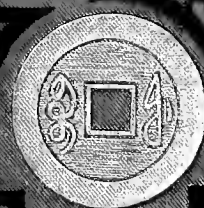
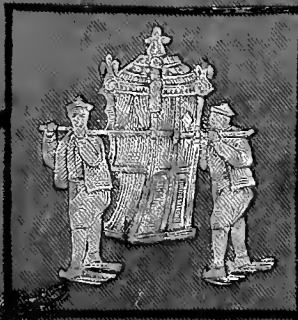
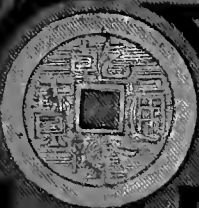
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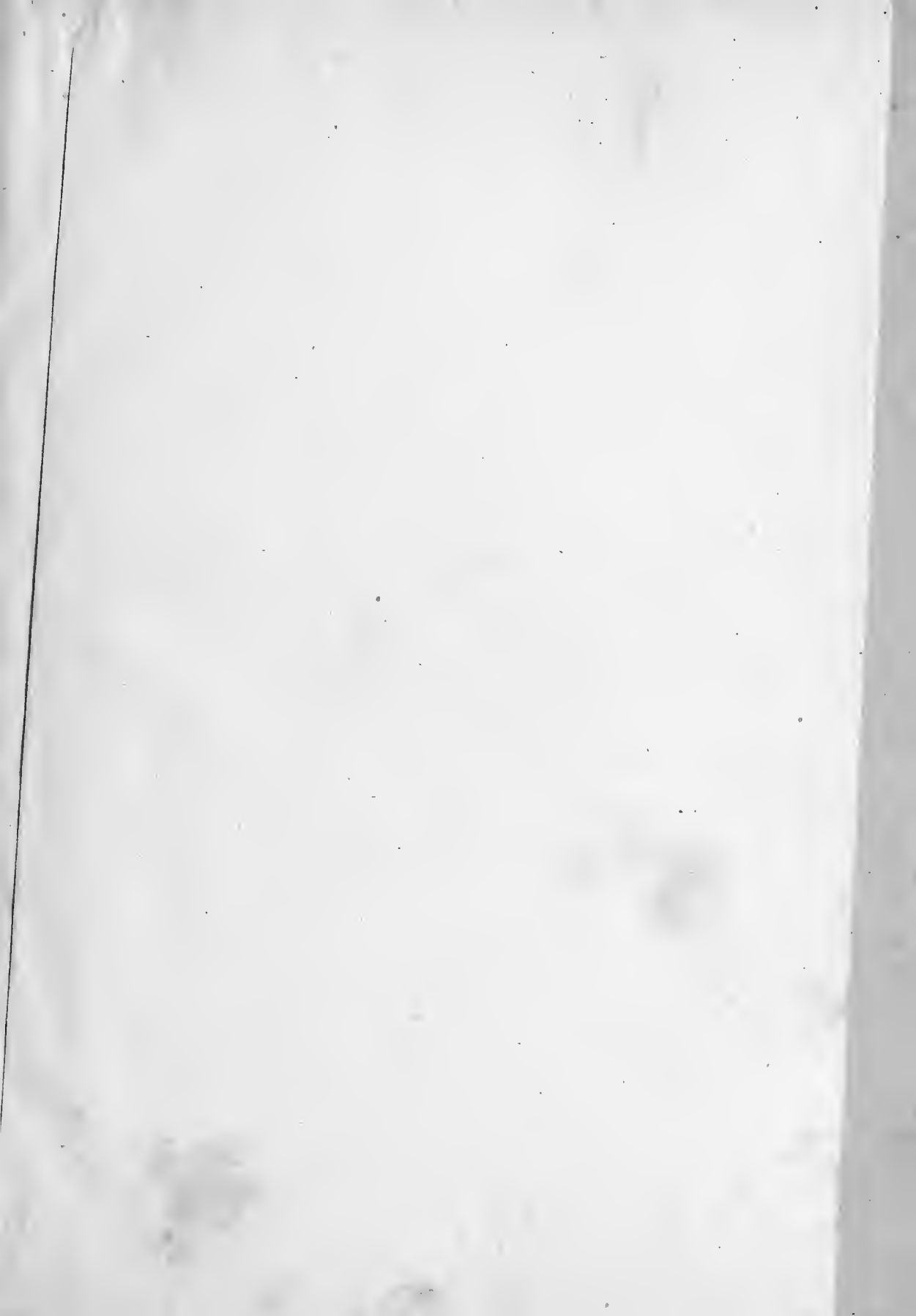
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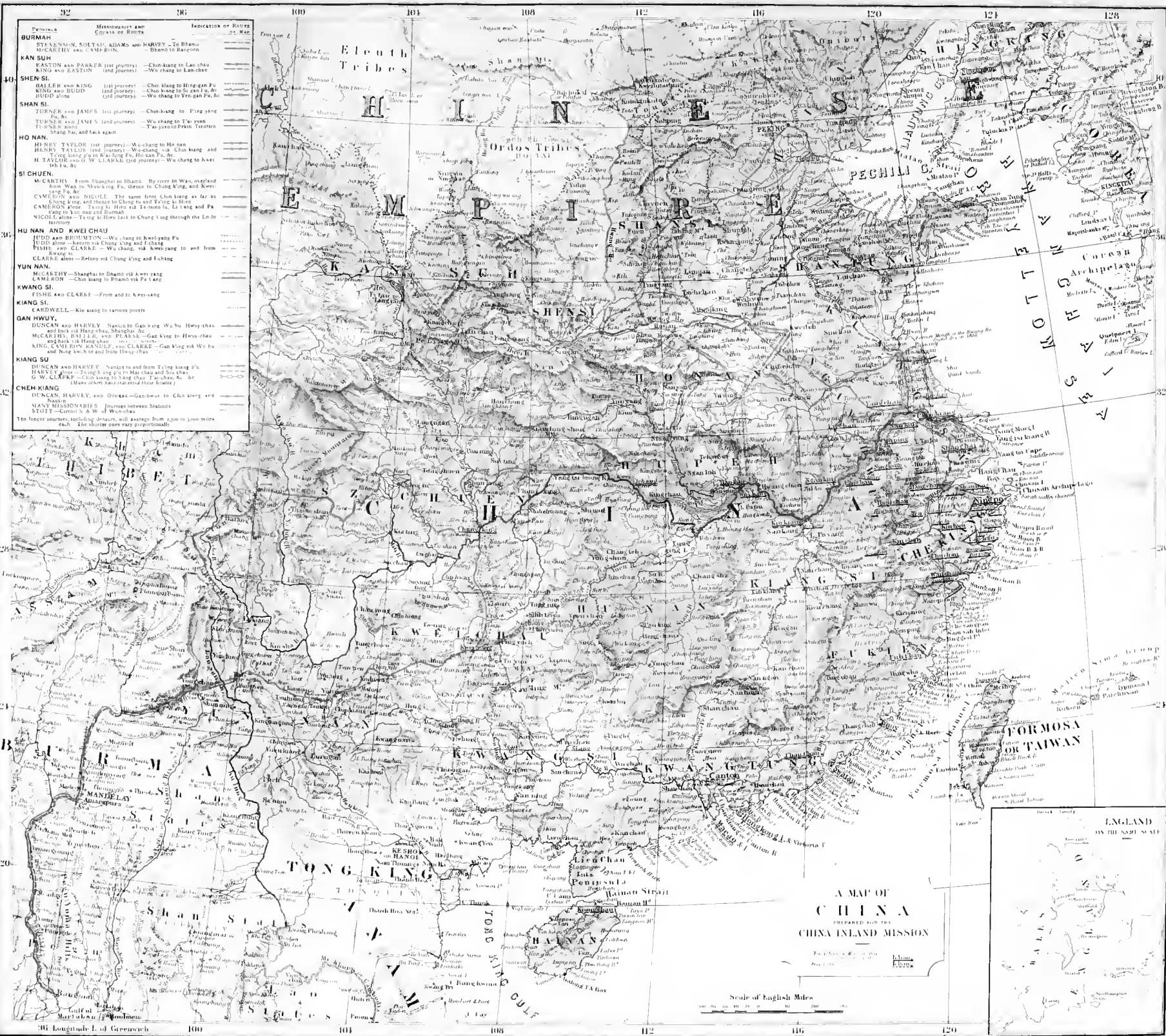
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DETAILS	MISSIONARIES AND	INDICATION OF ROUTE
	COASTS OF ROUTE	ST. MAR.
BURMA	STEVENS and SOLOTT; ADAMS and HARVEY - To Bhamo MCCARTHY and CAMPBELL - Bhamo to Rangoon	
KAN SUH	WASTON and PARKER (last journey) - Chin-kiang to Lan-cho KING and EASTON (last journey) - Wu-chang to Lan-cho	
SHEN SI	BAILER and KING (last journey) - Chin-kiang to Hing-gan Fu KING and BUID (last journey) - Chin-kiang to Si-pai u. A. BUID alone - Wu-chang to Yen-kan Fu, A.	
SHAN SI	TURNER and JAMES (last journey) - Chin-kiang to Fing-yang TURNER and JAMES (last journey) - Wu-chang to Fing-yang TURNER alone - Shang-hai, and back again	
HO NAN	HENRY TAYLOR (last journey) - Wu-chang to Ho nan YONG KANG PU in Kwo-fung Fu, Ho nan Fu, A. H TAYLOR and W. CLARKE (last journey) - Wu-chang to Hsi shih fu, A.	
SI CHUEN	M. CARTER - From Shanghai to Bhamo. By river in Wan, overland from Wag to Shou-king Fu, thence to Chung King, and Kwei- yang Fu, A. CAMERON and NICOLL - The same route, but passing as far as Chung King, and thence to Chung King and Fung-tai Fu. CAMERON alone - Fung-tai Fu, Hsu-shih Fu, Lu-tang and Pa tang fu, A. NICOLL alone - Return via Hsu-shih to Chung King through the Lo-to mountain.	
HU NAN and KWEI CHAU	HEDD and BRIMFORD - Wu-chang to Kwei-king Fu HEDD alone - Return via Chung King and Fung-tai Fu. PHELPS and CLARKE - Wu-chang, via Kwei-king to and from Kwei-king. CLARKE alone - Return via Chung King and Fung-tai Fu.	
YUN NAN	M. CARTER - Shanghai to Bhamo via Awei-king CAMERON - Chin-kiang to Bhamo via Pa-tang	
KWANG SI	PHILIP and CLARK - From and to Kwei-king	
KIANG SI	CARDWELL - Kiu-kiang to various posts	
GAN HWY	DUNCAN and HARVEY - Nan-kiang to Gan-king Wu-ho Hwei-shan and back of Hsiang-shan, Shanghai. MCCARTHY, PHILIP, and PHILIP - Gan-king to Hwei-shan and back via Hwei-shan. KING, CAMERON, PHILIP, and CLARKE - Gan-king via Wu-ho and Ning-kiang to and from Hwei-shan.	
KIANG SU	DUNCAN and HARVEY - Return to and from Tsiang-king fu HARVEY alone - Tsiang-king fu to Hsiang-shan and Su-chia fu. G. W. CLARK - From Su-chia fu to Tsiang-king fu, A. (Many other names omitted for brevity)	
CHEH KIANG	DUNCAN, HARVEY, and OTHERS - Gan-kiang to Chin-kiang and Nan-kiang. MANY MISSIONARIES - Journeys between Siatsoi STOTT - Circuit S. & W. of Wen-chau. The longer journeys, including distances, will average from 2000 to 3000 miles each. The shorter ones vary proportionally.	

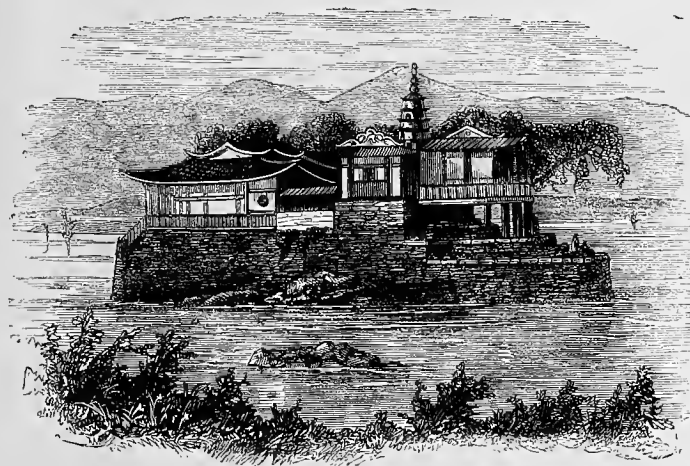
A MAP OF
CHINA
PREPARED FOR THE
CHINA INLAND MISSION

Scale of English Miles



CHINA'S MILLIONS.

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



1878.

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Preface.

CHINA has come before us during the past year with an unusual and painful prominence. A famine of awful intensity, extending over large provinces of the empire, has desolated the land, and carried off millions of the people. This has drawn much attention to China. Sympathy with the sufferers has been awakened, and in a few months a sum of about £50,000 has been generously contributed for their relief. It has been our privilege to be the medium through which about £8,000 of this amount has been forwarded.

What bearing will all this have upon Mission work in China? May we not hope that many who have so kindly sought to relieve the temporal distress will be led to feel a real concern about the spiritual destitution which prevails. It is Christ-like to care for the suffering body; it is yet more so to cherish concern for the eternal welfare of the more precious soul.

Too long has the Church been unconcerned about the solemn fact that

“A million a month in China
Are dying without God.”

The distress caused by the famine was but slowly apprehended in this country; the awful spiritual need of China has been yet more slowly realized, indeed to speak more accurately is but just beginning to dawn upon the Church. Surely many whose thoughts have by this awful visitation been directed to the people of that land, will be led to more earnest effort for their evangelization.

One thing is already evident, the Christian kindness which sent help, and which has been further exemplified by the self-denying and perilous labours of the missionaries who distributed it, has opened many hearts, and done something towards lessening the prejudice against us caused by our unrighteous conduct in the matter of the opium traffic. For the desolation and wretchedness resulting from the prevalence of opium smoking, the Chinese regard us as chiefly responsible, and from our hearts we wish that we could truthfully say that they have not abundant ground for this opinion. Is it not humbling to think that the entire amount raised for the famine relief during this year, though it has called forth such grateful acknowledgment from many in China, and among others (as our pages show) from the most influential official in the empire, and from the Chinese Ambassador in London, is actually exceeded by the amount we through our Indian government receive in three days from the sale of opium in China?

This opium question we have during the year brought prominently before our readers, by reprinting Mr. Mander's excellent letters on the subject. Not without regret have we given up so much of our space to its discussion; but is there not a cause? No habit more degrades and injures the Chinese than the habit of opium smoking; and the Christian missionary has no greater hindrance to his usefulness than the prejudice excited against him on account of our country's connection with the opium trade.

As but comparatively few appear to be aware of the physical and moral evil wrought through this traffic, and of the extent of England's responsibility in the matter, we have felt it a solemn duty to place before our readers such information as might enable those not already well acquainted with the subject, to judge for themselves, in the hope that they may be led to earnest and prayerful action for the delivery of our beloved country from continued complicity in this iniquitous business.

But our pages tell of brighter and better things than opium and famine, and some of these we may briefly notice:—

There is the important question of *Native Agency*.

No greater blessing can be desired for China than that there may be raised up from among the native converts a large number of men qualified to do the work of evangelists and pastors. Nothing can be more obvious than that in a populous country such as China, this is the great pre-requisite for extensive and successful work. The conference of native pastors and evangelists at Ningpo has a peculiar importance when regarded in this light, and we think few will read the report in our paper without gratitude to God for the encouragement in this matter so graciously given.

The itinerant work has an additional importance when viewed in connection with the question of native agency. The sooner a few converts can be gathered in each of the interior provinces, the sooner may we hope to have men in training for Christian work, who in widely distant parts of the Empire, and in the dialects peculiar to their respective provinces, may make known the Gospel message.

There is the question of the *Accessibility of the People*.

Our pages bear joyful testimony on this point.

Our brother, Mr. McCarthy, went right through China, performing one of the longest and most remarkable journeys ever undertaken by any traveller in China. What does he say? "Everywhere we were received kindly and treated well"—page 103.

Mr. Turner went through SHAN-SI, he says: "The people as a rule treat us with respect, some even with kindness."

Mr. Clarke in his account of his visit to the province of KWANG-SI, says: "The eagerness to buy books was general. The people would have books, and this in places of which we had been told that they would not buy. Often as we passed through places where a market was being held, the people listened and bought books which they carried to their homes in the mountains. Hundreds of books were thus scattered, which I pray may be used of God." He adds, "From the experience I have already obtained in travelling over about 5,000 miles, through nine provinces, I am assured that the people are willing to buy books, and especially illustrated books. We need more faith in this instrumentality. What awoke the mind of Europe in Reformation times? Was not one of the principal agents the circulated Word of God? Men worked in faith, and God blessed their work,"—page 72. Messrs. King and Easton, who visited the province of KAN-SUH, and Mr. Cameron, whose journey in the west of China was not less remarkable than Mr. McCarthy's, met with similar encouragement.

These and other journeys taken by our brethren, and representing about 30,000 miles of travel, are shown on the map given with all our bound volumes. What this map shows we have indicated at page 86, and only here repeat that we anticipate for it a mission of great usefulness.

While the work of itineration has been going on in these Western provinces—our brethren at the older stations have not been labouring in vain. Some of them have had to rejoice over many added to the Lord.

There is *the story of the Goodness and Faithfulness of God* as recounted in the review of the twelve years of our mission history. This will be found in the report of our meetings at Mildmay on the occasion of the twelfth anniversary of the mission, pp, 88 to 93. We trust that few will read that report without being constrained to join us in thanksgiving to God for His many mercies, and in earnest prayer for continued blessing.

There is the question of *Woman's work in China*. We have not been able to say much about this, but our estimate of its importance is shown by the departure during the year of nine lady missionaries. Some of these will assist in the *Orphanage work* in the famine districts.

We had hoped to give a brief review of the year in our December number, but the report of the meeting on China at the Missionary Conference has precluded this.

There is, however, less reason to regret this, on account of the comprehensive review of the twelve years of our mission history above referred to, in our July number. Since that review was written we have had to mourn the removal from the great harvest-field of Mrs. Rudland and Mrs. Jackson, whose bereaved husbands and friends need our prayers. Eight new missionaries since then have left for China, making twenty-three who have gone forth during the year—besides five others who have returned to the work. Before the year closes more are expected to follow. For these new labourers going into the field, and for the means to send them out, we cannot be sufficiently thankful; but they are all too few; the harvest truly is great, and we need to cry to the Lord of the Harvest to send forth more labourers. The removal of the friends who have been called home, is a voice which reminds us that we must work while it is day, for the night cometh.

Meanwhile there is everything to encourage. Abundant blessing is vouchsafed to every prayerful effort, and open doors invite on every hand. How urgent the need, is evident if we refer to the present proportion of missionaries to the people. England with twenty-four ministers of the Gospel,—Scotland with four,—Ireland with six, would have about as many ministers to the population, as China has missionaries to its population—in round numbers the missionaries are as one to a million of the people. “How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?”

“Can we whose souls are lighted,
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.”





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Compendium of Protestant Missions in China

Showing the Number of Missionaries at each Station,

PROVINCE. POPULATION.		KUANG-TUNG, 19½ Millions.									FUH-KIEN, 15 Millions.				CHEH-KIANG, 28 Millions.				
		1. CANTON.	2. FAT-SHAN.	3. HONG-KONG.	4. SI-ON.	5. CONG-LOK.	6. FU-MUN.	7. FU-WING.	8. LONG-HAO.	9. SWATOW.	1. AMOY.	2. TAM-SUI.	3. TAI-WAN-FU.	4. FU-CHAU.	1. NINGPO.	2. HANG-CHAU.	3. SHAO-HING.	4. KIU-CHAU.	5. FUNG-HWA.
ALPHABETICAL LIST OF MISSIONS.	STATIONS (99).																		
	1 AMERICAN. American Bible Society																		
	2 Baptist Missionary Union								4						4		1		
	3 Baptist Mission (Southern)	4																	
	4 Board of Commissioners for Foreign Missions												7						
	5 Methodist Episcopal Mission												8						
	6 Methodist Episcopal Church (South) ..																		
	7 Presbyterian Mission (North)	10													6	2			
	8 Protestant Episcopal																		
	9 Reformed Dutch Mission									4									
	10 Southern Presbyterian															6			
	11 United Presbyterian	1																	
	12 Woman's Mission																		
	13 BRITISH. Baptist Mission																		
	14 British and Foreign Bible Society												1						
	15 China Inland Mission																3	1	1
	16 Church Missionary Society			3									3	6	3	2			
	17 London Missionary Society	3	2							3									
	18 Methodist New Connexion Mission																		
	19 National Bible Society of Scotland																		
	20 Presbyterian Mission (English)								5	4		5							
	21 Society for Propagation of the Gospel																		
	22 United Methodist Free Church													2					
	23 United Presbyterian Church (Scotland) ..																		
	24 Wesleyan Missions	9	3																
	25 Irish Presbyterian Church																		
	26 Society for Promotion of Female Education			2									1						
	27 CANADIAN Presbyterian											2							
	28 CONTINENTAL. Basle			4	1	4													
	29 Rhenish	1					3	1	1										
30 UNCONNECTED. Unconnected with any Mission			1																
TOTAL NUMBER OF MISSIONARIES IN STATIONS ..	28	3	12	1	4	3	1	1	9	11	2	5	20	18	11	6	1	1	
TOTAL NUMBER OF MISSIONARIES IN PROVINCES	62									38				42					

Table of the Stations of the CHINA INLAND MISSION, with the Names of the Labourers, Foreign and Native. Corrected to October, 1878.

Capitals of Provinces are printed in *Italic Capitals*, of Prefectures in *Roman Capitals*, of Counties in *Small Capitals*; most other Stations are *Market Towns*.
 N. B.—This table does not include the missionaries itinerating in new provinces.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS.	MISSIONARIES.	
I.—Cheh-kiang Province, N.					
<i>Hang-chau Prefecture.</i>					
1. HANG-CHAU	Capital of Province, 120 miles N.W. from Ning-po. Population about 400,000.	Nov. 1866	Wōng Lā-djūn, P. Mr. Nying, P. Dzing T'ien-ih, E.	Mr. W. A. Wills.	
2. Kōng-deo	River Port, 2 miles S. of Hang-chau.	1868	Mr. Ts'a, Pr.		
3. YU-HANG	County City, 30 miles W. from Hang-chau.	Mar. 1874	Tsiang Liang-yūng, P.		
<i>Hu-chau Prefecture.</i>					
4. GAN-KIH	County City, 50 miles N.W. from Hang-chau.	1871	Kao Ziao-gyi, E.		
<i>Shao-hing Prefecture.</i>					
5. SIAO-SHAN	County City, 10 miles S.E. of Hang-chau.	Jan. 1867	'O Shū-'eng, E.		
II.—Cheh-kiang Province, E. (1st E. Mission District.)					
<i>Shao-hing Prefecture continued.</i>					
6. SHAO-HING	Prefectural City, 104 miles N.W. from Ning-po.	Sept. 1866	Tsang Siao-vong, P. Vong Yeng-siu, C. Mrs. Yang, B. Sæn-kwu-tsia, E.	Mr. and Mrs. Meadows. Miss Turner (absent). Miss Murray. Girls' school. Miss Mitchell.	
7. Bing-shū	Market Town, near Shao-hing.	1875	Mr. Vong, E.		
8. Tsōng-kō-bu	Town on Dzao-ngo River, 45 miles S.E. from Shao-hing.	1873	Mr. Zi, E.		
9. Sien-ngæn	Village on Dzao-ngo River, 60 miles S.E. from Shao-hing.	Dec. 1873	Mr. Nyien, E.		
10. SHING-HIEN	County City, 72 miles S.E. from Shao-hing.	July 1869	Mr. Sing, E. Chū Siao-t'u, Ch.		
11. Sæn-deo-teng	Hamlet, 2 miles from Shing-hien.	1877	<i>Visited weekly by Mr. Sing.</i>		
12. Yih-kō-chūen	A new out-station.	1877	<i>Visited weekly by Mr. Sing.</i>		
13. Mō-kō	Village, 8 or 10 miles from Shing-hien.	1875	Li Kwe-yūng, E.		
14. Dūn-deo	A new out-station.	1876	<i>Visited by Li Kwe-yūng.</i>		
15. SIN-CH'ANG	County City, 85 miles S.E. from Shao-hing.	June 1870	Væn Kwōng-pao, E. Mrs. Li, B.		
<i>Ning-po Prefecture.</i>					
16. NING-PO	Prefectural City, 120 miles S.E. from Hang-chau.	June 1857	Mr. Chū, P. Mrs. Tsui, senr., B. Jū-i, Ch.		<i>Superintended by Mr. Meadows.</i>
17. K'ong-p'u	Village, 3 miles E. from Ning-po.	1865	Wōng Kw'e-kwun, E.		
18. Lih-dzō	Town, 6 miles S. from Ning-po.	1870	Wōng Yi-jing, Pr.		
III.—Cheh-kiang Province, E. (2nd E. Mission District.)					
<i>Ning-po Prefecture continued.</i>					
19. FUNG-HWA	County City, 40 miles S. from Ning-po.	May 1866	Mr. Væn, P. Mrs. Yæn, B. Mr. Dong, E. Dzing Væn-koh, St.	Mr. and Mrs. Crombie (absent). Mr. and Mrs. Williamson.	
20. Ky'i-k'eo	Town, about 15 miles from Fung-hwa.	1873	Loh Ts'ih-ih, E.		
21. 'O-zi	Village, 20 miles from Fung-hwa.	1862	Wōng Kyūo-yiao, E.		
<i>T'ai-chau Prefecture.</i>					
22. Siao-wōng-miao	Town, 50 miles S. from Ning-po.	1875	Zi Ching-djūn, E.		
23. Si-tien	Market Town, 55 miles S. from Ning-po.	Feb. 1874	Liu Si-yūng, Pr.		
24. NING-HAI	County City, 70 miles S. from Ning-po.	Jan. 1868	Tsiang Ping-hwe, E. Mrs. Shih, B.		
25. T'HEN-T'AI	County City, 110 miles S. from Ning-po.	1873	Shih Da-tseng, E. Tsiang Hyū-z, B.		
IV.—Cheh-kiang Province, E. (3rd E. Mission District.)					
<i>T'ai-chau Prefecture continued.</i>					
26. T'AI-CHAU	Prefectural City, 140 miles S.W. from Ning-po.	July 1867	Mr. Liu, P. Mrs. Liu, B. Loh Sin-sang, E. Tso Long, Ch.	Mr. Rudland. Mr. A. Whiller.	
27. Ky'i-ō	Temple in a Town, 25 miles E. from T'ai-chau.	1873	Wōng Yi-hing, C. Tsiang Fah-kying, Pr.		
28. SIEN-KU	County City, 30 miles W. from T'ai-chau.	Jan. 1874	Tsiang Bē-nyū, C.		
29. HWANG-YEN	County City, 20 miles S.E. from T'ai-chau.	April 1869	Tsiang Yūng-kao, E. Dzing Sing-dzæ, Pr.		
30. Dien-tsi	Temple, 30 miles S.E. from T'ai-chau.	1873	Loh Kying-sih, E. Ling Tsiao-sōng, C.		
31. Yang-fu-miao	Town near Dien-tsi.	1876	U Djūn-yiao, P. Ling Kwōng-nyūo, Pr.		
32. T'AI-P'ING-HIEN	County City, 50 miles S.E. from T'ai-chau.	Jan. 1874	Kōh Yih-djūn, E. Zin Lao-si, St.		

TABLE OF STATIONS—continued.

STATIONS.	DESCRIPTION.	OPENED.	NATIVE ASSISTANTS	MISSIONARIES.
V.—Cheh-kiang Province, S. <i>Wun-chau Prefecture.</i>				
33. WUN-CHAU	Prefectural City, 240 miles S.W. of Ning-po.	Dec. 1867	Yang Sin-sang, E. Seng Shü-nyin, S. Yüo Sin-sing, Pr.	Mr. and Mrs. Stott. Mr. Jackson.
34. Dong-ling	Cluster of villages, which have converts and persons interested.	1873	Tsiu Dien-ky'ing, E.	
35. P'ING-YANG	County City, S. of Wun-chau.	1874	Liang Z-nyün, E. Kying Tsing-sen, C. Liang Si-yu, Ch.	
<i>Ch'u-chau Prefecture.</i> 36. CH'U-CHAU	Prefectural City, 4 days' journey W. from Wun-chau.	1877	Tsiang Liang-gwe, P. Ih-sing, C.	
VI.—Cheh-kiang Province, W. <i>Kin-kwa Prefecture.</i>				
37. KIN-HWA	Prefectural City, 130 miles S. from Hang-chau.	1875	Mr. Li, E.	Mr. and Mrs. Douthwaite. Mr. M. Hy. Taylor. Miss Fausset.
38. LAN-K'I	County City, 130 miles S. from Hang-chau.	1871	Tau Ong-ying, E. Mrs. Tsiu (2nd), B.	
<i>Kin-chau Prefecture.</i> 39. KIU-CHAU	Prefectural City, 170 miles S.W. from Hang-chau.	April 1872	Wong Teng-yüing, E. Yü Nyüeh-san, Pr.	
40. CHANG-SHAN	County City, 2 days' journey W. of Kiu-chau.	1878	Tsiu Kwe-foh, C.	
<i>Kiang-si, Kwang-sin Prefecture.</i> 41. YUH-SHAN	Border County of KIANG-SI. The converts are not in the city.	1877	Yü Kying, C.	
VII.—Kiang-si Province. <i>K'wang-sin Prefecture continued.</i>				
42. HO-K'EO	Border Town, near CHEH-KIANG.	1878	Dzing Loh-kying, C.	Mr. and Mrs. Cardwell.
<i>Kin-kiang Prefecture.</i> 43. KIU-KIANG	Prefectural City, about 500 miles up the Yang-tse-kiang.	Dec. 1869	Mr. P'en, E. Wang Kin-yuen, Ch.	
44. TA-KU-T'ANG	Large Town, on the Po-yang Lake.	July 1873	Lo Gan-fuh, E.	
45. HU-K'EO	County City at the mouth of the Po-yang Lake.	1877	Ts'ai Sien-sen, E.	
VIII.—Kiang-su Province.				
46. NAN-KIN	Capital of Province, former capital of the Empire. Population about 500,000.	Sept. 1876	Li Cheng-wan, Pr. Wöng Jü-song, C. Chang Lien-seng, Ch.	Miss Knight. Miss E. Bell.
47. CHIN-KIANG	Prefectural City, about 215 miles up the Yang-tse-kiang. Population about 150,000.	Jan. 1869	Tsiang Soh-liang, P. Mr. Han, E. Fung Weng-ing, Pr.	
48. YANG-CHAU	Prefectural City, about 12 miles N. from Chin-kiang. Population about 360,000.	June 1868	Li Ming-hai. P'un Si-yu, C. Mr. Ch'eng, S.	
49. NORTH T'AI-CHAU	County City, 30 or 40 miles E. from Yang-chau.	Feb. 1873	Mr. Chang, E. Wu Chang-k'ing, C.	
50. TS'ING-KIANG-P'U	County City, 100 miles N. from Yang-chau. Population, 30,000.	Dec. 1869	Yiao King-fu, Pr. Ch'eng Si-fu, C.	Mr. and Mrs. Moore. Miss Hughes. Miss Smalley.
51. SHANG-HAI	Station for business purposes, and for work among foreign sailors.	1873		
IX.—Gan-hwuy Province.				
52. GAN-K'ING	Capital of the Province, about 400 miles up the Yang-tse-kiang.	Jan. 1869	Chu Sien-seng, P. Ch'eng Si-fu, C. Mr. Liao.	Mr. and Mrs. Pearce. Mr. Horace Randle. Mr. F. Trench. Miss F. Boyd. Miss E. Boyd.
53. CH'I-CHAU	Prefectural City, S.E. from Gan-k'ing.	Oct. 1874	Mr. Hsü, E. Tai Si-fu, C.	
54. Ta-t'ung	Large business Town, on the Yang-tse-kiang.	June 1873	Mr. Luh, E. Mr. Lo, C.	
55. T'AI-P'ING FU	Prefectural City, N.W. from Nankin.	Sept. 1874	Hsia Sien-seng, E. Hu Teh-yüen, C.	
56. WU-HU	County City, and large emporium, on the Yang-tse-kiang.	Mar. 1873	C'eng Yung-i, P. Wu C'eng-mei, C.	
57. NING-KWOH	Prefectural City, S. of T'ai-p'ing fu.	Dec. 1874	Li Sien-seng, E. Yang Ts'üen-ling, E.	
58. HWUY-CHAU	Prefectural City, in S.E. of GAN-HWUY.	1875	Wu Ch'eng-tsan, E. Mr. Yü, E.	
X.—Hu-peh Province.				
59. WU-CH'ANG	Capital of Province, 650 miles up the Yang-tse-kiang.	June 1874	Yao Shang-teh, E.	Mr. and Mrs. Judd. Miss Wilson. Miss E. Snow.
60. I-CH'ANG	Prefectural City, 300 miles above Wu-ch'ang.	1876		
XI.—Kwei-chau Province.				
61. KWEI-YANG	Capital of Province.	Feb. 1877		Mr. A. Copp.
XII.—Si-ch'uen Province.				
62. CHUNG-K'ING	The commercial capital of SI-CH'UEN	April 1877	Tsang Sien-seng.	Mr. & Mrs. McCarthy (absent). Mr. and Mrs. Adams. Mr. George Nicoll. Mr. J. H. Riley. Mr. Saml. S. Clarke.
XIII.—Shan-si Province.				
63. T'AI-YUEN FU	Capital of Province.	1877		Mr. Turner. Mr. and Mrs. James. Mrs. Hudson Taylor. Miss Home. Miss Crickmay.
XIV.—Burmah.				
64. Bhamo	Basis for working YUN-NAN.	1875		Mr. Stevenson. Mr. H. Soltan. Dr. and Mrs. Harvey (absent).

ABBREVIATIONS—P, Pastor; E, Evangelist; Pr., Preacher; C, Colporteur; S, School-teacher; B, Bible-woman; Ch., Chapel-keeper; St., Student.

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THE CHINA INLAND MISSION was formed in 1865.

ITS OBJECT is by the help of God to carry into *every province* of China the glad tidings of His love in giving His only begotten Son to be the Saviour of the world.

IN CHARACTER it is Evangelical and unsectarian, embracing members of all the leading denominations of Christians.

THE NEED for its existence is shown by the spiritual destitution of China, which has only about one Missionary to a million of its people.

More than SIXTY STATIONS or OUT-STATIONS have been opened in which there are either Missionaries, or resident native labourers.

THE PRESENT STAFF of the Mission consists of—60 Missionaries (exclusive of 18 missionaries' wives) and 104 Native Helpers, viz.:—12 Native Pastors, 40 Evangelists, 35 Preachers, Colporteurs, and Schoolmasers, 8 Chapel-keepers, and 9 Bible-women.

Of these, twenty-four Missionaries have been designated to the special work of commencing evangelistic operations in the nine provinces of Western China hitherto without resident Protestant Missionaries. A station has been opened at Bhamo, near the Burmo-Chinese frontier, and several of these Missionaries are prepared to enter China from this point. Stations have also been opened in three of the before-mentioned provinces, Si-chuen, Kwei-chau, and Shan-si.

The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by the contributions sent in by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China.

All Donations to be addressed to Richard Harris Hill, Hon. Sec., at 6, Pyrland Road, London, N. Post Office Orders to be payable to him, at the General Post Office. In the case of a donation or a part of it being intended for the personal use of any member of the Mission, or for any particular branch of the work, it is requested that this may be stated very clearly.

A Meeting for Prayer for China is held every Saturday at 4 p.m., at the large room, 2, Pyrland Road, Mildmay, N. Pyrland Road is very near the Mildmay Conference Hall, and is about five minutes walk from the Canonbury Station of the North London Railway, and ten minutes from Dalston Junction.

CHINA'S MILLIONS.



Cantonese Boatwomen and Children.

MANY thousands of the Chinese pass their lives in their boats—in them they are born, and from them they are carried to their graves. The old woman in the picture is the grandmother living with her son's family; she still works cheerfully at the oar to help the domestic earnings, or nurses one of the grandchildren. Probably this is the eldest son, the pride of the family and the hope of her old age. The babe is carried in a cloth slung over the shoulders, and he presses his face against the back of his bearer during his hours of sleep. This custom is so common, as to account, to some extent, for the flat faces and broad noses of the boating and labouring classes.

The poor boatwomen often work very hard, but they are usually very cheerful and good-natured. They are accustomed to the water from a very early age. A mere babe, scarcely able to walk, will sometimes steer; and very young children will often take an oar, or help to pull one. We have seen a little one slowly sculling a boat along on a canal while
NO. 31.—JANUARY, 1878.

its mother was collecting water-weeds for manure. The child begins to cry, and the mother, finding that words will not comfort it, leaves her post, goes to the stern of the boat, and gives the little one food. After it is satisfied, both resume their work! Mothers very often do not wean their children till they are three or four years of age, and not unfrequently nurse them till they are five years old.

Hats of the kind worn by the young woman are commonly used by working-people of both sexes. They are generally made of two layers of fine slips of bamboo plaited together, with bamboo-leaves between, to make them sun and rain proof. They cost from 4d. to 8d., or even more, and are very light and effective.

Many missionary ladies are now working among the women of China. Papers by several will be found in our pages. There is much need for more such lady workers, but they will require health and strength and great devotedness, for many hardships must be borne, and much self-denial exercised in this work.

To the Friends of the China Inland Mission.

By the time this letter reaches your hands, or very soon after, I hope to be in England, but I prefer writing you a few lines now while still in China, and in the very midst of the work, to delaying until (D.V.) I again reach my native land. During the year which has elapsed since I left England, my heart has often been gladdened by tidings of the continued attendance at the Pyrland Road prayer-meetings, the fruit of which and of the many prayers of other friends we have been reaping here; and I have been able to rejoice all the more in this reaping from having witnessed not a little of it. I have met the brethren who are our pioneers in the Kan-suh, Shan-si, Shen-si, and Ho-nan, the Hu-nan, Kwei-chau, and Si-chuen provinces after their first evangelistic journeys, and have heard the tidings of God's dealings with them from their own lips, with a fulness of detail which could never have been conveyed by correspondence. I have further met with all our brethren in China (save Mr. J. F. Broun-ton who has not returned from Kwei-yang in the Kwei-chau Province), and I was able to commend to God for their journeys and work those who have entered Yun-nan and Kwang-si, as well as those who have returned to the forenamed provinces. No small joy has it been to feel that our brethren were actually in each of the nine provinces, which for so many years have lain and still lie as a heavy burden on my heart. Of our stations and out-stations I have already been able to visit thirty-seven, and I hope to see several others before I leave China. In this way I have come in personal contact with most of our native Christians and helpers, and I hope shortly to place in your hands a detailed list of the seven hundred and fifty Christians whom it has been our privilege to receive on profession of their faith, and of whom the majority are still living and in communion, though some have wandered from the fold of Christ. For these sheep in the wilderness we desire your earnest prayers, that they may feed with ever-increasing profit and pleasure on the heavenly manna, and may become a mighty army, strong in the Lord and in the power of His might, to fight His battles among their heathen countrymen.

Several wants have much impressed themselves on my mind during this visit to China. I need scarcely say that the first and foremost is of more labourers. To effectively inaugurate the work, at least one missionary to each prefecture is needed, and though this number may be not at once attainable, we must continue in prayer until they are given us. During the present year 1878, if the Lord tarry, it is extremely desirable to strengthen the weak points of our work by the addition of twenty-four new missionaries. Again, many of the converts are women, and for their instruction and help we need additional female workers. Those already in China have their strength fully taxed and their hands more than full, and cannot attempt more than they have now in hand. At least six, if possible twelve lady helpers should join

our sisters this year. It may be asked, Where are these helpers to be found? In answer to prayer some have been already led to offer themselves for some time past, and have been preparing themselves for the work. The others "the Lord will provide," in answer to your prayers and ours. We ask your *earnest* and *continued* prayers on this behalf; ask that the *right* men and women may be given us, and that all who are *not* called and qualified by God may be kept back by *Him*, who alone makes *no* mistakes, who alone knows the end from the beginning.

But if it be asked, Where are the funds to come from, for the outfit and passage of so many new helpers, in addition to the support of all those already in the field? we would reply again, "The Lord will provide," in answer to your prayers and ours. You may not all be able to help, nor led to help in this particular service, but you can all afford to join us in prayer that He whose are all the unmined stores of silver and gold, and all the undiscovered treasures of darkness, as well as *all* that is in man's use, may Himself provide for all the need of His own work. If He is indeed a GOD, and if this indeed *be* His service, we cannot fear He will fail to sustain it.

There is another need, which has been previously referred to, and may be mentioned again—that of more sympathy and correspondence between our friends and friendly churches at home and the workers out here in the field. Many a brother in his lonely isolation would be greatly helped by an occasional letter of sympathy and love. Many a sister in Christ debarred, from all the helpful communion to be enjoyed at home, would be encouraged and comforted by letters from her sisters in Christ at home. Will not *more* of our friends thus help our distant workers? They would soon find it become a work of the deepest interest and profit, and receive as well as give the blessing of the Lord in this service.

I do not wish in this letter to dwell at any length on minor needs, lest these immediate and urgent ones should be lost sight of. Should, however, any feel able to help more fully in prayer and sympathy, I may mention the need of several additional girl's boarding schools, of improved chapel accommodation at some places, and at several stations of *healthy* dwellings for our missionaries, who are uncomplainingly working in unsuitable houses till the Lord give more healthy ones, if their health do not fail in the meantime. But we would rather dwell on the joys than on the sorrows of the work. There will always be the cross while down here, but soon our work will be over, and the crown of His approval will be the portion of those who, through grace, have proved faithful here. Among them may you, my dear Christian friends, and I be found.

Yours ever faithfully in Christ,
J. HUDSON TAYLOR.

Missionary Journey.

*From Chung-k'ing in Si-ch'uen Province to Kwei-yang in Kwei-chau Province.**

BY MR. MCCARTHY.

I PREPARED to leave Chung-k'ing for a missionary journey to Sui-fu on May 7th, 1877, but was first detained by rain. Then the man who was to carry our books, and on whose knowledge of the road I had counted, proved unfit for the journey, through a bad leg. Next my teacher, who also was to have accompanied me, desired to return to Gan-k'ing. These and other circumstances led me to change my plan; so on Thursday, the 10th, I left instead for Kwei-yang Fu.

Crossing the river Yang-tsi we had a good view of the city of Chung-k'ing. It is situated on the side of a hill, and the houses rise up one above the other, street after street. It put me in mind of the great city of Hang-chau.

We soon found that we had to pass through a much poorer country than that north of the river. The people were few, and badly housed. We overtook a large party also going to Kwei-yang Fu, the wife and family of a mandarin, and their retainers. We journeyed with them for some days, and had many opportunities of Christian conversation with members of the party, and some were supplied with books and tracts.

The first day we walked 60 li (20 miles). Found a Roman Catholic establishment at our stopping place. Next day, 15 li further on, had a talk with an old man over 60, who showed me a book Mr. Judd had given him when passing. On Saturday night we reached Ki-kiang Hien, and spent the Sunday there. There is a Roman Catholic station a few miles from this city. Continuing our journey, on Monday we walked a day and a half's journey, and on Tuesday did the same, and overtook the mandarin party who had travelled on through the Sunday. In the afternoon of this day, May 15th, we crossed the boundary and entered the Kwei-chau (*Noble land*) province. The hills became steeper and steeper, and the country more and more wild as we passed on. At all stopping places we spoke to the people, and distributed sheet tracts, posting up Gospel handbills in some places.

On Friday, May 18th, we reached T'ong-tsi Hien early. Had time to distribute books and tracts, and to preach to a good number. All the available land near this place is under poppy cultivation, and the country people flock to the poor and small city with their opium for sale.

Sunday, May 20th, was spent at Tsi-chu-chang, which we reached on Saturday evening. As Sunday was market day, the small town was full of people. Many listened to the Gospel, and took home tracts.

On Monday our journey was recommenced in the rain. The poppy seemed to be everywhere the principal article of cultivation. But there are large tracts formerly under culture now perfectly waste. The former inhabitants were swept away during the rebellion. It will be long before this province can recover its former prosperity. The principal cultivators of the soil, as

* During this journey of three or four hundred miles, taken entirely on foot, Mr. McCarthy not only preached Christ in many cities, towns, and villages, and to many fellow travellers by the way, and sold and gave away many tracts, but also gathered much information for our guidance in the evangelization of Western China.—ED. C. M.

well as the inn-keepers along the road, are all Si-ch'uen immigrants. The mandarins are *supposed* to promote immigration, and large sums of money are *supposed* to be used by them in helping deserving cases, and lending cattle, &c. Alas, alas! with their usual rapacity they make the best use of their time to amass wealth, and the termination of their few years of office finds matters much as at its commencement. Poor China!

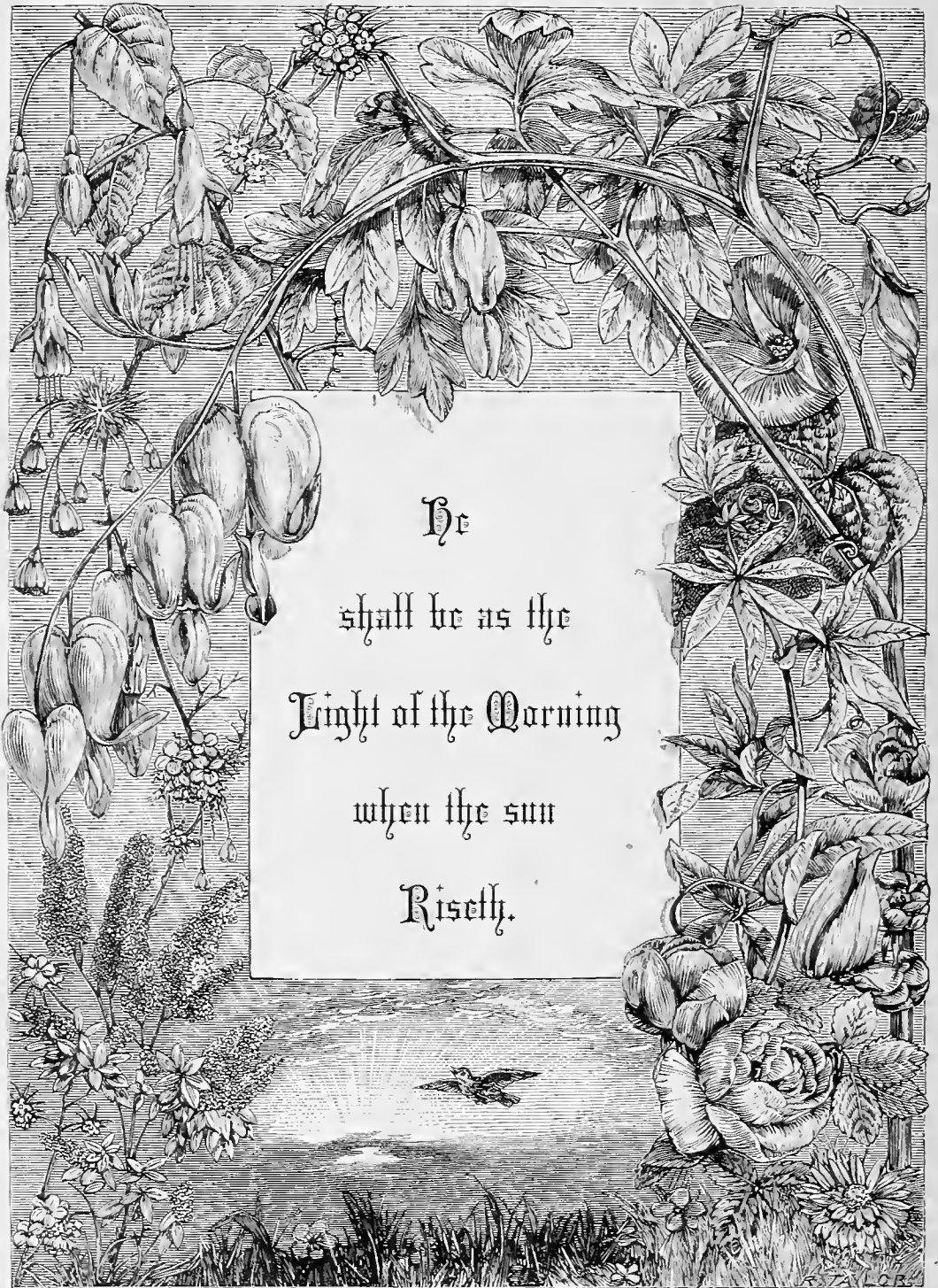
We spent Monday night at Tsun-i Fu. It is a double city: the old city has chiefly Kwei-chau people, and Miao-ts, the new, is principally inhabited by Si-ch'uen people. There was an old mandarin—a Si-ch'uen man, going to take office at some place in the south of Kwei-chau, with whom I had a good deal of conversation in the evening. He was only 58, but was withered and decrepit from the too lavish use of opium. Several times during the day I had noticed his sedan standing in the street while he was in some place indulging his depraved appetite. Speaking of the evils of opium-smoking, he was very emphatic in his condemnation of the practice, and in his expression of astonishment that Englishmen should have anything to do with such a traffic. I told him that if all believed in Jesus, they would neither grow, nor sell, nor use the drug, except for medical purposes. He smiled very faintly at the possibility of such a remote consummation—considering, as he said, that every other man smoked! He soon withdrew to transact some "important matters," which my most urgent entreaties could not induce him to defer. A few minutes later the distinguished "father and mother" of the people might have been seen like any of his coolies at his opium pipe, regardless of emperor, viceroy, and all the world beside.

During the week the marks of the severe struggle through which the province has passed were constantly seen. Tracts of country for miles and miles utterly waste and desolate—now and then, perhaps 10 or 15 li apart, a few wretched thatched huts, the only vestige that remained of a once flourishing town or village—at short distances all along the road guard-houses, with a few soldiers on the tops of the hills, supposed to be on the look-out—here and there a small camp of soldiers—all told the same sad tale.

On Saturday afternoon, May 26th, we passed through a well fortified and almost impregnable mountain pass. This is the northern-defence of the capital of the province, Kwei-yang Fu, which looked very prettily situated as we approached it. It is almost entirely surrounded at some little distance by high hills—once covered by large trees, which have been cut down, lest they should afford cover to the Miao-ts. A soldier overtook us on the road. We entered into conversation with him, and he kindly showed us the way into the city, until Ts'uen-ling (the evangelist) caught sight of the welcome characters which told us that we had reached our Mission House. We found Mr. Brounston well, had a hearty reception, and were truly thankful to the Lord for all His loving care on the way.

YUN-NAN FU.

Yun-nan Fu, July 5th, 1877.—You will be glad to hear that the Lord has brought us safely to this place. We arrived here on the 2nd. The city is a good size, and the southern part very populous; the streets are generally crowded with people. We were stopped at the gate to see if we had any excisable goods. Ts'uen-ling gave them a tract, and told them who we were, and they allowed us to pass in. The Lord has indeed been hearing and answering prayer: we have been very kindly received by all.



He
shall be as the
Light of the Morning
when the sun
Riseth.

China for Christ.

"He shall be as the light of the morning, when the sun riseth." (2 Samuel xxiii. 4.)

THE last words of the sweet psalmist of Israel are strikingly full of beauty, and suggest, as well as express much precious truth.

"He that ruleth over men must be just,
Ruling in the fear of God.
And He shall be as the light of the morning, when the sun riseth,
Even a morning without clouds;
As the tender grass springing out of the earth
By clear shining after rain."

David himself had suffered from unrighteous rule, and had seen much of its sad effects. He knew full well the need of justice and of the fear of God in earthly government. But these words are no mere record of his own experience, no mere fruit of his personal observation and reflection. They were spoken to him, as well as by him—"The Rock of Israel spake to me," says he. For these words, while true of earthly rule, go far beyond its requirements, and effects, and point to One whose coming to reign is still in the future, so far as the world at large is concerned, though He does reign even now in the hearts of His willing people. "He alone shall be as the light of the morning, even a morning without clouds." But in His reign all the blessings of justice and peace in all their perfection shall be given to this poor sin-stricken world.

Very little do the Chinese see of just rule. The native story called "Justice," given in CHINA'S MILLIONS for Oct. and Nov., 1875, is no exaggerated representation of the ordinary proceedings of many of the mandarins and of their subordinates. Nor is this surprising. The rulers and people know nothing of a just and holy God. Expedience is the motive by which they are influenced. The people are not astonished by the injustice of their rulers, and unless they are more than usually rapacious they do not much condemn them. They would act themselves in the same way if they could, for the fear of God is not before their eyes. Continually is the heart of the missionary made sad, as injustice and oppression seem to prosper on every hand. "Oh for the blessings of a just and intelligent rule!" is an exclamation often coming from a feeling heart, and no small comfort is it to the servant of God to know that the day is coming on apace when the wide world shall enjoy this great blessing.

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Blessings abound where'er He reigns;
The prisoners leap to lose their chains;
The weary find eternal rest,
And all the sons of want are blest."

"And He shall be as the light of the morning, when the sun riseth, even a morning without clouds."

Oftentimes when journeying along the wonderful rivers of China have we watched the sunset at nightfall, and the sunrise in the morning. In many places the boatmen work all night; thus the missionary can travel by night, and work by day. Where this is not the case, the men will not unfrequently commence their day's work long before dawn. The bright stars still sparkle in the deep,

blue vault of heaven, and the Milky Way, or *heavenly river* as the Chinese call it, appears with a distinctness not often seen in England. But soon they begin to pale, and the eastern horizon exchanges its leaden tints for warmer hues. The higher clouds become light and fleecy, and the hills that sharply cut the sky with their bare profiles begin to show more than mere outlines. The clouds now look like driven snow and soon the sun itself appears, and effaces its own gilding with the full light of day. The clouds, which were so beautiful, entirely disappear, dissipated by its warmth. Man goeth forth to his labour; while the fluttering lark mounts on high and all unconscious warbles forth the praises of Him who made it. Vegetation recommences its activity, and all nature rejoices.

How marvellous the change! How soon the gloom, the chill, the torpor as of death, have given way before the rising sun! Now light and warmth and life, beauty and joy, everywhere prevail. "And HE shall be as the light of the morning, when the sun riseth, even a morning without clouds." HE, the Sun of Righteousness, shall arise over the grand old hills of China, shall illumine its beauteous and fertile valleys, the darkness and the gloom of heathen superstitions shall disappear, and just rule shall bring untold blessings to the victims of cruelty and oppression. Slowly and quietly does the light steal over the darkness, and by imperceptible degrees; but surely does it prevail and banish the night.

Many of our readers, we trust, have shared in our joy as province after province has been entered by our brothers, until all the nine have had the glad tidings of salvation proclaimed within their borders. Few of them have not had before the occasional visit of a missionary; or of a Bible Society's colporteur; and in one, Kwang-si, Dr. Graves, of Canton, had an out-station for some time. But heretofore their systematic evangelisation has never been definitely commenced. How long it may be ere we are all able to obtain settled stations in each remains to be seen. In one or two we seem to have been already able to effect this; in another we have tried without success, up to the present time. But in the meantime we are able to carry on the great immediate requirement, itinerant work, in each. Few can know or realise half the privation and toil, the wear and tear—physical, mental, and *spiritual*—of this labour. Quiet and retirement are unattainable in most journeys into new parts of the country. We do *most earnestly* beg for our brethren so engaged the constant and fervent prayers of our Christian readers.

But the work just commenced, if difficult and painful, is of *vast importance*. Have many of our readers formed any adequate idea of it? and have they adequately followed the steps, and strengthened the hands of the Evangelists in prayer? These nine provinces are as large as 24 Scotlands and have *twice* twenty-four times Scotland's population. The entrance of two foreign missionaries into each may seem but a feeble ray of light, but the *first* ray is the sure precursor of the dawn. When on earth, Jesus sent His disciples into every place whither He *would* come, and He does so still. The light will spread and increase. The workers will be sent in greater numbers. The country will become more and more open. May God grant that during the present year many souls may be saved in each of the nine provinces, and at all the fifty stations we have previously opened! And may this year be made unto every Protestant Mission throughout China the most successful year yet experienced! Upon each of our readers, likewise, may "the LORD make His face to shine," "as the light of the morning, when the sun riseth, even a morning without clouds." Amen! amen!

Kiu-Chau.

SUMMARY OF MISSION WORK IN KIU-CHAU AND OUT-STATIONS.

BY MR. DOUTHWAITE.

AS the work in this district is probably known to very few, its present condition will be more intelligible if I give a brief account of it from the beginning.

Kiu-chau was first occupied as a mission station in the year 1870, by Messrs. Stuart and Helm, of the Southern American Presbyterian Mission. After labouring for two or three years, they were compelled by sickness and adverse circumstances to retire to a more suitable sphere.

Soon after their departure, the CHINA INLAND MISSION re-rented the premises they had given up, and continued to work by means of native assistants until the year 1875, when, after visiting the city several times, I resolved on making it my headquarters. I had to combat for some time the opposition that we almost invariably meet with when we attempt to settle in any city, but at length succeeded in leasing a house for the term of ten years.

Early in the same year I obtained a small house in the prefectural city of Kin-hwa (some 80 miles east of Kiu-chau), and afterwards secured on lease for ten years the large premises from which Mr. Williamson was turned out about eight years ago. In November, 1876, the first three converts were baptized in that city, and a few weeks ago I had the joy of baptizing five others.

In Kiu-chau also we have had much to encourage us and to fill our hearts with joy, notwithstanding the bitter hatred of the people, which they make no effort to conceal. In April last I baptized the first two converts here—one a retired tradesman, the other a farmer.

The conversion of the latter is very interesting to us, and he is evidently being much used by God in saving others. He lives in a village near Yuh-shan-hien in the province of Kiang-si, and has for many years been the "high priest" of a sect of vegetarians; he himself has been a vegetarian for forty-three years, and apparently an earnest, though misguided, seeker after the true God. He first heard the Gospel in March last, when he was visited by one of our converts from Kin-hwa, with whom he was acquainted. He soon became convinced that he had at length found that which he had been seeking so long; and without delay started for this city, in order that he might hear more of this wonderful doctrine. He remained with us about a week, and seemed so happy and full of joy that we could not for a moment doubt that he was duly converted.

As it was necessary for him to return home he asked for baptism; we, however, wished him to wait a few months, until he should more clearly understand the subject. "But," he replied, "I'm now an old man, and may die any day; I may never have another chance; so why not receive me now?" Therefore, as we were quite satisfied as to his conversion, I baptized him, and sent him away rejoicing in Jesus.

He was not the man to hide his light under a bushel, and lost no time in making known to his neighbours the glad tidings of salvation. He converted his house into a chapel, and every Sabbath day gathered his friends together to read the Bible. A few days ago he came here again, accompanied by six other men who have been awakened by his preaching to feel their need of a

Saviour. He says there are many others who wish to come, but at present are unable to do so. God grant that they may all become true disciples of the Lord Jesus, and earnest workers for the salvation of their fellow countrymen.

In December, 1876, I opened a dispensary for the treatment of eye diseases, and attended about two hundred patients each week. I closed it in April, and re-opened it about a fortnight ago; but now give only one day a week to this work instead of two as heretofore.

I consider medical work a most important auxiliary to missionary operations, especially in opening new stations, for it breaks down the barriers of prejudice sooner than anything else could, and gives one access to the more wealthy families, whose doors would be for ever closed against the missionary in his ordinary capacity. Besides, it brings hundreds to hear the Gospel, who but for its agency would live and die in ignorance of the grace of God. One of the men I have baptized here, and four of those now on probation, were first brought under the influence of the Gospel through coming for medicine; and it is hardly probable they could have been reached by any other means.

The charge given by our blessed Saviour to the twelve missionaries whom He sent forth was, "*Preach the kingdom of God and heal the sick,*" and the Apostles faithfully fulfilled their mission; freely they had received, freely they gave. Yet, notwithstanding the blessings which they bestowed so freely wherever they went, raising the dead, healing the sick, and giving sight to the blind, they were driven from city to city, and persecuted everywhere.

This same spirit of intolerance and hatred of everything good is, unhappily, still in existence, and may be seen in its bitterest intensity in China. Not many days ago, two of my assistants went to the prefectural city of Yen-chau to rent a house; but as soon as it was discovered that they were Christians, they were driven from the inn where they lodged, and the following day were seized by the *literati*, dragged to a temple, severely beaten, and compelled to bow before an idol. Thus the heathen still "rage," and "the rulers take council together against the Lord and against His anointed;" but the day is not far distant when "at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord."

Is it in the power of the church of Christ to hasten this glorious consummation? I believe it is, for the everlasting Gospel must first be published to all nations; and, as the sowing the seed of the Gospel has been committed to the Church, it is evident that the sooner it has accomplished its task, the sooner will the reaping time come.

Fellow Christians, this is no time for mere sentimentalism. The Gospel must be *preached*, not by angels but by *men*; and it is the duty of every disciple of the Lord Jesus to do all in his power to further his Master's cause. Remember the solemn warning the prophet Ezekiel received from the Lord: "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning to save his life, the same wicked man shall die in his iniquity; *but his blood will I require at thine hand.*"

I know there are many who would gladly give themselves to this work, but are prevented by circumstances over which they have no control. But there are none who really desire the extension of the Redeemer's kingdom who cannot help us by *prayer*.

Brethren, we need your prayers—for *ourselves*, that we may be kept abiding in Christ; for our *native helpers*, that they may be filled with the Holy Ghost and

with power; for our *converts*, that they may be kept from the pernicious influence of idolatry and superstition; for the *three hundred and sixty millions of precious souls* contained within the boundaries of this Empire, who are still in the bondage of Satan.

Pray earnestly, pray without ceasing, and remember our Saviour's promise, "*Whatsoever ye shall ask in My name, that will I do. If ye shall ask anything in My name, I will do it.*"

P.S.—It will doubtless be interesting to all who read the letter I wrote last week, giving an account of our work here, to know that the six men who accompanied the old vegetarian from Kiang-si have given us every reason to hope that they are truly converted to God. After a week's instruction, they were examined and received by the Church, and yesterday I baptized them, together with two other inquirers, natives of this city. One of the

latter is blind, but is a most earnest Christian: he is never tired of talking about his Saviour, and exhorts everybody who will listen to him to repent of their sins and trust in Jesus for salvation. The other one has had his faith severely tried, for soon after he took his place among the inquirers, and while he was attending one of our services, his house and all his worldly possessions were destroyed by fire. He was of course greatly distressed, but his faith in God never wavered.

This morning the few Christians here assembled to take leave of their Kiang-si brethren, who took their departure after we had commended them to the care of Him who has said, "I will never leave thee nor forsake thee." I purpose visiting them in their own province in the course of a few months, and trust I shall find them faithful, and earnestly labouring for the salvation of their fellow-countrymen.

Third Evangelistic Journey into Hu-nan.

(South Lake Province.) Population, 25½ millions; Area, 2½ that of Scotland; Protestant missionaries, NONE.

FROM THE DIARY OF MR. CLARKE.

May 23rd.—We left Ch'ang-teh Fu about 8.45 a.m. for Chen-yüen Fu, in Kwei-chau, about 1,500 li (450 miles), and probably shall require about a month to do it in. Li Ta-ren sent one of his soldiers, the magistrate sent Mr. Tsong, and Yang Ta-ren a boat to escort us. It does appear that God is using the wrath of man to praise Him. We heard from Mr. Judd, before leaving home, that several influential men had banded together to hinder foreigners from travelling in Hu-nan. Some of our friends may think that this is a nice mode of travelling, and trusting to an arm of flesh. We should not think it very complimentary to a foreigner travelling in England who could communicate with the people, to see him under a military or police escort. The Apostle Paul once had an escort to Cesarea, 200 soldiers, 70 horsemen and 200 spearmen. He did not ask for them.

About 3 p.m. passed Ho-fu. Several large timber rafts were being made upon its river bank. Stayed for the night at Len-ts'ien-tang. In the evening I had a very interesting conversation with Mr. Tsong about the Gospel; he asked some very intelligent questions. After a time the captain who escorted us and the gunboat captain stationed here came in. We had a general conversation, winding up with the gospel.

May 24th.—About 9 a.m. we arrived at T'ao-yuen-hien, where Mr. Margary had some trouble. The arrival of the boat caused a little curiosity in the east suburb. It occurred to us as advisable to go ashore and seize the opportunity of speaking before any official movement occurred, because of the excitement it causes: then all hope of going ashore must be abandoned. After prayer Mr. Fische and I went ashore; soon a crowd gathered and we separated; the people behaved well and bought books, and anti-opium tracts sold freely. Opium smoking is felt by them to be a bondage and a curse, if sin is not.

We were summoned on board, and before we arrived we could see a mandarin's red umbrella and a great crowd. The boat stopped and a military mandarin in full dress came on board to visit us; he asked a few questions and soon left. I told him our business, and he said he knew about us, as he had been in Peking for a few years. About 3 p.m. arrived at Chun-kia-chi. It is

a small place. We changed our escort boat; the people were looking out for us, so Mr. Fische and I went ashore; we stood on a high kerb-stone, and two large crowds gathered. An old gentleman followed me and stood near me while speaking. I was surprised, for he helped me in speaking, and also to sell books. We walked through the principal streets; after passing one shop they fired some crackers, doubtless to drive away the evil influence. This old gentleman turned out to be the captain of a new escort boat. It is a great privilege to tell this people of the love of God. We stopped for the night at Yün-chau. About 10 p.m. a small boat arrived with two soldiers from Tao-yuen.

May 25th.—We started very early, and had the opportunity of seeing the sun rise over the lovely hills that line the river. They are somewhat irregular in height and shape, and covered with luxuriant vegetation from base to summit. The colour of the rocks and earth, interspersed with the varied hues of green, produces a charming effect. About 7 a.m. we passed a remarkable hill, conical in shape, and about 300 or 400 ft. high; there is a very large hole running through the base; one view of it looks like the entrance of a railway tunnel. It is a conglomerate, and has probably been washed out. About 11 a.m. we arrived at Shin-long-kiai. A small crowd was waiting for us. I took the opportunity of going ashore; the people listened very well; if anything was not clear, Mr. Tseo, being present, explained it, and helped again to sell books. He left us here, and a Mr. Liu took his place.

When I had gone a little distance I noticed a respectable man who had bought several books, running after me; he asked if we had any other books. I replied, "Yes;" and then he ran back for the money. May the Holy Spirit give him to know the Lord Jesus! We stopped for the night at Yu-tsi-t'ong; a man came on board with cards from the mandarin of Tao-yuen. He listened attentively to the Gospel, and asked several questions which showed he was applying his mind to the subject. He left, and soon after Mr. Liu came in; he is a native of Kwei-chau. We had a little general conversation, and then I was helped in speaking of Christ. He paid great attention, and afterwards

asked if I would sell him any books. He asked for a New Testament and wall-papers, and bought 250 cash worth. One or two of his soldiers bought books. This service among the military class rejoices my heart. Some have heard the Gospel of Christ who may never hear it again. May many a Cornelius from this land be found in the army of heaven.

May 26th.—The scenery seems better on before. In many places the houses are built on the hill-side; they mostly have verandahs, some supported by props, and with the hills in the background it looks like some Swiss landscape. We have had to pass up several rapids, some with rocks extending across the stream. It is very hard work for the men: every day from about 4.30 a.m. till 7 p.m., for a month more or less, they walk over rough stone paths, in and out of the water, in the hot sun and in wind and rain; sometimes straining every muscle, sometimes upon their hands and feet pulling against a rapid. I most heartily pitied a poor woman (the first I have seen) working thus with two men yesterday. Arrived at Shau-chi-pu at 7 p.m.

May 27th.—We rested to-day at Shau-chi-pu. In the afternoon Mr. Fische and I went ashore and preached; the people listened very well for some time, and afterwards bought some books. One old man, nearly blind, asked me whether I could cure him. I found that his eyelashes had turned inward and had rubbed the eyes. I advised him to take the eyelashes out and bathe his eyes.

Went with my servant to a little back street and commenced to speak to a few. An old man came up and asked me if we had anything in England that people could go up to heaven in. I was a little perplexed, then it flashed upon my mind that it was a balloon he meant. I told him that people could go up several miles; he was greatly surprised, and took off his glasses to hear it repeated. I spoke to him about the Lord Jesus as the only way to heaven. He invited me to go to his house and take tea. I did so; he introduced me to his neighbours, and showed me a tea tree and an oil tree; in fact we were like old friends, and the people were well behaved. We sold 500 cash worth of books.

May 28th.—We passed several rocky hills; the terraces were planted with wheat, and women with large feet, with baskets strapped on their backs, were gathering it.

May 29th.—The boatman heard that the people of Chen-yuen burnt Mr. Margary's boat, and proposed to us to change boats at Chen-chau-Fu; we tried to comfort his mind. At 6.30 p.m. arrived at Chen-chau; a crowd soon gathered: some Ya-men men came on board; the crowd got excited, and soon the boys cried out "Beat them!" and then came a volley of stones at the boat; upon which our noble defenders yelled, and this added fuel to the fire. Providentially a storm of thunder and rain arose, and the crowd speedily dispersed. Thus God delivered us.

Work among the Women of Gan-k'ing.

FROM MISS HUBERTY.

IMMEDIATELY after my return to Gan-k'ing I was asked to visit some ladies and sing to them. I had been there before, and looked on the invitation as an answer to prayer, for I have often wished to get into the families of the wealthy, where the ladies do not go out. I was well received by three sisters. The next week I visited them twice, and tried to teach them a few letters and part of a hymn. Our neighbours are now more friendly, and the women are very kind; but oh! how slow they are to understand! When will they be taught Christ? The men understand better, and ask many interesting questions. May the Lord turn their hearts! A few hours of visiting with Mrs. Pearse, on the Saturday, led to two or three persons coming to the service on Sunday. They seemed much interested, and I asked and answered questions.

One day we went into the shop of a Mohammedan to make some purchases: it was in the busiest part of the city. He seemed to me more like a Frenchman—so polite and respectful. We were soon surrounded by a crowd, interested to see us, but quiet and well-behaved. How one longs to be able to speak to such crowds! Some of them may perhaps appear very soon unsaved before God, without any Mediator to plead their cause! China's need is indeed great!

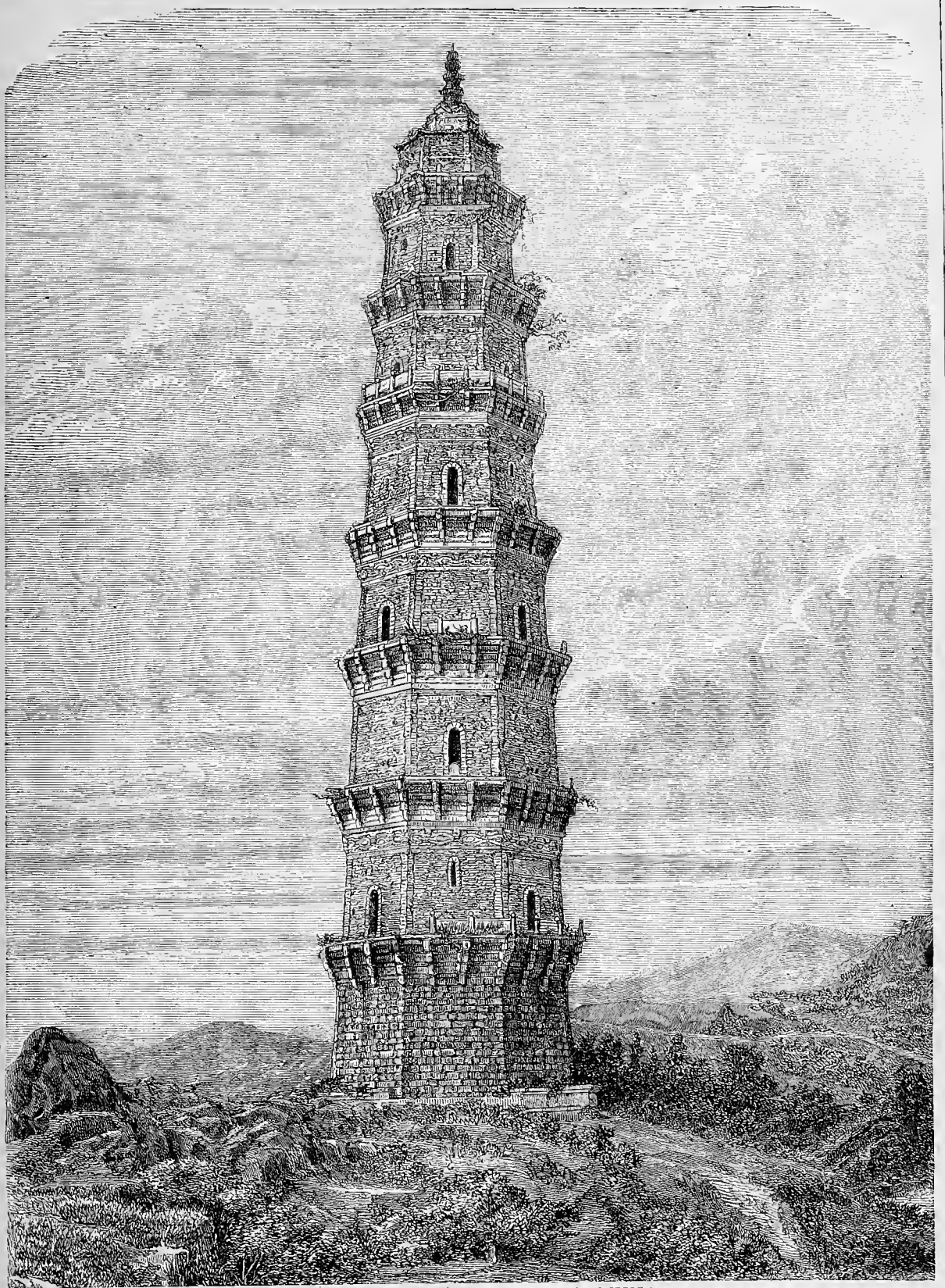
We have been having a noisy Chinese festival—idolatrous, of course. Men go about carrying flags, &c. Some are dressed up as giants, and others are fancifully attired. The last night lanterns of all shapes, sizes, and colours were carried about. Some were like animals—lions, fish, &c.—some were made of paper, some of glass or horn; some were large, others small. Eight or ten in the procession were fixed on the top of poles; others were hanging down, carried by two men. The effect was very pretty, but we could not forget that this was for the heathen gods. Fire crackers were let off by the

people as the procession passed. The last figure in the procession was an idol of life size, seated in a beautiful sedan, finely dressed, and preceded by lanterns and incense. Four men carried the sedan to a shrine built for the occasion. There it stood, and was worshipped till a very late hour.

My woman, who visits with me, professed to believe in Christ. We all like her, but she knows very little yet. The poor women and children about here are very kind to us. The other day they would have us to go and see them. Little girls took us by the hand and led us along. What openings there are in China for those who can speak well, which I cannot yet do. One old woman of sixty-eight has been to the services two Sundays. She has seemed to drink in every word. After all the men had left she still remained standing, while the native evangelist, glad to have such an interested hearer, preached to her alone. May God open her heart! She has evidently suffered much, and therefore what struck her most was that Jesus had suffered much too.

One group of houses visited last week by Mrs. Pearse and myself is the most wretched I have yet been into. A narrow lane, with houses on both sides, teems with people. There is no drain; pigs—a dozen or more—are running about, and rub themselves against one. Chickens too there are, pecking here and there. I have not seen the like before. The women did not care to listen to the Gospel, but had evidently asked us in from mere curiosity; however, we made friends with them, in spite of the dirty state of the place. One can get used to anything when one makes up one's mind to it. Besides, are there not *souls* living there?

Two or three women in Gan-k'ing seem really interested, and one of them professes to believe the Gospel, and listens attentively. May she be one of the redeemed ones of Christ!



A PAGODA IN SOUTHERN CHINA.

Yang-chau.

FROM MISS CRICKMAY.

I HAVE been asked to go and see a woman living in our entrance-lane, who is ill. She is an old person, the servant of some people who have heard and known the Gospel for years, but who pay no heed to it, although very friendly. The sick woman is over seventy years of age, and has been for nearly two months suffering from paralysis. I shall do what I can for her. If the Lord does not purpose to cure her body, He must certainly have purposes of mercy in calling me to visit there for some time. One of the household is a most interesting girl of about sixteen years, whom we have marked out, and have already been praying for.

Several women have been in this week, and I begin to feel more freedom in speaking to them. How sweet it is to have such a precious story to tell; and all so true for them as well as for us! We generally get a listening ear, for it is new to most of them; but their minds run off so quickly to something else, and one is continually interrupted with such remarks as, "How old are you?" "Who makes your shoes?" It is so needful that *every grain* of seed should be sown in faith and followed with believing prayer, in order that the apparently unfavourable circumstances may be counteracted. I have been visiting the old sick woman daily; she too has often been to the chapel and heard the Gospel, and says she believes, but I don't think she understands it at all clearly. The Lord helped me to-day to tell her the story simply. She seemed to "take it in." We must be content for it to be here a little and there a little. May the Holy Spirit bring the truth home to the hearts of *many many* poor women in Yang-chau.

Miss Horne and I went out this afternoon to the house of a Christian woman. We arrived at a cluster of houses, all very small and poor-looking. There seemed to be a little difference of opinion as to where we should be invited to sit down, and we were eventually taken into one of the neighbour's cottages. It was a very small room, with the plain earth for its floor, but a good many women and some men assembled, and gave us a welcome. Before leaving they showed their hospitality by providing us with tea and some cakes, which they doubtless thought great delicacies; but not so we, as they tasted strongly of garlic and oil. Just before we went out, while I was waiting for Miss Horne, some women came in (one of whom had been previously) to "hear the doctrine." Though I had only about a quarter of an hour to spare, I felt the Lord helped me so much in finding words to tell them the "old, old story," and they listened so attentively, that I do hope they will keep their promise to come again on Sunday to hear more. On our way home we called in at the tailor's shop, and talked a little to some of the women he employs.

Yesterday I went again to my old sick friend, and I fancied they were not quite so attentive as usual. To-day they have sent in asking me not to go; so that door is for the present closed; but the Lord has His own purposes, and will work them out in spite of all. I have seen a little of their everyday life through going in so constantly day after day; it was the same thing—one or other of them playing cards; or if not thus employed they would often be making shoes. One feels much what aimless lives they lead.

I have been this morning to the place where our woman used to live as servant. It is a better class of

house, and the general reception room, which is large, can boast of a stone floor, and is altogether cleaner and more foreign-looking than the other places I have been to. This, however, I did not particularly appreciate, not feeling so free as I have done among the poorer people. Two or three times those words have been brought to my mind, "The common people heard Him gladly." It seems somewhat the same still; but surely the Lord must have some of His own amongst the women of the better class.

We had quite a nice number of women again this afternoon; our little chapel was well filled.

On Tuesday afternoon three very pleasant-looking women came to see us, and were very anxious for us to return the visit. This afternoon I, with the women, went out with that intention; we could not, however, find out the house, but while looking about were invited into other places. Mrs. Judd was remembered, and the woman told us her husband had been to hear the doctrine and pronounced it as good. I suppose it was he who, from an inner room, occasionally acted as interpreter when they could not understand my words.

Some days since three quite better-class women and two young ladies called to see us; they did not especially invite us themselves, but told our women that they should be very pleased if we did go to see them. They live within a few doors. To-day I called, and was quite pleased with the visit. One of the young ladies is so pretty, and has such a pleasing manner! They can read the character a little, so I am going to take them one of the Gospels to-morrow.

This afternoon I went to visit some of our woman's friends. Their home, which is quite a poor one, is in the midst of a regular little colony, and we had not been seated very long before pretty nearly all the neighbours were at the door. I tried to impress them with the fact that the one God loved them all, and persuaded them to come and hear more about Him. Amongst the number was a priestess, who was about the most attentive of any.

Notwithstanding the absence of the means of grace which we used to appreciate so much on the Sabbath, it is still, as ever, a special day. Dear Miss Horne and I have been reading together the last few Sunday mornings. This and some hymns occupy us from breakfast till the time of the morning service. Miss Horne has the afternoon with the girls, as they are too young to profit by the preaching in the chapel, and I generally have a quarter of an hour or so with some of the boys before the afternoon service begins. It seems a nice change, and a rest from the ordinary duties. A Christian woman who does work for us has been telling me this morning of a talk she had yesterday with the wife of one of the Yang-chau mandarins. They used to live in this house before Mr. Taylor had it. The lady was asking her about the foreigners who were now here. She made it an opportunity of speaking a little about the doctrine. The women of this class are not very likely to come to us, but through this Christian woman, who often goes to the house to do something in the way of hairdressing, we may get an invitation to visit there.

In my lesson with the teacher to-day he has been telling me the history of some of the memorial portals; amongst those who at their death are thought to be worthy of this honour are those who have reached the age of 100 years; sons who have behaved remarkably well to *step-mothers*, (this seems to be quite a wonderful achievement, and is very seldom attained). Again, if an intended wife, on hearing of the death of her betrothed, leaves her own people and spends the rest of her life in *his* home (not a very easy post, I expect), she is reckoned decidedly meritorious. Yet another case, more worthy

than all in *their* estimation, but very sad as showing what little right thought they have of the life which God has given us to spend for Him, is that of a wife who will kill herself on hearing of her husband's death.

I wish I could give a good idea of the scene outside my bedroom window. There are some twenty little huts, formed of sticks of bamboo, covered with a kind of straw matting. The largest of them, I am sure, would be reckoned a very small room. This is the whole house accommodation for a father, mother, and often several children. Of course during the day a good deal goes on outside, especially during the dry, hot weather. There is perhaps one little urchin running about almost if not quite garmentless, with a basin of rice and chopsticks, looking as happy and free as a child well could. Another may be having a bath (after a fashion), and another doing its best at screaming, the result, probably, of sundry blows from its mother. But some of them seem such bright, merry little creatures, and one hopes that they may yet—some, at least—be brought under Christian influence and training. The mothers of two of our girls are among our closest neighbours on this side.

Sunday.—We prayed much yesterday and this morning that the Lord would give a blessing on His Word, and bring many to hear this evening. I am sure we have cause for praise. We have not had such a nice company of women for a long time; the attendance of men, too, was very good, and all seemed to listen so well, especially, perhaps, our own people. The Christians, and others of our own household, need help much, and I believe the Lord must have helped many. I enjoyed the service so much, too, myself. I have never been able to follow so well; it seemed almost as good as an English service at home.

August 1st.—Yesterday afternoon Mr. Baller took possession of a second house in Yang-chau. We might have expected some small stir amongst the neighbours and others, as no one previously had any idea that the house was in the hands of foreigners. We were so glad, however, there was nothing of the sort. Perhaps the fact that it was a very wet day accounted for the absence

of a good many idlers. This morning Miss Horne and I have been round to see the place; it is within five minutes' walk, and is much better situated for preaching the Gospel, being in a rather busy though not noisy street. May the Lord grant that His Gospel, as made known in this place, may be the means of leading many to forsake their temples and come and join with us in the worship of the living and true God!

Miss Desgraz and Mrs. Baller, with her two little ones, came up from Chin-kiang this evening. Mark x. 29-30 was made to come very forcibly to us a little while ago. I have felt the truth of it at home, but much more since I came out to China. Many whom I knew very little of, and others whom I had never seen, are now added to the list of those who are dear in the Lord. And oh, how much we need (while praising Him for what He has wrought in this way) to pray for a great deal more of this spirit of unity to rest upon all His people out here, both in our own and in other missions! I believe if there is anything more than another that the evil one seeks to hinder from abounding in our hearts and lives, it is this—he knows so well what strength there is in it, and what good to God's cause results from it.

Chin-kiang, August 3rd.—Yesterday evening dear Miss Horne told me that she, and Mrs. Baller, and Miss Desgraz had been thinking that I needed a little change, and had planned for me to come with Miss Desgraz to stay a few days at Chin-kiang. So here I am. I was glad to meet dear Miss Hughes again, and found her looking rather better than I expected, though she is far from strong yet. Miss Desgraz has been nursing her up well.

Monday, August 6th.—It seemed strange yesterday to be attending Chinese services in any other place than our chapel in Yang-chau. Some ten or twelve women came in the afternoon, and Miss Knight spoke to them after the service, and gave a tract to one little girl who was able to read. Some of the men listened very attentively. I very much enjoyed joining with the friends here, too, in their Sunday evening English Bible-reading.

Work in Kwei-ang.

The Capital of the Kwei-chau (Noble-Land) Province.

FROM MR. J. F. BROUMTON.

April 6th.—To-day we posted up a notice outside the chapel, stating that it would be opened daily, and inviting people to come in. A good number came.

April 9th.—In the evening a violent storm broke over the city; the lightning was incessant, and the rain fell in torrents, driven by a strong wind. It soon destroyed our paper windows in the front of the house. In a few minutes the two front rooms were swamped; in fact, every room in the house had water in, and the floors being of earth rendered it anything but pleasant.

April 11th.—A young man named Hwang seemed interested this morning while we were talking in the chapel. He asked several questions, and wished to know if he might come and talk with us when the chapel was closed. We of course said "Yes," and in the evening he came, bringing two others with him. Yao and I had a long and interesting conversation with them. It is wonderful how the Chinese cling to the doctrines of Confucius: his books are the greatest hindrance to us. Doubtless his teaching has much that is good and moral in it; but of the thousands who study this system how many are there that follow its precepts? Not one; for man's heart is corrupt, and cannot produce good fruit. Their thought evidently is that it is not possible there can be any doctrine better than theirs. May God teach them

the utter inability of their "doctrines of men" to save their souls, and may He cause them to bend their proud necks to wear the yoke of Him who was meek and lowly. A young man named Fan, who has been here several times, and seems interested in the Gospel, was present this evening at prayers.

April 13th.—A man from Ta-ting-fu, a city lying N.W., six days' journey from here, came into the chapel this morning and bought several books. He invited us to go there, and said he was connected with the magistrate's (*Hien's*) Ya-men, and could assist us in getting a house if we required one. There are many tribes of Miao-ts in that neighbourhood.

During a heavy storm last evening the lightning struck a powder magazine in the city and it exploded, doing great damage to the houses in the neighbourhood; as far as I can learn there was no loss of life. I heard to-day that the Romish priests of this province are holding a "Retreat" here at their "Chapel of the Virgin," on a hill outside the city. There are twenty-four here, (some say twenty-eight), and two have not yet arrived. When shall we have as many Protestant missionaries in Kwei-chau?

April 16th.—A good number in the chapel to-day; like the Athenians of old, some mocked, others said they would hear again. May it be said of some that they *believed*.

April 19th.—This evening the young man Fan brought his

friend Wang (a literary graduate, who has been here several times) to prayers. Yao-si-fu (the evangelist) has been to Fan's house, and tells me that there is no trace of idols or ancestral tablets. Fan says that when he heard the Gospel he went home and persuaded his mother and uncle (with whom he lives) to put the idols away. He also said that Wang's brother had quarrelled with him (Wang) because he no longer worshipped the family idols and ancestral tablet.

April 22nd.—Had a walk before breakfast this morning outside the city. We saw an old rotten tree on which were hung many pairs of women's shoes. It is said that the Goddess of Mercy appeared to some one under this tree, and consequently many resort thither to pray for children and present the goddess with shoes. We also went into a temple situated in a beautiful spot by the river-side. It was quite fragrant with roses, several large trees of climbing roses covering parts of the building. Inside was a famous bell, on which there are figures of Buddha in brass, numbering (they say) 10,000. The temples certainly are built on the prettiest sites, and are rendered very attractive by their gardens and flowers. Afterwards we had morning service.

April 26th.—The last four days I have been very poorly, but have felt better to-day. There is very much sickness in the city now, small-pox, fever, &c., owing, doubtless, to the spring rains and the bad ventilation and drainage of the houses.

April 27th.—After the chapel was closed to-day I had a long interesting conversation with a man named T'ang. He asked very intelligent questions, and said he had seen some of our books at the house of a friend. This evening I had the largest number at prayers that I have yet had.

April 28th.—Very few in the chapel to-day. There have been theatricals at a neighbouring temple, which, doubtless, proved more attractive to the people than the Gospel, for their tastes are yet carnal, and must be till the mighty Spirit breathes upon them. A gentleman named Yü wanted to persuade me to use the doctrines of the literary class in preaching the Gospel; but I told him God's Gospel wants no propping up by man's methods.

May 8th.—The people continue to come to the chapel: would they would come to Christ, poor sin-blinded souls! But He will even here gather out a people for His name.

Saturday, 26th May.—During the past week the attendance at the chapel has not been great, but a few have been in daily. We should value the privilege of proclaiming the Gospel to twos and threes, who have never heard it before, more than we do. This afternoon I heard a knock at the gate, and looking out saw Mr. M'Carthy. It was indeed an agreeable surprise, and at first I was like Rhoda, did not open the gate for gladness, but shook hands with him over the top. He has come from Chung-king (the capital of Si-Chuen), and was glad to reach a place where he can rest quietly for a few days after so much travelling.

Sunday, 27th May.—Had a very nice meeting this morning. Three inquirers were present. In the afternoon received word that the goods General Mesny was expecting had arrived. They consisted of several cases of Christian books and tracts which General Mesny had ordered some time since. He kindly handed them over to us to dispose of as we thought best. This gift is most opportune, for Mr. M'Carthy's stock of books is nearly exhausted, and he was counting on being able to replenish from my store, which also is almost run out, so that these come in very nicely. In the evening we had some prayer together at General Mesny's, and I felt sad to think that this was the last of these happy Sunday evenings I am to spend with this kind friend, as he is leaving here to-morrow.

May 28th.—Major-General Mesny left Kwei-yang Fu this morning. He called to say good-bye to us, and to leave some things in my charge. We had some prayer together, and parted reluctantly. I do not remember having felt a parting so much since I left England; for the kindness and Christian love of this good friend has endeared him to me, and has in no small measure tended to my happiness and comfort here. Mr. M'Carthy's being here is very pleasant: I shall not feel quite so lonely.

May 29th.—This morning I was glad to see four old women come into the chapel. They sat for a long time, and one, who seemed to understand us very well, told the others what was said. I should much like to see a work among the women here. In the evening, while Mr. M'Carthy and I were talking together, the inquirer Fan came in, and after a short time said he would

like to ask our advice concerning a little difficulty he was in. He said that some twenty-four years ago his father (or grandfather) had lent a friend the sum of 30 taels, which he has never been repaid. He (Fan) is now anxious to obtain it; his father is dead and also the borrower, and the son of the debtor refuses to pay, as he says he knows nothing of the affair, he being but a child at the time. Before he had finished his story, however, others came in and he left off; but he afterwards made his case known to Yao, the native helper, who told him that we did not interfere in such matters. I very much fear that Fan's idea was that we would help him as the Romanists help their converts. If so, I am very disappointed in him, for I thought he was sincere. This shows we need to be very careful, and to wait much on God for guidance as to how to deal with candidates for baptism.

May 31st.—Yesterday and to-day Mr. M'Carthy has been very poorly with fever of some kind, and bad headache; he has not been well enough to get up. This evening he has been rather better. To-day my long-expected letters arrived. Delighted to hear that three brethren are on their way to join me here. Messrs. E. Fische and G. Clarke are, however, to go on from here to Kwang-Si; still, I shall have one to remain with me here. This is better news than I had hoped for.

Sunday, 3rd June.—Mr. M'Carthy took the service this morning. A good number in the chapel this afternoon. Yao Si-fu poorly to-day, having the same symptoms as Mr. M'Carthy had.

June 7th.—Mr. M'Carthy left us this morning for Yun-nan. This evening Chang Sien-seng applied for baptism at the conclusion of our little class. I do hope this man is sincere.

Sunday, 17th June.—Chang Sien-seng and Yao present this morning at worship. After service had a conversation with Chang on baptism and its meaning: was glad to find he had very correct views of it, and has evidently read attentively the books I have lent him. Several gentlemen came into the preaching room to-day, but were too proud to listen. One of them especially was quite excited, and talked so much and so rapidly that we could not get a word in; he asked many questions, but did not wait to hear our answers, but answered them himself—evidently to his own complete satisfaction. He insisted that the Gospel was the same as the doctrine of the Confucianists. It is a true saying that none are so blind as those who will not see.

June 20th.—During my walk this morning I saw a tree which has lately become famous as an object of worship. I am told that *last moon* a certain mandarin, whose wife was ill, had a dream, in which a man appeared to him and said that he was able to cure his wife. The mandarin inquired his name and address. He replied that his name was Ch'ing (which means green), and that he lived outside the north gate near the well of the Shie family. On rising, the mandarin found that his wife was well, and of course attributed her recovery to the skill of his nocturnal visitor. With a grateful heart he proceeded to seek his benefactor, that he might in some small way repay him for the benefit he had conferred on the family. On reaching the address given, and making inquiries he could discover no such person; and the neighbours were agreed that there was no one of that name in that locality. Disappointed on having been unsuccessful in his search, the mandarin was retracing his steps when he caught sight of a tree, which was verdant with its spring foliage. "Ah!" he thought, "I have it! This tree is Ch'ing (*i.e.* green): this must be the Spirit who has wrought such a wonderful cure." Forthwith he proceeded to worship the tree, and affixed a document to it, declaring its virtues, and praying its continued protection. The news flew round, and numbers hastened to worship the tree-god, and to present petitions, which are written on slips of red paper and stuck on the trunk of the tree and a neighbouring wall. These petitions number already several hundreds, the tree trunk and the wall being quite covered with them. While I was there a lady came up and, alighting from her chair, prostrated herself before the tree; while a woman who is in attendance (and who doubtless makes a good thing out of the sale of incense, candles, and paper money) burnt money, candles, and incense for her. A priest also is in attendance to assist the devotees, and receive their offerings. Probably before long a shrine or temple will be built on the spot.

For the Young.

[The following letter was sent by Mr. Edward Pearse of Gan-king to the boys and girls of the Burdett Road Sunday School, London, E., under the pastoral care of his brother, the Rev. J. Lewis Pearse. We imagine that many of our young readers will be interested in it.—ED. C. M.]

"MY DEAR YOUNG FRIENDS:—My brother, your pastor, tells me that you are very much interested in hearing about the poor people of this country, and of what we are doing in order to lead them to Jesus, and that you are giving your money to help to send missionaries to preach the Gospel to them. I am very glad to hear this; because I know that if you do so much you will also do something else; you will *pray* that God will help those who are seeking to teach the poor ignorant Chinese how God loves them, and what He has done that they may be eternally saved. Indeed, I want you to pray *very much* for this; for God only can teach them, and make them holy, and fit them to live with Him in heaven.

"Then, too, I want those of you who have not forgotten me, to ask God, every day, to help me to win very many souls to Him, and I think, perhaps you will do all this the more earnestly if I tell you a little about my life here.

"I wish you could see me now: I do not think you would recognise me at all, I am so very different from the Mr. Pearse you knew. I dare say you have all seen pictures of Chinamen with long tails, and little black hats with red buttons on the top, and wearing long gowns nearly down to their toes—just like those Jesus and his disciples always wear in pictures. Well, I am dressed just like a Chinaman, tail and all; only my own hair is so short yet, that I have to wear a false one. One reason why I dress like a Chinaman is that when we go to places where the people have never seen anybody from another country, the more timid ones are frightened by the, to them, strange appearance we present if we have English clothes on, and are afraid to venture near us, so we cannot do them any good. Even now I have seen women and children running away from us as fast as their legs could carry them, because they thought that we were going to take out their eyes to make soup! of! Another reason is, that even if they were not afraid of English clothes, but came and stood by as we preached to them, they would perhaps be more interested in our clothes than in what we were saying to them; and instead of listening to the Gospel, would be asking us how much our hats cost in our country, and suggesting that cloth with us must be very dear, as we wear coats and trousers fitting so closely to our bodies, very different from the large, loose fitting garments of the Chinese.

"I am not sitting in my house to write this letter, but am travelling in a sailing boat on the river Yang-tsi-kiang. It is, as perhaps you know, one of the longest rivers in the world. The boat is just now gliding easily along, going so slowly that I can scarcely tell if it moves at all. Every now and then I leave off writing to admire the beautiful scenery; the river is very wide, almost like the sea in some places, and the numberless boats of all sizes and shapes, with their white sails, gliding smoothly down the stream look very pretty. The water to-day is as smooth as glass, and the bright sunshine falling upon it is making it glisten and sparkle as though it were full of diamonds. Then far away is a range of mountains, with their peaks rising one above another, and looking very grand and beautiful in the distance, whilst along the river-banks men are fishing with immense nets, and others are working in the fields, or cutting down the tall reeds for fuel. I have been a week in the boat already, and have yet two or three days more to travel before I reach my destination.

The river boats in China have generally a little house built on them in which the passengers sleep, take their meals, &c.; but just now I am sitting in the open part of the boat with an umbrella up to keep the sun off me.

"To-morrow will be Sunday, so I shall not travel at all, for I want to show the heathen around me how we ought to honour the Lord's day by refraining from work upon it. I shall doubt-

less spend the day very quietly, reading in my little house on the boat, talking to the boatmen and servant about God's love to us, and perhaps preaching a little if there should be a town or village near the place where we stop. I am not able to work very much for Jesus yet, as the language of the Chinese is so difficult to learn that I cannot at present talk a very great deal.

"The poor Chinese have *no Sunday*; every day is alike to them; often when they become Christians, and so refuse to work on that day, they lose their situations and suffer a great deal of loss and persecution. Even if they had Sundays as we have, they have in most places no Sunday-schools, no chapels or churches, no Bible or hymn books. Alas! by far the greater number have no one to teach them, so they just go on all their lives worshipping gods which they make for themselves, and which can neither see nor hear them, and then die without ever having heard of the true and living God.

"One boy in the city where I live (Gan-king) told us he gave up worshipping idols ever so long ago, because he did not believe they could help him at all. His father was once very ill, so he went to the idol temple to inquire whether he would recover or would die. They have a plan of drawing lots by which the priests pretend to be able to tell what answer the idol gives to any question which the worshipper may ask. So when Chang (that is the lad's name) asked the idol about his father, the answer given was that he would certainly recover. But it happened that instead of getting better he died, so Chang had no more faith in the idols, and very wisely refused to worship them any more, 'for' said he 'they tell lies.' But then he knew nothing about the true God, so he was no better off than before, until one night, however, he dreamed that a friend told him if he would go to the 'Jesus's Hall,' as they call our chapel, he would hear what might be the means of saving his soul, and making him happy for ever. He came and was so much interested in what he heard that he came nearly every day and listened to the native Evangelist preaching the Gospel. Then he began to read the Bible for himself, and the result is that now he says he believes in Jesus as his Saviour and wants to be baptised. I want you all to pray for Chang, that he may love God with all his heart, and may become a real earnest worker for Jesus, and I want you to pray too, very earnestly, for the many thousands like him that there are in this province, of which Gan-king is the capital city. This one province is nearly as large and I believe has as many people in it as *all England*. At present I am the only foreign missionary in the province, and besides this city, in which I live, there are only six places in the whole province where the Gospel is now being regularly preached by native Evangelists, though it contains sixty cities and numberless towns and villages. Then, in China, there are *seventeen other* provinces, most of them as large as this one, and nearly all of them as badly off for preachers: some are even worse off, for they have none. So you see what an immense deal has yet to be done before all the Chinese *even hear* of Jesus. You cannot, I know, all be missionaries; there is no reason, however, why *some of you* should not; and if anything I can say shall lead any of you dear lads (or girls either, for they are quite as much needed in China) to become missionaries by-and-by, I shall indeed rejoice. But although perhaps the greater number of you cannot do this, all of you who love the Lord Jesus may still very much help those who are preaching the Gospel to the heathen. How? do you ask? I will tell you. Every time you offer a prayer for God to bless and keep those who are telling the old, old story of His love in China, and Africa, and India, and every time you give of your money to help on this work (though you may have but a little to give), you are as really working for the salvation of the heathen as those who preach the Gospel to them; and what is best of all you, are pleasing the Lord who so loves us, and values so highly every little act of service we perform from love to Him.

But, dear children, while you deny yourselves to give your money for the spread of the Gospel in China, do not, I pray you, fail to give *yourselves* to the Lord Jesus; for until you do this, no other gift can really please Him. Give yourselves first, become His loving disciples; and *then* do all you can to lead others to love Him too.

And now with many prayers for God's blessing to rest upon you, your teachers, and your pastor, and wishing you all a very happy new year,—Believe me to remain, your loving friend,

E. PEARSE.

Recent Intelligence.

MR. GEORGE KING writes on June 19th:—"We shall (D.V.) reach Si-gan Fu (the capital of **SHEN-SI**) to-morrow. We are very weary: except five li, when I rode, we have walked every step of the journey from King-tsi-kwan (about 240 miles). The trouble is that the sun is so powerful. We have tried setting out by starlight, sitting under trees, and using all sorts of plans, but all seems of no avail. Our man has had ophthalmia some days, and I fear Mr. Easton is getting it too. Often when we are walking, hot blasts of wind sweep across our faces, much as if we were standing by the engine-room of a steamer. We shall proceed from here to **KAN-SUH** by cart, for we are much worn out, having walked 25 to 30 miles a-day, with dry bread, Indian-corn, broth, &c., for our diet. Once there, we propose to move as little as possible till the heat is less—to spend the hottest part of the day in study, and the cooler in preaching. We may need to make a short journey now and then to let the people see we are not settling down. May we be left in peace and quietness!"

MR. EASTON wrote on June 21st from Si-gan Fu: "Thirty-nine days' journeying has brought us again to this place. We were obliged to go to an inn inside the city, those outside being full. The price of silver is at present very low indeed (1250 cash the oz. instead of 1600), while everything is considerably dearer. We leave to-day for **KAN-SUH**, and propose to remain at the first prefectural city, Ping-liang Fu, for a few weeks, and afterwards to go slowly on to the neighbouring cities.

"The people complain much of bad crops. On our way the wheat and beans were in a very poor condition, while hemp seemed to be doing well, and opium was flourishing in abundance. We are both pretty well, though sometimes rather feverish."

MR. TURNER has been back from **SHAN-SI** on business, and left Shanghai on July 31st for the capital of that province, where Mr. James has been awaiting him in the meantime. He was in good health and spirits, and would return via T'ien-tsin.

MR. G. W. CLARKE writes from Kwei-yang, in **KWEI-CHAU** province: "We arrived in this city on June 27th, in 53 days; and now soon leave for Kwei-lin, the capital of Kwang-si province. It is about a month's journey from here; so our first visit to the province will probably occupy three months. At present the weather is cool, but rainy. Mr. Broumton is letting Yao go with us, and he is quite willing, and seems in a happy state of mind. May the Lord bless him on this journey!"

MR. BROUMTON wrote from the same on July 5th: "You will be glad to hear of the arrival of our three missionary brethren, and of Mr. Chii here. I have returned from escorting two of them, Messrs. Fishe and Clarke, for some distance on their way to Kwang-si. Yao Si-fu has gone with them, and Mr. Chii stays here with us. I am very glad to have a missionary companion now, as well as a native brother. May we be made helpful to each other, and may God bless us in our work in this city!"

MR. E. FISHE also wrote from Kwei-yang Fu on July 4th: "To-morrow we hope to start for the province of Kwang-si. We are all pretty well, and are looking forward to our trip. I trust it may be the Lord's will for us to come and work permanently here."

Since the above was in type the unexpected and sad intelligence has reached us that Mr. Edward Fishe, having been with Mr. Clarke into Kwang-si, took cold and returned to Kwei-yang for rest. He grew worse, however, and on the 18th of September was called away to the higher service above, greatly to the grief of his fellow-labourers, Mr. Clarke, Mr. Broumton, and another brother in Christ, who were watching by his bed-side.

"Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

MR. M'CARTHY has succeeded in crossing China, having reached our station at Bhamo on August 26th, where he will remain for the present. He met with unvarying kindness in **YUNNAN**, and was able to preach and sell books freely. For his preservation, during this long and difficult journey, we feel deeply thankful.

MR. PEARSE wrote from Gan-k'ing on July 18th: "I have just visited Ch'i-chau Fu, and baptized four persons there; I also examined another candidate, but deferred him. The four received are the woman Wang, and three native doctors, who all live together. Two of the latter have recently removed from Ta-t'ung, where they were under instruction, and had been examined with a view to their reception. Since my return Mr. Randle has gone to Ch'i-chau for a time."

MISS KNIGHT writes from Chin-kiang on July 21st: "We have had the measles among our children; three are now almost convalescent; a fourth has the rash well out, and another seems sickening for it. I hope the Lord will graciously bring all safely through it. Our little lame girl gets on beautifully with her reading, and bids fair to be a nice useful child, Siao-ching I put to her letters last week, and she is quite proud of it, though I fear she is rather slow and stupid, and will need labour and patience. My spirit often groans after the poor women here; they seem so mindless and immovable. Yet I can rest in the faithfulness of our God, that the 'incorruptible seed' shall accomplish that whereunto it is sent."

MISS HUGHES, who had been quite laid aside from her work by severe illness, wrote from Chin-kiang on July 23rd: "I am much better now, but very weak. Miss Desgraz is very tenderly taking care of me, and Miss Horne is kindly caring for my dear girls. I do long to go back to them, for the work is very dear to my heart."

MISS CRICKMAY wrote from Yang-chau on July 17th: "Miss Horne has been getting on so nicely with the girls, and it has helped her a good deal with the language. I have felt it very good to have her here; the Lord has blessed us one to another, and we have had such happy fellowship. God's plans are always well ordered. My heart seems drawn to Yang-chau, and we have been very much in prayer that the Lord would send down a mighty blessing here. Perhaps the fact that there has been so little apparent work of the Holy Spirit has the more made us feel the need. More and more does one realise the absolute necessity of a really holy life, if we would have weight with the people for God. By one or two rather painful lessons, I have been made to see how much the spirit of *true meekness* is needed in our dealings with the Chinese; and God has such sweet words written about this particular grace in His book, that one cannot help longing to know more of it. He satisfieth the longing soul."

MISS HORNE also writes from Yang-chau, August 8th: "The Lord is graciously giving us much blessing here in our own souls; so we may legitimately expect Him to make us a blessing to others. I believe the Evangelist is much happier than he was a few weeks ago; we felt uneasy about him then. We miss the boys very much, especially at worship; they seem very happy in the new house.

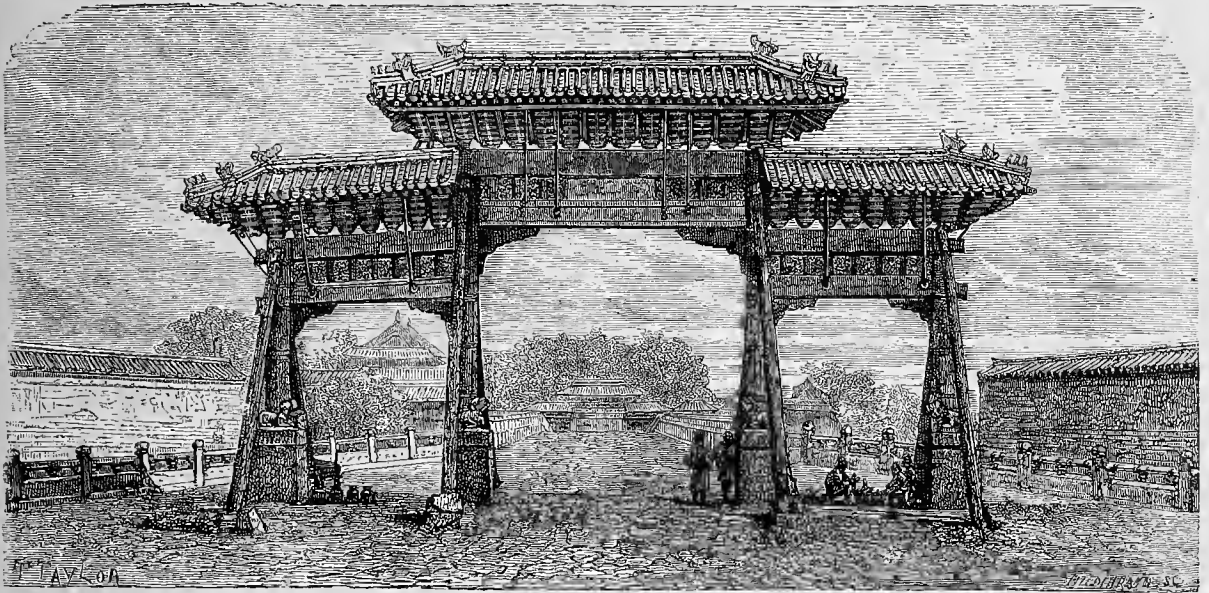
"You will be sorry to hear that Lao Fan's child is really going to leave us; we are expecting her mother to fetch her every day. I am praying still that some hindrance may arise; it does seem so grievous to take her now, she is improving so fast. If she does go, we can but pray that the verses of Scripture and hymns she has learnt may prove to be seed sown in faith, and that it may be watered by the Spirit.

"Chang Sien-seng preached very well last Sunday afternoon from 2 Tim. ii. He admirably illustrated the ninth verse, 'The word of God is not bound,' by referring to the Philippian jailor. Though Paul was made fast in the stocks, yet God's word was not bound, nor His power either, for the doors were opened and the prisoners might have escaped.

"If at home we rejoiced to say 'Thy word is a lamp unto my feet and a light unto my path,' how much more so here! It seems to me spiritual life without it would be difficult indeed; apart from the Spirit of God impossible."

MR. JACKSON, of Wun-chan, baptized in August five converts in Wun-chau, and five at Dong-ling. The Ch'u-chau Station has been re-opened, and we trust that there will be no further difficulty there.

CHINA'S MILLIONS.



MEMORIAL PORTAL.

Conference of Native Pastors and Evangelists OF THE PROVINCE OF CHEH-KIANG.

Held in Ningpo, Oct. 7th to 16th, 1877.

FEW perhaps in England have realized the full importance of the General Missionary Conference held in Shanghai last May. We felt it no small privilege to be present. Missionaries from stations extending from Peking to Canton, from Shanghai to Han-kow, were there. The happy fellowship with so many honoured servants of God will not soon be forgotten, and the interchange of thought between the ablest and best and most experienced workers in China could only be of inestimable value. In recent Nos. of CHINA'S MILLIONS we have given as full reports of its proceedings as we were able.

We now present our readers with a report of another Conference of a totally different kind—one of Native Pastors and Evangelists, held entirely in the Chinese language. It was one of the most interesting Conferences we have ever attended, and we were both surprised and delighted by the spirit and ability displayed by our native brethren. Many of the best and shortest addresses are not reported, and all are very much condensed, and lose force in translation. Yet we think

our readers will be pleased to see what are the thoughts of Native Preachers in China, to notice the character of their addresses, and the scriptural views they hold and inculcate. When it is remembered that all these men were themselves but a few years ago in heathen darkness, we cannot but feel encouraged, and look for yet greater things in the future. May the desires expressed in the following addresses be granted, and all the labourers, native and foreign, be filled with the Spirit, and glorious blessings will soon permeate every part of the province.

Besides the members of the China Inland Mission, Missionaries and Native Preachers of three American and two English Societies took part in the proceedings. The number present would have been still larger had not meetings in three other cities of the province rendered it impossible for some to come who wished to be present. We had, however, their sympathy and prayers, as they had ours. May GOD hasten the time when such meetings shall be held in every province of the Chinese Empire!

Ningpo Conference.

REPORTED BY MR. A. W. DOUTHWAITE.

ON Saturday evening, October 6th, about a hundred native preachers and Christians from all parts of the province assembled in the chapel of the CHINA INLAND MISSION, for a preparatory prayer-meeting; after which the representatives of the various stations were called upon to give a brief account of the progress of their work, which in most cases was very encouraging.

SUNDAY, OCT. 7th.

Subject for the day:

Confession, Self-humiliation, and Prayer.

On Sunday morning, at 11 o'clock, over two hundred pastors and evangelists, and members of each mission in Ning-po assembled in the chapel of the American Baptist Union, kindly lent by the REV. J. GODDARD. The Rev. Dr. LORD, speaking on the subject for the day, said:—

"I am exceedingly thankful to God for the rare privilege of meeting so many brethren from distant parts, to talk about the Lord's goodness in the past, and to pray for future blessing. Since God has given us this opportunity, we ought not only to offer thanks, but also to beseech Him by the Holy Spirit to reveal to us our own sinfulness, and lead us to the blood of Jesus. Many of you are strangers to me; we have never met before; but that is of little moment. We are *all sinners*, and if the Holy Spirit illumines our hearts we shall each be conscious of his own sins, and hate them accordingly; for they will be a heavy unbearable burden, from which we shall be constantly endeavouring to get free.

"We who are assembled here to-day are many, but we have all one desire, and that is, to be free from the

burden of our sins, and to be *filled* with the Holy Spirit, so that we may journey on our heavenward road in peace and safety, and faithfully fulfil all that our Lord has given us to do. That we are all of one mind in this matter is cause for great thankfulness; and now the question is, How are we to obtain that which we desire? Let us read the first to the third verses of the 51st Psalm, and then we shall understand the subject more clearly.

Dr. Lord proceeded to read and comment on these verses, and then continued—

"Now we have met here to-day to ask God to send the Holy Spirit upon us to enable us henceforth so to live that we shall bring forth fruit to His honour and glory. If we thus sincerely pray, God will certainly not deny us; for He is ever more willing to give than we are to ask. But while we pray and hope for this great blessing, we ought in deep humility of soul to confess our sins. May God in His great mercy bless us according to our necessities!"

The REV. R. SWALLOW (United Methodist Free Church) then spoke on the same subject, showing the necessity for an entire emptying of ourselves before God, that we might be filled with the Spirit.

At 3.0 p.m. the brethren again assembled, and the exercises were commenced by the Rev. J. Hudson Taylor, who spoke from Dan ix. 5—17, and was followed by the Rev. John Butler (American Presbyterian Mission). Several other short and stirring addresses were given, and some of the preachers, who were evidently greatly affected, stood up and openly confessed their sins, praying God for forgiveness.

At 7.0 p.m. the native brethren met for prayer, when addresses were delivered by Pastors Vaen and Chu, of the China Inland Mission.

MONDAY, OCT. 8th.

Subject for the day: The importance of being filled with the Spirit.

MORNING SESSION.

Need of a large outpouring of the Spirit to quicken the Church.

The meeting was opened at 10.30. a.m. by devotional exercises led by Mr. Taylor, who introduced the subject for the day.

MR. MEADOWS of the China Inland Mission at Shao-hing, then spoke on the topic for the morning taking for his text the words of comfort given by the Lord to Zerubbabel and his companions in labour, "*Not by might, nor by power, but by My Spirit, saith the Lord of hosts.*" He said:—

"There is plenty of might and power of a certain kind in the Church of Christ; men and means in no small measure; offices and titles and ecclesiastical organisations in abundance.

"There are men of no small ability in the church: Pastors feeding their flocks with the finest of the wheat and with honey out of the Rock, longing for their spiritual prosperity. Teachers sending forth a continuous stream of religious and wholesome literature, thereby increasing our knowledge of the Bible and its teachings, confirming our faith in its inspiration, and helping us to meet the objections of cavillers. Evangelists and colporteurs, ploughing, planting, and preparing the way of the

Lord, dispensing daily the 'bread of life' to the multitude.

"These are the men: now about the *means*. Chapels and preaching halls opened *daily* for proclaiming the gospel of Christ, and for private conversation on eternal things. Prayer is made continually, and labour without stint bestowed upon the preparation of sermons. Yet, after all, the desire of the Church is not fulfilled. The sheep are still lean and weak—teachers weep over the miserable results of their arduous labours—the evangelists meet with weak responses when setting forth the love of God, the atonement of Christ, the happiness of heaven, and the miseries of hell—church members are covetous and desirous of vain-glory, filled with anxiety about the things of this life, and strife, jealousy, and envy are ever manifesting themselves. Why is all this? *One thing* is lacking.

"Yet the Holy Ghost *is* present in the Church. Some men have discovered this, and learned His mighty power, as Watts did that of steam, and Franklin that of electricity. Those who *know and believe* in His mighty power are blessed in their work; believers are

quicken, souls are saved, their churches flourish; God and His Christ are glorified and get their proper place in such churches. Let us not grieve the Spirit by putting too much confidence in our church organisations and ecclesiastical surroundings, for God says, 'Them that honour Me I will honour,' and they that despise Me shall be lightly esteemed.'

"Brethren, are we resolved to be *filled* with the Spirit? or shall we be satisfied with the old state of things? Some brethren are determined to quicken their pace: let us join them, ever remembering the words of the Lord Jesus, '*Without Me ye can do nothing.*'"

Half an hour was then spent in prayer to God that we might be enabled fully to comprehend this important subject; after which

PASTOR VAEN (of the China Inland Mission church at Fung-hwa) gave an address in his own peculiarly energetic style. Taking the same text (Zechariah iv. 6, "Not by might," &c.), he said:—

"We cannot trust in human power. When the Holy Spirit fills us, *then* we have power, and everything we do prospers. How important it is that we should be *filled* with the Spirit; and since it is so important, how are we to obtain it?"

"*Firstly.* We must *pray* for it.

"*Secondly.* All our actions must be such as God would approve of. When a firm, true friendship exists between two men, it is because they are of one mind, and each agrees with what the other does. But we cannot imagine two men living together and becoming perfect friends if they are not agreed. That would be impossible. Now if we want the Holy Spirit to fill our souls, we must be, as it were, His *friends*, we must have fellowship with Him, then He will come and dwell with us, and take full possession of our hearts.

"*Thirdly.* When we preach the Gospel we must preach according to the Word of God, and use such language as the Spirit can bless. A man might preach a most excellent sermon, and give out a great amount of wisdom; he might talk about astronomy, geography, or any other science, and those who listened would no doubt be greatly delighted; but he could no more save souls by such preaching than by blowing a flute or by beating cymbals. If when we preach the Gospel we study only to show off our own cleverness, or to make nice sermons, so that our hearers will think well of us, this is self-glorification. How can we expect the Holy Spirit to help us if we thus seek only our own glory? When we preach we should remember that the desire of the Holy Spirit is, to glorify the name of Jesus, and if we glorify Jesus we act according to the mind of the Spirit. How

then ought we to preach? As the Apostle Paul did. He said, 'I determined not to know anything among you save Jesus Christ and Him crucified.' No doubt many will be displeased with this doctrine, but it is just the doctrine the Holy Spirit uses to move the hearts of men, and if we preach only CHRIST CRUCIFIED we may be sure the Spirit of God will bless our ministry.

"It is very important that we, *as churches*, should be filled with the Spirit. Permit me to use an illustration that I heard a few days ago. A man went to a certain place where there was a large cannon, constructed on the newest principle; but he saw nothing to fear—it was only a piece of iron. By its side was a pile of round iron balls, but they seemed to be of little use, they were so heavy. He saw also a barrel of gunpowder, but that too seemed to be very harmless. Afterwards he saw men take some of the gunpowder and one of the iron balls, and ram them into the cannon; but even then they did not seem to have any power, until they struck a match and applied it to a little hole at the back of the cannon. Then what a fearful sound was produced, and what terrible havoc that iron ball made as it sped like lightning from the cannon! Now, the church may be compared to the battery; while the cannon, balls, and gunpowder may be likened to the Scriptures and the preachers of the church. But although the church may have these precious Scriptures, and possess many excellent preachers, yet, if the fire of the Holy Spirit is not applied, it will never be able to wage war against the devil.

"If you go to the harbour this afternoon you will see there a big foreign ship with a large wheel on each side, and by-and-by you will see those wheels revolve rapidly, and in a short time the ship will be out of sight. Now what is it moves those wheels? It is steam; but this steam must be connected with some machinery, or it cannot move the ship. This machinery is like a box with two valves that will open and shut, and when these valves are open the steam rushes through them, and turns the wheels round. Now, if some man should block up the valve so that the steam could not pass, then the ship would not move, and no human power could turn those wheels. Just so with the church: if the channels of blessing are stopped up by sin, the power of the Holy Spirit cannot be manifested through it. If we are conscious of such a hindrance, it is no use trusting in our own strength to remove it; but let us each earnestly pray God to send down His Spirit upon us, to purify us and make us holy."

After this address, the remainder of the forenoon was spent in prayer and singing.

EVENING SESSION.

Need of a large outpouring of the Spirit to prepare and awaken the Heathen.

At 7 p.m. the meeting was opened by Mr. Taylor, who, in the course of his address mentioned the fact that in this province of Cheh-kiang there are more than a hundred mission stations, and calculated that *if one soul a day* was saved in each station the increase would be *thirty-six thousand a year!* Such would be the *least* result to be expected if each of those converted were filled with the Spirit. He said the reason why so few are converted is not so much that the hearts of the *heathen* are hard, as that *our* hearts are hard; if Christians were filled with power from on high, no heathen prejudice or superstition could resist the progress of the Kingdom; as well might they attempt to dam up the mighty Yang-tse river.

REV. F. F. GOUGH (Church Missionary Society) then read John xvi. 7, 8. After a few remarks as to the

importance of the subject under consideration, he said: "As the Lord Jesus was about to leave this world and ascend to His Father, He commissioned His disciples to go forth into the world on their great mission, saying, 'As my Father hath sent Me even so send I you.' Jesus had finished the work *He* came to do, and He has given *us*, who are His disciples, a work to do—that is, to bear witness of Himself. 'After that the Holy Ghost is come upon you ye shall be witnesses unto Me.' So, brethren, it is of the utmost importance that we be filled with the Spirit, otherwise our witness is in vain. But if we are to prevail against the rulers of darkness we must use the 'sword of the Spirit,' trusting to God alone for strength to wield it. Moses sent Joshua to fight against Amalek, but he himself went to the top of the hill and lifted up his hands towards heaven; and while

his hands were uplifted. Joshua prevailed, but the moment he let down his hands then Amalek prevailed. So if we wish to conquer we must keep our hands up. It is important that we be *praying* Christians, for it is by the power of prayer we shall conquer Satan.

"The Spirit of the Lord led Ezekiel into a valley full of dry bones, and asked him, 'Can these bones live?' He answered, 'O Lord God, thou knowest.' Then the Lord said to him, 'Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Behold, I will cause breath to enter into you, and ye shall live.' Then when Ezekiel had prophesied as the Lord had commanded him, there was a noise, and a shaking among the bones, and they came together, 'bone to his bone'; 'the sinews and the flesh came up upon them, and the skin covered them above.' But there was no breath in them. They were lifeless until God breathed upon them and put His Spirit within them. Now the men of the world are just like these dry bones; they are dead in trespasses and sins, and no power but the Spirit of God can give them life."

MR. YU (American Presbyterian Mission) spoke of the agency of the Holy Spirit in rousing the heathen to a sense of their need of salvation, basing his remarks on John xvi. 8: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."

"First, of *Sin*. The hardest thing under heaven is to make a man conscious of his sin, and the hardest and most impos-

sible thing to earn is the forgiveness of sins. The knowledge of sin is the beginning of the new birth. The forgiveness of sins is the introduction to, and not the fruit, of a virtuous life.

"How shall we define sin? If what we see, hear, speak, or do is not in strict accordance with the *truth*—this is sin. The Bible declares that if we break the least of God's commands this is sin.

"The men of this age are not conscious of their sinfulness, nor will they take the trouble to examine themselves. The gambler says, 'I am not a drunkard;' the drunkard says, 'I do not commit adultery;' the adulterer says, 'I don't smoke opium,' yet their hearts are equally sinful. They are not willing to acknowledge their sins; and unbelief, the greatest sin of all, they are totally ignorant of. They think it of no importance that they should believe in Jesus; nay more, they think it their duty not to believe. They say that those who do believe cast off their ancestors. Is not the knowledge of sin, then, difficult to produce, and how much more the *forgiveness* of sin? Once I, in common with all men, was in this state, but now I am totally changed, and if this is not the power of the Spirit, what is it?"

"God is willing to give the Holy Spirit to all, that they

may know their own sinfulness. It is recorded in Acts ii, that those who heard the Apostle preach on the day of Pentecost 'were pricked to the heart.' Why were they pricked? Because they had crucified the Lord Jesus Christ. The Holy Spirit convinced them of this sin, and it became as a thorn in their hearts. Now being enlightened by the Spirit they learned to love what before they had hated, to admire what before they had lightly esteemed, to honour what they had once despised. He whom they crucified, now became their example in virtue. What before had been a stumbling block and foolishness to them, now they saw to be the power and wisdom of God. Thus we see the power of the Spirit manifested.

"With the knowledge of sin comes repentance, with repentance faith in Christ, and with faith forgiveness. Therefore, as I said, the knowledge of sin is the beginning of the new birth. The forgiveness of sins cannot be procured with gold, nor can we place our own merits as a set-off against sin. God does not need

gold, and gold cannot redeem us. Man is entirely *without* merit, therefore merit cannot atone for his sin. As Peter says, 'Ye were not redeemed with corruptible things such as silver and gold but with the precious blood of Christ, as of a lamb without blemish and without spot.' Thus forgiveness of sins is the *introduction* to a virtuous life. Now, the knowledge of sins can be only attained by the help of the Holy Spirit.

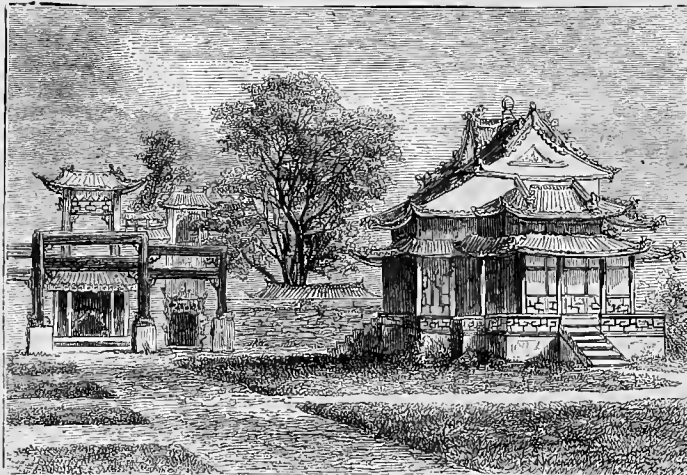
"Secondly, of *righteousness*.

God saw that the whole world had broken His righteous law, and justice demanded that they should die; but God was not willing to destroy, and so He gave His beloved Son to die in our stead. This reveals the righteousness of God. Jesus, the branch of righteousness spoken of by Jeremiah, the Son of God, came into the world to bear the punishment due to sin, and thus vindicate the righteousness of God. To take away the sins of the world He was nailed to the cross, was buried, and on the third day rose again, ascended to heaven, and sat down on the right hand of God. Having thus vindicated God's righteousness the Lord Jesus sent the Holy Spirit into the world to *convince* men of sin and of righteousness and of a judgment to come.

"Thirdly, of *judgment*. There are two kinds of judgment: one is self-judgment, the other is the judgment of God.

"(1.) Let us speak first of self-judgment. The heart of man has gradually become worse, uprightness has ceased to exist, false doctrine has increased. Every man thinks himself better than others; but who is right and who is wrong, we can know only by comparing them with the revealed Word of God.

"And even those who have the Word of God must have



THE IMPERIAL WINTER PALACE AT PEKING.

the Holy Spirit to enlighten and use them, otherwise those who preach, though they may be very earnest, cannot save those who hear them: they will hear, but will not understand; they will see, but will not perceive. Those who sit in darkness and trust in the power of Satan, who walk in the way of destruction, never think of these things: they have no desire to leave the paths of sin, to seek true happiness, to turn from Satan to God, and to obtain the inheritance of the saints. The light shineth in darkness and the darkness comprehendeth it not; the bread of everlasting life is come down from heaven, but men have no desire to partake of it; the gate of heaven is open, but men refuse to enter. As the proverb says, 'They will swallow poison, but vomit food.' All this is because they have not the Holy Spirit dwelling in them, and the eyes of their understanding are not opened.

"But when the Holy Spirit influences, they will repent. So when Paul was preaching in Ephesus many came and confessed their sins, and others brought their books (to the value of 50,000 ounces of silver) and burnt them. When the Holy Spirit moves China, we shall see

the same things enacted here. The Buddhists will cast away their idols and burn *their* books. The Confucianists will throw off their self-conceit: they will know and obey God, and trust in Jesus only for Salvation. Ought we not then to pray earnestly that God would send His Spirit on our country?

"(2.) God's judgment. The Bible tells us that 'It is appointed unto men once to die, but after death the judgment,' and that 'He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained.' See also Matt. xxv. 31-46.

"When Paul reasoned with Felix of 'Righteousness, temperance, and judgment to come, he trembled and said, Go thy way for this time: when I have a convenient season I will call for thee.' He was afraid of the judgment, but was not willing to repent. Now the Bible says to-day 'is the day of salvation,' but what to-morrow may bring forth we know not. How important therefore is the work of the Spirit to move the heart, and to lead to true repentance and salvation! Without this the deepest impressions will fade away, and lead to no lasting good."

TUESDAY, OCT. 9th.

Subject for the day: The effects of being filled with the Spirit.

MORNING SESSION.

The Effects on the Workers in God's Vineyard.

At 10.30 the meeting was opened by Mr. Taylor, who read several portions of Scripture bearing on the subject. In the absence of the Rev. J. Butler, of the American Presbyterian Mission, who was to have spoken, but was sick, some time was given to prayer, and **PASTOR AH-DZING** (American Baptist Union) said:—

"If we do not obtain this fulness of the Spirit for which we have come together to pray, the heathen will mock us; they will say, 'Where is your God?' Our own hearts also will be hardened, and Satan will take advantage of it to injure us. But we must be *patient*, for if we do not get all we seek now, we shall eventually. God may wish to try our faith, and if we get down-hearted and give up in despair we shall never obtain the blessing.

"We know that whatever we strive after, there are hindrances to be overcome. When a poor student endeavours to rise to eminence, the greatest obstacle in his way is want of money, but he goes plodding on year

after year, and at last obtains his object. The agriculturist has many hindrances to encounter, but sows his seed, and when it begins to grow he carefully watches over it day after day until his patience is rewarded by the full ears of rice. Let us follow their example, and by patient perseverance try to overcome everything that hinders us, and remove from our hearts whatever hinders the Spirit working in us.

"That for which we are praying and hoping we already possess in measure; if not, how could we be so happy? How give up those evil practices of which we were so fond? But we want *more*: we are not yet filled, and so are not satisfied. The effects of being filled with the Spirit would doubtless be different in different individuals; but in all it would produce a desire to live for Jesus, and to bring glory to God."

During the morning several brief addresses were given by native and foreign brethren, all bearing on this important subject.

EVENING SESSION.

The Effects on the Work of God.

At 7 p.m. the meeting was again opened by Mr. Taylor, who read Ezek. xxxvi. 25-31; Gal. v. 22, 23.

DR. BARCHET then addressed the Conference, taking for his text Acts xi. 24—"For he was a good man, and full of the Holy Ghost and of faith: *and much people was added unto the Lord.*" "The Gospel seed will always be effective in good ground, and bring forth a hundredfold, sixtyfold, or thirtyfold. Christ commanded His disciples to disciple *all* nations, and we see how well the Church at Jerusalem understood and obeyed this command, for an open door to carry the word even to the Grecians was made use of. Sending Barnabas, the right man, who was filled with the Holy Spirit, we learn the result; that 'much people was added unto Lord.'

"The Bible tells us that Barnabas was 'a good man,' in other words, that in word and deed he showed himself entirely consecrated to the Lord. So it is no wonder

that God blessed him, and that much people was added unto the Lord. He was '*full of the Holy Ghost.*' This was the secret of his success. All gifts will be unavailing without this marvellous power. *Without* it the preacher will be as a sailing ship without wind, or like a canal without water. *With* it there will be both power and efficacy; we see its effects on Peter, and on Moody, and many others.

"He was '*full of faith.*' John vii. 37 tells us, 'He that believeth on Me, out of his belly shall flow rivers of living water.' Being full of the Holy Ghost and of faith, will not merely give *peace*, but *power* also; and this we must have, if we would see any success attending our labour. But who may get this power? and how can we obtain it? Thanks be unto God, we may all receive this blessing by seeking for it" (Luke xi. 13).

After forty minutes spent in prayer, six or seven brethren engaging, an address was given by

NYING TSI-KYING (assistant pastor of the China Inland Mission Church at Hang-chau), speaking of the effects of being filled with the Spirit, said:

"One of the first effects will be to make men more earnest and bold in the service of God. In an army there are very powerful brave men who, when called upon to fight, are always ready, and never fail through lack of courage. There are others who are weaker in frame, and whose courage is very small, and these are never put in the front ranks, or employed in any dangerous service. So in the Church of Christ, though all have the Holy Spirit dwelling in their hearts, they are not all *filled* with the Spirit.

"Take the Apostles for example. Before the resurrection of our Saviour they were exceedingly weak and cowardly. On the night when their Lord was betrayed, they all forsook Him and fled, and Peter denied Him thrice. Afterwards, however, we find this same apostle boldly preaching Christ in that very city where He had been condemned and crucified, and before those very high priests who had reviled Him and caused Him to be nailed to the cross. How can you account for this change? Where did the cowardly Peter obtain such courage? Clearly it was the work of the Holy Spirit who filled his soul.

"The Apostle Paul is another example. We read of him as the enemy of Christ, persecuting the Church, beating and imprisoning all who believed in that name. We see him on his way to Damascus breathing out threatenings and slaughter against the disciples of the Lord. But not long after we read of this same Paul preaching in the synagogues of the Jews concerning this very Jesus, that 'He is the Son of God,' so that all who heard him were amazed, and said, 'Is not this he that destroyed them which called on this name in Jerusalem?' This also shows the effects of being filled with the Spirit.

"The effect which our being filled with the Holy Ghost would have on the *heathen* is evident. Look at Peter and the other apostles. When they were filled with the Holy Spirit, what a marvellous effect their preaching had! All who heard were pricked to the heart, and

cried, 'Men and brethren, what shall we do?' Peter answered them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;' 'and the same day there were added unto them about three thousand souls.' This was not the result of any increase in Peter's wisdom, for all knew that he was an unlearned man; it cannot be accounted for otherwise than by attributing it to the power of the Holy Ghost.

"The effects which being filled with the Holy Spirit will have upon our *churches* is a subject of great importance. The husbandman may cut and prune his vine, may dig round and manure it, but if he never *water* it his work will be in vain. So we who are labouring in God's vineyard, unless we are filled with the Spirit, no matter what plans we adopt, the trees we are cultivating will never be benefited by our efforts. No farmer would scatter his seed upon hard desert land: he would first use the mattock, clear away the stones, and then sow the seed; but unless the field was constantly watered, the seeds would dry up, and he would never obtain the fruits of his labour. It is just the same with us who work in the field of God: we must be filled with the Spirit, who is the source of our strength. We must use the sword of the Spirit which is the word of God; but above all, we want the living water of the Holy Spirit to descend on the hearts of men, so that the good seed of the Word sown there may spring up and bear fruit abundantly to the glory of God.

"If we have nothing more than mere head-knowledge of the truths of our religion, we are not likely to be very bright examples of piety ourselves, and our converts will not obtain much benefit from our ministry. When a minister is filled with the Spirit what a blessing he is to his church! His words flow out from his heart like living waters, and those who are under his care grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"Since God is so willing to give the Holy Spirit to them that ask Him, how earnestly should we seek this blessing, and pray without ceasing until we obtain it! May God enable us to do so!"

WEDNESDAY, OCT. 10th.

Subject for the day: God's willingness to give, our duty to obtain, this blessing: the sure consequences of not being filled with the Spirit.

MORNING SESSION.

The Promises of God.

Mr. Taylor opened the meeting with prayer, and read passages of Scripture containing promises bearing on the subject, and then the

REV. J. BUTLER (American Presbyterian Mission) spoke of the necessity of the Holy Spirit's influence and of the willingness of the Father to give the Spirit, basing his remarks on Luke xi. 11-13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

"1st. The parable was designed to illustrate the importance of the Spirit's influence. As food was necessary for our bodies, so was the Holy Spirit necessary for our souls.

"2nd. The earthly father seeing his child hungering for bread is delighted to supply his wants. Our Father in heaven is more willing to give the Holy Spirit than earthly parents are to give food to their children. This illustration is so simple and forcible, that it could be understood by every one, and would come home to the hearts of all.

"3rd. The promise of the Spirit is different from every other promise in the Bible. *There is no limit, no reserve*—'To every one who asketh.' Sometimes in prayer we ask amiss; for instance, some when afflicted by disease will ask to be restored to health, and when they have obtained what they asked for, they forget the God who heard and answered their prayer. Then, it is asking amiss when we ask for that, which, if obtained, would injure our souls. But the more we pray for this blessing the more we shall obtain, and the more God is pleased. If we pray for other things we are not so certain we shall get them, because our Father may not consider them good for us. But if we pray to be filled with the Holy Spirit *we shall* obtain it, for God loves His people and delights to give them that which is for their good. *'Ask, and ye shall receive.'*"

After Mr. Butler's address several native brethren engaged in prayer or gave a short address. One brother compared a man without the Holy Spirit to a ship without sail or rudder.

PASTOR WONG LÆ-DJUN (C.I.M.), of Hang-Chau, speaking on this subject, then said: "There are many witnesses to the preciousness of this promise. It is not a promise of worldly advantage, such as God formerly gave to His people. Those blessings are not to be compared to the promise He has now given to us who, through Christ, believe on Him. In the Bible the Holy Spirit is sometimes spoken of as 'fire' and 'wind' and 'water;' but in Luke xi. 13 Jesus speaks plainly: He says, 'How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?'"

"God gives us His own Spirit to fill our hearts, and what a precious gift it is! All we want is to be *filled* with the Spirit. He will produce His own fruits in us, and enable us to increase in 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.' If we are *not* filled with the Spirit we look with indifference on the poor perishing heathen around us, and if our converts become backsliders we are not capable of feeling any deep sorrow on their account. Nor do we take heed to our own actions or words. Why is there so much fault-finding and backbiting in the church? Because those who compose it are not filled

with the Spirit. If they were they could not help loving each other. It is not the will of God that any man should perish, and we who have the Spirit dwelling in our hearts should have the same mind, the same longing for the salvation of mankind; and this makes us bold and indifferent to hardships when in the service of God.

"I believe all who are assembled here to-day are the children of God, and therefore our thoughts and desires should be in accordance with His will. I suppose there is not one here who does not desire the Gospel to be spread abroad throughout this land. There is not one who would not like to see the Christians in China serving God with one heart and one mind; not one of us but desires himself to live for the glory of God. But if we are not filled with the Spirit, however great our desires may be, we shall never attain them. With our hearts filled with the Spirit of God, all things become possible to us; because all things are possible with God. Now if we are to get this great blessing we have but to pray in faith and we shall certainly obtain it, because God has promised to give it to us; but if we ask for it with *doubting* hearts we need not expect to obtain it."

EVENING SESSION.

The Command of God to be filled with the Spirit: sure consequences of not being so filled.

In the usual devotional exercises the subject was opened up, and the danger to Christians of not being filled with the Spirit was enforced by Mr. Taylor, who said that old sins would perhaps regain their power, or new ones overcome the *struggling* but *unfilled* believer, bringing much, it may be, sorrow and shame on Him and on the church (Matt. xii. 43-45). This was an especial danger of experienced Christians. Witness David's fall.

MR. WILLIAMSON, of the China Inland Mission, at Fung-hwa, then spoke of the commands of God as being immediately connected with His promises. Read Eph. v. 18—vi. 17, 18. "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

"Take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit," &c. From these texts he proved in a very practical manner that we not only lose our highest privilege if we fail to *seek and obtain* this blessing, but also disobey God's distinct command and incur no small guilt. On the latter part of the subject, the sore consequences of not being filled with the Spirit, Mr. MAO (of the American Baptist Union) dwelt—an unsatisfactory *life*, deficient in joy, peace, and power, and a *work* which, if not "fruitless," would not be bearing "much fruit." Several other brethren spoke during the evening, but most of the time was spent in prayer.

THURSDAY, OCT. 11th.

Subject for the day: *Hindrances to be guarded against.*

MORNING SESSION.

Hindrances to obtaining the Fulness of the Spirit.

Mr. Taylor read John xvi. 24 and 1 John iii. 18-22 After prayer and singing the

REV. J. GODDARD, of the American Baptist Union, said:—

"Whatever these obstacles may be, they are not in God, but in ourselves. He is ready to give the Spirit, but we are too often unwilling to receive it. I have only time to mention three or four of the most common obstacles.

"1st. *Indifference.* We make great preparations and look earnestly for the coming of an earthly guest; how much more should we earnestly desire the presence of the Spirit! Do we? We have been praying for His coming, but have we desired it as the hungry desire food or the sick a physician?

"2nd. *Worldliness.* We are commanded (1 John ii. 15, 16) not to love the world, but do we not love it? Are not its pleasures, honours, ambitions very dear to us? As individuals and as churches do we not indulge a worldly spirit to such an extent as to unfit us for the presence of the Holy Spirit?

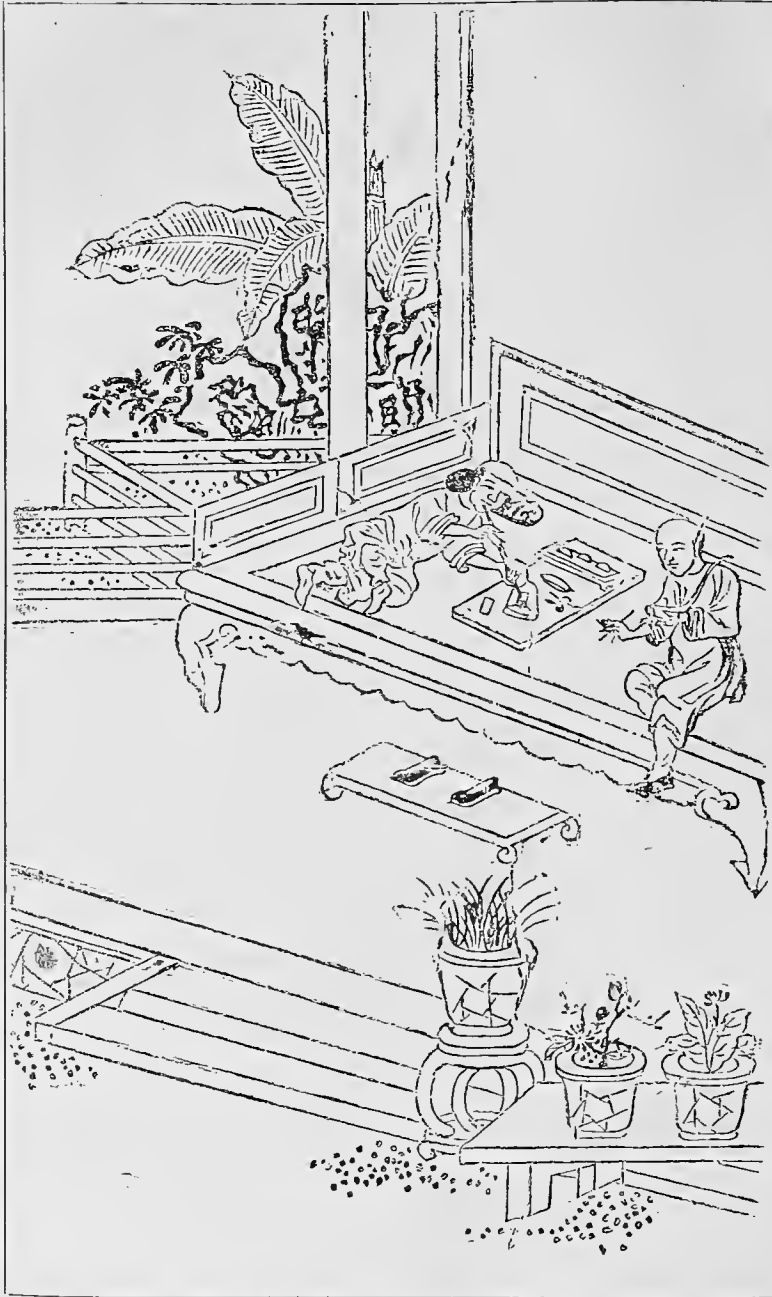
"3rd. *Neglect of duty.* Our Saviour in His parable (Mark xiii. 34) speaks of 'giving to every one His work.'

Whatever our station or talents, each has a duty to perform the neglect of which is an obstacle to the reception of blessing. Israel (see Mal. iii. 10) was commanded to bring tithes and prove God, and was assured that in doing so a blessing would be given too great for them to receive.

"4th. *Indulgence in sin.* This comprehends all the others. Indifference, neglect of duty, worldliness are forms of sin. We often have secret sins which are dear to us. We must search our hearts as in the sight of God, and cast out every sin, though it be like plucking out an eye or cutting off a hand.

"When our Saviour was about to enter on His ministry there was heard a voice in the wilderness, crying, 'Prepare ye the way of the Lord; make His path straight.' So now, if we would have the Spirit fill us, we must prepare the way for Him. Let us clear away every obstacle and make straight the path for His approach. Let us use our utmost diligence to prepare for His coming, assured that He will not tarry when He finds us ready to receive Him."

After Mr. Goddard's address several brethren engaged in prayer.



THE OPIUM SMOKER'S FIRST PIPE.

Our readers will be interested in the above specimen of Chinese art. It is the first of a series of cuts prepared to illustrate a work in Chinese issued by one of the native anti-opium Societies now existing in China.

Having long felt deeply the enormity of England's guilt in compelling the Chinese Government to allow the traffic in opium, and earnestly desiring that the day may soon come when our nation shall cease to

enrich itself by the gains of iniquity, we are glad to be able to reproduce these engravings, with which in our forthcoming numbers we hope to insert suitable papers on the subject.

It will be seen that the incipient opium-smoker is reclining (as is usual) on a couch in his mansion, while his companion is indulging in tobacco through the water-pipe common in China.

TSIANG SIAO-FUNG (Pastor of the Shao-hing Church, China Inland Mission) then spoke on the subject. He said:—

“There are many obstacles to our receiving the fulness of the Holy Spirit.

“1st. Our love to God is small. 2nd. We do not love our fellow men as we ought. 3rd. We are not sufficiently earnest in our prayers. 4th. Our actions and thoughts are all wrong. Let us consider these obstacles in order.

“1st. *Want of love to God.* Jesus says, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.’ ‘He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me.’ Therefore let us strive by God’s help to obey these commands, to love our Saviour with all our hearts; then we shall not hinder the Holy Spirit.

“2nd. *Want of love to man.* The Bible says we ought to love our neighbours as ourselves, and it does not mean that we are merely to have affection for their persons, and be willing to help them occasionally, but we must also *love their souls.* We must be willing to give up of our substance to help them in times of distress. We must continually pray for them, even if they are our enemies. We must exhort them to

believe on the Lord Jesus. We must forgive those who have sinned against us. If we act thus there will be one obstacle less.

“3rd. *Lack of earnestness in prayer.* We are commanded to ‘Pray without ceasing,’ also to ‘Watch and pray.’ If we do not constantly pray, our hearts will become cold, and we shall take no interest in spiritual things. How then can we obtain the fulness of the Holy Ghost?

“4th. *Actions and thoughts not according to the Gospel:* the flesh lusting against the Spirit. We either seek the friendship of the world, or trust in our own strength, wisdom, or merit. Therefore we cannot possibly obtain the richest blessings of the Spirit. Let us each try to remove this obstacle from our hearts. ‘Grieve not the Spirit,’ ‘Resist not the Spirit.’ These exhortations are of great importance. Let us prayerfully examine our own hearts, and see what obstacles are there, and then in the strength of God remove them. *Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.* Let us earnestly beseech God for Christ’s sake to help us to cast off every weight of sin, everything that hinders our receiving the fulness of the Holy Spirit.”

EVENING SESSION.

Hindrances to retaining the Fulness of the Spirit.

The meeting was opened in the usual way by Mr. Taylor, who read 1 John ii. 15, and Eph. iv. 29, 30. After some time spent in prayer, Mr. Jackson made some pointed remarks, and was followed by Tsiu Sin-sang (American Baptist Union), and Vaen Sin-sang (China Inland Mission), each speaker basing his address

principally on the before-mentioned passages, together with 1 Pet. v. 8, 9, and Mark xiii. 35-37. We have no report of these addresses, which were thoroughly in keeping with the whole tone of the Conference. The greater part of the evening was given to prayer.

FRIDAY, OCT. 12th.

Subject for the day: *The means to be used to secure this blessing.*

MORNING SESSION.

Personal means—*Re-dedication and full Consecration to God of all we have and are.*

MR. TAYLOR read Mal. iii. 9, 10—“Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in Mine house, and 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.” After his address on the duty and blessedness of giving God His due—ourselves and our all—and pointing out how often some (perhaps small) reservation hindered full blessing, and led to, or perpetuated, leanness of soul,—

PASTOR DZING (Church Missionary Society) read 1 Cor. vi. 19, 20—“What? know ye not that your body is the temple of the Holy Ghost, which is in you, and which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” He spoke earnestly and solemnly of the duty of every Christian to offer himself and all his possessions as a sacrifice to God. He said: “The Lord Jesus has bought us with His own precious blood. He gave Himself for us. He left the glory of heaven; came to this miserable world; suffered reproach and shame, and died on the cross, *all for me.* Is it then a great thing that we should give ourselves and all we have for Him? We ought to esteem it a privilege to be permitted to serve Him in any way. The Father has made us His own children, heirs of glory, and joint-heirs with the Lord Jesus Christ. He has given us the Holy Spirit as an

earnest of future blessing. And now, seeing we have received such great and undeserved blessings, is it not, as St. Paul says, a ‘reasonable service’ to present our ‘bodies a living sacrifice, holy and acceptable unto God?’ For we are not our own; we are bought with a price: we have been redeemed not with silver and gold, but with the precious blood of Christ. Therefore, we ought to glorify God in our bodies and in our spirits, which are God’s. It is the privilege not of a few, but of every believer, to live for the Lord Jesus, ‘who died for us, and rose again.’ Now, if we desire God to send the Holy Ghost to fill our hearts, we must prove ourselves *His friends* by keeping His commands, and doing His will; otherwise we cannot expect He will visit us. We have been for several weeks expecting the Viceroy to visit this city to review the troops. Now we know he will not lodge with enemies while here, nor with strangers, nor yet with any one who cannot and will not give him a worthy and honourable reception. He will be sure to stay with his friends, and they will prepare beforehand for his coming, wait for him, and make him welcome; and just so the Holy Spirit will not come and dwell in our hearts if we are indifferent and cold towards Him. We must prepare our hearts to receive Him, and give ourselves unreservedly to God, *whose we are, and whom we serve.*”

Several addresses were given during the morning, many brethren engaged in prayer, and all who were present felt that God was indeed answering our petitions.

EVENING SESSION.

Corporate means—*Hearty Co-operation of Individuals and Churches in Spirit, Prayer, and Effort.*

At 7 p.m., Mr. Taylor read several portions of Scripture on the subject of *Unity*, after which—

MR. M. HENRY TAYLOR (China Inland Mission) spoke on the same subject. He said :

“The Lord Jesus Christ was about to leave the world. He had finished the work God gave Him to do, and now He commits God's truth, the gospel of salvation, into the hands of His disciples, to preserve and to disseminate. He knew full well the difficulty of this; that it involved self-denial, pain, and even death; knew that the world was opposed to God and His truth, and actually unable to appreciate either; and that for this great work there was one thing which to His followers was an absolute necessity—*viz., unity*. So in His prayer to God in John xvii., probably offered in the presence of His disciples, He prays—‘that they all may be *one*,’ that the world might know that Christ and His doctrine were divine.

“This prayer of the Lord was answered in a manifest manner at the beginning of the Christian Church. The Holy Ghost fell on all at Pentecost, multitudes were added to the Lord, they had all things in common, and were all of one mind. The result of this was, that although the Jewish rulers did all in their power to crush the infant church out of existence, they failed utterly. The persecutions which scattered them, drew them together in heart; and with a common purpose they went everywhere preaching the word.

“So it was during the 200 years the church was persecuted by the Emperors of Rome. Out of the nine great persecutions to which she had been subjected, and, in which it has been computed six millions of Christians perished, she came out greatly increased, greatly purified. God made the wrath of man to praise Him, and to further the cause it sought to destroy; and the heathen who watched the lives of the Christians in those days exclaimed in admiration, ‘See how these Christians love one another.’ God in His wisdom allowed these persecutions to take place; this was one of His plans to unite His people.

“Brethren, we have met to pray for a baptism of the Holy Spirit, but have you considered how much this involves? Do you think the Holy Spirit will come upon us if we regard our brethren of other missions with envy or jealousy? Christ prayed that they all might be one, without regard to nation or name. For in Him there is neither Jew nor Greek, bond nor free; neither London, nor Presbyterian, nor Methodist, nor Inland Mission. Shall we then allow these names to weaken us or estrange our sympathies? No; we *must* have unity, brethren. There must be unity in every mission, and between all the missions. There must be mutual love. Love is the root of unity. All things that interfere with this must be avoided.

“There must also be united prayer, and where possible united meetings for this purpose, as well as conferences from time to time for mutual help and edification. There must be hearty sympathy and co-operation with the brethren of other missions; we should and *must* rejoice in their success as much as in our own. They serve Christ our Master. They seek to win souls to God. We have all one common Head—one common work—one common enemy. Our trials and difficulties are the same. The world is lying in darkness. Ours is a great work. All forms of evil are united—so should we be; and we *must* be so if we would oppose them successfully.

“Time will not allow of my continuing this subject. I

pray God to send down the Spirit upon us, to cleanse us, to unite us, to strengthen us for our great work, so that His blessed Gospel may be sounded out over the whole earth, and particularly that this dark land may be flooded with its light.”

After Mr. M. Henry Taylor's address several brethren engaged in prayer.

PASTOR CHU YING-TSIU (China Inland Mission, Ningpo) then spoke of the duty of Christian Churches to be united. His text was from Eph. iv. 15: “Grow up into him in all things, which is the Head, even Christ.” He said:—

“Beloved brethren, we are all disciples of Jesus, members of His body; as closely united as a man's body is to his head—and we know that life depends on that union. Therefore we ought to ‘grow up into Him in all things.’ Jesus said, ‘I am the Vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit;’ and ‘without Me ye can do nothing.’ We are the branches, the Lord Jesus is the root; and it is absolutely necessary for the root and branches to be united. It is also necessary for us disciples to be united, to sympathize with each other; to be of one mind, to love one another, to pray and work together, that we may obtain the great blessing and be filled with the Spirit.

“The Apostle Paul wrote thus to the Corinthian Church: ‘There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.’ We have a proverb which says, ‘The finger cannot leave the body,’ and another, ‘To prick the finger is to wound the heart.’ Suppose a finger or an arm be diseased, the whole body suffers with it, because there is thorough sympathy between all the members of the body. And so if there are divisions and dissensions in the Church, the Holy Spirit is grieved. He cannot dwell with us in power if we are not at peace among ourselves.

“If we want to be filled with the Spirit, there must be unity among us. You have all seen that bridge of boats outside the city. The boats are firmly joined together by strong chains, and we can walk over them without fear. But suppose the chains were to give way; why, the first tide would sweep the whole bridge away! And so how can we Christians stand fast and resist the tide of evil if there are divisions among us?

“When an army goes to battle the soldiers are told off in different companies, and stationed in different batteries, but their movements are controlled by *one* general. They do not fight each other, but with one mind and purpose they attack their common foe. Now we are the soldiers of the Cross, and Jesus Christ is the Captain. We have no other Leader. Therefore, if we would obtain the victory over sin, we must be subject unto *Him* in all things. There are four things of great importance.

“1st. *That we love one another.* When the Lord Jesus was about to leave this world, He said to His disciples, ‘A new commandment I give unto you, that ye love one another as I have loved you;’ ‘by this shall all men know that ye are My disciples, if ye have love one to another.’ If we are at peace among ourselves and walk in love, then all men will know that we are the people of God, and will glorify our Father which is in heaven. If any brother should offend us, let us not make a disturbance about it, but let us freely forgive him as God has forgiven us. Let us follow the example of

Joseph, who, instead of punishing or upbraiding his brethren who had treated him so cruelly, said to them, 'Be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life' (Gen. xlv. 5). 'Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness' (Col. iii. 13 and 14).

"2nd. *That we sympathise with, and help each other.* As the Apostle wrote to the Roman Christians, 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself' (Rom. xv. 1-3). 'Bear ye one another's burdens and so fulfil the law of Christ, (Gal. vi. 2).'

"3rd. *That we pray together.* Several days before the day of Pentecost the disciples of Jesus, to the number of 120, assembled in one place, and continued with one accord in prayer and supplication. Afterwards the

Holy Spirit came down and filled their hearts. Moreover, the Lord Jesus has given us this promise, 'If two of you shall agree on earth as touching anything that ye shall ask, *it shall be done* for them of My Father, which is in heaven.' 'For where two or three are gathered together in My name, there am I in the midst of them.'

"4th. *That we preach the Gospel together.* 'Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John' (Acts viii. 14). There are many instances given in the New Testament of Christians from different cities working together for God, and we have ample proof that those Churches which have thus united have been most blessed.

"Henceforth, brethren, let us strive to love each other, to help one another, to pray with and for one another, and when possible preach the Gospel together. Then God will certainly bless us, and we shall be filled with the Spirit. Then we shall be able to 'grow up into Him in all things, which is the Head even Christ.'

SATURDAY, OCT. 13th.

Subject for the day: *Waiting for Power from on High.*

MORNING SESSION.

*"Behold, I send * * * but tarry ye * * * until ye be endued," &c.*

After the usual opening address by the Chairman, MR. A. W. DOUTHWAITE (China Inland Mission Kiu-chau) spoke on the subject of "Waiting for power from on high." He said—

"When the Lord Jesus arose from the dead, He appeared unto His disciples and appointed them to be witnesses to all nations, of the grace of God; charging them to 'go forth into all the world and preach the gospel to every creature.' 'But,' He added, '*tarry ye in the city of Jerusalem until ye be endued with power from on high.* This is the power we want, and without it our preaching will be ineffectual.

"The Apostles were told to *wait* until they received power. How were they engaged while waiting? Did they wander idly about the city of Jerusalem like men out of employment? No; they felt too deeply the importance of the work they had been chosen to do for their departed Lord. They were too conscious of their own weakness, their utter inability to enter on their great mission without first being endued with power from on high. Therefore, we read that *they all continued with one accord in prayer and supplication* until the Lord fulfilled His promise, and they were all filled with the Holy Ghost.

"Now we have been thus waiting during the last seven

days, and we are conscious of having already received blessing. Our spiritual strength has been renewed, but we are not yet *filled* with the Spirit. If we do not obtain the blessing we are praying for, the fault must be our own, for God has *promised* to give the Holy Spirit to them that ask Him. If we do not *immediately* get this blessing, let us not grow weary, but continue in prayer till we *do* get it. For Jesus has given us His sure word of promise, that *whatsoever we ask the Father in His name we shall receive.*

"We are now about to separate, each to return to his own sphere of labour; God grant that henceforth our lives may be influenced by the blessing we have received while assembled here; that we may be better men, more earnest preachers, more faithful pastors, more successful soul-winners."

LI SIN-SANG (United Methodist Free Church Mission) said: "The power for which we are praying was promised by God more than 700 years before that great day of Pentecost on which the promise was fulfilled. The promise is sure, therefore let us pray and wait until we obtain it. [We regret that we have not been able to get fuller notes of his earnest address, as the reporter had to leave the meeting.]

EVENING SESSION.

"My soul wait thou only upon God, for my expectation is from Him."

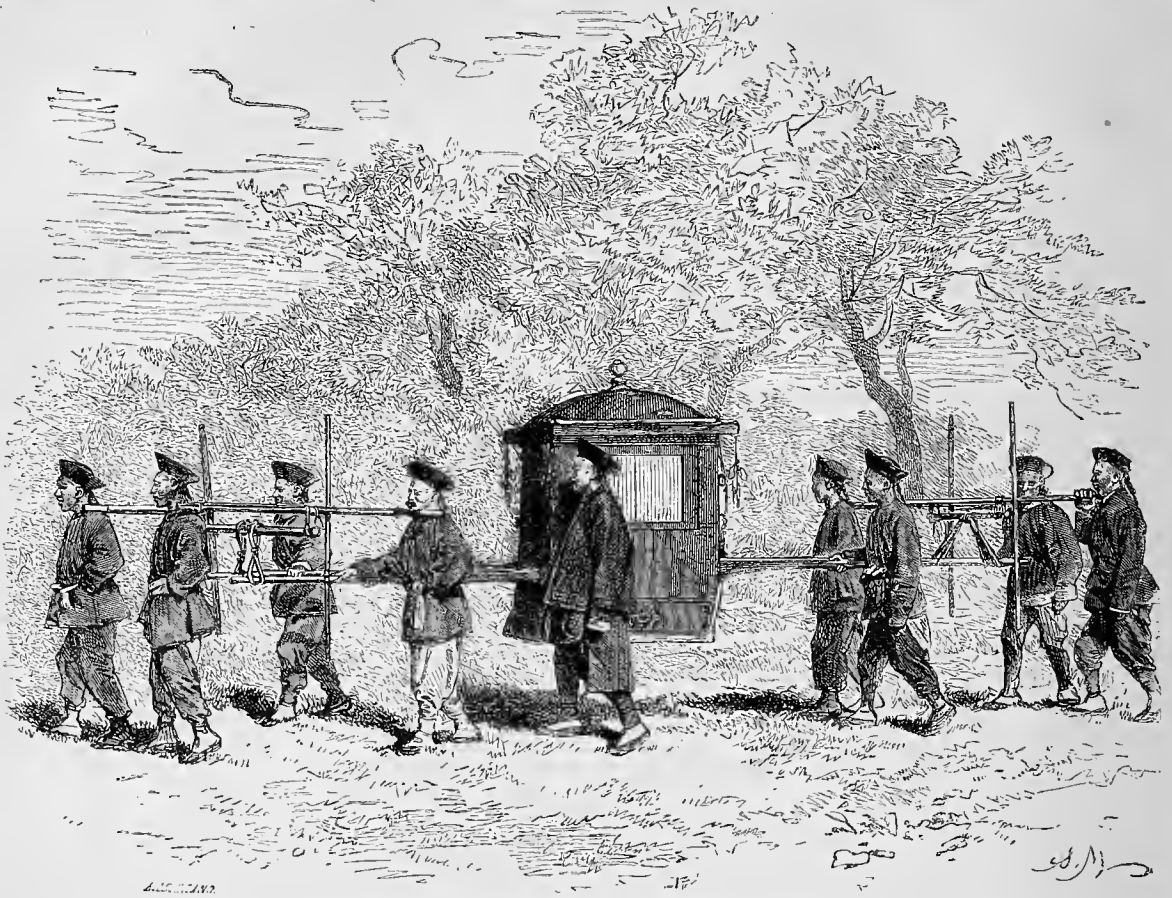
At 7 p.m. the conference again assembled. No words can describe the blessedness of this meeting. We do not ever remember to have realised the presence and power of the Holy Ghost more vividly. After the opening exercises,

PASTOR LIU (China Inland Mission, T'ai-chau) was called upon to address the meeting. He based his remarks on Psalm lxii. 5, "My soul wait thou only upon God, for my expectation is from Him;" and Ezekiel xxxvi. 36 and 37, "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate, *I the Lord have spoken it and I will do it.* Thus saith the Lord God; I will yet for this be inquired of by the house of

Israel to do it for them; I will increase them with men like a flock."

"These promises," said he, "were given by God to His people Israel, but we know they are as much ours as theirs. We have already received the gift of the Holy Spirit as an *earnest* and *seal*, and now what we have to do is to wait on the Lord until we be endued with *power* from on high.

"When the Israelites stood on the shore of the Red Sea and saw the Egyptians pursuing them, they were greatly afraid; but Moses said to them, 'Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day.' Now, that is just what we have to do; *stand* and see what God will do for us. Just



A VICEROY'S SEDAN CARRIED BY EIGHT BEARERS.

as the farmer having sown his seed has to wait for the rain to water his field, so we, having asked God to send down the Holy Spirit to fill our hearts, have nothing more to do but to *wait* until our prayers are answered. Meanwhile we need not be idle, but let each man use those talents that he has. Whatever be his position, he may in that position glorify God."

Mr. Rudland and several other brethren gave short addresses during the evening, but most of the time was devoted to prayer and praise.

When the meeting was thrown open as usual, one after another rose up, missionary, native pastor, preacher, and native Christian, and spoke of the great good they had already received, and the greater good all were anticipating. Said one, "When I thought of attending this conference I thought it would be nice to meet the brethren; but I thought still more of seeing Ning-po and its celebrated pagoda, and the wonderful steam-ships, &c. I little dreamed of meeting GOD in this way, of being so blessed by His Holy Spirit." Said another, "I have often thought of the need of knowledge, of earnestness, of eloquence in our preaching; but, O brethren, I never felt as now how truly we, and all these, are *nothing*, NOTHING, except as used by the Spirit." Said a third, "I was much cast down at the small results of our labour, and inclined to feel that it was in vain. But now I see *why*

so much of it was really in vain. Were we not feeling that *we* were the workers? and aiming too much at *success* rather than the *glory of Christ*?" Another said, "I now see why preaching to please the *Literati* and to show our learning fails. I shall seek to preach only Christ and Him crucified in the future." One more remarked, "How is this? We all know that usually at our meetings, even when they are short, one after another falls asleep. But now our meetings are long, yet every one's eyes are like grapes, and when the close of the meeting comes we are astonished to find the time past. Day after day we have continued to meet, but none are weary—we seem to be only opening our eyes to the importance and blessedness of our subject. Is not this an evidence that God *has* been giving us our desire, even while we have been seeking Him?" But when one Chinese brother arose and, with a face literally *beaming* with heavenly joy, told us how the Lord had lately taken from him the wife of his bosom and the mother of his children—how a brother had told him *to trust* the Lord Jesus, to take all his thirst to Him, and he would find that Jesus *could* and *would* fill the void and satisfy his sorrowing heart—a message that had helped him, though he was not then able fully to understand it—but how in these meetings God had come and *filled* his soul, had *satisfied*, and *more than satisfied*, his heart—there were few dry eyes in the chapel. Nor were the prayers and praises less earnest. They were

short and to the point, and were such real dealings with God as we have seldom heard in China.

The Conference was to have closed on the 14th, but all felt it to have been such a time of refreshing that it was now unanimously agreed to continue the meetings two days longer.

SUNDAY, OCT. 14th.

UNITED COMMUNION.

The members of the Conference assembled in the chapel of the United Methodist Free Church Mission (kindly lent by Mr. Swallow) to partake of the Lord's Supper. Such a scene was then presented as is seldom witnessed in Ning-po. The chapel was full of communicants, and many were obliged to sit outside and have the bread and wine handed to them through the door and window.

At the close of the service a collection was made for the benefit of the poor starving people in the famine-stricken districts of North China. The collection

amounted to about 40⁰⁰ dols. (afterwards augmented to 76⁰⁰ dols.)

At 3.0 p.m. a sermon was preached in the same chapel by Mr. Meadows, of Shao-hing, on the fellowship of the Holy Ghost.

At 7.0 p.m. the native brethren met for prayer in the chapel of the Inland Mission, when addresses were given by the evangelists Wóng Teng-yüing and Koh Yih-djun.

CONCLUDING MEETINGS.

On Monday and Tuesday, 15th and 16th, the Conference re-assembled at 10.30. a.m. and 7.0. p.m. Most of the time was devoted to prayer and thanksgiving, with short addresses from both native and foreign brethren. On Tuesday evening the meetings were brought to a close. I will not attempt to describe our feelings when the parting time came. We knew it was very improbable we should all meet again on earth, but rejoiced in the assurance that ere long we shall meet "where partings are no more."

Providential Dealings.

"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."—JOHN xvii. 24.

DID we know our God more fully, and walk more constantly in intimate fellowship with Him, we should less frequently be perplexed with the mysteries of His providential dealings. There would still be much that we could not understand, but we should judge of His ways by our knowledge of Himself, and not misjudge them from our present inability to estimate their issues aright.

Among the many trying dispensations of God's providence, the taking home of labourers from the vineyard where they are all too few, holds a prominent place. And if there be any part of the great harvest-field where the labourers are literally few, surely it is to be found in the nine hitherto unoccupied provinces of China, among whom our eighteen brethren have lately been seeking to make known the only Light of the world, the only Saviour of sinners. Yet from among that little band one has been taken away. Our brother Mr. Edward Fishe received the Master's call to come home at Kwei-yang Fu, the capital of the Kwei-chau (Nobleland) Province, on September 18th, 1877. His growing meetness for the kingdom was shown by his letters. His prayers for several years had been answered by this journey to Kwei-chau, and the adjoining province of Kwang-si. To many persons who had never before heard the Gospel message, and in many places where it had never before been proclaimed, had he spoken, and told the word of life. He was contemplating another missionary journey before he returned to his wife and children, (who were left with Mr. and Mrs. Judd at Wu-chang,) whom he hoped to take far away into the interior, when the sickness supervened, which in a few days terminated his earthly service. His work was done: he has gone in to see the King. It is well with him; but who, *who* is ready to take up the fallen mantle, to go forth in His footsteps, to be God's witness among the perishing ones far away? Who is ready to leave *all* and follow Jesus; to say, as to earthly rest and comfort and ease—

"Not now! for hell's eternal gate is yawning,
And multitudes are perishing in hopeless sin."

Surely there are those ready to raise the fallen banner, and gladly to rush to the fore-front of the conflict, where the conqueror's crown may, perhaps, be sooner won than at home.

But to return. Seeing the labourers *are* so few, and that so long a time is required to fully qualify a labourer as to language, &c., why are they thus removed? Do not the words which head this article furnish a sufficient reply? "Father, I will (or, as we would render the word, I *long*) 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." *The love of Jesus to His own blood-washed ones is the sufficient reply, and the question may rather be asked, Why are we left? than Why is he taken?*

Yes! why are we left? *Not* to live for ourselves, *not* to support our families, are we left here. But as the Father loved the Son, and yet gave Him up for a time for our salvation, so the Son loving His own who are in the world leaves them here awhile to carry on and complete the great work of making known God's love to perishing sinners. Here for a little while are we left for growth and maturity in the Divine life, to suffer awhile with Him, that we may also be glorified together. But when our work is done and the corn is ripe, immediately He putteth in His sickle, and gathers the wheat into His own garner above.

One phrase is often used in this connection: Our *loss* is his *gain*. In a sense this is true, but would it not be even more true to say, This, his gain, is our gain too.

We are *finite* in our wisdom, and in our resources, and often can only give to one of two deserving objects, or must *divide* one gift between them. *Not so* our FATHER. He does not rob one to enrich another, but does THE BEST for each, THE BEST for all. He does the best for the widow, the best for the orphan, the best for each sorrowing survivor, as well as the best for the one who enters on the joys which eye hath not seen, ear hath not heard, and heart of man hath not conceived—

the best for the one whose tears still flow, as well as for the one whose tears are for ever wiped away.

And shall we not go further and say that He does the best for the Church, and for the world too, when apparently needed and useful workers are taken home? Surely it is so; and if the soldiers of the Cross are but prepared to close up the ranks, and press forward to fill the vacant places, we shall see that Moses dies that Joshua may lead to greater victories; David passes away that Solomon may reign.

While commending the widow and the fatherless little

ones of our brother to the sympathy and prayers of our believing friends, we would also notice the happy death of Mrs. Gough, of the Church Missionary Society, Ningpo. More than twenty years a labourer in the vineyard there, she leaves her husband and daughters to work alone. More indebted to her love and kindness than we can express, we would ask for *her* family also the sympathy and prayers of our friends. May we all be ready for the Master's call, and in the meantime with more and more earnestness seek to "*Occupy till He come.*"

Work in Kwei-yang.

The Capital of the Kwei-chau (Noble-land) Province.

FROM THE DIARY OF MR. J. F. BROUMTON.

SOME are inquiring as to whether localized as well as itinerant work can be commenced in the provinces far inland. We give a few extracts from the diary of Mr. Broumton written soon after his arrival in Kwei-yang, which show what actually was done in one of these provinces; and would draw especial attention to the fact that the first Protestant missionary who ever set foot in the province found, soon after his arrival, 800 male communicants at one Roman Catholic service, at which probably as many female communicants partook of the mass. If the number were no greater in the evening, 3,000 persons would have taken mass that Sunday! Is it not time Protestants were up and doing?

Feb. 28th.—To-day we visited the house which has been placed at our disposal. The position is very good. A beautiful view of the hills west of the city, and of a great part of the city itself, could be had if the houses had an upper storey.

March 6th.—To-day bricklayers and carpenters commenced work at the house I hope to occupy, pulling down the shop and preparing the timbers for the chapel.

March 23rd.—A man named Peh called to-day. He was baptized in Hankow five years ago by Mr. Scarborough, of the Wesleyan Mission, and has been in this city for four years. I was very much pleased to find that there was at least one native Christian living here, though there may be others amongst the Romanists, sincere Christians, but ignorant of the errors of the Church to which they belong.

March 28th.—A man called on me to-day whom we met in the street yesterday. He said he had been in a Mission school of a German Missionary at Hong-kong for several years, and was a member of their church there. He returned to this, his native place, some three years ago; but, from what he said, I fear he has not been shining very brightly. God may use us, perhaps, to strengthen and restore him. I have a good many callers of one kind and another, and thus have an opportunity of telling them of the love of God.

April 1st.—This morning, being Easter Sunday, I thought I should like to see the service at the Roman Catholic Cathedral; so I went to the seven o'clock mass. The Cathedral stands in the north quarter, and is the most prominent building in the city. The body of the edifice is in the Gothic style, and the ends in Chinese; the spire being a pagoda, in which are a clock and bell. The interior is lofty and arched gracefully. A partition runs down the centre to divide the women from the men, as it is against Chinese etiquette for men and women to sit together indiscriminately. There are neither pews nor seats, but low long stools to kneel upon, so that the people must either stand or kneel. The service was conducted much in the same style as at home; the garments and vestments were different, being made to suit the Chinese taste. The Bishop officiated, and a large

number of communicants received the wafer. I should think there were quite 800 men present: I could not see the women, but I passed a good number on the road to the cathedral. I was much surprised to hear them explode a number of fire-crackers in the yard, it being such a common idolatrous practice to do this when worshipping at a temple. I think that in doing this the Roman Catholics are coming down too much to the level of the heathen. I was told that in the evening they fired very many more.

April 4th.—To-day at noon we opened the chapel for the preaching of the Gospel; as we had no notice up outside very few people came, only three or four. This chapel, or preaching-room, is built of wood; it will seat fifty or sixty persons. God grant that many souls may be born again through the Word that shall be proclaimed in this humble little room. We think of opening it daily at noon for preaching.

April 8th.—Since the notice inviting people to enter has been posted up, we have had a good number of listeners in the chapel. Oh, how I long for more acquaintance with the language, so as to tell them more plainly of the grace of God that bringeth salvation. To-day especially we had many hearers, and I was much helped in speaking. Many of the people know something of the Gospel, as there are a great number of Romanists—at least they know that there is one God, and a Saviour Jesus Christ. Some of them ask very intelligent questions. God grant they may soon have a *saving* knowledge of the living God, and of Jesus Christ whom He has sent. Poor souls, what a wretched blank eternity is to them, "having no hope and without God!"

The people here are inveterate opium smokers. As you walk along the streets you can see traces of its baneful effects on the faces of the majority. Opium is grown largely in this and the adjoining province of Yun-nan. Idolatry too is rampant here. The number of temples on the neighbouring hills testifies to the prevalence of idol worship. The last few days processions have passed along the streets on the way to the temples, where they go to invoke gods that hear not to send them rain.

I am thankful to say that the colporteur Yao Si-fu, who is with me, seems bright and happy. Pray that he may be kept so. We both need to be kept very humble, and not to be in any way lifted up because of the way in which God has helped us.

I fear there will be great difficulty in opening up work in the adjoining province of Kwang-si (*Broad-west Province*). The Romanists have been hovering on its borders for the last three years, but have not yet got a footing in the province. There is a strong anti-foreign feeling there, which arose through the T'ai-p'ing rebellion, which they attributed to foreigners, having commenced there.

The next province to the north of this, Si-ch'uen (*Four Streams*), may afford us entrance to Thibet. Every three years a number of Thibetans come to the capital of Si-ch'uen to pay tribute. If these could be met with they might give valuable information about the country.

April 22nd.—I am thankful to say I am much encouraged in preaching the Gospel here. I do not like to be hasty in stating anything with reference to the reception of the Truth; but there are two inquirers of whom I am very hopeful. I will say no more of them at present.

Many have asked if we are not going to visit the county towns. There are not many places in the province that the Romanists have not visited, and it would be a grand thing if we could get a footing in some of the towns before them. But as I write this the painful fact comes before my mind, that "the labourers are few," *few indeed!* When will they flock out to reap the harvest that is waiting for them?

I do praise the Lord for keeping me happy here. I think it will cheer your heart, too, to know I do not feel in the least lonely.*

The Miao-tsi,

Supposed to be the aboriginal inhabitants of South Western China.

FIRST MEETING WITH MIAO PEOPLE.

FROM MR. C. H. JUDD.

I MUST now give you some account of the Miao-tsi, so far as I have seen and been able to learn about them. The first time I saw any of them was at a village called Tong-po, near the city of Hwang-ping (or the Yellow Plain), in Kwei-chau (Noble-land) Province. We there saw some fine robust-looking women, who had come to a stream to wash clothes. They looked so bright and active that it was not difficult to decide at first sight that they were not Chinese women.

Next day we were at Hwang-ping. As it was the Chinese New Year's Day we could not proceed on our journey, and soon found that there were Miao-tsi residing inside the city. We made our way to some of their cottages. On giving a tract to a woman at the door of one, a Miao man came out and begged us to go inside. We found some eight men seated on low stools round a little table, upon which was spread a feast similar to what the Chinese indulge in at this season. Each had his cup of wine (or spirit), which was sipped at intervals during the singing of one of

their own ancient songs, in which one seemed to lead and the others to join in at irregular times, in a kind of chorus. They all rose as we entered the little cottage. The women were standing behind the men, but did not run away, as Chinese women do when a male guest comes in. One of the men understood a little Chinese. He told us that the songs they were singing had been handed down to them through many generations; and I think he said they commemorated the history of their people. They sounded to us wild and strange in the extreme, and very unlike either Chinese or European singing. They begged us to partake of some of their feast, which we declined with thanks. They next offered us wine, and then brought us tea. We gave a little money to one of their children on leaving, and we had not gone far before one of the men ran after us with his arms full of cakes; and he appeared a little disappointed at our Chinese helper refusing them all. Our first interview, therefore, with these people was most amicable, and led us to earnestly pray the Lord Jesus very soon to win some of their hearts to Himself.

We afterwards met many of them on our further journey of a few days to the capital of the province. At that place we found a few in the employ of our kind friend General Mesny, who is there in the service of the Chinese Government. From him we learned much about them. There are in all about seventy-two tribes of these Miao-tsi, having several different dialects; and some tribes are distinguished by difference in dress. The *black* Miaos, the most numerous and powerful of them, are probably so called from their dress being all of a dark colour. Since their late conquest by the Chinese, the men have been compelled to shave their heads, and have very largely adopted the Chinese style of dress; but the women wear a black tight jacket, much like an English lady's, and below that a short skirt of many folds. They bind a long strip of dark calico round their ankles, and another long piece round the head. Pieces of pretty embroidery encircle the elbows and wrists.

Some of the tribes have a narrow stripe of red in the dark calico; others are distinguished by a white band near the edge of the skirt, and something like an ornamental purse in front of the waist. I had often heard of them as wild tribes, but they appeared to me to be anything but wild, save in so far as being without Christ may be considered so. Their language is, I should think, akin to the Burmese,* for when the Burmese Embassy passed through Kwei-chau they found that many words spoken by the Miao-tsi were quite intelligible to them. They are more ruddy in appearance, and far more active than the Chinese—perhaps because they have less to do with opium. They do not worship their ancestors nor images: the former practice has generally been a great hindrance to the acceptance of the Lord Jesus by the Chinese.

In making these brief notes about this deeply interesting race, it is with earnest and believing prayer that God will send some men, full of faith and of the Holy Ghost, who shall lovingly teach them of the living God and of Jesus Christ whom He hath sent. Any person coming out for this purpose should go at once to Kwei-chau, and commence learning the Miao language. They are people of some energy and spirit, nor is it likely the Chinese could have conquered them but for foreign aid. They

* Or to some of the languages spoken in the Burmese Empire. Some of their customs and costumes are very like those of the Kah-chens, spoken of by Mr. Soltan in his diaries, which have appeared in former C. Ms.—ED. C. M.

* This was written before Mr. Erounton had a fellow-missionary with him.

probably had had much ill-treatment from the Chinese, until, unable longer to endure it, they came down from their mountain retreats in hordes, and burnt up many of the Chinese cities, leaving them but a wild waste of land. After the war, numerous boatloads of these Miao women and children were carried away by the Chinese and sold for slaves and other purposes. May the Gospel soon be carried to those who remain!

FURTHER PARTICULARS

FROM MR. J. F. BROUMTON.

Feb 26th.—Yesterday I witnessed a very interesting sight—a gathering of Miao-tsi for their annual festivities. On arriving near the place we saw groups of young men stationed on the hill-sides to welcome their friends. They were dressed in their holiday garb, which consisted of a gown, something like a long-tailed coat, only that it has tails in front as well as behind; the sleeves were tight, as in our foreign garments. Round their loins they wore beautifully embroidered scarfs, which hung down behind; while in front they had white aprons (like Freemasons), some of which were richly embroidered. Several of them had rings of silver round their necks, and some had a small silver locket in addition. They were playing some musical instruments, made of bamboo pipes, which sounded like bagpipes.

The women wore a sort of low-necked jacket and many skirts, thickly plaited, which reached just below the knees, the legs being bound round with cotton cloth, embroidered at the edges. They had besides, some richly embroidered squares of material on their backs, looped up with a strip of coarse cotton cloth, very thick and like frieze. Some wore silver ornaments in their hair, which was simply coiled, with a band of cotton cloth wound round the head. All their clothing was made of very dark blue cotton cloth.

There were about 250 gathered in the field where they hold their meeting. To-morrow is the grand day; but they remain in the field day and night till the third day, when they return to their homes. I hope the time will soon come when we shall be able to give the Gospel to these people. Very few of them understand Chinese, and those not much. They have no idols or ancestral worship to fetter them like the Chinese, and I believe there is a grand work to be done amongst them.

Recent Intelligence.

ARRIVALS FROM CHINA.—Our readers will be interested to know that since our last number went to press, Mr. Taylor has reached home, accompanied by Mr. and Mrs. Crombie and their three little boys, who were all in precarious health, and also by Mrs. E. Fische and her two little fatherless ones, and Miss Turner. The voyage was a particularly quick and prosperous one, and the travellers all benefited by it.

DEPARTURES FOR CHINA.—Mr. and Mrs. Cardwell leave (D.V.) for China by the last mail of Jan. We trust that many of those who have heard his addresses in various parts of the country will follow him with their prayers. Mr. and Mrs. Moore and Miss Fausset, well known to some of our friends, accompany them. Mr. and Mrs. Dalziel and some others will (D.V.) follow shortly.

THE FAMINE IN CHINA.—Many have heard with

concern of the famine which raged last year in parts of northern China. Alleviated as it was in some parts by the liberality of foreign residents and to a smaller extent by the Chinese Government; many thousands still perished. This terrible calamity, we grieve to know, still exists, and is far more wide-spread than before. A tract of irregular width extending from eastern to western China has suffered from entire loss of harvest. The reports of our missionaries who have crossed these districts are most heartrending. Stimulated by the missionary exertions of last year, the Chinese Government is raising what in their financial difficulties is a large sum, taels 400,000 (about £130,000), and is adopting the plans of the missionaries for its distribution. These commendable efforts are, however, utterly inadequate to the need. The relief committee formed last year in Shanghai, and which proved so useful, has recommenced its exertions. We will gladly forward any sums for the relief of the famine to the Secretary, the Rev. W. Muirhead of the London Mission, Shanghai.

Mu-chau.

FROM MR. J. A. JACKSON.

Sept. 10th, 1877.—Dear Mr. Taylor,—You will rejoice to hear that we have had four more baptized here. Din-ky'ing came in on Saturday from Dong-ling and said he had brought with him four candidates for baptism. After our Saturday evening prayer-meeting I examined them privately. The answers they gave to my questions so delighted me that I proposed them for membership. The result was they were all unanimously accepted for baptism. I will copy a few particulars from my notes.

Mr. Tæ is thirty-seven years of age. He heard the Gospel at the book-shop here, and bought a copy of a tract by Dr. Lord. He next heard the truth from Din-ky'ing at Dong-ling in the first moon of the present year; from that time to the present he has not worshipped idols. He says after much searching of heart he found how sinful he has been, and for a long time he has felt the need of a Saviour. He has clear views of the Atonement. His wife is favourable to his reception of the Gospel. By trade he is a farmer.

Mr. Wõng is 50 years of age, he resides at Dong-ling, his trade is that of a bamboo worker. He heard the Gospel first three years ago, and has never since bowed down to idols. He was very clear on the Atonement. When asked if he knew he was a sinner, he replied, "God only is free from sin." "For whom did Jesus die?" Mr. Wõng: "All." "Then why are all not saved?" Mr. Wõng: "Because all do not accept Jesus: if all would only receive Him, they would obtain salvation."

Mr. Ng is twenty-seven: he heard the truth from Din-ky'ing in the second moon of last year, to the saving of his soul, but had been praying to God a long time before. He is a farmer.

Mr. Tseng heard the Gospel from Din-ky'ing first at Ping-yang and then at Dong-ling.

For some days we had been praying the prayer of Jabez: "Oh that Thou wouldest bless me, indeed, and enlarge my coast, and that Thine hand might be with me." God has granted our request; but this has not satisfied us. We mean to pray the same again.

We have just heard good news from Ch'u-chau. Since we left all has gone on quietly. Many have been to buy books, and hear the Gospel, and our two brethren are much encouraged.

CHINA'S MILLIONS.



AN INNER GATE AT PEKIN.

Our Opium Trade with China.

UNDER the above title Mr. Samuel S. Mander, of Wolverhampton, has re-published in pamphlet form a series of letters written by him, which originally appeared in a local newspaper.

We gladly welcome every effort to spread information about this dreadful trade. Many have a dim and shadowy conception that there is moral wrong in the traffic, but the enormity of the evil is not yet generally understood. When once it is, the Christian people of England will with a resistless voice demand that the horrible iniquity shall no longer be perpetuated in their country's name: The intemperance of our own land is terrible beyond description (as all who have given any attention to the question feel), but the consequences of opium-smoking in China are worse, and we, as a people, are chiefly responsible for it. Shall not God visit for these things? We implore our readers to acquaint themselves as fully upon this question as they can, and to make the matter one of much prayer. Unhappily, the evil done cannot be undone, and China will suffer for many a day. It is as certain as anything human can be that millions more will be the victims of this fearful curse, will sink into a condition of the utmost wretchedness, and miserably perish. We believe this would be the case even if the traffic on our part was stopped at once: how much more reason is there then that we should lose no time in doing all that can be done to bring to an end our national complicity in the guilty business. With Mr. Mander's consent we gladly give place in our pages to the following letters:—

Our Opium Trade.

LETTER I.

SIR,—Although to many persons something is known of the traffic in opium which is being carried on between India and China by the British Government, I am sure that the country generally cannot be aware of the true character of that traffic; of the dreadful wrongs it inflicts upon the Chinese people; of the total disregard it indicates of our high responsibilities in those regions; or of the retribution which must await this country, unless we repent and speedily put away the iniquity from us. I am sure the country knows not these things, or it would arise and indignantly demand the reversal of a policy without parallel for iniquity in the world.

I propose, therefore, to set before your readers a statement of the case, gathered from unimpeachable sources, that they may form their own opinion, and be induced to act in reference to the traffic as becomes the citizens of this great country, in which the responsibilities of government are shared as widely as the possession of the franchise is enjoyed.

1. The opium traffic is a monopoly enjoyed by the British Government, of the growth of the poppy and the preparation of opium in India, and its sale throughout India, China, and all accessible regions of the East. It is a traffic which bears immense profits, gives splendid fortunes to a number of merchants, and furnishes the Government with a large portion of its Indian revenue. The Queen's Government itself is the producer. It provides land, lends money to the cultivators, receives and stores the whole amount grown, and disposes of it by auction at periodical sales in Calcutta to merchants who export it to China; and the proceeds of the sale are paid into the Imperial Treasury. From a recent Parliamentary Blue Book on the Progress and Condition of India, we learn that the net opium revenue for 1871-72 amounted to £7,657,213; the number of chests sold being 88,789. This includes 49,455 chests produced in Bengal, and sold at Calcutta at £139 per chest, the net profit on each chest being £90; and also 43,909 chests produced in Malwa, a Native State in Central India, and exported from Bombay, paying a tax to the Government of £60 per chest.

The extent of land cultivated for opium is limited entirely by Imperial considerations—in other words, by the financial needs of the Government.

2. How came the British Government in India into this anomalous position of monopolist cultivator and trader in opium? "Like the salt monopoly, it was acquired by us among the spoils of war. With other valuable possessions of the great Mogul, it was transferred to the East India Company by Clyde's victory at Plassey in 1757. Up to that period, however, opium had yielded comparatively no great amount of profit; but when it fell into the hands of the East India Company, the thrifty monarchs of Leadenhall Street soon discovered that there was here an expansive source of revenue." After farming it out for a while the directors took the trade into their own hands, and it has been directly carried on by Government ever since.

3. The export of opium to China by the East India Company virtually commenced in 1773, when they established a *dépôt* near Macao. "It had been imported into that country as early as the seventeenth century; but, its use being restricted in extent, the injurious effects it produced were little felt, and the traffic was of

a legal character. The amount rarely exceeded 200 chests a year up to 1768, and the trade was in the hands of the Portuguese. The taste for the drug increasing, the importation reached, in 1776, 1,000 chests per annum. In 1781, Warren Hastings, then the Governor-General, with the concurrence of his Council, chartered a vessel for the purpose of selling opium in various ports, but particularly in China. Fifteen years later (in 1796) the evils resulting from opium-smoking in that country had become so notorious that the Emperor (Kea King) resolved on utterly extirpating the vice. He sentenced opium-smokers to be punished by the pillory and bamboo, and subsequently increased the punishment to imprisonment, transportation, and death. Henceforth, the opium trade was simply smuggling. But between the avidity of the Chinese for our opium, and our avidity for their silver, the nefarious traffic soon grew to great proportions.

"That this contraband trade was carried on without incurring the penalties of the law was owing to the excess of corruption in the executive part of the Chinese Government (Commons Report, 1783). Our traders bribed the officials whose business it was to prevent it. They could well afford to bribe them largely, and they did so. In vain did the Government protest; in vain did it from time to time make example of some offender; the love of money was stronger than the fear of penal consequences. India continued to supply the fatal drug, and no power could prevent its entrance."

4. The first vessel chartered by Warren Hastings was furnished with cannon and soldiers; thus beginning the trade *vi et armis*, as it has ever since been carried on. The transaction was strongly condemned by the directors at home, and furnished one of the charges against Hastings in his celebrated trial in 1786. But they soon changed their minds; the trade was too lucrative to be neglected. While managing to preserve their name for honourable dealing with the Chinese Government, the trade was furtively but actively continued.

5. "By the year 1820 (when the number of chests smuggled into China had increased to 5147), the liking of the Company for opium as an article of commerce had grown into eagerness and jealousy of any rivalry;" and henceforth they so applied themselves to the development of the trade, that before it passed from under the control of the Company, viz. in 1833, the import into China was 20,000 chests a year, costing annually nearly three millions sterling—more than all she received from Great Britain for her tea.

6. In 1834 the East India Company was superseded in the Chinese seas; the trade was thrown open, and almost every merchant connected with China, whether native, English, continental, American, or Indian, was engaging in this business against the earnest and repeated protests of the Chinese Government. Year by year the trade increased, till, in 1838-39, we smuggled into China more than 35,000 chests of opium. Then began those more earnest efforts to suppress the trade on the part of the Chinese Government, which brought on them the wrath of England, and involved them in two cruel and disgraceful wars—viz., those of 1839-42 and 1857-60, to which I shall again refer.

LETTER II.

THE CHARACTER OF THE TRADE.

SIR,—Let us now ask what is the character of this lucrative trade which we still carry on at so great a sacrifice of principle and prestige? We learn, to begin with, that—"One half of the crime among *our own subjects* in the opium-growing districts in India has its

origin in eating the drug;" and so we cannot be surprised to hear it described in relation to China as—"A cursed traffic in a body and soul-destroying poison, which murders millions of our fellow-creatures year by year. In fact, opium is demoralising and destructive alike to those who grow and those who use it." In proof of all this, I shall have to trouble you, Mr. Editor, with a series of testimonies, which will be drawn from unquestionable sources, and without which such statements must seem incredible.

1. *What do the Chinese themselves say about it?* One of their own *liverati*, Kin-Shan, puts it thus (in native style): "Opium is a poisonous drug brought from foreign countries; the poison takes effect; the habit becomes fixed; the sleeping smokers are like corpses, lean and haggard as demons; it throws families into ruin; it dissipates every kind of property; it destroys man himself. There cannot be a greater evil. The person becomes ill-favoured; mucus flows from his nose and tears from his eyes; it promotes obscenity; it discovers secrets. When an opium smoker has pawned everything is his possession, he will pawn his wife and sell his daughter. Such are the inevitable consequences of the use of this drug." A Chinese mandarin well summed up the case when he said, "It is not the man that eats the opium, but the opium that eats the man." The writer of a Chinese essay on opium, in 1875, says: "The opening of trade between China and foreign countries was in itself a good thing, and was intended to be beneficial on both sides. It was an unthought-of result that, in connection with the benefits, there sprang up an immense evil. If one thousand or two thousand persons only had been injured by it, this would have been a small thing; but it has injured the whole Empire. Opium came from India, and it was at first only designed for medicine. But the Chinese people, not knowing its poisonous nature, began to smoke it, and it soon spread through the country. Now, the courtier and the noble, as well as the poor scholar and the labourer, the high and the low without distinction, all love opium as if it were their life. At the present the great calamity from which China is suffering is opium." Another Chinese writer, "N. C.," writing in the *Times* of July 6th, 1875, says: "Suffice it to say that opium undermines the health, saps the physical strength, and blights the moral sense of millions of my countrymen. Its votaries are not the only sufferers, but their children, inheriting their blood, present the melancholy appearance of being pale and sickly, in great contrast with those whose parents are happily not its victims. It has been alleged that opium may be and is used in moderate quantities without any ill-effects ensuing; but show me one instance where a man has been adhering to a fixed allowance of opium, with which he had commenced ten years ago, and I will show you a hundred cases where men began with a very moderate quantity, but within ten years had increased their allowance to such an extent that they were ruined."

2. *Take now the testimony of European Missionaries.* The Rev. William Muirhead, who has laboured long and travelled extensively in China, wrote in 1870: "Opium-smoking is rampant in all parts, and is eating out the vitals of the nation." Dr. Medhurst says: "Slavery was not productive of more misery and death than is the opium traffic." Mr. Wylie, who has travelled during the last quarter of a century as agent of the Bible Society, says:—"Opium-smoking is undoubtedly one of the greatest evils with which China is afflicted, and unless some means be found to check the practice, it bids fair to accomplish the utter destruction, morally and physically, of that great Empire."

M. Huc, the celebrated missionary and traveller, says: "With the exception of some rare smokers, all others advance rapidly towards death, after having passed through successive stages of idleness, debauchery, and poverty, the ruin of the physical strength, and the complete prostration of their intellectual and moral faculties." The well-known Chinese scholar and author, Dr. Wells Williams, in his "Middle Kingdom," speaking of the confirmed opium-smoker, says: "The thirst and burning sensation in the throat which the wretched sufferer feels, only to be removed by a repetition of the dose, proves one of the strongest links in the chain which drags him to his ruin. If the pipe be delayed too long, vertigo, complete prostration, and discharge of water from the eyes ensue; if entirely withheld, coldness and aching pains are felt over the body, an obstinate diarrhoea supervenes, and death closes the scene." Dr. Legge, of whom the *North China Herald* recently spoke as, of all Europeans living, the best acquainted with China, writes thus: "There should be no doubt as to the evil effect of opium-smoking on the Chinese. It is evil and only evil. I have heard foreigners try to defend or palliate the habit, but I have never heard a Chinese do so. I never even heard any one accustomed to the habit who had a word to say for it." And again: "Its moral influence is universally depraving to the character, and its physical influence is invariably injurious. Where there is wealth, making abundance of nourishing food available, the injury, of course, is longer in being developed. The ruin which it works is most conspicuous among the poor. The smoker becomes emaciated, and his complexion of the 'colour of earth,' as they say. You tell him that he is killing himself, and ruining his parents and wife and children. He admits it all, but he goes on hurrying his miserable existence to a premature grave." Dr. Dudgeon also, a medical missionary at Peking, who has abundant means daily of finding out what opium is doing, testifies that it is gradually destroying the power of propagating the species among the Chinese. The Rev. Howard Malcolm, of the United States, remarks: No person can describe the horrors of the opium trade. That the Government of British India should be a prime abettor of this abominable traffic, is one of the wonders of the nineteenth century. The proud escutcheon of the nation which declared against the slave-trade is thus made to bear a blot broader and darker than any other in the Christian world."

3. *Let me now give the opinions of English Officials in China.* Captain Elliott, the Superintendent of Trade at Canton, wrote officially in November, 1839:—"If my private feelings were of the least consequence upon questions of a public and important nature, I might justly say that no man entertains a deeper detestation of the disgrace and sin of this forced traffic on the coasts of China than the humble individual who signs this despatch. I see little to choose between it and piracy; and in my place as a public officer, I have steadily discountenanced it by all the lawful means in my power, and at the total sacrifice of my private comfort in the society in which I have lived for some years past." Sir Rutherford Alcock, in his examination before the House of Commons in 1871, was asked, "Does your experience bear out the opinion given by a former witness that the Chinese themselves all admit that the effects of opium smoking are bad?" And he replied, "I think it is universal; I think that the men who smoke opium look upon themselves as morally criminal. When a man has impoverished himself and his family, I suppose there is no crime at which he will stop for the sake of supplying himself, rather than undergo the



THE OPIUM SMOKER—DISTRESS OF THE FAMILY.

IN this number we give the second cut of the series published by the Chinese Anti-Opium Society. The opium smoker, still portly and well-dressed, is entreated by his poor wife on bended knees to desist from the disastrous habit. His child is running off with the dreaded pipe; while the aged grandmother is seen coming, leaning on her staff, to add her tears and entreaties—now for the first time proved to be power-

less. The hold of the pipe is already established, interest, duty, affection, reputation all prove too feeble to arrest the downward career of the smoker. Sad indeed is the prospect: the husband is already doomed to poverty, shame, and an early grave; his wife to ruin, his child to beggary. His mother will die of a broken heart. But what of that? Our Indian revenue *must* be maintained!

torture that it is to be without it; so that he will sell his wife and children and property, and in the end, I suppose, will either rob or murder for the sake of it. In that way it produces crime and great social misery."

I will further add the testimony (in 1839) of Mr. King, an American gentleman long resident in Canton. He says: "For nearly forty years the British merchants, led on by the East India Company, have been driving a trade in violation of the highest laws and best interests of the Chinese Empire. This course has been pushed so far as to derange its currency, to corrupt its officers, and ruin multitudes of its people. The traffic has become associated, in the politics of the country, with embarrassments and evil omens; in its penal code with the axe and the dungeon; in the breasts of men in private life with the wreck of property, virtue, honour, and happiness. All ranks, from the Emperor on the throne to the people of the humblest hamlets, have felt its sting. To the fact of its descent to the lowest classes of society we are frequent witnesses; and the court gazettes are evidence that it has marked out victims for disgrace and ruin, even among the imperial kindred."

Sir Thomas Wade, our present representative at the Court of Peking, says, writing to his Government:—"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whiskey drinking which we deplore at home. I know of no case of radical cure. It has ensured, in every case within my knowledge, the steady descent, moral and physical, of the smoker!" Baron Hubner, Austrian Ambassador at Paris in 1858, once wrote: "The opium trade is immoral in my eyes, from the fact that it furnishes a poison to the people, the deleterious effects of which cannot possibly be exaggerated." Mr. Lay, Her Majesty's late Consul at Amoy, wrote: "Opium is hamstringing China." Sir George Staunton, one of the very highest authorities on questions pertaining to China, thus expressed his views: "Every friend of humanity must surely desire that the revenues raised from the vast and fertile fields of India should be derived from a produce beneficial to man rather than from one which, however vigorously defended or palliated, unquestionably leads him, morally as well as physically, to his destruction." Mr. Majoribanks, President of the Select Committee of the East India Company, Canton, wrote, many years ago: "To any friend of humanity it is a painful subject that we should continue to pour this black and envenomed poison into the sources of human happiness. The misery and demoralisation are almost beyond belief."

M. Carné, in the "Revue des Deux Mondes," January 15th, 1870, says: "I do not believe that there has ever been in the world a more terrible scourge than opium. The alcohol employed by Europeans to destroy savages, or the plague that ravages a country, cannot be compared to opium." Sir Benjamin Brodie's "opinion," signed by twenty-four leading physicians and surgeons, concluded thus: "I cannot but regard those who promote the use of opium as an article of luxury as inflicting a most serious injury on the human race."

But there is one testimony that must be held as closing this question definitely. It is that of the Special Committee of the House of Commons on the Opium Trade, in 1867, which reported that "the demoralising results of the opium trade are incontestible and inseparable from its existence."

4. *The extent to which this terrible habit prevails is exceedingly great.* Take a particular town—Ningpo, for instance. It is a city of 400,000 inhabitants, and it contains 2,700 opium shops, or a shop for every 148 in-

habitants, or every 30 men. At Soochow, where seventenths of the adult males are said to be opium-smokers, there are 5,000 opium lamps burning in public places of resort. It must not be supposed that these are average examples; they are no doubt exceptional. The proportion of smokers among the male population of China generally is estimated by Dr. Dudgeon, in a recent Peking Hospital Report, at 30 to 40 per cent., but among the general city population his estimate is from 40 to 60 per cent.

Regarding the ruling class, M. Huc writes: "The mandarins themselves are the first to violate the law and give this bad example to the people, even in the courts of justice. During the whole of our long journey through China we met with but one tribunal where opium was not smoked openly and with impunity." This evidence is confirmed by Dr. Burdon, Bishop of Victoria, who has assured us "That there is scarcely any one, even in the Cabinet, who does not smoke it; and that the late Emperor died of the habit at about thirty years of age. There is no doubt," he says, "that it is gradually sapping the very life of the people." Mr. Nye, a merchant of long standing, said that of ten great Hong merchants who carried on the trade when he came to Canton forty-two years ago, the families of nine had been ruined by opium smoking.

"It is a melancholy and significant fact that the cure of opium-smokers is becoming a less and less hopeful task with medical men. In the early days of medical mission work in China, numbers were, it was believed, cured. But the tone of medical men is changed now. During the years of 1869-70, 153 opium smokers were discharged from an opium hospital at Ningpo, cured; but in eight months time all but two were known to have relapsed into their old habits again." Such, then, is the character of this traffic.

LI HUNG-CHANG*

On the Opium Trade.

THE evils arising from opium-smoking are very great. All benevolent persons are greatly distressed thereby. The Emperor has frequently sent down his commands to prohibit the growth and use of opium in China. The difficulty of enforcing these prohibitions arises from the fact that the importation and sale of the foreign grown drug is legalized in the treaty on the payment of the duty. The incoming of the foreign drug is continuous, like the flowing of water. If the officers rigidly enforce the prohibition against the growth and use of opium, the people will deride the officers, saying, "You do not prohibit the foreigners from growing and selling the opium; you only forbid us from growing, selling, and using opium." There is, indeed, an inconsistency in this state of the matter. It is very difficult to require the people to comply with the prohibition, therefore the Chinese and foreign Governments must join together in the prohibitions, and then the people will comply with them. If from this time forth the English Government will inform all in India and the merchants who bring the opium to China that they must neither grow nor traffic in opium, then the Chinese Government will immediately follow and entirely prohibit the growth and smoking of opium. This will then be very easily effected. There is no fear that the people will not comply with the prohibition.—*The Times.*

* His Excellency Li Hung-chang is the Prime Minister of the Chinese Empire, and the Governor-General of the province of Chih-li. He is by far the most influential man in China.

Statistics of the Work of the China Inland Mission, 1877. LOCALIZED WORK.

Provinces.	Stations and Out-stations.	Com- menced.	Missionaries.	Baptized.			Died.	Exclu- ded.	Re- moved.	In Com- munion.					
				Males.	Females	Totals.									
HU-PEH	Wu-ch'ang—P. Cap.	1874	Mr. and Mrs. Judd... ..	15	2	17	—	1	1	15					
"	I-ch'ang—Fu	1876		—	—										
KIANG-SI	Kiu-kiang—Fu	1869	Mr. and Mrs. Cardwell ...	7	—	7	—	—	—	7					
"	Ta-ku-t'ang—Town	1873		—	—										
GAN-HWUY ..	Gan-king—P. Cap.	1869	Mr. and Mrs. Pearse	8	2	25	1	—	—	24					
"	Ch'i-chau—Fu	1874	Mr. Randle												
"	Ta-t'ung—Town	1873	Miss Wilson												
"	Wu-hu—Hien	1873	Miss Huberty												
"	T'ai-p'ing—Fu	1874	Includ'd above.												
"	Ning-kwoh—Fu	1874	5	1											
"	Hwuy-chau—Fu	1875	—	—											
KIANG-SU	Nan-king—P. Cap.	1867	Miss Knight	9	1	10	1	—	—	9					
"	Chin-kiang—Fu	1869	Miss Desgraz	24	6	30	—	2	—	28					
"	Yang-chau—Fu	1868	Mr. and Mrs. Raller	37	10	62	7	—	13	30					
"	Ts'ing-kiang-p'u—Hien	1869	Miss Horne												
"	North T'ai-chau—Hien	1872	Miss Hughes												
CHEH-KIANG.	Kiu-chau—Fu	1872	Mr. and Mrs. Douthwaite..	6	—	21	—	—	—	21					
KIANG-SI.....	Yuh-shan—Hien	1877		6	—										
CHEH-KIANG..	Kin-hwa—Fu	1875		6	3										
"	Lan-k'—Hien	1871		Includ'd above.	—										
"	Yen-chau—Fu	1877		—	—										
"	Hang-chau—P. Cap.	1866	Mr. W. A. Wills	80	31	139	15	—	12	87					
"	K'ong-deo—Town	1868		Includ'd above.	8						4				
"	Yü-hang—Hien	1874		6	1										
"	Gau-kih—Hien	1871		6	—										
"	Siao-shan—Hien	1867		6	3										
"	Shao-hing—Fu	1866		21	20										
"	Bing-si—Town	1876		—	—										
"	Ts'ong-k'—bu—Town	1873	4	2											
"	Sien-ngan—Town	1873	3	—											
"	Shing-hien—Hien	1869	11	6	111	6	12	—	93						
"	Sæn-deo-teng—Hamlet	1875	6	3											
"	Dön-deo—Village	1875	6	4											
"	Mö-kö—Village	1875	9	2											
"	Yih-kö-chüu—Hamlet	1877	2	—											
"	Sin-ch'ang—Hien	1870	8	4											
"	Ning-po—Fu	1857	(Pastor, Chu Ying-tsin) ..	66	50	138	47	21	13	57					
"	K'ong-p'u—Village	1865		5	17										
"	Lih-dzö—Town	1870		—	—										
"	Fung-hwa—Hien	1866	Mr. & Mrs. Crombie (absent) }	14	20	101	14	7	—	80					
"	Ky'i-k'eo—Town	1873	Mr. and Mrs. Williamson }	2	1										
"	Siao-w'ong-miao—Town	1875	3	1											
"	'O-zi—Town	1862	12	11											
"	Si-tien—Town	1874	5	5											
"	Ning-hai—Hien	1868	8	9											
"	T'ien-t'ai—Hien	1873	4	6											
"	T'ai-chau—Fu	1867	Mr. and Mrs. Rudland	11	5						78	4	5	—	69
"	Sien-kü—Hien	1874		3	—										
"	Ky'i'ö—Town	1873		10	4										
"	Hwang-yen—Hien	1869		2	—										
"	Dien-tsi—Temple	1873		11	3										
"	Yang-fu-miao—Town	1876		13	3										
"	T'ai-p'ing—Hien	1874		11	2										
"	Wun-chau—Fu	1867	Mr. and Mrs. Stott (absent) }	16	1	38	1	4	—	33					
"	Dong-lung—Hamlet	1875	Mr. and Mrs. Jackson .. }	12	5										
"	P'ing-yang—Hien	1874	4	—											
"	Ch'u-chau—Fu	1877	—	—											
Total:—5 Provinces.	13 Stations; 44 Out-stations— Total 57.			521	256	777	96	29	39	553					

SEMI-LOCALIZED WORK.

Provinces.	Stations and Out-stations.	Com-menced.	Missionaries.	Native Helpers.	Baptised.			Died	Exclu-ded.	Re-moved.	In Com-munion.
					Males	Females	Totals				
KWEI-CHAU	Kwei-yang— <i>P. Cap.</i> ..	1877	Mr. J. F. Broumton	1	—	—	—	—	—	—	—
SI-CH'UEN ..	Ch'ung-k'ing— <i>Fu</i>	1877	Mr. Geo. Cameron	1	—	—	—	—	—	—	—
			Mr. Nicoll								
BURMAH....	Bhamo— <i>Border-city</i> ..	1875	Mr. Hy. Soltau.....	—	—	—	—	—	—	—	—
			Mr. and Mrs. Adams.....								
			Dr. & Mrs. Harvey (<i>absent</i>) }								

ITINERANT WORK.

Name of Province.	* Comp. Area.	Pop. in Millions	Work of C. I. M. commenced.	Missionaries itinerating, accompanied by native helpers.	Name of Province.	* Comp. Area.	Pop. in Millions	Work commenced.	Missionaries itinerating, accompanied by native helpers.
1. Kan-suh..	3	16	Dec. 1876	MR. GEO. KING. MR. G. F. EASTON.	6. Yun-nan..	3½	8	July 1877	MR. MCCARTHY. MR. STEVENSON (designated)
2. Shen-si ..	1½	14½	Sept. 1876	MR. CHAS. BUDD. MR. GEO. PARKER.	7. Kwei-chau	2	7½	Feb 1877	<i>See Semi-localized Work</i>
3. Shan-si ..	1½	15½	Nov. 1876	MR. J. J. TURNER. MR. F. JAMES.	8. Hu-nan ..	2½	25½	June 1875	MR. JUDD & his helpers, MR. E. FISHE & MR. CLARKE have itinerated in this province.
4. Ho-nan ..	2	25½	April 1875	MR. M. H. TAYLOR. MR. GEO. W. CLARKE.	9. Kwang-si	2½	10½	July 1877	MR. E. FISHE and MR. G. W. CLARKE have itinerated in this province.
5. Si-ch'uen.	5½	27	April 1877	<i>See Semi-localized Work.</i>					

* Area as compared with Scotland.

Account of the Work.

By F. Hudson Taylor.

HAVING spent nearly 13 months among our missionaries in China, and having visited forty of our stations and out-stations, I now wish to put before you the principal features of the work in its present stage, and to convey to you, as far as possible, the impressions made on my own mind during my recent visit.

Leaving London on Sept. 9th, 1876, and Marseilles on Sept. 11th, we reached Shanghai on Oct. 22nd, having thus accomplished a journey of some 9,500 miles in less than a month and a half, and at a cost of less than £50; whereas my first journey to China, in 1853-4, occupied little short of six months, and cost, I believe, about £90. This increased facility for mission work in China is cause for much thankfulness.

There are two great departments of our work in China—the itinerant and the localised, the former preparing the way for, and eventuating in the latter. In making our present review I shall deal first with the localised agencies, both because they are older and more matured, and because they will show what we may expect to be the issue of our present itinerant labours. Of this part of the work we furnish the statistics in the accompanying table. The places are arranged in order from W. to E. and from N. to S., to facilitate reference to the map. Those to which *P. cap.* is affixed are provincial capitals, and may be compared to Edinburgh and Dublin, bearing in mind, however, that the provinces in which they are found average eight times the population of Scotland, and four times that of Ireland.

Fu cities are capitals of from 6 to 10 counties—say of territory and population often equal to that of Wales. While the Hiens are capitals of single counties, which perhaps average a population of from 300,000 to 500,000 souls.

With regard to the numbers in the table, the column headed *Excluded* comprises all persons temporarily suspended from fellowship, as well as those who have been fully expelled. Under the heading *Removed* are included, (1) those who left their respective neighbourhoods in good church standing for places whither we have not been able to follow them; (2) those who have been transferred to churches not connected with the C. I. M. Those *In Communion* are in fellowship with one or other of our churches, though not necessarily with the one in which they were baptized. It would have rendered the table needlessly intricate to have attempted to indicate the numerous changes of residence of persons still in communion; nor have we attempted to show the small number that have been transferred from other Christian churches to our own.

On referring to the table it will be seen that church-members have been gathered in forty-four out of our fifty-seven stations and out-stations, and that the average number baptized in each is nearly eighteen. The percentage of cases of discipline from all causes has been nearly eleven-and-a-half, while that of death has been nearly twelve-and-a-half. It is important to bear in mind that many of these stations and out-stations have

been *recently* opened. It must be remembered also that in many others the fruits of labour are only just beginning to appear, and that the first receptions to church fellowship have been made this year.

Five of the churches aid in the support of their native pastors, and four or five additional native pastors have been ordained during the last twelve months.

With these preliminary remarks we will pass on to notice more particularly the work in each station, following the order of the Table.

PROVINCE OF HUPEH:—Wu-chang and I-chang.

The former of these stations I was able to visit twice; the latter, situated some 300 miles farther up the Yang-tse-kiang, was only opened about the end of 1876, and in April, 1877, the work was interrupted for some months by the riots consequent upon the attempt to mark out a site for a foreign settlement. Work here, therefore, can only be considered as commenced.

At Wu-chang it will be seen that seventeen persons have been baptized; of these all but one were in fellowship when I was there, and I was much pleased with what I saw of their spirit. There has been no addition to their number this year, I believe, for Mr. Judd has been principally occupied in itinerations in the provinces of Hunan and Si-chuen, in assisting Mr. Broun to found a work in the Kwei-chau province, and in adjusting the difficulties at I-chang. We only opened the Wu-chang station as a basis for work in the regions beyond; and though from its central position we may permanently, as at present, require an agent there, it would not accord with our principles to make it the home of a large working staff. We have, at present, no public chapel there, and no permanently located native helper. I was deeply impressed with the importance of the work to be done here, and especially in the neighbouring cities of Han-kow and Han-yang by the missionaries of the London, Wesleyan and American Episcopal Missions, and would ask much prayer for them all. Their Christian kindness and hearty sympathy greatly encouraged me and my brethren. Our conference at Wu-chang in April last brought together many of our pioneers in the provinces of Kan-suh, Shen-si, Ho-nan, Hu-nan, Kwei-chau, Kwang-si, Si-chuen and Yun-nan, and our missionaries from Kiang-su and Gan-hwuy, and the kindness and consideration we all met with will never be effaced from our memories.

PROVINCE OF KIANG-SI:—Kin-kiang and Ta-ku-t'ang. Both of these stations I visited, and found the work being steadily maintained by the native helpers in the absence of Mr. Cardwell. Whilst there are no additions to be reported, there are, on the other hand, no cases of falling away. We are much indebted to our brethren of the American Episcopal Methodist Mission for their kind help during Mr. Cardwell's absence from his post.

It will be seen that work has sprung up in another part of this province in connection with Mr. Douthwaite's station, and that a number of converts have already been baptized.

PROVINCE OF GAN-HWUY. I was able to visit with Mr. and Mrs. Pearse the stations situated on the Yang-tse river—viz., Gan-k'ing, Chi-chau, Ta-tung, Wu-hu, and T'ai-p'ing: to the other two, Ning-kwoh and Hwuy-chau, I did not go.

The work in this province is now more promising than it has ever been. Mr. Pearse and Mr. Randle visit the out-stations, and Miss Huberty and Mrs. Pearse labour among the women of Gan-k'ing, the capital. In this city a new chapel and station were opened last year, and it is hoped that daily services will be maintained in both chapels, while the open-air work and house visitation are continued. Of the twenty-five persons baptized in

this province more than half were received last year. We ask our friends to specially remember in prayer this province and the labourers and native Christians in it. Though nearly as large as England, no other mission is engaged in its evangelization. The character of its inhabitants is much more promising than that of those in the adjoining province of Kiang-su: they have a vigour which the latter lack, and when converted manifest more boldness in confessing Christ and more desire for the salvation of their fellow-countrymen.

PROVINCE OF KIANG-SU. Here again I was able to visit only the stations on the Yang-tse, Nan-kin and Chin-kiang, with the adjoining city of Yang-chau; the out-stations Tsing-kiang-p'u and North T'ai-chau I was unable to reach. The migratory habits of the people in these places make the work as trying to faith perhaps as that in any of our stations; not only are many who apparently become interested in the truth lost sight of, but nearly one-fourth of those baptized remove from under our care. Besides, from the lack of outspoken courage many who believe in their hearts never venture to make an open profession of Christ. Still, even in these stations 102 have been baptized, of whom sixty-seven continue in fellowship, and some of them have been valued labourers in the Gospel.

A girl's boarding-school has at last been fairly established in Yang-chau, in which between a dozen and twenty girls are being carefully trained by our missionary sisters, who also find more openings for house visitation than they have hitherto been able to avail themselves of. The want of efficient bible-women is much felt here, and in almost all our other stations.

(To be Continued.)

For the Young.

LETTER ABOUT MISSIONARY WORK.

MY DEAR YOUNG FRIENDS,

I often think how nice it would be if some of you could come out here to us in China, and see for yourselves what missionary work really is. There is much that is very nice indeed. When the weather is fine, and neither too hot nor too cold, and we are travelling (as I am now) among glorious hills, down a mountain stream, which winds in and out among the green trees and fields of ripe grain (rice), in which reaper and thresher are working almost side by side, it is very pleasant. When the people are kind, as they often are, and interested in what we have to tell them, this is very pleasant too.

But sometimes it is very hot in summer, and we have to stay in low, hot, smoky inns, where the doors and the windows are the only chimneys, and where the wood smoke makes the eyes smart, and almost stifles one. Sometimes, again, it is very cold in winter, and there is little in some of our stopping-places to shelter us from its inclemency. Sometimes there is little food that we can eat, and the people speak a strange dialect, and cannot understand us. At other times they call us bad names, and think we wish to do them all manner of injury. They are much to be pitied; for they know no better; but this does not make it pleasant.

So, like life everywhere, missionary life outwardly has its bitter and its sweet. Perhaps the greatest outward trouble is the separation from those we love sometimes needed. Husbands and wives may have to be separated for a long time. At other times fathers and mothers have for Jesus' sake to part with their dear children; for there are no good schools in China, and on account of the climate many children become sick there, and die, if they are not taken to their native land. It may be years before they will see their dear parents again, or they may never



A BUDDHIST ABBOT.

do so. Will you pray that God will convert all the children of the missionaries, so that they may be sure to meet their dear parents in heaven?

There are no railways or omnibuses in the interior of China; so when we have to travel it may be by cart, or by wheelbarrow, or sedan chair, by junk, or by boats* of various kinds. But those who are strong enough do best by following the example of Jesus, and walking from place to place. They meet with many people whom they would otherwise never see, and can tell them of Jesus and the way to heaven.

I have a letter by me from one of our missionaries; Mr. Geo. King, who has travelled in this way many hundreds of miles, and I think you will like to know some of the things he has met with. He rests on the Lord's day and preaches to the people; and I dare say after walking many miles every day he and his companion, Mr. Easton, are very glad of the rest. But they cannot get *quiet* on their rest day; for in China every one thinks he has a perfect right to walk into your house and even bedroom to look at you and all your things that are about, and to ask all manner of questions. A good missionary will try to be kind and patient to all, as Jesus was; but sometimes it is very hard to be as gentle and loving as one would wish to be.

IGNORANCE OF THE PEOPLE.

In the letter from Mr. King he mentions that in one place where he spent the Sunday it rained all day. This is very inconvenient for those who must preach out of doors. Nevertheless, he succeeded in preaching in two places. The older people were quiet and attentive, but the children were often troublesome. The people were very ignorant, and asked such questions as—"What is God?" "What does He eat?" "Has He any children?" "Is He married?" "If there is no God but this, who governs the thunder?" Is it not very sad to know that there are so very many more than all the people in England, who know no more about God than these poor villagers did?

A day or two after this, after a beautiful day's walk, they reached a town very weary, and hoped to find that the men who carried the loads of books they had for sale had arrived there before them, and had found a resting place for them. But they were greeted instead by a rude mob with hooting and yells. They bought hastily a few cakes and left the place, followed by many men and boys who pelted them with stones. They were not much hurt, however, and sat down on the grass a long way off and ate their cakes, of which they were very glad, for they had walked many miles and were very hungry. After a long time their book-carriers found them, and took them again into the town to an inn. You may be sure they prayed God to protect them, and change the spirit of the people. Well, the street was soon crowded again; but this time the people behaved better, and listened attentively as they told them of Jesus, who bore so much for us. Some were glad to have their tracts. Let us hope that if ever another missionary should go to that place, he may be better received; and that some of the people may be found at last to have accepted that Saviour of whom they have never heard but once.

NO QUIET BY DAY.

The next day they had to trudge along, through rain and mire, but the following day they reached a nice little city (King-shan Hien) and preached in the streets in four different places. The people were polite and attentive. Afterwards, outside the city, a friendly man brought a chair and a small table, and made some tea for Mr. King, while he preached to the people around. Being somewhat rested and refreshed, he first went into the city again and preached there to the people, and then went into the country to try and find a quiet place to read his own Bible himself. But no, he was followed there! Coming near some houses, a stool was placed for him, and he was asked to tell them more good words. He did so, and then went on in another direction to seek privacy, but to no purpose. A bevy of children followed him this time, about as mischievous as most boys are, but withal very good-natured; and no quiet did he get either then or at the inn. People kept on coming till *after* he had gone to bed. Often times one can only get peace by putting

the light out. If able to keep awake till after every one else has gone to sleep, one can then strike a light and have a quiet time for reading and prayer.

POOR FARE.

Next day, Saturday, some poor villagers asked them to share their humble fare, and they did so. What do you think it was? Some kind of *raw* meal (perhaps rye), mixed with enough cold water to make a paste. They ate it with their chop-sticks. This, and some salted, uncooked vegetable, formed their diet; "for," said they, "rice is very dear in these parts."

At night they reached a town called Kwan-k'iao-p'u. It is a rather small town, busy on market days, but otherwise very quiet. The people soon flocked to the inn to see the strange visitors. They listened very attentively while they were being spoken to. Next day, Sunday, after prayer, a gentleman called on them who had once been a mandarin (Tao-tai) in the large and beautiful island of Formosa. While talking to him the people gathered round to listen, though not in large numbers, as many were probably in the fields at work. Of course, the gentleman being a scholar, often repeated sentences from the classics. Mr. King conversed with them for some two hours.

DEEP INTEREST.

In the evening, when the day's work was over, there were many more hearers in the streets, who were told how ready God was to receive them into His favour, though they had wandered so far from Him, just as the Father was ready to receive and welcome the prodigal son. They were told, too, how the Lord Jesus loved them, and had suffered as a Substitute instead of them. Then our friends bade them all good night, and went to the inn to prepare for retiring early to rest. But the people were not satisfied; they wanted to hear more of this wonderful story, and went to their bed-room to ask if they were *very* tired. "If not," said they, "we will make a platform for you in the street, and get some chairs, a table, candles and candlesticks, that you may preach again to us."

Now they were really very tired, but were only too glad to consent, for it cheered them then and for many a day after, to see the people so eager to hear. Well, the people got two strong butcher's tables for a foundation, upon which they placed some doors (Chinese doors are not pannelled like ours, but flat, and have no hinges, but work on pivots, and are thus easily lifted out of their sockets); next a table and two chairs were placed on them, and lights were provided. First Mr. King spoke to those assembled, and felt greatly helped as he spoke of the great love of God our Father. He told them that God loved and pitied them, and felt for them in all their troubles; that He liked them to seek Him in prayer in all their difficulties, and was very willing to help them. He assured them that though God was so great and high, they might take *all* their matters about their families and friends, whether important or not, to Him, asking His help; for God loves the poor and lowly. Then he spoke shortly of Jesus and salvation, on which subject Mr. Easton spoke more fully. Afterwards Mr. King asked them to be very still, and prayed that God would bless them and guide them to know and love Him. You may be sure that both our friends went to bed very happy that night. When people invite you in that way to go and speak to them it is nice indeed.

On they went next day, and on Tuesday reached a city—Gan-luh Fu. Oh, what a plight they were in! Beds, clothes, everything wet through with the rain, themselves covered with mire, for both had fallen full length on the slippery road, into the deep mud; tired too they were, and hungry, having been able to get scarcely anything on the way. They were glad to get an upper room in this inn to change and wash in.

NATIVE DOCTORS.

One day they fell into company with three men who were doctors and medicine-vendors, on their way to Shen-si and Kan-suh. They were Hu-peh men, and seemed to have travelled much.

"Where are you going to?"—"To Shen-si and Kan-suh."

"Your honourable name?" The question was answered and returned.

"From where did you start?"—"From Teh-gan Fu, about 400 li from Hankow."

"Have you walked all the way?"—"Yes."

* You can see pictures of these various modes of travel in CHINA'S MILLIONS, Vol. I., pages 83, 91, 96, 183, and 231, and also in Nos. 19, 20, 21, 22, 23, 25, 26, and 30.

"In how many days?"—"About twenty."
 "Very quick," said Mr. Easton; "I have been twenty odd."
 He then asked, "What is your honourable business?"—"We are doctors."

"Do you carry medicine?"—"Yes" (pointing to a small packet tied round his waist); "we have every kind of medicine for all diseases."

"Where do you get your medicines from?"

"We dig them out of the hills."

"Pray, what diseases can you cure?"

One of them then raised his closed hand, and released one finger at a time, mentioning a disease with each, and at the close of the list said: "We can cure every kind."

Mr. Easton congratulated them on their wisdom and ability, and begged to ask what it might be that caused his head to ache at that time. "That depends," said the most loquacious of the three, "on which part of your head it is that is aching."

"Mine is frontal head-ache," he replied.

"That would be—let me see," said one, turning to his companion. "Ah, yes," replied the other, who put on a wise look, and walked ahead to consider the matter. Mr. Easton suggested it might be caused by the sun.—"That is the cause," they unanimously answered, in a matter-of-course manner.

He then turned the conversation by saying, "But I know of a bad disease which all men have, and yet there is only One able to cure it. You, gentlemen, or any of your profession, could not cure it, I am sure." And he went on, in a way too minute to narrate, to speak of sin and of God, and found one of them very intelligent on the subject; so that he asked him, "Have you heard anything of this before?"—"Yes; we have heard it several times before, at Hankow, and once in Kan-suh."

"In what city?"—"In Ping-liang Fu, in the 10th month."

"Yes; I was there last 10th month, for three days, preaching." (This is the second man Mr. King and Mr. Easton have met who heard the Gospel last November in Kan-suh; the first was in Lau-ho-k'eo, where a man called to them in the street, and wanted to know if they were not preaching and selling books in Ping-liang, in the 10th month of last year.)

Before they had mentioned the name of Jesus at all, one of them asked, "But who is this Jesus whom you talk about?" They then spoke of Jesus and His work as simply and fully as they could.

"In Hankow they say that one God is Lord; then how about the Goddess of Mercy and others?" They endeavoured to show him that they were false, and would bear no comparison with the one God of whom they have been speaking. The walk and conversation having lasted 15 li (5 miles), they left them, pressing upon them personally the importance of what they had been talking about.

But I think I have told you as much as you will have time to read, of their journey. *Will you pray for them both?* They are in the most distant province in China, Kan-suh, or *Willing-reverence*, and they are the *only* missionaries there, though it is three times as large as Scotland, and has five times as many people in it. Pray that they may not be sick, that the people may be kind and attentive, that God will greatly bless their own souls, and that many poor Chinese may be brought to Christ through their labours.

Wun-tsan.

FROM MR. JACKSON.

Dec. 12th.—Soon after our arrival from the Ningpo conference we had the pleasure of baptising three persons who belonged to our Dong-ling out-station.

There are also a number of candidates for baptism. Din-kying, the Dong-ling preacher, reports that the wife and daughter of the old man at whose house we slept when you visited Dong-ling are asking to be admitted to the church. Another man (from 'Ao-do) tells me that he has no doubt that his wife has put her trust in the Saviour. The father of two of our school-boys has

asked to be received; and another man here has, I believe, been converted.

You will be glad to hear that Ih-sing (formerly a school-boy) desires to be baptised. I hear of him that he has been doing well, and has already been earnestly preaching the glad news of salvation. Besides these, Mrs. Stott's woman-servant and our cook have asked to be received—making in all eight new hopeful candidates. We feel grateful to God for these tokens of the work of His Spirit in our midst.

I am sorry to say that Mr. Du, a candidate to whom you spoke, though still attending our evening meetings, is, I fear, not so anxious about his soul as he is about getting married.

[This young man has been desirous of becoming a Christian for a long time—but were he to do so, his chance of being married would be destroyed, and he has not yet had grace to say "All for Jesus." Will not our readers pray for him?]

I have recently been up to our new station Chu-chau, and there found all progressing favourably.

Shao-hing.

FROM MR. MEADOWS.

OUR services at the street chapel * have been well sustained every night, and the place as full as one could wish it. Many of the audience are attentive, while some are impudent and hard-hearted.

The Lord has recently taken away two of our members by death. One is the old gentleman who used to be our school-teacher at K'ong-p'u. It appears that the old man, when walking by one of the canals which abound K'ong-p'u, missed his footing, fell into the water and was drowned. This is very sad! He had been suspended, but blessed be God, he was restored to the little church there two years ago, and has been very regular at the services ever since. The people around are comforting themselves with the thought that "that is the end of all followers of Jesus." How true it is still, "The righteous perisheth and no man layeth it to heart."

The other is a man whom you probably saw on your last journey to Shing-hien. His name was Dzao Sing-lao. The preacher at Shing-hien writes me about him thus: "We were allowed by Sing-lao's friends to conduct Christian services in connection with the funeral of our brother. Two days before his death I visited him, he was very pleased to see me, and he appeared to have no anxiety of mind. Some time previous to this, he had said to our brethren Li Kwe-yüong and Dzao Z-yüong, 'My nephew Djün-ling has through God's mercy received the doctrine of Jesus the Saviour, I have therefore no cause for anxiety about him, but I should like to see his elder brother.' He was sent for, and came. Sing-lao at once urged him to accept Christ, saying repeatedly, 'You also must believe, you also must believe.' Alas! the young man did not give any promise that he would. Sing-lao then said, 'God has bidden me depart this life; it is all right, I am willing.'"

Your helpful stimulus on the subject of supporting the native ministry by native Christians encouraged me to call a meeting of the members of this Shao-hing Church

* The "street chapel" is in a very public part, and in it there is daily Gospel preaching. There is another chapel in a quiet part, for preaching on the Lord's day, mostly for the Christians.

only. We got the promise of forty dollars a year for this object from nineteen or twenty comparatively poor persons, a sum, in my opinion, highly creditable to this little church.

Recent Intelligence.

BHAMO.—MR. ADAMS who was married to Miss Tylor at Rangoon on September 21st, reached Bhamo with his wife on the 3rd of November 1877. Recent accounts of the work in Bhamo have been encouraging.

Large numbers of Chinese are coming in, to whom the Gospel has been preached as opportunity afforded. A magic lantern with numerous Scripture slides has proved a great attraction. When exhibited to the Burmans and Shans, the Rev. J. N. Cushing, American Baptist Union, explained them, and preached the Gospel. When shown to the Chinese, Mr. McCarthy has been the chief speaker. The medical work also is being continued by Mr. Soltau.

We regret, however, to learn that a war of extermination has been declared by the Burmese against the Kah-ch'ens. Fire and the sword have already commenced their deadly work. The villages in which Messrs. Stevenson and Soltau were so kindly received have not yet been attacked, but they are threatened. We sincerely hope that peaceful arrangements may be made before this threat is carried out.

SI-CH'UEN.—MESSRS. CAMERON AND NICOLL, journeying in this province, when last heard from were at the important city of Ya-chau, a prefectural city between 70 and 100 miles south-west of the capital of the province. Mr. Leeman, of the American Presbyterian Mission, was travelling with them. They had remained some time in the capital before proceeding on the present journey, and were deeply impressed with the importance of the capital as a centre for missionary operations.

KAN-SUH.—MESSRS. KING AND EASTON have returned from this province to Han-kow. In Kan-suh the ravages of the terrible and wide-spread famine have not been unfelt, though it is by no means so severe as in the adjoining provinces.

The most kindly feeling was shown to our brethren in the south of Kan-suh, where they principally laboured, making the prefectural city of Tsin-chau their head-quarters. Mr. Easton informs us that he proposes returning there via Ch'ung-k'ing and Eastern Si-ch'uen.

SHEN-SI.—MESSRS. BUDD AND PARKER have also returned from this province to Han-kow. We have not yet received detailed accounts of their work. We learn, however, that the *literati* of Si-gan Fu, the capital of the province, have been stirring up the hitherto unprejudiced minds of the people against the missionaries, so that their temporary absence became desirable. As a result of the present dearth children of both sexes were exposed for sale in the streets of the capital. A Hu-nan man who travelled along with our friends bought two girls—one of fourteen, the other of ten years of age—whom he took with him to his native province.

I-CHANG. MESSRS. JUDD and KING have left Wu-ch'ang to visit this station, and Mr. King may remain there until reinforcements arrive from England. Messrs. Copp and Markwick, who (p.v.) shortly leave us will probably proceed in the first instance to I-chang.

KWANG-SI.—All the principal cities and many smaller places in the western half of this province were visited by our late brother Mr. Edward Fishe, who was accompanied by Mr. G. W. Clarke. The latter has now returned to Chin-kiang, and has sent us an interesting diary, for which we have not space in the present number. He informs us that the need of this province has been greatly laid upon his heart. Under the kind superintendence of the Rev. Dr. Graves of Canton, a native evangelist, a native of Kwang-si, is seeking to open a station for us in the east of the province. His efforts have not yet been successful, but we hope may ultimately become so.

It seems probable that the new port Pak-hoi will prove the best basis for operations in that province. Messrs. Fishe and Clarke when travelling in Kwang-si came very decidedly to this conclusion, and sent us a map of the routes. On reaching Hong-kong on our way home, we learned that the excellent Bishop of Victoria (Hong-Kong) had recently commenced missionary work at that port, and we at once wrote to him asking his judgment on the question, and whether the presence of our brethren there would in any way interfere with his own plans. We quote the following extract from his reply, dated Pak-hoi, Dec. 1st, 1877:

"I shall be delighted to welcome your men here, should you be able to send any, and to do all for them that I can. There is no fear of our interfering with each other. The field is too large, the work—if our minds are set on that and that alone—is too great. We are only two or three days from the untouched province of Kwang-si, and this whole western part of Kwang-tong is unevangelised. Travelling in these regions is, it is true, not so easy as from Canton. There are no rivers of any size. Travelling must be done on foot, or on those horrible wheelbarrows of which both you and I have had experience.

"I quite agree with those who think that Pak-hoi must be head-quarters for work in Kwang-si. Hoi-han is too far off, and the difficulties in the way of a foreigner getting a house there seem to be very formidable. . . . We want *medical* missionaries to break the ground in these needy regions. . . . God's blessing attend you in your work."

THE FAMINE IN CHINA.—We earnestly direct attention to the important letter of Sir Thomas F. Wade printed on our cover, which will afford authentic information concerning this terrible famine, while the names and addresses appended, of those in England who will receive and forward contributions, will show the channels open for relief. We greatly regret that these arrangements were not made months ago; hundreds of thousands must already have perished, but prompt relief may yet save hundreds of thousands of other sufferers. The famine must continue till June, and we fear in many districts beyond that time. We hope that many will avail themselves of this opportunity of rescuing those who are literally perishing.

SUMMARY OF HOME NEWS.

The large prayer-meeting room at No. 2, Pyrland Road, was opened on December 31st, with meetings for fasting and prayer. These meetings have been held annually since 1865, and have always been times of much blessing. On the first occasion those who afterwards formed part of the Lammernuir party were present. On December 31st, 1877, Mr. and Mrs. Cardwell, Mr. and Mrs. Moore, and Miss Fausset (who left us for China on January 24th), were with us; as also Mr. and Mrs. Dalziel, Mr. Copp, and Mr. Markwick, who are expected to sail in a few days. The outfits and passages of all the above have been met by a special contribution.

The friends who have left us have been commended to God by the earnest prayers of many of His people. Meetings for this purpose were held at the following chapels:—Highbury Hill Chapel, Rev. Dr. Culross presiding; Burdett Road Congregational Chapel, Rev. J. L. Pearse; Westbourne Grove Baptist Chapel, Rev. W. G. Lewis; Mildmay Park Wesleyan Chapel, Captain the Hon. R. Moreton presiding. Also at Miss McPherson's Home of Industry, at the Welbeck Street Room, the Young Men's Christian Association, Aldersgate Street, and at the Mildmay Conference Hall. Geo. Williams, Esq., presided at the Young Men's Christian Association, and the Rev. E. E. Jenkins gave the valedictory address. At the Mildmay Conference Hall the Rev. D. B. Hankin spoke a few farewell words from "grace for grace," which he rendered "grace upon grace" in an earnest and impressive address. Sermons were preached during the month of January with a view to deepen prayerful interest in China, by the Editor, at the Heath Street Baptist Chapel (Rev. W. Brock's), at Trinity Presbyterian Church, Notting Hill (Rev. A. Saphir's), and at Westminster Congregational Chapel (Rev. W. Simon's), and by Mr. Stevenson, at the Battersea and Victoria Baptist Chapels. Our space precludes further notice here.

CHINA'S MILLIONS.



AN OPIUM DEN.

Our Opium Trade with China.

LETTER III.

THE FIRST CHINESE WAR.

SIR,—In developing the case as it stands against this country, let me say :—

1. The Chinese are said, by those who know them, to have been the most sober people in the world. They were under no temptation during the many centuries of their history to adopt the Anglo-Saxon vice of drunkenness. They had, as every nation has, inebriating liquors; but, before they were fascinated with our opium, they could no more be compared with us in respect of the use of stimulants than France could, or Italy.

2. I have shown that whatever else contact with England has done for them, it is rapidly causing them to become the most debased of nations, and the most abandoned to intoxication, and that the intoxication of

opium. How they have come to be so cannot be better expressed than by the Rev. H. Grattan Guinness, when he says—“ During the whole period of the existence of the East India Company, the production of this poisonous drug held a position of primary importance. This was owing to the immense revenue drawn from its sale for use as an habitual narcotic among all the nations of the East. To this day it yields more money to our Indian Government than any other article produced in their dominions. As a source of State revenue it is second only to the land-tax levied on our enormous territory in Hindostan. And the chief consumer of the tens of thousands of chests of narcotic poison, from the sale of which we draw such riches, is China. We English send the Chinese thousands of tons of opium; we send them more of opium than of anything else; we have long sent it to them; we send it to them though

we see the fearful ravages resulting from its use; we send it to them though their Government protests against it; though their Government has not ceased to protest against our conduct in doing so for the last seventy-seven years. For forty-five years we smuggled it into their country by means of armed vessels manned by desperadoes; and when, stung to passionate resistance by the wicked and daring conduct of our smugglers, they rose against us and resolved to put a stop to this nefarious traffic at all costs, we sent our men-of-war up their rivers, burned their junks, destroyed their forts, slaughtered their soldiers, scattered their forces, and compelled them to permit the continuance of our commerce, the main export of which was opium, and to pay the expenses of the war which our unrighteousness had provoked. Nor did we stop here: unsatisfied that this most profitable trade should exist merely by Chinese sufferance, we took the opportunity, which a later war and later victories over them afforded, to oblige their Government to legalise the hated traffic. Since that act our conduct, though branded as immoral by every section of their people, has had the sanction of the letter of their law; since then the trade has flourished more than ever; opium ships and tea ships moor unmolested side by side; Indian opium pours into China without resistance; and China herself, despairing at length of all power to prevent its introduction, permits the poison-bearing plant to be cultivated in its midst, and meditates, though with intense reluctance, such an increase of the home-grown article as will at least arrest the outflow of some millions of money which they now annually pay us in exchange for the fatal foreign drug. Our work in *opiumising China* has been a complete success. Its opium shops are now innumerable. Its opium consumers are of every class of society. Its poor smoke it to their ruin in public 'dens,' and its rich suck in the stupefaction it supplies in their private residences. Extensive mercantile firms present the opium pipe to their large customers, and wealthy families to their friends. Police officials expect to be 'treated' with it when called to private houses on matters of business, and often refuse to proceed without the unhealthy stimulant. Its victims increase in number every day. They cannot live without the drug."

3. Reference has been made to the fact that the traffic in opium has led to the infliction of two cruel wars upon the Chinese by the British. The first occurred in 1839-42, and was a war which cost the Chinese 18,000 to 20,000 men in killed and wounded, and an enormous amount of property, besides an indemnity of five millions sterling. It was in 1839 that, witnessing the rapid increase of the traffic, the Chinese Government suddenly aroused itself to resolute action. A proclamation was sent to Canton ordering all the opium ships to be sent away under the penalty of hostile measures. A special High Commissioner—the celebrated Lin—was then despatched to deal summarily with the business. His first act was to issue an edict demanding that every particle of opium on board the ships should be delivered to the Government in order to its being destroyed, and demanded a bond from their owners that the ships should never thereafter dare to bring opium; and that, should any be brought, it should be forfeited, and the parties suffer death. "I, the Commissioner," said Lin, "am sworn to remove utterly this root of misery, nor will I let the foreign vessels have any offshoot left for the root to bud forth again." Finding, however, his orders disregarded, he surrounded the foreign factory by sea and land, thus imprisoning two or three hundred British subjects, with the alternative placed before them of submission or

death. Captain Elliott, then trade superintendent, dared no longer hesitate, but (guaranteeing that the British Government would make good the loss) handed over to the Chinese Commissioner 20,283 chests, valued at about two millions sterling, which were publicly destroyed by mixing with it salt and lime. The blockade was then raised, and the traders left the country. Lord Palmerston, two years before, had written orders to the effect that "any loss which British subjects may suffer in consequence of the more effectual execution of the Chinese laws on the subject of opium must be borne by parties who had brought that loss upon themselves." Yet Captain Elliott's guarantee was not repudiated. But the opium bond had not been signed; the British would not pledge themselves not again to introduce the fatal drug. Stimulated by higher prices, immense stocks were soon hovering off shore, and the traffic assumed a more desperate character. In this state of things, some outrages committed on both sides brought matters to the issue of open war. The Chinese demanded the signing of the opium bond, or the departure of the whole British shipping in three days, both which demands were still refused, though the Queen was specially appealed to. This brief sketch does not allow of details; suffice it to say that war commenced in November, 1839, and was carried on to August, 1842. A large fleet was sent from England. Canton was taken, then Amoy, and Ningpo, and other cities, along a coast-line of nearly 1000 miles. The war was terminated by the Treaty of Nankin, by which the Chinese threw open to our trade the five ports of Canton, Amoy, Fuchow, Ningpo, and Shangai, ceded to us the island of Hong Kong, and consented to pay twenty-one millions of dollars for the expenses of the war, the debts due to our merchants, and the opium which they had destroyed. For this last the amount refunded was six million dollars.

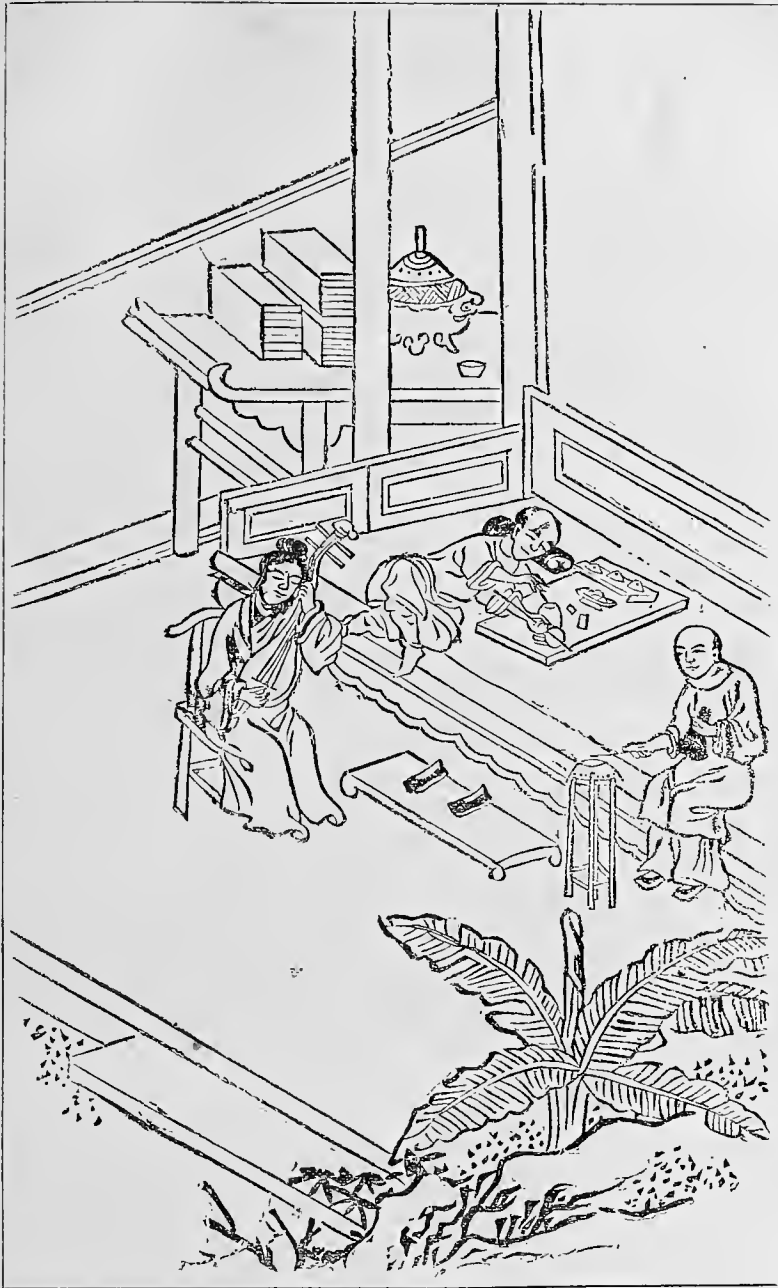
It was of this war that Mr. Gladstone said—"A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace, I do not know, and I have not read of." All the facts of the case distinctly prove that, but for our guilty resolution to force this fatal traffic on the Chinese, war would never have been waged. That such a war was a crime of the deepest dye few are now found to deny. But though this is generally admitted, the crime has never been confessed and forsaken; it has been, on the contrary, virtually sanctioned and repeated by our subsequent policy, and is still resolutely maintained.

"It is noteworthy," says Edward Fry, Q.C., "that having, in 1842, compelled payment of these six million dollars for the destruction of opium, we, in the following year, by the Treaty of Nankin, recognised the right of the Chinese authorities to seize and confiscate all goods, whatever their nature and value, which might have been smuggled." And then immediately after, and without intermission, we continued to smuggle opium as before, with the full knowledge of the East India Company and the Home Government.

THE FRIEND OF CHINA.

THE March number of this important magazine, the organ of the "Anglo-Oriental Society for the Suppression of the Opium Trade," contains the Report of the Society, and of the annual public meeting recently held. Its price is only one penny, and those of our readers who have not seen it will do well to procure a copy. It is published by Elliot Stock, Paternoster Row.

This society deserves the sympathy and aid of every true friend of China.



THE OPIUM SMOKER.

THIS—the third cut of the series published by the Chinese in their efforts to arrest the spread of opium-smoking—represents the progress in dissipation of the once sober gentleman who has now alas! become the victim of this vice. To him day has now become night and night day. He can no longer sleep at night; and to banish the tedium of its long quiet hours, and to drown thought of the sure ruin awaiting him, becomes an absolute necessity. Regardless therefore alike of

entreaty and censure, he now openly introduces into his house singing men and women, and gives himself up to their society. His books, formerly the companions of his choice, now lie unheeded on his table, and will not long retain even their place there. As for his poor family, powerless to prevent, or even retard the downward progress of events, they can only consult their own safety by keeping altogether out of sight.

Valedictory Meeting

AT THE YOUNG MEN'S CHRISTIAN ASSOCIATION, ALDERSGATE STREET,

HELD ON TUESDAY, JANUARY 22ND, 1878,

To commend to God Mr. and Mrs. Cardwell, Mr. and Mrs. Moore, and Miss Fausset, immediately leaving for China; and Mr. and Mrs. Dalziel, Mr. Copp, and Mr. Markwick, expected shortly to follow.

After singing and prayer, the Chairman, GEORGE WILLIAMS, Esq., said: "This cannot fail to be a very interesting occasion when we have come to say 'Farewell! God speed!' to dear brethren who are going forth to a distant sphere of labour. It is a beautiful thing to see young men becoming ministers at home; but, to my mind, those are the heroic spirits that are moved to give up all, and go out to carry the Gospel to the regions far abroad. Now, there are various spheres of missionary labour; and, thank God, in this day if there is one thing to be more grateful for than another, it is the wide and open door which He has given to the young men of the present generation; and I know, certainly, of no sphere of greater interest than that of China, whether we think of the vast extent of the territory, of the enormous population, or of the characteristics of the people.

"I have seen a little of the Chinaman myself. It was a most interesting thing to see a number of these Chinamen in America, as I saw them there two years ago, sitting down in the Sunday-school with their pig-tails hanging over their backs. Now, if I understand aright the characteristic of Chinamen, it is this—There is stability of character, something to rely upon. They are not fickle and changeable, and soon moved off to something else; but once the spirit of Christianity has taken possession of a Chinaman's heart, he is to be relied upon—steadfast and firm for Christ, come what will. Now I say that that is a fine characteristic. Another feature in the Chinese character, which is most hopeful, is that when so influenced by Divine grace, they are prepared to sustain by their contributions the missionary work, they are prepared to give as well as to get. You know that there are some nationalities, alas! of which the characteristics seem to be rather to consider what they can get—not so much what they can give. But I am told that one of the features of the Chinese character is this, not only stability, but liberality, so that we may hope great things for the Chinese nation.

"What a grand sphere this mission has before it! I am sure that every devout mind, to whatever denomination he may belong, if he will weigh the work of this mission, will not fail to be thankful and grateful, and to offer up to God devout praise for what He has enabled it to do; for I cannot help thinking that what it has done already is but as the droppings before the shower that is to come. There is plenty of room in China. Why, it is said that if you wanted a minister for every thousand persons there, you would need to send out something like 400,000 missionaries; so that there is plenty of scope for all denominations, plenty of occupation. There need be no fear of collision, but by God's grace those who go forth will carry the glad tidings of salvation, the blessed, the glorious tidings of God's love, to the poor Chinaman, that he may be brought into the fellowship of the Gospel with us, and enjoy with us the high privileges that we have had in this country.

"I have the greatest pleasure in expressing my most hearty sympathy with the work of the China Inland Mission, and I pray God that it may grow every year, and become stronger and stronger, and bring a greater blessing to the people of that great country."

The Chairman then called upon the Rev. J. HUDSON TAYLOR, who said: "We have come together to-night, my friends, with a very practical object. The one great want of China is missionaries. We want many true-hearted young men, full of devotion to the Lord Jesus Christ who bought us with His blood; men desiring nothing more than this—to live lives of such self-sacrifice as He lived, and, if necessary, to lay down their lives in order that the knowledge of that Life may be spread abroad. Pray that such men may be raised up, and that God will send them forth. There is no reason why two hundred men should not go and work in each province to-day, if two hundred men can be found leaning on the faithful promise of Him who cannot lie: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'

"You know, dear young friends—I speak to young men—if the Bible were not true, the sooner we found it out and threw it aside the better; but if it is true, the sooner we live up to it and act up to it the better. If any of you were offered a Bank of England note, whether for five pounds or five thousand pounds, you would never doubt the value of it. You would take the words printed on it as sure. And are not the words printed in this book as sure? No part of the book is unworthy of our credit. It is either God's word or it is not what it is represented to be. Why, then, should not two hundred young men go out to a province and put God's promises to the test, and find, to their own great delight, how faithful He is? His faithfulness cannot fail.

"Another object of our coming here to-night is this: We have with us some friends who are going out to China. They will tell you a little about themselves. My friend Mr. Cardwell is returning to China after many years' labour in the province of Kiang-si, in which he formerly itinerated. He visited a great number of places, not without success. Upon my own recent visit there, I found some who were converted through his instrumentality, with no one watching over them, no pastoral care and supervision. They were faithful to God, and doing their best to disseminate the light they had themselves received. To the great joy of my heart I found this, for I had some anxiety as to their state. He is returning to his work. Mr. Moore, who is also with us, will tell you his feelings in going out for the first time. We hope that he will be helpful, especially in training native evangelists and preachers for their great work. The wives of these two brethren accompany them, and a sister, also with us, Miss Fausset, goes to work among the women of that country. Then Mr. and Mrs. Dalziel, who are well known as Christian workers in London, and two other friends who are also in the room, Messrs. Copp and Markwick, follow them a few weeks later. We want your prayers for these missionaries. They will be blessed according as God takes them in His own hand and uses them. Will you pray that God will use them mightily for His own glory?"

Mr. CARDWELL then said: "First of all, I should like to tell you how I was brought to a knowledge of the truth. I remember many years ago being in the town

of Birmingham, situated like a number of young men that are now before me. One young man, a member of the Christian Association, kindly took me with him to the meetings. He also introduced me to the Bible-class on the Sunday afternoon. He went further, and got me to take a seat in his own pew in the chapel, and I trace to his influence the first springings of divine life. Now I say this for your encouragement, my dear friends, so that you may in like manner help some young men. The friend who helped me little knew what would be the result. I have not seen him since; I should only be too glad to meet him, but I know not where he is. You do not know where your influence for good may extend. You see, my friend's influence has gone to China. May you go and do likewise!

"Mr. Hudson Taylor referred to the work in which I have been engaged in the province of Kiang-si. That province contains twenty-four millions of people, and is about the size of, or rather larger than, England and Wales. If you had travelled about as I have—if you had seen the spiritual destitution and idolatry of the people as I have, you, like myself, would only be too ready to go back again.

"I fear there is a very bad impression abroad respecting the Chinese. There is a good deal said about them that is not altogether correct. We cannot rightly estimate the Chinaman from what we see of him in the older ports in China, such as Shanghai and Canton. I am sorry to say that the European influence has not affected him for good. But go to the interior of the country, and there you will see the Chinaman as he really is, and he is not so bad as some people would make him out to be.

"The Chinese are a very easy-going people, and as to preaching amongst them there is not the least difficulty. You can go out in the street and walk along the wayside, and you can enter into conversation with anybody and everybody who is on the road. You go into their tea shops, you sit down to take a cup of tea at the same table with them, and they are ever eager to enter into conversation, and you can always turn it to good account. And as for working amongst them in our chapels, we can always command an audience if we are in any place where numbers of people are passing. Our chapels are opened every day in the week. Every day is alike to the Chinaman. He has no Sunday, and, therefore, we have preaching every day. Of course, we have special services on Sundays for our converts, and for those who are interested in the Gospel, and after that we throw the doors wide open for any who would like to come in, and have a service for outsiders. God has blessed the work in Kiang-si, and I believe that great good is being done, although it may have seemed to be little. I have visited some one hundred and twenty towns, and cities, and villages, and travelled over many hundreds of miles. In that province you can reach almost every city of any size by the rivers, which are so numerous that the inhabitants do not feel the want of roads. I always made a point of never leaving a place without giving them the word of God both written and oral. I found that only in very few of the places I have visited had others been before me; but in one place which I visited a second time, I found several copies of the Scriptures, which had been well thumbed, proving that they had not merely lain in the drawer, but that the owner had in his leisure moments taken them out and read them.

"Now we know that the word of God used by the Spirit of God is able to convert a man; and I go back again to China believing that I shall find that in many places that I have visited some good seed has taken root.

"I remember well going into one place. A man invited me to his house, and collected a number of his neighbours, and provided a nice little repast for them. This gave me an opportunity of preaching the Gospel to many which I should not otherwise have had. On my departure he said to me, 'You came all this distance of three miles in the mud, but now I cannot think of allowing you to return on foot, I will place my wheelbarrow and wheelbarrow-man at your service,' thus showing his kindly feeling.

"What we want is to go out and live in the midst of these people. There is more done, I believe, in China by living amongst the people, and proving by your life the truth and reality of your religion, than in any other way. The Chinaman is a very 'cute individual. One man, an old man of sixty-three years, came to my chapel for several months. At last he opened his heart and said to me, 'Now you know I have often been here, and I will tell you why I came, not only to learn more of this new religion, but I came to see *you*.' 'See what?' 'Oh, I came to see if your religion and your every day life ran parallel. And now,' he said, 'I have come to the conclusion that this is the true religion, and offer myself as a candidate for baptism.' Instances of this kind might easily be multiplied.

"Perhaps some young man will say, 'Well, but there are the great difficulties of the language.' My dear friend, if your heart and soul are on fire—if you look at that vast empire and see there hundreds of millions of human beings bowing down to idols, and know from your own experience that it is the Gospel alone that can raise them,—the God who has led you to this work—that same God can open your mouth and enable you to speak. There are many dialects that can be acquired in a very short space of time; and one is able to speak and to take a little service or lead in prayer, after being out there six months. Why, I remember one of our missionaries who had only been a very short time in China, who used to sit down by the tub of a washerman, and learn Chinese from him. He would take the Testament and show him the character, and get him to give the sound of it, which he repeated till he had committed it to memory. By this means that man was converted, and yet our brother had only been in China a few months.

"Then as regards the difficulties of going about. We have the command, 'Go ye into all the world and preach the Gospel to every creature.' And coupled with it is that most precious promise which has often borne me up, 'Lo, I am with you.' Now, if Christ be with us what more do we want? What more can we have to help us, to cheer us, to support us, to give us success? That is all we need—the presence of Christ; and if we go out with a consciousness that Christ is with us, the difficulties will soon vanish.

"But I speak to you, young men. If you are looking for a position in life, what higher position can you have than serving the King of kings? Would you not desire that He would smile upon you as one who had honoured Him, loved Him, and served Him well on earth? Believe me, there is no service like the service of God, and will you not ask God if He has not some service for you in this vast field? We were singing as we commenced this meeting 'There's a cry from Macedonia,' and there is a cry there on the wall from China itself. Those characters, written by Chinese hands, represent that cry, 'Come over and help us.' And are there not some here who will answer that appeal—who will give themselves for this work? I go forth again. I have laboured in that province for five years. I have laboured single-handed. I ask your prayers that God

may raise up a suitable helper for me, and that I may be guided when I enter that province again as to where I shall reside. My desire is to be located where God can bless me, and make me a blessing. This is all that I wish, and I come to ask for your prayers that God will so bless me."

Mr. MOORE: "My dear friends, when as a lad I left home about ten years ago, God began His work of grace in my heart; and now, as to-night I look back over that ten years, I see how God has been carrying on that work, and also, how in the different positions in which He has placed me in work, and in the difficulty and trial, and joy connected therewith, He has ever been preparing me for the service for which I am now going forth. He girded me, but I knew it not.

"It is little more than two years ago when I first saw that God was calling me to go to China. And in thinking about this, I see—and, perhaps, this thought may be helpful to some—that whatever work God may have for us in the future, the best preparation for it is to seek to serve Him faithfully where we are at the time. I felt when in a very different sphere of service, that God was preparing me for a work that I did not then see; and now, perhaps, I can best spend the few minutes that I have to-night, in telling you some of the lessons that God in His great grace has taught me, and with which I go forth to China in great joy.

"I do thank God that He has taught me how to deal with Himself. He has put me in positions where I have had to stand more than once almost alone with Him, and had to be content with the simple consciousness of His smile, when everything else seemed against me. But never can I forget that sense of being with God, and God being with me, which He gives in such circumstances. I do thank God that He has made His own presence a constant reality to me, and has taught me that in my work for Him, and in all my life, I have to deal with Himself.

"And now about going to China. I know that God has called me to this work. I go forth for this reason only. I have not a moment's doubt that this is my work. God kept me back for a season, but now I feel not only that this is my work, but that this is the right time to go forth to it.

"Again I am going, as our brethren are, to do spiritual work. God has set our hearts on spiritual results. We have found in the Lord Jesus Christ—in His precious blood—rest for our conscience. We have found in Him, in His life, rest for our heart. We have found in Him, in His word, rest for our mind. We have found rest—complete rest in the Lord Jesus Christ. And now, for what are we going forth? Why, but that others may be led into the very same position of acceptance of, and satisfaction with, the Lord Jesus Christ as the God-given Saviour of lost men. Oh, I can thank God to-night for what He has made Christ to me as revealed by the Holy Ghost.

"I suppose that God in His dealings with us impresses most men with some aspect of Christian life more than with others. Now all along one of the things most impressed on my mind has been this—that to be a Christian is to be unselfish. That self-will and self-indulgence, and a living to please self, was the great evil to be overcome, and that His gospel is just the remedy for the selfishness of our hearts, and the thing to bring us back—to make us like Himself, who is the God of love. Is not this what we all need? We all know what it is to be bowed down by our own sinful desires and propensities. We all know what a heavy bondage, what a perfect slavery it is. We know how delusive our own hearts are in this, when they tell us that

happiness is to be found in the gratification of personal desire, and in the pursuit of our own personal good and welfare. Oh, what a blessed thing it is that God has revealed to us a salvation from this state of things, and that in Christ He has provided means whereby our hearts may be won back again to love Him supremely, and not ourselves. Oh, we never know the true liberty of soul until, by God's grace, we begin to love Him unselfishly; and to delight in serving Him because we love Him; and to love others unselfishly, and serve them because we love Him, though there be about them that which is unlovable. I go to China, then, feeling that this is just the time in which we may learn to love, and to gain a holy skill in loving service that shall fit us for the higher service of heaven. For we are going out, dear friends, to be servants—to be servants of God—to be servants of our Lord Jesus Christ, and to be servants of those poor perishing men, for Christ's sake.

"When I first thought of this sphere of service, I said, 'Well, now I shall see what GOD can do.' The vista of the future before me is something like this. Here is GOD'S WORK. I have to receive *my* work from Him—from Him, the great Superintendent of it all—to learn hour by hour, and day by day, the perfection of His plans. Then I shall learn *the sufficiency of His grace* in carrying out those plans so far as my own personal service is concerned, and rejoice in the *perfection of the result* as wrought out by the power of the Holy Ghost. And if we are going to China to see the WORK OF GOD—to see what GOD can do by feeble men, by feeble women, endued and anointed by the Almighty Spirit of God, Oh, dear friends, shall we be disappointed? May God, by that same Spirit, make you fellow-workers with us. May that Spirit teach you what the honour of God, and of our Lord Jesus Christ, and the welfare of that land, require that you should ask for.

"I should have liked out of the fulness of my heart to say a word about this matter of prayer, but the time has gone. I will not do so, but may God help you to pray for us, not so much for our own sakes as for Christ's sake, because we are His—because we are going to do work that lies so near His heart, and that is so dear to those for whom He gave His life."

Mr. J. W. STEVENSON, from Bhamo, then explained the various objects of interest on the table, and spoke of the superstitions connected with them; after which he gave many interesting accounts of the working of God's grace among the native Christians personally known to him.

The Rev. E. JENKINS said: "There have been few occasions that I can recall now in which my heart was more warmed than it has been to-night, in hearing the simple testimonies from the men who have gone into the field of what God is doing there, and the avowal of consecration on the part of those who have not gone, but who are about to leave us. I think the meeting one of the most touching and beautiful gatherings that I just now remember.

"I do not think I can tell you how long it is ago since I became a missionary. But I must confess that when I went out to India, I did not go with a willing mind. I should have preferred staying at home and having an English church, for I was fond of preaching in English, and thought I was not called upon to endure the hardships of missionary life. The first year that I spent in the centre of India—and I spent it largely alone—it pleased God there to convert me a second time, and to make me a missionary. I was surrounded by a colossal heathenism. I was very young and inexperienced. The heathen surrounding me were wise, intellectual, thoughtful, learned, and wealthy men, and when I com-

pared my youth, inexperience, and my solitariness with the mass of heathenism around me, my depression was unspeakable, and I used to come home at night, and lay hold of one of God's promises in the same manner which a sailor would hold by a spar in the middle of the ocean—holding on. Well, in that way I got the requisite faith for missionary labour.

"Now I understand that there are nine persons present who are going out to China. There are five going out on Thursday, and the others in a few weeks. Shall I convey to our friends your congratulations? Shall I tell them that they may reckon upon the assurance of your prayers? Shall I tell them that when their visible presence has passed from you, they will live in your hearts and in your sympathies? Shall I tell them that in those moments when we are most powerful, in those moments when we touch the omnipotence of God, that you will endeavour by God's grace to make that omnipotence available for them—on the passage out—on the field itself—that their life may be preserved, and that the salt of their piety may never lose its savour? I cannot tell them that the world looks upon them with favour. I cannot tell them that there will be a leader in *The Times* on the subject of their departure, congratulating them. I cannot tell them that there will be a distinguished notice of them in the *Daily Telegraph*. I cannot tell them that the journalism of this country—the worldly journalism of this country—will be on their side. I am sorry to say that much of it, so far as Christianity in missionary lands is concerned, is extremely discouraging and sceptical. The missionary was always reckoned by the world to be a mad man. But whether we be beside ourselves it is to God, and whether we be sober it is for the world's good: 'the love of Christ constraineth us; because we thus judge, that if One died for all, then all died: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again.' That is the inspiration of this meeting, and that is the inspiration of our dear brothers and sisters who are about to go yonder into one of the most difficult fields, I will say, under heaven. I have never heard such a series of encouraging statements as I have heard to-night. I was in China two years ago, and I knew something of China before I went there; and I must confess that my views of Chinese work have not been quite so encouraging as the views which have been set forth by my friend, Mr. Hudson Taylor, if he will allow me to call him my friend, and by his colleagues. When I went to China, I visited Shanghai and Han-kow, and other places. I thought that there was a great distrust and suspicion of the foreigner. Wherever I went they called me a foreign devil. Even the dogs would not let me alone. I was sorry to believe, and I am afraid I believe it still, that very much of the distrust with which the English foreigner is regarded in China, arises from the irritating and dishonourable relations subsisting between us and the Chinese with regard to opium. Let me tell our friends here who will go out in a few days, that we in England do not intend to let this opium question rest. We do not intend that the hand of Britannia shall retain that accursed spot, and that upon our own soil we should grow the destruction of China. My own opinion is, that when the facts for discussion are well known by Englishmen, Englishmen with one consent will say, 'We will have it no longer. We will wash our hands of this business;' and if the Secretary of State for India says, 'How about the seven millions?' I believe that even if we reaped seventy millions from this infamy, even then it would not be concealed from the keen equity of British piety and British intelligence.

"I did not like the Chinaman before I went to China. I did not like the shape of his eyes, I did not like that way in which he looked at you. But when I saw Chinese Christians, and spent a Sabbath with them—several Sabbaths, indeed, but especially one Sabbath, and got near to them in Christian fellowship; when I heard the history of their conversion, and saw what they themselves were doing for the promotion of the work of God in their own neighbourhood, and when I saw the evidences of their liberality, I loved the Chinaman from that time. I took the sacrament with them. And a Chinaman brought me the bread, and he bade me eat it, and he said that it was the body of Christ: and I forgot that I was an Englishman, and I forgot that he was a Chinaman—I felt that we were both one loaf in Christ. And when he brought the wine, and said that it was the blood of Christ, and he drank it, and I drank it, I then saw that God had made of one flesh all the nations of the earth to serve Him, the Chinaman as well as the Englishman, and that by one blood He had redeemed all the nations of the earth, and sects and even nationalities, however important they are, positively became contemptible in my mind at the moment, and we were one in Christ, and every one members one of another.

"Dear friends, you who are going out, let me refer you to one point before I sit down. You will learn the language, and a difficult tongue it is to master. You will take the Bible as in the vernacular of the Chinese, and preach the Gospel in the vernacular, and they will hear your arguments, and they will see your energetic exertions to convert them. But I undertake to say that nothing will so impress a Chinaman, as I am confident nothing so impresses an Englishman, as the illustrations of the Scriptures in the consistent life and holy purity of the men labouring amongst them. Oh, it is easy to lose one's religion in a heathen land, surrounded by a majority of unbelief, and we are always affected by majorities on all cases and questions—a majority of unbelief, a majority of licentiousness, a majority of death, so to speak. I say it is an easy thing to lose the bloom and the youthful fervour of which we have seen a beautiful specimen to-night—the youthful fervour of piety. May God keep it up in their minds, and while they grow mature, may they never grow dry. May they always preserve its beautiful spring and freshness; and if God call them to give up their stewardship on the ground, why a man can get to heaven from China as well as he can from England, and there is no time with God. If a man serve God for an hour it is a great service. It is as great a service to God as if he served Him for seventy years. Be it early—God grant, for the sake of the Church, it may be late—but be it early, or be it late, may it be their happiness to hear the voice of the Lord, 'Enter into My joy, and sit down on My throne.' God grant it."

Mr. STOTT then said: "While listening to our friends I have been very forcibly struck by the faithfulness of God. Allow me to give you a few illustrations of that faithfulness which I have experienced during my missionary life in China. A very short time after reaching China in 1866, I had to take up house-keeping. Now, I would not be a housekeeper without having family prayers. All that I had to attend was the boy who boiled the rice, and his wife. However, I would be faithful, and although I had not yet learned the language so much as to be able to pray, I selected passages of Scripture here and there, and sought to link them together, and knelt and read these passages at family prayer. Now, think of the faithfulness of God. That man, who was my cook, and his wife, were

converted to God under these feeble efforts; they have lived consistent lives ever since, and for nearly eight years, I think, he has been an assistant to some missionaries of another mission in Ningpo. Now, just mark, what our friends have been insisting upon to-night. My cook said that it was not so much the words that I spoke (they were spoken in a very stammering manner, still he understood them), but it was the life that affected him. That was what told, and that, he said, was the means of his conversion to God.

"I would give you another instance or two of God's faithfulness. There is one principle in our mission—that we never settle down to missionary work where any Protestant missionaries are already at work—we always go forward. Well, after I had acquired the language somewhat, I left Ningpo and went between seven and eight day's journey, away from all European civilization, to the south of the Cheh-kiang province. Well, dear friends, it is not beyond the power of God to cause the lame to take the prey.* Some years ago, I laid myself upon God's altar. If I had had two limbs I would have willingly laid them both on that altar. All the powers that God has given to me I have willingly given to Him again, and while I live, I hope to serve Him in China. Well, after arriving at Wun-chau, I was able to establish myself, though under many difficulties, and very soon I had a school. That school grew somewhat. Now, for the last two years my right hand man has been a man who came to me in that school as a boy more than ten years ago. There is also a very promising assistant who was converted to God in that school. A promising young man, who is now a Christian school-teacher, is another of the fruits of that school. And no longer ago than last Saturday, I had a letter from my colleague, Mr. Jackson, telling me that another of the boys had been converted. From our united labours in that city there are now over forty, I believe, who have been truly converted to God, and thousands, tens of thousands, have heard the Gospel.

"I have seen from the Blue-book issued by the British Government, that it is reckoned that there are over 300,000 inhabitants in the city of Wun-chau and suburbs; but the whole district contains more than $3\frac{1}{2}$, or about $3\frac{1}{2}$ millions of souls. There I commenced single-handed to preach the Gospel—a poor, solitary man. I was once over a year—I think about fourteen months—without seeing a European face, or hearing a word of the English tongue; and God proved Himself faithful to me all the time. Once I fell very short of funds—in fact, so short, that I had not a dollar in the house. I was without a dollar, I think, for twenty or twenty-one days—I forget which—and I had nearly twenty people in the house to feed. Now, how were they to be fed? I think this will be an illustration of God's faithfulness to a poor weak man. You know, I dare say, that it is also one of our principles never to incur debt. No matter what may come we never will incur debt. My money was gone and the food also was nearly exhausted. Well, there was a man of whom I had bought rice several times; and he came to me one day and said, 'Mr. Stott, how is it you have not been to order rice? your rice must be out.' I replied, 'Well, the rice is nearly gone, but I cannot order any.' 'Why?' said he. 'Well, if you must know the "why," it is simply because I have not got the money to pay for it.' Soon after that, he sent me two loads of rice and 3,000 cash, equal in value to perhaps 10s. or 12s. Well, this rice also was done, and

the money was spent; but still no help came. But when that was gone, he again supplied my need, and my tongue would fail to tell you the joy I had with God during those days. I shall remember, I think, as long as life or reason remains, how I sat sometimes for two hours together upon the floor of my bed-room and lifted up my heart to my God, and sometimes I felt almost stretching out my hands to embrace my dear Lord and Saviour Jesus Christ. I had some of the nearest approaches to God during those twenty or twenty-one days that I ever experienced in my life, and God kept me in perfect peace. I think I never doubted that help would come. Well, during the time that I was waiting on God for that help, I received a letter from our friend, Mr. Berger, informing me that a young friend had already started from England, and perhaps by the time that I received the letter, would be more than half-way to China, who was to become my wife. I dare say many would think that it was not a very bright prospect to get married on. Well, I found God faithful, for before she arrived I was delivered out of that trouble.

"Allow me to give you one more illustration to prove that God is faithful, that God is good, that God is kind. About three years ago last summer, my wife broke down in health, and we went to Ning-po for a change. When we were about to return a gentleman, an English seaman, thought he would like to see Wun-chau, and kindly offered to take us down in his yacht. One morning we found ourselves entirely becalmed: there was not a breath of wind, but a very heavy sea was rolling us on to a reef of rocks. The captain used every effort and all the skill that an English seaman could use, but the heavy swell continued, and on, on, on we went until we were within a few feet of the rocks, and if the yacht touched them we must go down.

"My dear wife and I went on deck, and saw the danger very clearly. The English captain said, 'No man can help us. God may help us, but it is beyond the power of man to help us.' We went down into the cabin, and my wife and I knelt at the seat together. We clasped each others hands, and there we committed ourselves to our Father in heaven. We felt almost as calm as I feel at this present moment. I felt that there was a gleam of hope, but still I thought that hope must die, and that the ocean was going to be our grave. Well, we committed ourselves into the hands of our loving God; we shook hands; we kissed each other, and said, 'Good-bye, we have lived here happily together, and we shall not be separated in death.'

"I was rather surprised that the boat did not strike, and after waiting a little, we came on deck again and found the vessel at just about the same distance from the rocks. We stood there for a short time, and tried to cheer on the sailors to scull her off; and then we went down again and prayed, and by the time we returned to the deck the boat was a few feet farther from the rocks, and the men were still labouring on. They were able to keep her off, and in a very short time afterwards a breeze sprang up, and we set sail and were saved. These are a few instances of the faithfulness of God. I could give many more; but let these suffice.

"I have one word to say in conclusion. If there is any one here who intends ever to go to China or to any other place as a missionary, oh, do have faith in God. God is worthy of your trust; He is worthy of your love; and no matter what your prospects in life may be, you ought to lay them all upon God's altar, and when you have done so it is only a reasonable service."

After a few words of thanks from Mr. Hudson Taylor, the chairman replied and said: "This has been an exceedingly interesting meeting to me. I enjoy

* Mr. Stott had the misfortune to lose one of his legs early in life.



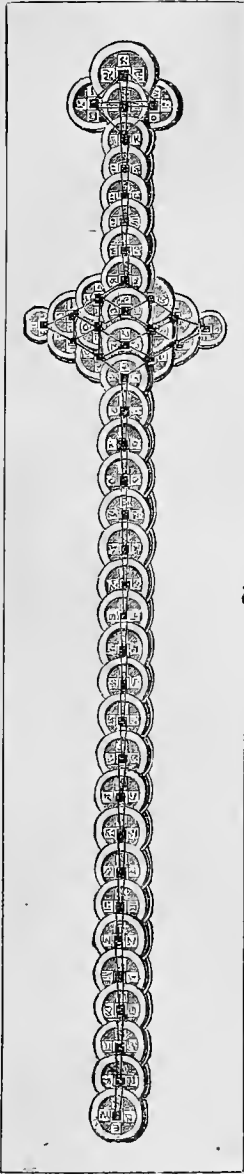
A STREET IN HONG-KONG.

missionary meetings very much indeed; but what Mr. Jenkins has said of this one is perfectly true. There has been a freshness and power which has been very delightful. To the dear brethren who are going forth perhaps I may be allowed to add one word, from the forty-first chapter of Isaiah—'Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will

strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' We shall often think of you, and pray that the Holy Ghost with all His mighty power may accompany you in your work."

The Rev. EBENEZER JENKINS concluded the meeting with prayer.

THE CASH SWORD CHARM.



A CASH sword is considered by the Chinese to be very efficacious in keeping away evil spirits. It is constructed of three things, each in themselves supposed to be charms against evil spirits:—1st, Two iron rods about two feet long, constitute the foundation of the sword. 2nd, About one hundred cash, either ancient or modern (if ancient, or if all of the same emperor's reign, so much the better), are ingeniously fastened on these rods, concealing them from view. The rods are placed in the centre, and the coins are tied on the outside in two rows. 3rd, Red cords or wires are used in tying on the cash. These three things joined together in the shape of a sword, make a really formidable weapon, of which the maliciously disposed spirits are exceedingly afraid.

There is another sword, of very different construction, which has already in many Chinese homes superseded the cash sword, and which we hope will do so more widely every year. It is "the Sword of the Spirit, which is the Word of God." Many of the Chinese, old and young, are using this part of the Christian armour: have all our young readers enlisted in the army of Christ, and put on this and the other parts of the "whole armour of God" spoken of in the sixth chapter of the Epistle to the Ephesians? For this sword, the sword of the Spirit, is one that none of us can safely dispense with.

Report of the Work

OF THE CHINA INLAND MISSION.

LOCALISED WORK.

(Continued from page 38.)

CONTINUING our account of the localised work of the China Inland Mission, and following the order of the table of statistics (given on page 36 of our March Number), we now come to the

PROVINCE OF CHEH-KIANG.

This province is divided into four circuits—western, northern, eastern, and southern—much as Ireland is divided into Leinster, Ulster, Connaught, and Munster. There is this difference, however, that while Ireland has a population of 6 millions, CHEH-KIANG contains 28 millions of souls. The northern and western circuits are very densely populated: the southern and eastern less so.

I. CHEH-KIANG, W.

The capital of the western circuit is Kiu-chau. There Mr. and Mrs. Douthwaite reside; and a summary of the work in this district, by Mr. Douthwaite, was given in our January Number.

The station at Lan-k'i was first opened in 1871, and our work in Kiu-chau commenced in 1872; but for three years we had no resident European missionary in this circuit, and previous to November, 1876, only three persons had been baptised. Since then eighteen have been added, bringing the total number to twenty-one; and there were a considerable number of interested inquirers when I visited these stations. We have recently heard that Mr. Douthwaite was expecting shortly to baptise several of them.

In Kin-kwa, as some of our older friends will remember, about eight years ago we secured mission premises, but Mr. Williamson was ejected from them by the hostility of the magistrate of the district. Those very same premises are now occupied by us, and in them nine persons have already professed their faith in Christ, and been received into church fellowship. While a measure of hostility is shown by some of the inhabitants, we trust that the Gospel is destined to make greater triumphs in this city and in the surrounding regions.

At Lan-k'i we have had from the commencement to contend with much opposition, which I regret to say seems unabating. The only premises we have been hitherto able to secure are most unsuited to our requirements: we continue to hold them, however, in expectancy, and trust that in God's good time Mr. Douthwaite may be able to obtain some building on a more public thoroughfare, and that God may open the hearts of some to receive the Gospel in the love of it.

It may be noted that in connection with the work of this district, the Gospel has spread over the border into the province of KIANG-SI, through the efforts of our native brethren. More persons have professed to have received the Gospel there during the last year and a half, than in Kiu-kiang during all the years of our labour in the north of the province. Of these professors, six have already been received into church fellowship; and I was told by one of them, that he thought not less than twenty others were exercising faith more or less in our Lord Jesus Christ.

The station at Yen-chau has been opened, as usual, with considerable difficulty. Our native brethren rented premises there, but at the instigation of the *literati* they were seized, beaten, and expelled from the city. On Mr. Douthwaite representing their case to the Governor of the circuit at Kiu-chau, he at once wrote to the prefect and directed him to afford the needful protection to the Christians, and Mr. Douthwaite received a promise from the magistrate of the city that they should not be further molested. Our latest intelligence is not entirely satisfactory; still we hope that with God's blessing no further serious difficulty may arise, and would ask the prayers of our readers that it may be so.

II.—CHEH-KIANG, N.

he five stations in the northern circuit of which

Hang-chau is the principal, 139 persons have been baptised, 87 of whom are now in church fellowship. Death and removals have taken away 27, and 25 are under church discipline.

This work has been carried on for some years past by native brethren without European supervision. Mr. Wills has recently gone there to afford some help, it being proposed that the senior native pastor, who has been superintending the whole of the work, should remove to the last-mentioned city (Yen-chau). Our readers will remember the native missionary society formed some years ago at Hang-chau. The little church at Yü-hang is the fruit of its labours. We have recently referred to these stations in CHINA'S MILLIONS, and need only add our hope that the new arrangement, by which the native pastor at Yü-hang will be partly supported, and the native pastor at Hang-chau wholly supported by the churches of these places, will lead to increased prosperity.

III.—CHEH-KIANG, E., SHAO-HING AND NING-PO PREFECTURES.

SHAO-HING.—The work in this district was originally commenced by Mr. Stevenson in 1866, and has been continued by Mr. Meadows.

I was greatly cheered and encouraged by the aspects of the work in the various stations mentioned in the table. There was a thoroughness and earnestness about the native Christians that not only spoke of present blessing, but that afforded much promise of still more widespread fruitfulness.

With the exception of Bing-si, a town ten miles from Shao-hing, I was able to visit all the out-stations connected with this work; and at each received a most hearty and delightful welcome. I could not but recall with gratitude my journeys through this district, not many years ago, when not one of the 111 who have been received into church fellowship in them knew anything of the Gospel plan of salvation. In some of these stations there has been and still is a considerable amount of persecution, but the brethren and sisters bear it with great patience and fortitude. The eyes of many are upon them, and their spirit and bearing are, perhaps not less than their direct efforts, telling on the heathen around them. Such cannot but respect their consistency, though they dislike and fear their religion. If the Lord vouchsafe His blessing, we may expect ere long to see a very flourishing cause in this part of the district.

In the city of Shao-hing, the girls' school conducted for some years by Miss Turner has, as our pages have from time to time shown, been much owned of God. During Miss Turner's absence, Miss Murray has taken charge of this branch of the work, and has been much cheered by finding several more of the little ones turning to the Lord.

As soon as possible after her arrival in China, Miss Murray began visiting the women in their own homes, with the help of a native Bible-woman. It was not long ere the Lord owned this work. One old lady, happily converted but a few weeks before her removal, fell asleep in Jesus ere Miss Murray had been twelve months in China. Since then an aged vegetarian and his wife have turned from salvation by works to salvation by grace, and have found rest in the finished work of Christ. Miss Murray is still giving some attention to this department of the work, and superintends the labours of two native Bible-women, though her duties in the school prevent her giving as much time as heretofore to out-door labours.

NING-PO.—Mr. Meadows also superintends our work in the Ning-po prefecture, in which he formerly

resided for several years. This, as will be seen from the table, is the oldest work in connection with the mission, having been commenced as early as the year 1857. Of the 138 persons baptised, no less than 47 have been removed by death, and 13 have left the district. 21 cases of discipline reduce the number now in communion to 57. It has been found necessary to maintain our station in Ning-po, from its connection with work in other parts of the province; otherwise we should retire from this city, there being so many other Protestant missionaries resident there. As will be seen from the table, we have no foreign missionary on the spot.

FUNG-HWA.

The out-stations connected with this city consist of the two most northerly cities of the T'ai-chau prefecture, and of four country towns between them and Fung-hwa.

In Mr. Crombie's absence, the work in these stations is being superintended by Mr. Williamson. I was only able to visit the principal station, and the city of T'ien-t'ai. In the last-named city the work has been specially prosperous, ten members having been received there since the middle of 1865, notwithstanding the considerable amount of opposition and difficulty raised by the unbelieving. Our native helper there seemed to be full of hope that the number would soon be doubled, and we trust that it may indeed be so.

At Siao-wóng-miao, another of the out-stations recently opened, violence has been used more than once against the Christians; the work, however, is steadily progressing. At Ky'i-'ò, the native helper, formerly a basket maker and well known to many of our readers, is in a failing state of health; and at 'O-zí the old farmer who conducts the meetings is becoming very feeble. It seems improbable that either of these two workers will be able much longer to continue their labours.

T'AI-CHAU.

Encouraging additions have been made during last year at each of the out-stations connected with the work in this district. I was able to visit them all, and had the pleasure of seeing not a few of the converts baptised. At the once heathen temple, now our chapel at Ky'i-'ò, Mr. Rudland baptised three persons when we visited it together. Two whom I examined at Sien-kü were baptised by Mr. Wills. At the Dien-tsi temple Mr. Rudland baptised eleven on the occasion of our visit. Two were baptised at T'ai-chau whom I had examined, and there was a number of candidates at Yang-fu-miao and T'ai-p'inghien, whose reception was deferred from unavoidable circumstances, but who are hoped to be true believers. The great enemy has been trying to mar the work by inducing jealousy and dissension; and we shall be thankful for the earnest prayers of our friends that he may not be suffered to succeed, but that the work of Christ may be deepened in those who already believe, and that many whose attention has been arrested by what they have heard of the Gospel may be savingly brought to Christ.

CHEH-KIANG, S.

In the south of Cheh-kiang, as in the west, the spoken dialects are so peculiar that to work effectually, the dialects of most of the districts have to be specially acquired by both native and foreign labourers. On this account our progress is rendered comparatively slow, and our stations as yet are but few. It will be seen that in the Wun-chau district thirty-eight persons had been baptised ere I left China, and at least eight have been baptised since, probably more.

We are very thankful that work is now fairly established

in the Ch'u-chau prefecture, and we hope that it may soon become fruitful: it is the answer to many prayers. Several years ago we first rented the premises which we now occupy. The people were then most friendly, and there seemed every promise of peaceful entrance. It appeared, however, that one of the officials had a great hatred of foreigners; and finding out the man who had helped us to rent the house, he summoned him before him, and fearfully tortured him, compelling him to kneel on red-hot iron chains until the flesh was burned to the bone, after which he beat him so cruelly that for a time no hope was entertained of his life. It became necessary to suspend for a season our efforts.

We retained possession of the premises, however, and after waiting patiently for a long season, were able peacefully to recommence missionary operations. During the autumn of last year I visited this city, spent nearly a week there, and was very thankful to find the altered aspects of affairs. May I ask the special prayers of our readers that the poor man who suffered through his efforts on our behalf may himself be brought to Christ, and that his whole family may be blessed? His son appeared to be more than interested in the Gospel.

At the other two out-stations connected with Wun-chau I was greatly delighted by the evidences of vitality exhibited by the native Christians. They are earnest, happy, working believers in our Lord Jesus Christ; and I doubt not an abundant harvest will be gathered in around them. It is cheering to know that of the forty-six converts mentioned above, no less than twenty-two of them have been received during the year 1877.

(To be continued.)

For the Young.

The following letter, written by Mr. J. F. Brounton, from Kwei-yang Fu, the capital of the Kwei-chau (Noble Land) Province, to the scholars of the Sunday-school with which he was formerly connected, will, we think, interest others of our young friends:—

DEAR YOUNG FRIENDS,—I was very pleased to find from a letter I received the other day that you have not quite forgotten me, though it is now a long time since I left you. I must thank you very much for the kind gift you sent me through your teachers to help on the work in this heathen land.

I have no doubt you have all heard or read something about this strange land, but perhaps a few words from one who is living in China would be interesting to you. You who learn geography will know that this great country contains more people than any other kingdom in the world. There are about 400 millions of Chinese, being one-third of the population of the world, so you see that it is a very important country.

The manners and customs of the Chinese appear very strange to English people, though they do not do many of the strange things that have been written about them. When you meet a polite Chinaman, he shakes his own hands instead of yours, joining them together in front of him, bowing down, and bringing his hands up to his forehead. He will also most likely ask many questions, which seem almost rude to us. He will ask, "What is your honourable name?" "Where is your dwelling (literally, palace)?" "What honourable affair have you come upon?" "Your exalted age?" and [many other polite questions, which you must answer in the same strain. Then, perhaps, if he becomes more at home with you, he will ask after "your honourable old father," and "the old lady;" to call any one *old* being considered a mark of great respect. For instance, it is quite proper for a Chinese boy to call his schoolmaster "old teacher," though when *you* are addressed thus, you must be humble, and speak of yourself as your "unworthy brother"—my "worthy name"—my "humble cottage," &c., &c.

You will see from the above that the Chinese are very polite; and we foreigners have to be very careful in our behaviour towards them, lest we should offend them. Many of them think we are "Western barbarians," and do not understand civility; so we try by our manner to show them differently.

But the sad, sad thing about the Chinese is their idolatry; nearly every one worships idols. You see temples and idol shrines everywhere. When you walk through a city, the largest and most handsome buildings are idol temples. In the villages the best house in the village is generally the idols temple. Along the road-side here and there are little shrines with idols in them, to which the people bow down as they pass. And in every house the best position in the house is generally occupied by the family god. Oh! dear children, it makes one's heart very sad to see the idol-worship everywhere. When you walk along the street early in the morning, you hear bells or gongs beaten in nearly every house, and see people coming to the door with a stick of incense, which they stick in the door post after having bowed once to heaven and once to earth; and again in the evening the same thing is repeated.

In each house, opposite the door at the back of the room, is an idol, or else a large sheet of paper with "Heaven, Earth, Princes, Relations, Teachers" written upon it in large characters. In front of this is an incense stand, and several vases for flowers and candlesticks. There are also small ornamental upright boxes containing the names of the householder's ancestors (father, mother, grandfather, &c.), and supposed also to contain one of the souls of each of these departed relatives. (The Chinese believe men have three souls.) On opening the house in the morning some member of the family (generally the father or one of the sons) lights a lamp or candles in front of the shrine, and then takes several sticks of incense (the smallest and cheapest that can possibly be made), which he holds in both hands and bows down several times—one bow for each character—and then a number of other bows for ancestors, according to their number and the devotion of the worshipper. He then sticks the incense in the stand in front of the shrine, and takes one or two sticks to the door, where he worships heaven and earth by bowing twice, and sticking the incense in the door post, as I mentioned above. On closing the house at night the same thing is done again.

Then, again, many worship (different gods—such as the god of riches, worshipped, perhaps, more than any other god, as they think he can help them to become rich, which is the one aim of a Chinaman—the god of literature, which every school-boy has to bow down to as he enters and leaves school—gods of war, of thunder, of rain, land, rivers, and hundreds of others. Then nearly every woman worships the goddess of mercy, who is represented as having a great number of hands and legs, which, however, are perfectly useless as far as helping her worshippers goes. This latter worthy is often presented with pairs of shoes by the women who come to worship. I need hardly say she never uses them, and they lie in front of her, or wherever they are placed, till they rot or some one steals them.

The idol worship is a mere form with most of the people. They have no love for their god. How can they, when they are represented as such terrible beings? Most people worship because their fathers did it before them, and because everybody else does so, and has done so for centuries. The Chinese do not like the introduction of changes of any kind, but like to copy the doings of the past ages, and think *they* cannot possibly be improved upon; and so generation after generation passes away, and the same foolish hollow worship is persisted in.

Oh, how many privileges you in England have compared with the poor children of China. I hope you will value them more when you hear how badly they are off. A Chinese child has not half the happiness of an English one. If a boy's parents can afford it, he is early sent to school, where day after day, from about seven o'clock in the morning to four or five o'clock in the afternoon, he has to repeat the sounds of a lot of puzzling characters till he learns them by heart, without in the least knowing the meaning of them. He is taught by the old books, which he must respect, that he should not run and play, but walk soberly to school, and obey his teacher and parents. How different from a happy boisterous English schoolboy, with all the interesting helps he has in learning!

If a girl, she is kept in the house to work, but when only two or three years old her feet are cruelly bound

up to make them small, as the Chinese think it very vulgar for women to have natural sized feet; so the poor girl is crippled for life, and hobbles about on feet that look more like cow's hoofs than the feet of a human being. As the girl grows older, if her parents are pretty well off and respectable, she is kept closely confined to the house, till she is married to some one whom perhaps she has never seen. So you see that Chinese girls and women are little better than slaves or prisoners. Well, I could write you a great many pages about the Chinese and their doings, but I think I must stop now, or some others will have to go short of letters.

In the city in which I am now living we have opened a room where we talk to people who come in of Jesus and His love. Every day we open the door and all kinds of people come, from rich gentlemen down to poor beggars. Will not you who know something of what the love of Jesus is pray for these poor people who know nothing about the One true and living God, and can only think of Him as being like their poor idols. It takes a long time to make them understand (and then even very imperfectly) that God is a *living* God, and able to help those who trust in Him.

Now I hope that sometimes when you are in your comfortable homes enjoying your cup of tea, you will think of the land that that same tea came from, and remember that there are millions of people who have never even heard the name of Jesus. Remember that every day there are thousands dying who know nothing of the "place He has gone to prepare," of which you sing so often in your hymns.

Yes, it is a happy thing to know that Jesus has gone to prepare a place for us. For whom though? The same hymn says, "For those whose sins are forgiven." Some of you perhaps who hear this letter read cannot yet say your sins are forgiven; but why not? You *know* the way. You cannot say, like these poor Chinese, "No one has told me how to be saved." Oh, dear children, do not wait any longer, but trust in the Lord Jesus just now, and do not make any more excuses. Do not wait a moment longer, for you well know He is ready and waiting to receive and forgive you. And you who do know the Lord Jesus as your Saviour, will you not help us who are trying to tell these Chinese the good news by praying very often for us, that we may know how best to reach them, and that the Holy Spirit will teach us what to say, and also open their poor hearts to receive Jesus.

And now I must wish you all good-bye. I fear perhaps some of the younger scholars will not understand parts of this letter, but they can ask their teachers kindly to explain to them words they do not understand.

It may interest you to know that here we are seven hours and a quarter earlier than you in London.

I generally remember the Sunday-schools in prayer on Sunday, about the time you would be breakfasting.

With love to you all, I remain, dear children yours affectionately,

J. F. BROMFON.

Ding-po.

FROM MR. MEADOWS.

ON Monday night we baptised two persons here, a man and a woman. The latter was seventy-nine years of age, and was formerly reckoned a wealthy person, but since the rebellion reduced in circumstances. For years the poor old creature has been duped by the Buddhist and Taoist priests, and she has accumulated quite a stock of merit; the spirit bank notes, golden rods, strings of pearls, etc., that she brought me to burn represented immense wealth for use in the next world. These were all wrapped up in a piece of dirty calico that had been charmed by the priests, and given to her by them to put on the hassock on which the old lady knocked her head before the gods. At death this piece of cloth is burned with the rest of the articles mentioned above; and while

burning, the priests can perceive the moon and stars and the Chinese mysterious dragon in all their majesty and glory; and these being present are the best of omens of future blessedness for the poor deluded devotee. One thing that struck me very forcibly when looking over these articles was the glaring impudence of the priests in their choice of materials to dupe these benighted souls. The gold rods are nothing more than pieces of the stalk of wheat, and the strings of pearls nothing more than the knots of the wheat-stalks, which with the papers and rosaries are all to be transmuted, some into gold and some into silver for use in the world to come. Had the priests chosen some material that had cost them something, let it be never so little, they might have somewhat to answer; or had they given the old lady a nice piece of silk or satin for all the money and presents she had given them they would have a sort of excuse for themselves. But they choose perfect rubbish, that which costs them nothing, to represent silver, gold, and precious pearls; and this made me, as it has often done before, amazed at the infinite credulity of these poor old women. Their faith in the priests is unbounded. Thank God this dear old lady has been delivered out of their hands; her poor little cramped up feet have tramped many miles seeking rest with a troubled spirit, but finding none—now, she says, she has peace of heart, and that she has found rest at last.

Recent Intelligence.

MRS. JACKSON writes from Wun-chau, on Jan. 2nd "I know you will be glad to hear that the Lord has crowned the year with goodness. On Christmas Day Ih-sing, who was second scholar in the school, was baptised. This gave us great joy. He has been growing in grace and in the knowledge of Jesus for some time, and is able to preach well both in Wun-chau and the Mandarin dialects. He has also deep compassion for the souls of his countrymen. This is what we long to see in the native helpers. We expect three others will confess the Lord in baptism this week. The two eldest girls in the school profess faith in Jesus. Thus the prayers of our dear absent friends for us and the Lord's work are being answered."

BHAMO.—Mr. McCarthy is now on his way home, and may be expected shortly in England. Particulars of his important journey across China to Burmah we hope to be able to give in our next Number.

SUMMARY OF HOME NEWS.

MR. AND MRS. DALZIEL, MR. COPP, AND MR. MARKWICK sailed for China in the *Loudoun Castle* on March 7th. Besides the farewell meeting at Aldersgate Street, reported in this Number, they were commended to God at West Green Baptist Chapel by the pastor, the Rev. G. Turner; at the Great Marlborough Street Y.M.C.A., Robt. Scott, Esq., in the chair; at Camden Road Baptist Chapel, by the Rev. F. Tucker; and at Westminster Chapel by the Rev. H. Simon. At the last weekly mission prayer-meeting* they attended, the Rev. J. Hutchon gave them an earnest and touching address; and on Sunday night, March 3rd, after the evening service at the Presbyterian Church, Upper George Street, Mr. and Mrs. Dalziel, who are members of that church, were addressed and commended to God for their journey and work by the Rev. Dr. Frazer, their pastor.

Sermons to deepen interest in missions in China have also been preached during the month by the Editor, at Talbot Tabernacle, Notting Hill (Rev. F. Whit's), and at Camden Road Baptist Chapel.

TINGS of the previous party have several times been received. They arrived at Hong-kong on March 11th.

* The weekly prayer-meeting is held every Saturday from 4 to 6 p.m. at No. 2, Pyrland Road. We shall be thankful to see any of our friends who can attend at any of these meetings.

The Famine in China.

WE think the following extract from *The Times* of March 1st will interest our friends, for whose liberal contributions in aid of the sufferers we are very thankful.

"The New Year is opening badly for China. While the famine is subsiding in India, it is growing more severe here, and is far beyond the control of such a weakly-organised Government. The accounts from the majority of the northern provinces are heartrending, and the loss of life which has already occurred and seems inevitable in the future far exceeds the worst we have heard from India. The distress is greatest in Shan-si, the province bordering on Chih-li; but Shensi on the west, Honan on the south, and Chih-li itself, are scenes of great suffering. The Chinese Government has undoubtedly made—for a Government so poor and weak—great efforts to supply food to the starving districts; but it has neither money nor the command of money to meet a tithe of the demand, and the want of roads opposes a terrible obstacle to the transport into the interior of the grain which its efforts have drawn from the more fortunate south. Even the natural means of communication which China possesses in so large a degree—her watercourses—are rendered almost useless by the same influence which has caused the famine. The Governor of Shen-si deplures, in a recent memorial, that the rivers are so low boats can with difficulty traverse the best. Ho-nan is better off in this respect; but Shan-si appears to be simply unapproachable, except by mule tracks over mountains. And to judge by

the weather we are experiencing in Shanghai, the suffering will be aggravated by an intensely severe winter. There has not been so much snow and such a succession of severe cold for 16 years as we have experienced here this month. The thermometer has fallen as low as 15 deg. in the Settlement and 10 deg. in country houses in the neighbourhood, and for several days during the past week remained below freezing point throughout the day, while snow which fell a week ago is still lying on the ground.

"As I said before, however, the Government is bestirring itself. Memorial after memorial from the high officers of the distressed provinces appeared last month in the *Pekin Gazette*, and decree after decree ordering the application of such funds as could be disposed of for the relief of the sufferers. Large quantities of grain have been imported from the Yang-tze Valley and from the ports of Manchuria into Tien-tsin, which is the principal port of supply for the stricken districts. When I state, however, that the distress in Shan-si alone is said by a Protestant missionary there to far exceed that which prevailed in Shan-tung last year, and it is remembered that this is only one out of four provinces, the hopelessness of such a Government grappling adequately with a calamity as great as that which overtaxed the resources even of the Government of India may be conceived."

It is not needful to add much to the above extract. We are weekly receiving letters which terribly confirm the information contained in it and in the letter printed in *The Christian* of February 28th, appended below. As to the relief of the sufferers, the missionaries at Peking and Tien-tsin, Tung-chau, and Che-fu will doubtless do all in their power for those in Chih-li and Shan-tung, and we are thankful to learn that the Rev. T. Richard, of Che-fu, who so nobly and successfully laboured among the distressed last year in Shan-tung, has safely reached the capital of Shan-si. We have not yet heard of any attempt to relieve the distress in Shen-si or Ho-nan, but as several of our missionaries are labouring in these provinces, we purpose distributing through them the contributions sent to us. Letters received yesterday from them state that numbers were dying in the streets daily, and that famine fever was spreading among the unfortunate sufferers.

LETTER TO THE EDITOR OF *THE CHRISTIAN*.

DEAR SIR,—Many of your readers are doubtless aware that a famine of unparalleled extent and severity is at present raging in North China.

If your readers will take the trouble to look at a map of China, and note that the famine extends from eastern Kan-suh, over a considerable portion of Shen-si, Shan-si, and Ho-nan, reaching parts of Gan-hwuy, Kiang-su, Shan-tung, and Chih-li—they will see that an enormous tract of country is affected by this terrible calamity.

Of these districts, Ho-nan has suffered longest. In 1875-76, Mr. M. Henry Taylor, of our Mission, found travelling very dangerous in some parts from the bands of armed men, who, rendered desperate by hunger, were roaming about in search of food, or plunder to purchase it. In 1876 our missionaries, Messrs. Turner and James, found that the famine had greatly extended, and that there was terrible destitution in the north of Gan-hwuy, where they met "hundreds of people, all miserably clad, and looking starved and wretched, proceeding to the south because of scarcity of food." They found the south of Shen-si also suffering, but then less severely.

During the winter of 1876-77 in Shan-tung and Chih-li many thousands were saved from death by the efforts of the missionaries, who administered the funds collected in Shanghai and elsewhere; but notwithstanding this, tens of thousands died.

In March and April, 1877, Messrs. Turner and James again crossed the famine-stricken districts of Ho-nan and Shan-si, and found that the suffering was greatly increased in the former province, and spreading more widely in the latter. Crowds of hunger-stricken people were met in the roads of Ho-nan; numbers followed them into any inn or eating-house, and watched every mouthful of food of which they partook, holding forth their empty basins in mute appeal. Others of our missionaries who travelled in the same province have sent us similar accounts. Crossing the Yellow River, near whose banks there seemed to be some prospect of a harvest (a prospect

soon after blighted), our friends journeyed northward. They found the crops dying for want of rain, and from that day to this the trouble has been steadily increasing.

From the depreciation in the value of silver, and the enhanced price of food, bread in November last was *seventeen times* its ordinary cost in the capital of Shen-si.

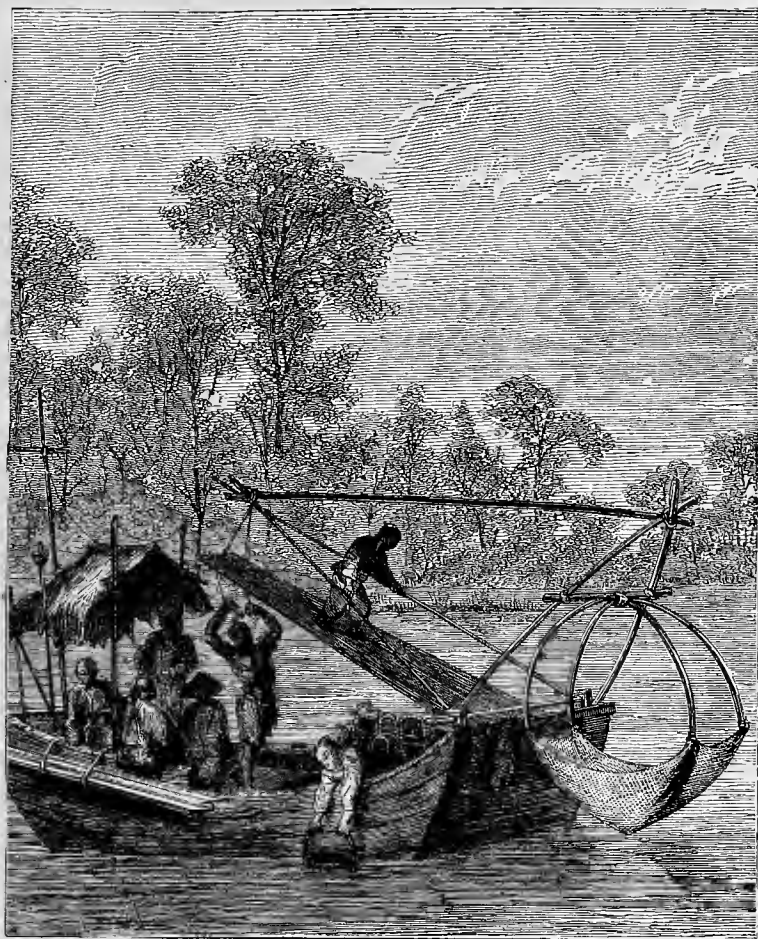
Instead of giving further detail, I will append an extract from a letter just received from Mr. George King, and I would point out that the famine synchronizes with the wider opening up of China to missionary effort; thus giving us the call to help, and affording us the opportunity of showing practically that Christianity teaches man to "love his neighbour as himself."

Yours faithfully, J. HUDSON TAYLOR.

EXTRACT.

"The famine in Shen-si is terrible. In coming from Kan-suh we constantly met numbers fleeing to the somewhat more fertile regions in the south-east of that province. What went to my heart was seeing the poor famished old women, with some toil, digging out of the parched fields the seeds that had been sown a few months before, showing that not only was all food in their homes consumed, but that no seed would be forthcoming for the next sowing. Children stand in rows on the streets of Si-gan-fu for sale; their parents cannot feed them. Some relief is dispensed by the authorities, but the dishonest vagabonds employed to dole it out make money out of the perishing people by keeping back the rice given into their hands, and by making the very thin rice-gruel much thinner by the addition of water. Mr. Budd has been travelling in some of the worst districts, but the famine increases in extent and severity every day. Bread for which twenty 'cash' a pound was considered dear in Tsin-chau (Kan-suh), sold in Si-gan-fu (Shen-si), in the middle of November, for 130 to 170 'cash' per pound. The gaunt, haggard, pinched faces, of which we have seen too many, tell the sad story of starvation, and very many are dying daily."

CHINA'S MILLIONS.



CHINESE FISHING

Mr. McCarthy's Journey through China, SHANGHAI TO BHAMO.

(Mr. McCarthy left Shanghai in Dec., 1876, and Chin-kiang in Jan. 1877, Han-kow Feb. 2nd, I-chang March 20th, Chung-k'ing May 10th, Kwei-yang June 7th, Yun-nan Fu July 12th, and reached Bhamô on Aug. 26th, 1877. On his way, at and near Chin-kiang, and between there and Han-kow, he was delayed by important mission business.)

It is our privilege this month to place before our readers a record of one of the most remarkable journeys yet accomplished in China by a European. It was performed, principally on foot, by our brother Mr. McCarthy; who left Shanghai in December, 1876, and reached Bhamô, August 26th, 1877, having travelled a distance, including detours, of about 3,000 miles.

The great feat of crossing China from East to West was first performed by the lamented Mr. Margary, who left Shanghai, August 23rd, 1874, and arrived in Bhamô, January 17th, 1875. The murder of Mr. Margary on his return journey led to the negotiations which resulted in the Che-fu Convention.

The same journey was subsequently accomplished by a somewhat different route by Captain Grosvenor, E. C. Baber, and A. Dayenport, Esquires, who were sent from Peking to investigate the circumstances of Mr. Margary's murder. Notwithstanding the protection of special passports and escorts, and strict instructions from the Chinese Government to the officials all along the route, enjoining their protection, it was yet feared by some that they would be unable to accomplish their journey in safety. Their mission was, however, safely performed. Captain Grosvenor and his companions left Hankow, November 5th, 1875; and, after their investigations, reached Bhamô on the 21st of May, 1876.

Mr. McCarthy, though taking a somewhat different course, made the same journey, and his was the privilege of being the *first non-official* traveller who has thus traversed the entire width of the Empire, and crossed the Kah-chen hills to Bhamô. He preached and distributed tracts and portions of Scripture on his way, and was everywhere unmolested. His own words deserve notice, and call for grateful acknowledgment:—"Throughout the whole journey I have not once had to appeal to an officer for help of any kind; and in no case has any officer put an obstacle in my way." Mr. McCarthy intended to return to China the same way, feeling sure he could safely do so; but he was informed by Mr. Cooper, the Political Agent at Bhamô, that he could not be allowed to re-enter China from Burmah, this being forbidden by the Indian Government.

Soon after McCarthy reached Bhamô, Captain Gill and Mr. Mesny also arrived there from China. Captain Gill had spent some time in SI-CHUEN, and has recently given a most interesting account of his journey before the Royal Geographical Society.

Our brother Mr. Cameron also arrived in Bhamô a few weeks after Captain Gill and Mr. Mesny, having traversed nearly the same route from the capital of SI-CHUEN to Bhamô, and having ascertained in his journey that there is now no insuperable barrier to the preaching of the Gospel among the Thibetans of SI-CHUEN, though Thibet proper is still closed against the foreign traveller.

It is cause for no little thanksgiving that in the providence of God it has become possible for our missionaries to take such journeys as these. In other parts of China, others of our missionaries have been traversing the highways and waterways of the land; and in each of the provinces yet without Protestant missionaries they have freely preached the Gospel. The total extent of their journeyings will probably be between twenty and thirty thousand English miles. During these journeys information most varied and valuable has been accumulated, and we hope from time to time to furnish from their diaries interesting accounts of many localities concerning which little reliable information has hitherto been procurable.

Of the great missionary value of these evangelistic journeys we have no doubt; our views on this question were stated at some length in the paper on Itineration which we read before the General Missionary Conference at Shanghai, and published in CHINA'S MILLIONS for October, 1877. The forty-four little churches already formed, the sixty stations under the care of our located missionaries and their native helpers (a tabular view of which was given in our March Number), afford evidence that through the blessing of God upon faithful and earnest evangelistic visits, the opening of stations for settled work soon follows. And even where this may be delayed, the word preached is not without fruit, as the incidents given in this Number abundantly show.

The following account was written at the request of Mr. Cooper, the British Resident at Bhamô, and forwarded by him to the Indian Government. In it, details of missionary work, and much other valuable information contained in Mr. McCarthy's diary are necessarily excluded; but presenting as it does in comparatively short compass a general view of his remarkable journey, we feel assured it will be read with deep interest.

MR. MCCARTHY'S LETTER TO T. T. COOPER, ESQ.

BHAMO, *September 4th*, 1877. SIR,—Referring to our conversation on the evening of the 29th ultimo, I have now the honour, as you suggested, to forward you a few notes of my recent missionary journey through parts of the provinces of SI-CH'UEN, KWEI-CHAU, and YUN-NAN.

Starting last January from Chin-kiang in KIANG-SU, a few days' steamer journey brought me to Han-kow and Wu-chang. I had a long and tedious time from this point, through the lakes to the town of Sha-si. This, as you will recollect, is a very large place, where most of the junks from Chung-k'ing transfer their cargoes to boats more suitable to the navigation of the lower waters. I remained here for three or four days, being out on the streets every day, selling books and preaching. I had a good opportunity of observing the feeling of the people. They seemed very friendly, but fears were ever expressed

by many of the business men with whom I had intercourse, that the opening of a port higher up the river would be sure to spoil the trade of their town. Some stated that they would all have to go to I-chang, as the carrying trade would be mainly done by the steamers, and the goods of course go direct to Han-kow.

We were not many days on the way from Sha-si to I-chang. Here I secured a boat to take our party forward to Chung-k'ing. We stopped at most of the towns and all the cities we passed on the way, remaining a day or two in some places, and everywhere giving away sheet tracts and disposing of books, which were gladly received by those who were able to read them. It was very pleasant to find all classes so friendly. This was especially noticeable after passing the boundary of the HU-PEH province into

SI-CH'UEN.

Indeed, all through SI-CH'UEN the quiet respectful demeanour of the people contrasted very favourably with the conduct of some, who ought to know foreigners better, at Han-kow.

Going up one of the rapids, our boat was smashed against a sunken rock. Fortunately I was walking on the bank at the time, and before she completely filled with water we succeeded in getting all the things out on the rocks, where we were compelled to pass the night. With the assistance of a carpet or two the boat was patched up; so that by baling out the water every hour, we managed to get along very well. At most of the cities passed we found that the proclamation *in re* Yun-nan affairs had been posted up.

Arrived at the city of Wan, I decided to send on the boat, and to walk across the country some 260 miles west, to the prefectural city of Shun-k'ing. On the way we visited the walled cities of Liang-shan, Ta-chuh, Kwang-gan, and Yoh-chi, besides many other towns and villages. This part of SI-CH'UEN is most densely populated; large villages and towns very numerous, at distances little more than a mile or so apart. The people seemed very industrious, and hardly a spot of land could be found uncultivated: the hills, up to their very summits in most cases, being covered with vegetation; wheat, beans, peas, rape, the poppy, and rice being the principal crops. We met great numbers of coolies going towards Wan, being loaded with rice and other vegetables, as well as coal and paper. Those going in the opposite direction carry cotton, salt, iron, sulphur, &c. There seemed to be a very brisk trade in these various articles all along the road. Although in some places there are high hills to be crossed, yet the roads are good and kept in tolerable repair.

I stayed for more than a week in a lovely country place not far from Kwang-gan Chow, the home of a young SI-CH'UEN friend. His father had been a mandarin at Peking. I met him at Gan-k'ing, and he invited me to visit his home, which I was very glad to do. I met a great many of his friends, and was astonished to find that although not a great distance from HU-PEH, few of them had been to Han-kow, or knew much about intercourse with foreigners. Here, over and over again, I had to tell of railroads, steamboats, telegraphs, and other foreign contrivances, as well as to talk to them about those matters more immediately connected with my own work. They were extremely kind, and I could very easily have spent a few months among them if I had accepted all the invitations I received to visit one and another.

Arrived at Shun-k'ing Fu, my SI-CH'UEN companion called to see a friend of his, an expectant mandarin, who was engaged in the prefect's ya-men. This gentleman invited us to remain at his house during our stay in the city. I found there was a very strong feeling against the Roman Catholics, who had been very numerous.

Last year there had been great excitement. Even now the people had formed themselves into what we in Ireland should call a "shillelagh club." Each member has a short stout stick with four characters written on it, "To beat the thieves," it being well understood the meaning is to beat Roman Catholics. The new viceroy was expected to put matters right, so that the foreigners might be able to return and reside in the city.

Remaining here only a few days, I took a passage on a rice junk for Chung-k'ing, passing the large and important city of Hoh-chau and several other towns on the way. Arrived at Chung-k'ing, I found that E. C. Baber, Esq., the gentleman appointed to report on the trade of SI-CH'UEN, &c., was residing in the city. From native sources I gathered that his arrival had caused quite an excitement; many thought that his coming was connected with the Roman Catholic troubles of last year. In the city of Chung-k'ing itself, the people seemed content to let the past be buried; but across the river at Li-ming, the Roman Catholic inhabitants had been prevented from returning to their homes. The prefect, fortunately, having a little common-sense, at once put out a proclamation stating the object of Mr. Baber's visit and residence among them; so we found on our arrival that matters were quiet. The Bishop had gone on to Chen-t'u to see the new viceroy in connection with these troubles.

During my stay I saw Mr. Baber several times. Through the French missionaries we got information that an expedition of Englishmen (?) had left India to come through Thibet into China.* Mr. Baber mentioned his surprise at this intelligence, as he supposed that if such an expedition had started, he would have received instructions to go and meet them. That such an expedition had been contemplated was well known, having been the subject of newspaper comment some months previously. Lieut. Gill, R.E., a private traveller, who had come up from Shanghai with Mr. Baber, had now gone on to Chen-t'u, and was awaiting the arrival of Mr. Mesny to go on into Western SI-CH'UEN, and if the way were clear into Thibet.

The people of the city seemed rather shy, and unwilling to have much to do with us. I had, however, a good number of friendly visitors at my lodgings, but it was evidently not a good time for a prolonged residence; and Mr. Baber suggested that until it was known what action the new viceroy would take, it might be as well for me to go on travelling. Accordingly, having secured a coolie, I made preparations to travel overland to Swi-fu [called on some maps Su-chau], an important city seven or eight days' journey on the high road to Yun-nan. I was compelled to alter my intention, as the man secured to carry my small stock of things, books, and tracts, proved unsuitable. The only other suitable

* Such information is usually questionable, being generally based on mere rumour. In a similar way it was reported through them that Mr. McCarthy had endeavoured to purchase property in Yun-nan Fu, but had been foiled; and that Mr. Cameron had been repulsed in endeavouring to enter Thibet. Both reports were equally unfounded, no such attempts having been made. Property was offered to Mr. McCarthy, but as he had no money with him save the small supply of ingot silver carried by him on his own person, he could not have entertained the propositions had he wished. And Mr. Cameron is a Scotchman, and far too cautious to make so foolish an attempt as that attributed to him.

person I could find having been into the KWEI-CHAU province as far as Kwei-yang Fu, I determined to try in that direction.

We were twenty-six days on the way, my real walking time being eighteen days. I found that the country due south from Chung-k'ing was not at all to be compared to that of the eastern part of the province through which we had already passed. Large tracts of land were uncultivated, towns were fewer, the people more scattered, and worse housed and clothed. The first night out we had a terrific storm of wind and rain, which I feared would carry off the roof of the house in which we had put up. I might have mentioned that our party consisted of three people—a KIANG-SU Christian man from Nankin, the SI-CH'UEN coolie, and myself. As we walked the whole distance, I had capital opportunities of meeting with different classes of people, and of holding familiar intercourse with them. Wearing the Chinese costume, and having nothing strange or novel with me, we were enabled to move along without any difficulty, through the various towns and cities.

For several days we were in company with the family of a mandarin who had taken office in some place south of Kwei-yang Fu. I was appointed honorary medical adviser to the whole party, having been enabled to help a poor coolie who was spitting blood. The mandarin's brother and children were delighted to look at a few photos of my family which I had with me; and seemed to think themselves made up for life by the present of a few lead pencils and a blank memorandum book. I received an invitation to visit them at their home.

It would be difficult to picture the desolation of a great part of

THE KWEI-CHAU PROVINCE,

in consequence of the many years' internal strife. Whole districts have been entirely depopulated, the people being either slaughtered or scattered. The Government, to encourage immigration, instructed the mandarins to help all who needed it by free grants of land or loans of money and cattle. It is said that, with the duplicity characteristic of their class, they make the best use of their term of office to look after their own households, and so matters remain in much the same condition from year to year. When we passed through, the poppy was the only plant under cultivation.

In the prefecture of Tsen-i, and especially the county of Tong-tsi, nothing else seemed to be planted. There were said to be opium-smokers in every house of every town and village we passed through. This may not be literally true, but the quantity consumed must be enormous, and the number of the smokers five or six tenths of the population. In KWEI-CHAU, lads and girls even have acquired the habit. At Tsen-i Fu I had a conversation with a prefect who was a fellow-traveller, and staying in the same inn. In the course of conversation on various subjects, I expressed the pleasure it gave me to hear that the new viceroy of SI-CH'UEN seemed determined to prevent the growth and sale of opium. The patriotic old officer said with a smile, "Even the Emperor could not do that." The reason for this expression of opinion was soon apparent, for in a little time he might have been seen lying like any of his coolies, enjoying his opium pipe!

Arrived at Kwei-yang Fu, we were glad to find our friends there quietly going on with their work. The French missionaries are very strong here, and their converts numerous. Indeed, all through the provinces of SI-CH'UEN and KWEI-CHAU—I mean in those districts through which we passed—their followers must be reckoned by thousands. They have places of worship in all their cities and many of the larger towns. In

many of their stations there are resident foreign missionaries, who live and labour, and travel about from place to place without difficulty. Several times during the journey I have met with mandarins and scholars who complained of the protectorate exercised by the Roman Catholic foreign missionaries over their converts. Such stories require confirmation before they can be accepted. There is no doubt that many thousands of the common people sincerely believe and are not ashamed to own their faith in these principles. At the capital of KWEI-CHAU there are two cathedrals, one of them built in foreign style with a pagoda-shaped clock tower. During the times of trouble in KWEI-CHAU, the government handed over a large building to be used as an orphanage, which they still retain. Outside of the city, on one of the highest hills, there is also a handsome chapel erected in honour of the Virgin Mary. In some of the shops in the street, crucifixes and other things used in worship may be purchased, which of itself would show that their adherents must be numerous.

After a stay of a fortnight in Kwei-yang, finding from conversation with Mr. Mesny, and from intercourse with natives that there did not seem to be any reasons against such a step, I decided to walk from that place westward as far as at least as Yün-nan Fu, being anxious to know personally what the feelings of the people were towards foreigners. Engaging an additional coolie, and taking another supply of suitable books and pamphlets, we started, following with but slight deviation the road travelled by the late lamented Mr. Margary.

The road westward through KWEI-CHAU for the most part led through a tract of country very similar in character to that travelled on our way to the capital. In many places there were still traces of former cultivation; but now all was a dreary wilderness. There were guard-houses with a few miserable soldiers, or militiamen, supposed to be for the protection of travellers. Being men of peace we carried no arms, either offensive or defensive; but most of the travellers on the road were armed with swords, pistols, or guns, of rather an antiquated pattern. The cities and towns are in a state of great dilapidation, and are very slowly recovering from the effects of the rebellion.

Gan-shun [or Ngan-shun] Fu is an exception to this rule. This whole district is in great contrast to others through which we had passed, and the city itself is a populous and busy place. Next to the capital this is the city of greatest importance in the province. Thousands of people attend the fairs held monthly outside the walls of what must once have been a populous suburb. Here we met numbers of KWANG-TUNG and KWANG-SI men, who travel in companies, buying up large quantities of opium, and carrying it down to Canton, from which port we were informed it found its way even to Shanghai. Formerly, as many as two thousand of these men would travel together, and as they are all armed with a long spear, the handle of which is used for carrying their baskets, they present a rather formidable appearance. The military authorities have recently issued orders forbidding them to travel in such large companies.

YÜN-NAN.

As we went forward we found the people were just as friendly as any we had before met. Having engaged my coolies by the month to follow me to any place, and walking all the way, we had no trouble about hiring men or chairs or horses; and so, without bustle or worry, got on from stage to stage. I made it a rule, too, always to remain in the first lodging-house we came to, totally irrespective of the comfort or discomfort of the place. By this means one was frequently able to wash and have dinner before many knew that we had arrived. When we had been

somewhat refreshed, we then went out and had intercourse with the people, always of a pleasant nature. Difficulties very frequently arise with travellers in China because a hungry, tired-out man has not patience with the curious, gaping, though often appreciative, crowd who come to see the animal feed! The total ignorance concerning foreign matters was often a source of great amusement. I have sometimes been asked in what province England was situated. Occasionally a knowing fellow, who had studied geography, would assure the wondering knot of his listeners that England was next door to Ning-po or Hong-kong. The subjection of all men to the ladies (seeing that our Sovereign is a woman) was a subject often referred to by those who had travelled into SI-CH'UEN.

On this route, too, we were often in company with mandarin parties on the road, though, as we always rested on Sundays, our fellow-travellers frequently changed. Of the hundreds of people, high and low, with whom we were brought in contact, it is worthy of note that the only two men who at all fought shy of us were men whom we might have thought would be most friendly—one being a Chin-kiang man, and the other from Han-kow. They could not resist the influence of a good cup of tea, however, and we parted fast friends.

Travelling in YUN-NAN proving no more difficult than in any other place, I went on to the capital, and remained there some ten days. I judged it wise not to preach in the streets, or do anything that would be at all likely to cause excitement, and thus give trouble to the authorities. Throughout the whole journey I have not once had to appeal to an officer for help of any kind, and in no case has any officer put an obstacle in my way. I am the more pleased to be able to state this, because, as you are aware, in most cases all the difficulties of travel in China originate with them.

AT YUN-NAN FU

[the capital] I met a French missionary. He gave me a very glowing account of the climate, which I afterwards proved to be correct. It seems to be the most temperate and bracing climate I have yet experienced in any part of China. He also spoke highly of the character of the people for civility and kindness. He mentioned that he had received intelligence that the expedition expected from Thibet had arrived at Chen-tu. The Mahomedan rebellion had much hindered their operations and scattered their people; but matters are now improving. Before the troubles they had extensive premises here; but being used as a powder magazine by the Government they were totally destroyed by an explosion. The authorities have recently granted the funds necessary to rebuild, and have given permission for the erection of a large and convenient chapel in foreign style. In the course of conversation the missionary mentioned that it was well known that the former Governor had given instructions at first to have Mr. Margary murdered on his journey to Bhamô, but that these instructions had been afterwards countermanded, and it was decided not to molest him unless he attempted to return. There did not seem to be any more difficulty in my intercourse with the people here than anywhere else on the way. All knew I was an Englishman, but understood that my object in travelling was to impart religious instruction. I was thus encouraged to go on as far as Ta-li Fu.

Everywhere there was evidence of the severe struggle through which the province had passed. Few of the cities contained more than one street. I was glad to find Nankin mandarin was well understood. The solution of this proved to be the fact that many of the people were descendants of immigrants from Nankin and other

parts of KIANG-SU, who, during the Ming dynasty, had been sent in to people and hold the country. About half-way between Yin-nan Fu and Ta-li Fu it would seem as if the mandarin dialect was mixed with the original dialects. The people generally are in a deplorable condition; the women compelled to do manual labour, which in other places is confined entirely to men. Men and women, but especially the latter, suffer from the formation of goitre, some of immense size. In some towns through which we passed almost every second person suffered from this deformity. My stock of quinine, rhubarb, and grey-powder was in great demand, as numbers suffered from fever, ague, and diseases of that kind.

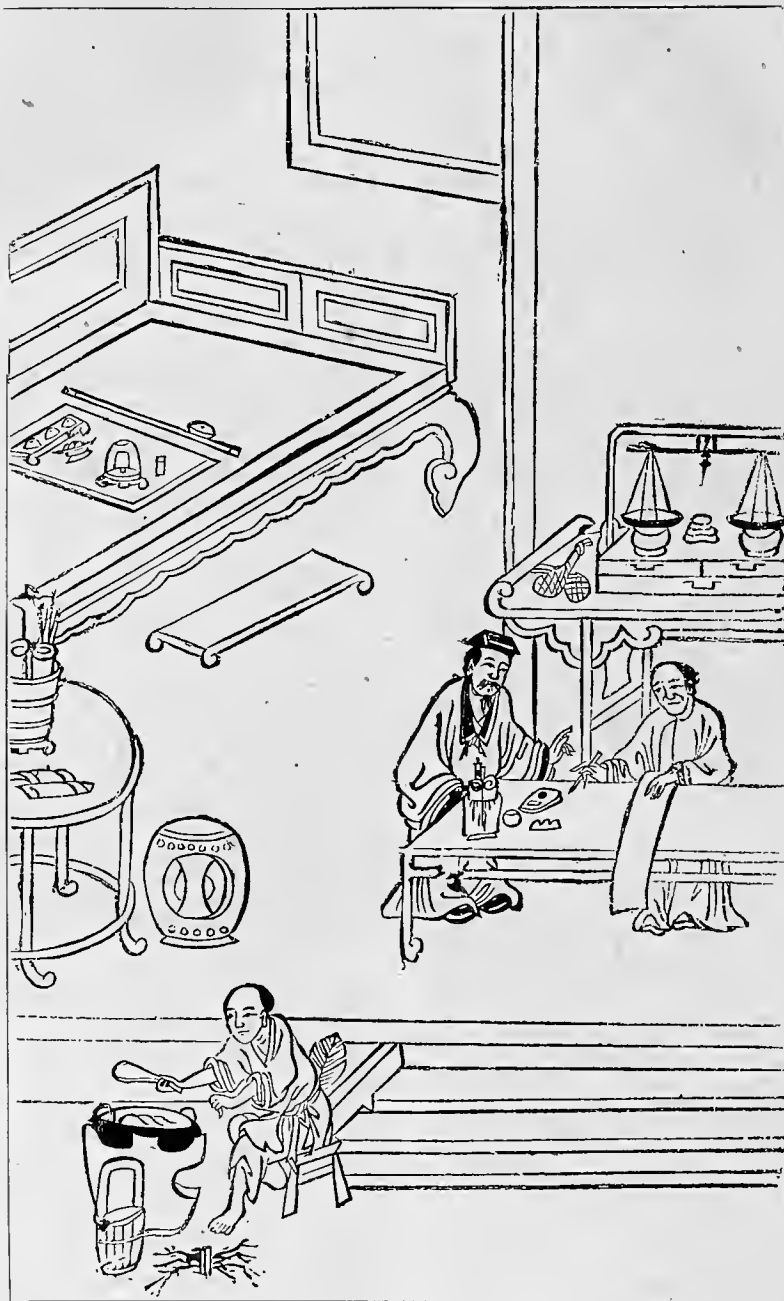
At a later stage of the journey we passed through places where numbers of people were carried off by a disease resembling the plague. After a short period of illness a round red spot appeared on the body. If it came out on any unimportant part, the person might recover; but if on a vital part the case was considered fatal, and they died very rapidly. The people were most grateful for any help given to them. Not being a medical man, and having only a few remedies for personal use in case of need, I was able to do comparatively little for their assistance.

For some days I was in company and had a good deal of intercourse with a mandarin who was going to take up office in Shun-ning Fu, a city some six days south of Yung-chang. He was of Tartar family, but had resided a long time in YUN-NAN. Like some others he seemed to think at first that my journey must be of a semi-official character, supposing, probably, that my object was to find out something about Mr. Margary's death. He soon discovered the real nature of our work, and, in common with all the other officers I met on the way, was immensely pleased when he found that I always corrected the people who gave me official titles, assuring them that I was merely a teacher, in no wise connected with any Government. This was, of course, self-evident to all, as soon as their attention was called to the point, from the fact that I was walking all the way, a performance which, to an officer of the lowest grade would be, of course, *infra dig.*

I made a point of never referring to the Margary affair; and instructed my own men to act in the same way. If others mentioned it, I generally managed to prevent any lengthened discussion by the remark that the matter was now arranged, and so we need not refer to what was passed.

Mr. Margary's death was always spoken of as being the act of the wild, untamable mountain men. Mr. Ing, the Tartar mandarin, invited me to call upon him and remain a little time as his guest. He very kindly gave me his own fan when we were parting. He was anxious to get a map of the world; also some fever and ague medicine; also medicine to cure goitre, as a friend of his was suffering from the disease.

From Ta-li to Teng-yüeh Chau, or Mo-mien, is really the most fertile part of the country. Yung-chang Fu has been a fine city, and even now the southern part is well built over; a good business seems to be going on. Some call it "Small Nankin;" and to hear the people speak one might imagine oneself back in Nankin, the dialects are so similar. The streets are wide and clean. The northern portion of the city is completely destroyed. I had gone on to Yung-chang Fu because of the continued good feeling exhibited by the people, and also on account of the assurance of my Tartar friend that "as long as I travelled in the way I was doing there was no cause for anxiety except from the wild men on the hills." This latter sentence was continually on the lips of the Chinese,



THE OPIUM SMOKER.—No. 4.

ALL trace of literary occupation is now gone: the opium scales have taken the place of the classics. In the foreground a servant is preparing extract of opium, for crude opium is never smoked. Before the portable stove stands a small bucket of water, and a little charcoal lies on the ground beside it. The opium is boiled in water, and filtered; and the dregs are again boiled, till all the soluble matter is extracted. The

watery solutions are then boiled down to the consistency of treacle, when it is ready for use.

At the table, by her husband, the wife of the smoker sits with pencil in hand, and with a long strip of paper before her. Now she needs to augment the family income. Happy is the wife who in these circumstances is able to execute Indian-ink drawings, or to write out ornamental quotations from the classics.

who seemed to look upon the poor hill-men as incarnations of everything evil and reprehensible.

We stayed a few days at Mo-mien, and as it was all plain sailing, it seemed a good time to go on to the frontier, and, if no obstacles existed, to cross over into Burmah, and see my friends there. I found the fame of the medical work at Bhamo had spread even to Mo-mien. During the four days' walk from that place to Manwyne, I met many Shans and Chinese, who spoke approvingly of the wonderful cures effected by the foreign teachers.

I should have mentioned that on the way I met Yang Ta-jin, the highest military authority in YUN-NAN, who was going up to the capital. Beginning life among the Panthays, he afterwards deserted from their ranks, and step by step has risen to his present position in the Imperial army. The taking of Ta-li Fu is attributed to his genius. He is now said to be the wealthiest man in YUN-NAN, as a great deal of Panthay property has fallen into his hands. He employs large numbers of men to carry cotton from Burmah. Indeed, it would seem that the great bulk of the carrying trade of YUN-NAN is in the hands of a few mandarins. This may account for their dislike to see the route opened up to others. The people are, for the most part, delighted at such a prospect. The popular idea seems to be that soon an English consul will be sent to Ta-li Fu to open a foreign store!

When I arrived at Manwyne, I at once circulated a good number of tracts and books among the many Chinese of that place, so that no wrong impressions should get about as to our visit. In the evening the Chinese military mandarin, in charge of the military there, sent a messenger, asking if I had come on public matters. I sent him my card, telling him I was only a

private individual, a religious teacher, who had come from the capital; that, being so near the frontier, it was my intention to cross over to Bhamo to see some friends who were engaged in a similar work there. He sent me word that he supposed my friends were Dr. Harvey, and those associated with him; assured me that he had a great esteem for them, having met them frequently while in Burmah. That, being their friend, he was the more anxious to take care of me, and therefore wished me clearly to understand that as long as I remained at Manwyne he would be responsible for my safety; but that I ought not to attempt to cross the hills without getting a *chieftain* to go security for my safe conduct through to Bhamo. I thanked him for his kindness, assuring him that it was my desire in everything possible to conform to the customs of the place where I was residing.

As I had already secured the chieftain's services, I saw no further reason for delay, but crossed the hills in two days, arriving in Bhamo, August 26th, 1877. The Kah-chen chief and his followers professed the greatest friendships for the English, and treated me so well that I agreed with him to return with him in a fortnight, and continue my journeys in YUN-NAN.

Your letter, communicating the wishes of the Viceroy of India with regard to entering China from the Burman side, has, of course, altered those proposed arrangements.

I have the honour to be, Sir,

Your most obedient servant,

(Signed) JOHN MCCARTHY.

To T. T. Cooper, Esq.,
Political Agent, Bhamo.

To the above letter Mr. McCarthy received in due course the following acknowledgment:—

No. 10.

BRITISH AGENCY, BHAMO, 26th January, 1878.

SIR,—

I am desired by the British Resident at Mandalay to inform you that the Government of India have received, with much pleasure, the notes of your journey from China to Burmah.

In return I am directed to convey to you the thanks of His Excellency the Viceroy for your very interesting narrative.

Rev. J. MCCARTHY.

I have the honour to be, Sir,

Your most obedient servant,

(Signed) T. T. COOPER.

Our Opium Trade with China.

BY MR. S. S. MANDER.

WE are thankful to learn that the powerful letters of Mr. Mander, on the Nature, Origin, and Character of the Trade, and on The First Chinese War, continued in our last two Numbers, have attracted much notice. The following letter, on The Second Chinese War, deserves equal attention.

LETTER IV.

THE SECOND CHINESE WAR.

SIR,—A period of fifteen years elapsed before a renewal of actual hostilities with China; fifteen years of uneasy peace, during which the doomed nation had to submit to be poisoned; during which our representatives at Hong Kong vainly importuned the Chinese Emperor to legalise the opium trade; for though the extorted Treaty of Nankin had tacitly sanctioned it along with all other trade, no mention had been directly made of this the one objectionable branch of English commerce. The Chinese dared not violate the treaty; but legalise the traffic they would not: they were obliged to allow us to pour in (however illegally) through the five ports

which we had forced open, the ever-increasing stream of narcotic poison; and they were unable to prevent our smuggling in a further enormous quantity all along the coast, by vessels licensed in violation of the treaty, by the authorities at Hong Kong. They were powerless to stop or control the trade, but to put it under an import duty for their own benefit they conscientiously and consistently refused to do. The large revenue they might derive was urged as an argument. Its force was admitted by Commissioner Keying, but he nobly added, "We will not put a value on riches and slight men's lives." "It is true," proclaimed the Emperor, "I cannot prevent the introduction of the flowing poison; gain-seeking and corrupt men will for profit and sensuality defeat my wishes; but nothing will induce

me to derive a revenue from the vice and misery of my people."—And so the question rested, and our nation became every year an object of intenser hate and horror to that vast population, numbering a third of the human race, whom we thus taught most effectually to regard us as "foreign devils."

We violated the spirit of the Treaty of Nankin also as regarded the island of Hong Kong. In ceding it to us, the Emperor never intended it to be anything more than a place for the repair and refitting of ships, and the keeping of stores for such purposes. But it was first converted into one vast opium warehouse, and then into a huge opium-smoking shop.

The guilt of creating the demand for opium lies at our door, as well as the guilt of furnishing the supply. Every trip made to a new part of the coast is a losing affair. It is needful to create the taste for opium-smoking before a good market can be secured; and so whole populations are infected for the sake of the profit the dreadful disease will bring. Much irritation was kept up on both sides during the peace which followed the Treaty of Nankin, from such illegal coasting voyages of opium ships. The state of feeling engendered by still unsatisfied greed of grain on the one side, and by consciousness of cruel injury on the other, was such that nothing but a spark was requisite to cause an explosion of new hostilities. The following incident proved that fatal spark.

"A vessel or 'lorcha' named the 'Arrow,' which had been owned by pirates, and engaged in the smuggling of opium, but which had subsequently sailed, by permission, under the protection of the British flag, was lying at anchor in the river opposite Canton. On the 8th of October, 1857, she was boarded by Chinese officials, on the ground that one of the native crew was a pirate who was to be tried for his crimes. They seized and carried off all the crew except two (all whom they seized being Chinese). The English assert that their flag was flying at the time of this arrest from the masthead of the lorcha; the Chinese deny this. But it is admitted that whether or no, the lorcha had no right to fly British colours, her licence to do so having expired shortly before this occurrence. Sir John Bowring, our plenipotentiary at Hong Kong, stated this; and yet immediately afterwards demanded reparation, the surrender of the captured crew, and an apology from Commissioner Yeh, on the ground that the vessel was under British protection, and that the British flag had been insulted. This, by his own admission, was false. (Viceroy Yeh returned the crew, though three of them were proved pirates; but refused to apologise, as, deeming the vessel to be a Chinese ship, he could not see that he had anything to apologise for.)

"But the flimsy pretext furnished an opportunity of perpetrating further injustice on the Chinese Empire. Two attacks were forthwith made on Canton, in which much life and more property were sacrificed, and Commodore Elliott and Sir Michael Seymour destroyed a fleet of war junks in the Canton waters. Next year Lord Elgin arrived with troops to carry on the war. The outbreak of the Indian Mutiny had obliged him to employ them in restoring order in our own dominions first, but in the autumn he returned, and aided by our allies, the French, proceeded on the 28th of October to bombard the million-peopled city of Canton.

"To describe the sickening scene that ensued would require nerves of iron; the carnage was horrible, and 'the quantity of blood and limbs seen on the junks when they were boarded, disgusting in the extreme.' Field pieces, loaded with grape, were planted at the end of long narrow streets crowded with innocent men, women,

and children, to mow them down like grass, till the gutters flowed with their blood. In one scene of carnage, the *Times* correspondent recorded that 'half an army of 10,000 men were in ten minutes destroyed by the sword, or forced into the broad river.'

"The *Morning Herald* asserted that 'a more horrible or more revolting crime than this bombardment of Canton has never been committed in the worst ages of barbarian darkness.' Thirty thousand people were burned out of house and home; shell and shot and fire-balls were thrown, for days in succession, into the very heart of a city which consists of streets often from six to eight feet wide, densely peopled with men, women, and children. And all this, for what? For an imaginary insult to our flag, for which ample satisfaction had been offered! Yeh was taken prisoner and sent to Calcutta, and the allied generals entered Canton as conquerors.

"But even after the capture of Canton the allied forces could not secure the conditions they wished; so they resolved to proceed to Peking, and obtain them from head-quarters. They had to fight their way past the forts at the mouth of the Peiho (the river on which Peking stands), which they destroyed; but the Chinese, resolved to prevent if possible their approach to Peking, had signed a treaty agreeable to English views at Tien-Tsin, in June, 1858. This treaty provided among other things for the residence of a British Minister at Peking in future. The ambassador appointed was Mr. Bruce, a brother of Lord Elgin; but on his attempt to make his way to Peking, he unexpectedly encountered warlike opposition at the mouth of the Peiho, where the forts had been reconstructed. The squadron under Admiral Hope sustained a defeat, and was obliged to return to Shanghai with considerable loss. This treacherous conduct was of course unjustifiable, but is sufficiently accounted for by the intense fear and hatred of the English engendered by the opium trade in the Chinese mind. It was of course made the ground of further and more severe measures.

"The allied English and French forces (the French on our invitation), under the command of Lord Elgin, started for Peking in June, 1860, resolved this time not to stop short of the capital on any pretence whatever. On the 12th of October they were before the city, and ready to bombard it. The Chinese were told that the bombardment would begin next day, unless the city were surrendered and one of its gates placed in our hands before twelve o'clock. This was done. The Emperor, however, had previously effected his escape, and the British prisoners in the hands of the Chinese had been cruelly murdered. (Such was believed to have been the case; but some, notably Sir H. Parkes, were released.)

"Lord Elgin, in retaliation, burned the magnificent 'summer palace' of the Emperor, and demanded an indemnity of 300,000 taels, in addition to the ratification of the treaty legalising the sale of opium, and an apology for all that had passed. Conquered, helpless, and spirit-broken, and regarding the traffic with abhorrence (he had lost his eldest son from opium-smoking), the Emperor had no alternative; and, to get his victorious and powerful Christian enemies out of his capital, the heathen monarch at last ratified the fatal treaty that was to consign his 400,000,000 subjects to be victimised body and soul by opium. What a glorious triumph for Christian Britain! What if millions of Chinese are annually demoralised by this lucrative trade? Do not millions of money flow, as a result, into our Indian exchequer? Alas! alas! well saith the Scripture that 'Covetousness is idolatry!' Behold the most enlightened Protestant nation in the world insisting on the sacrifice of myriads, for whom

Christ died, at the shrine of mammon. Thus it was that the traffic in opium was legalised. What can exceed the absurdity of pretending that, therefore, now all objection to the traffic is removed? It is acknowledged and undisputed that this legalisation was obtained by force.

"The Chinese know the English mainly in two characters—either as opium-sellers or missionaries; with incredible inconsistency, Lord Elgin's treaty stipulated for the legalisation of Christianity and—opium! By the unanimous testimony of missionaries of all denominations, the opium trade is the greatest hindrance in their way. A missionary not long ago was driven out of a large city in Honan by a mob led on by the native gentry, the cause of whose hatred was shouted after him as he left the city: 'You burned our palace, you killed our Emperor, you poison our people, and now you come to teach us virtue!'

"From these facts, we conclude that the leading question in this whole war was the opium question. The great cause of its provocation was the opium trade." There can be little doubt, however, that it was not the *only* cause. The arrogance and exclusiveness habitually manifested by the Chinese officials, together with a serious disregard for truth, and the obstacles placed in the way of legitimate commerce, appear to have had much to do with determining the English to strong measures. But it cannot be disguised that the objection of the Chinese to opium and their resistance to the introduction of it by smuggling was, after all, *the main cause* of the war.

It should be known too that this traffic was wholly illegal, not only as before the law of China, but as prohibited by the law of England. By an Act of Parliament, 3 & 4 William IV. cap. 85, it was distinctly decreed, that "the East India Company of merchants trading to the East Indies shall close their commercial affairs, sell all their merchandise, and abstain from all commercial business." Their charter as traders was withdrawn. But this prohibition was absolutely ignored in the case of opium. They continued to carry on this

trade as before, though it had been most strongly condemned in Parliament.

Again, it should be known that this contemptuous disregard of Parliamentary edict was all along perfectly well known and connived at by the English Ministry. They just ignored it. The export to China went on undiminished. It created endless trouble with the Chinese Government, aggravated as it was by the lawless conduct of British subjects. It will hardly be believed, but it is true, that though Captain Elliott, our trade superintendent at the time of the events above narrated, frequently and earnestly appealed to Lord Palmerston for authority to deal with breaches of law by British subjects, such power was never given. The smugglers were left to outrage the Chinese authorities without any control by the English Government; and when China, after marvellous forbearance, resorted to strong measures to stop the trade, England went to war with her. And yet Captain Elliott said afterwards—"I believe the Chinese are in many important respects the most moderate and reasonable people on the face of the earth."

If any of your readers should say to himself, "I, at all events, cannot be blamed for all this," I would ask him to remember that he cannot continue innocent, for the evil continues. He cannot continue innocent unless he exert himself to put an end to the evil; for the franchise involves responsibility, and silence gives consent. This war had the formal sanction of Parliament, and we retain the miserable advantages it secured. When the conduct of Sir John Bowring, our representative at Hong Kong, and the orders sent out from England in 1857, were called in question in Parliament, and a vote of censure (supported by many of the most distinguished men of the time) was passed upon the Government, Lord Palmerston appealed to the country, and it promptly returned a House which thoroughly supported him in his war policy, though now in his *Memoirs* it is confessed he was in the wrong. We inherit the deeds of our forefathers, and must endure the consequences, unless we promptly repent, and earnestly set ourselves to undo the mischief and the injustice which they wrought.

Quit Round after Many Days.

DR. MEDHURST AND THE SOLDIER.

WHEN staying in Shanghai in 1860 the following account was given us by a missionary then residing in that part. The incident is not only interesting in itself, but valuable as showing *how much good may result from one single proclamation of the Gospel to an average Chinaman*, when the word of God can be put in his hands to continue the good work which the Holy Spirit, through the spoken message, may have commenced.

"A short time ago," said my informant, "after preaching in this chapel (one of the chapels in the city of Shanghai), a Chinaman came up to me and said, 'Sir, you should pray for rain; our people are suffering very much from drought.' I replied to him, 'You should pray for rain to the living and true God: if I only pray for rain, and God give it, you will give the praise which is due to God to your own false idols.' He replied, very seriously, 'I do pray to the true God for rain every day.' 'Then are you a disciple of Christ?' I asked. 'Yes,' he replied. 'Of what church are you a member?' My hearer could not understand the question—he knew nothing about churches. I then asked, 'Who baptised you?' 'Oh, sir,' he said, 'God the Father baptised me.'

"After a few more questions, I asked him where he first heard the Gospel. In reply he told me that about

thirteen years ago he was for a short time located in Shanghai as a private soldier in the army. The day before his corps left for the interior, he happened to stroll into one of the mission chapels in which the late Dr. Medhurst was preaching. He listened with the greatest interest and attention. After the service was over he went to the Doctor and had some conversation with him. The Doctor not only kindly answered his questions, but gave him a copy of the New Testament, which he took with him and carefully and prayerfully studied.

"Further conversation elicited the fact that from the study of this New Testament he had discovered that baptism was taught in it, and had desired to be baptised. Finding a Roman Catholic Chinaman, he learned from him the mode of baptism amongst them. He had, however, no desire to become a Roman Catholic, and he knew of no Protestant Christian to whom he could apply. One rainy

day he was sitting in his house reading his New Testament, and he came across the words, 'He that believeth and is baptised shall be saved.' He said to himself, 'I do believe, but I am not baptised: what shall I do?' Then looking out on the falling rain, he said, 'God the Father is pouring down this rain: why should I not ask Him to baptise me? Then baring his head and his bosom that both head and heart might be sprinkled, he went out of doors and kneeled down, saying, 'Heavenly Father, I receive Thy baptism, in the name of the Father, of the Son, and of the Holy Ghost.* Thenceforward his mind and heart were at rest on this subject.

"From the time of his return home he had commenced to instruct his wife and family in the truths he had heard at Shanghai, and in those he had found from the study of the New Testament. He had prayer with his family morning and evening, and put away every vestige of idolatry. After a time he was promoted to be captain over a small body of men; and still later, further promotion was offered to him, but was declined, finding that it could not be accepted without his offering idolatrous sacrifices. Though through years several similar offers were made to him he declined them all, and never would accept them.

"Thus he had lived for thirteen years when in the Providence of God he was again brought to Shanghai. While he remained there he became desirous to join one of the American churches, and in due time was received into fellowship. Soon after this, he and his body of men

were again sent into the interior; and with the exception of an occasional letter, for some months nothing was heard of them.

"In the course of time some of the missionaries, about to make a missionary journey into the interior, arranged their route so as to pass by his home, which was on an island in the Great Lake to the west of Su-chau. When they reached the island they asked some of the bystanders where they landed if they knew where Mr. — lived. 'Do you mean Mr. — who talks about Jesus?' was the reply. They unhesitatingly answered 'Yes,' and thought it not a bad testimony to the man's Christian faithfulness.

"He and his soldiers were not at home; but his wife and several members of the family were seen by the missionaries, who judged them to be sincere Christians. They found them not merely believers, but well instructed in the truths of the New Testament."

"Dr. Medhurst, who was instrumental in bringing this man to a saving knowledge of the truth, and, through him, his family also, never knew of the good he had done. Several years before the man came the second time to Shanghai, the Doctor returned to his native land, after 40 years' labour in the east; and after a few days' sojourn, went home to that "rest which remaineth for the people of God."

Herein is that proverb true, "One soweth and another reapeth."

THE CHRISTIAN TRAVELLER AND HIS ESCORT.

(*Baptism of Four Converts at Kin-hwa.*)

MR. DOUTHWAITE writes from Kiu-chau Fu on Jan. 1st, 1878:—"You will be pleased to know that God is still blessing our work here, and giving us great encouragement. I visited Kin-hwa Fu about a fortnight ago, and was glad to find the Christians there so happy, though some of them are suffering much persecution for Christ's sake. I also had the privilege of baptising four converts. One of these (Tsiang Siao-fung) has a peculiar and interesting history; interesting as it shows how mysteriously God brings about the fulfilment of His own purposes.

"Tsiang Siao-fung is a native of Kwei-kiang Fu, the capital of the Kwei-chau province, and was formerly a Ya-men official. About 20 years ago, when he was connected with the prefectural Ya-men at Wun-chau, a foreign merchant visited that city; and when he left, Tsiang Siao-fung had to escort him overland to Ning-po.

"On the way this foreigner, who was a Christian, preached the Gospel to him, and exhorted him to leave the Ya-men and seek some more honest employment. Tsiang Siao-fung was so impressed with what he had heard that on his return to Wun-chau he immediately resigned his office and removed to Kin-hwa Fu, where he bought a piece of land and commenced gardening, at which occupation he still continues. He says he lost some hundreds of dollars by the change (a sum fully equivalent in China to hundreds of pounds in England), but he does not regret the loss now, for God has made it up to him by giving him an inheritance in heaven.

* Probably he had learned the use of this formula from his Roman Catholic friend, or from the T'ai-p'ing rebels.

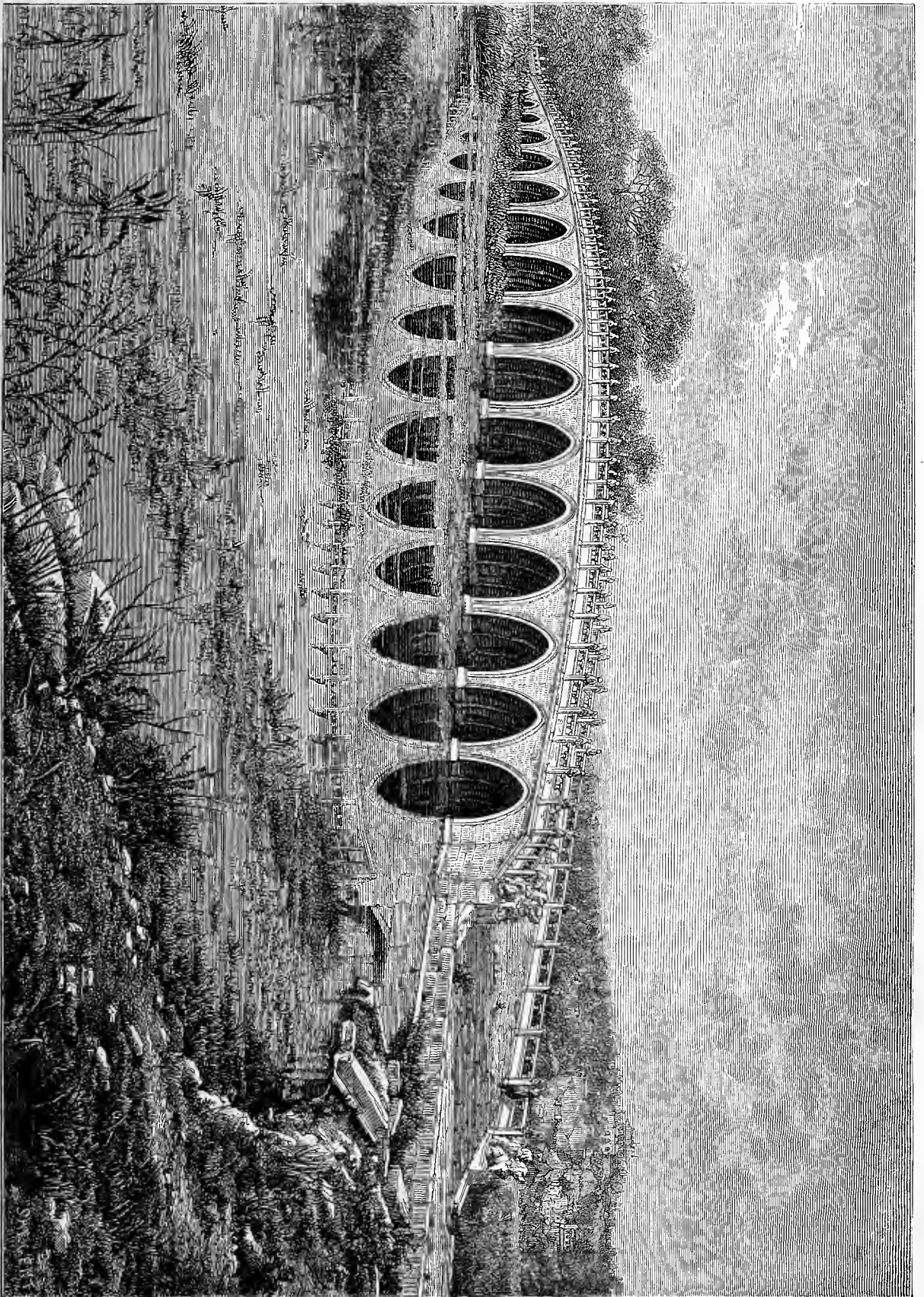
† The underlings of the Ya-men commonly make their livelihood by extortion.

"He endeavoured to live up to the light he possessed, and having procured a copy of the New Testament from a colporteur, made it his guide, so far as he could understand its teaching.

"When we opened our station in Kin-hwa two years ago, he and his son were among the first who went to hear the Gospel, and soon began regularly to attend at all the Sunday services. I met him for the first time in April, 1877, and was greatly struck with his simplicity and earnestness.

"A few months after, I baptised his son Foh-nyün, and now the father has taken the decisive step, though at the sacrifice of all domestic happiness; for his old mother, whom he supports, is continually raving against him."

If our readers will look at a map of China they will see how wonderfully in the providence of God this man was led from his native province to the city of Wun-chau, where he first heard the Gospel from the passing stranger; and will see how that Gospel had power to induce him to sacrifice the ease and comfort and respectability of his official life for one of laborious toil; to sacrifice too what was to him a large pecuniary interest, and to live a Christian life for eighteen years with no other instruction than he was able to gather from the New Testament. It will be seen, too, how he was guided to pitch his tent in the city of Kin-hwa, to which in due time the Gospel messenger was likewise sent; and how first his son and then himself have been united with the little Christian Church, now of twelve native members, gathered in that city. Can we, in the face of facts like these, fail to recognise in the Gospel the power of God unto salvation; and our own duty to sow the seed *broadcast*, assured that God's Word will not return unto Him void? It assuredly shall accomplish that whereunto He hath sent it.



A MARBLE BRIDGE OF SEVENTEEN ARCHES IN SOUTH CHINA.

China For Christ.

"To-morrow go out against them; for the LORD will be with you" (2 Chron, xx. 17).

THE history of Jehoshaphat is a very instructive one, for his life is often spiritually reacted. A true-hearted man, he began his career well, "and strengthened himself against Israel," the type of those worldly Christians, who are such in name and descent, but not in power. He "sought to the LORD GOD of his fathers, and walked in HIS commandments, and not after the doings of Israel: therefore the LORD established the kingdom in his hand," and he "had riches and honour in abundance." His army consisted of five legions under their respective commanders, numbered one million, one hundred and sixty thousand men who waited on the king, beside those whom he put in the fenced cities of Judah. Truly Jehoshaphat did not serve God for nought! And we may well add, who ever did, who served Him with his whole heart and soul?

But alas! a change came. God did not change, but Jehoshaphat did: he joined affinity with Ahab, the King of Israel; he went to visit him; he said, "I am as thou art, and my people as thy people." Who can tell how many sins and sorrows sprung from this fruitful source? He nearly lost his own life in the battle; his mighty army melted away like snow before the summer's sun. After his death his son, whom he had married to Ahab's daughter, murdered all his brethren and divers of the princes of Israel. His grandson came to a violent end, then Ahab's daughter destroyed all the seed royal (but one, who was secreted), and was in turn destroyed herself. Time would fail us to enumerate the calamities which followed this the great mistake and sin of Jehoshaphat's life. The prophet of the LORD denounced it. "Shouldest thou help the ungodly and love them that hate the LORD? therefore is wrath upon thee from before the LORD." *And the trouble came.*

Now here is a most instructive state of things. Trouble is near, great trouble and terrible; trouble too sent by God as chastening for sin and folly. Under these circumstances what did Jehoshaphat do; and what did God, if we may so speak, endorse? Did the King say, I have brought myself into this strait by my own sin, I must now bear it as well as I can, and get through it or out of it as best I am able? Did he say, I cannot expect God to help me here? No! he took the very opposite course, and God justified him in so doing. And he did not first call his captains and councillors together to make the best plans they could, and then ask God's blessing on them. No, he and his people began by seeking the LORD, "O LORD GOD of our fathers, art not Thou GOD in heaven; and rulest not Thou over all the kingdoms of the heathen; and in Thine hand is there not power and might, so that none is able to withstand Thee? O our GOD, wilt Thou not judge them; for we have no might against this great company that cometh against us, neither know we what to do: but our eyes are upon Thee." Very different this, from making plans and then telling God what has to be done, and asking His help to carry these plans out.

Note the response. "Thus saith the LORD unto you Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but GOD'S. To-morrow go ye down against them. . . ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you." And so they did. With the alacrity of faith they set out, a tiny

band with little preparation, save for thanksgiving and praise, and the LORD made their foes to destroy one another. So vast was the number of the slain that it took the little band three days to strip the unresisting corpses of the spoil which was upon them. Of the foes not one escaped: of Jehoshaphat's party not one fell; every man returned to Jerusalem with joy. Instead of a valley of conflict, of humiliation, of shame, and of destruction, their turning to God turned it into a valley of blessing (Berachah), of wealth-gathering and of praise. And further, through this the fear of God came on all the surrounding countries, and "the realm of Jehoshaphat was quiet, for his God gave him rest round about." It seems strange, but surely we should take warning from it, that after all this Jehoshaphat yet needed one lesson more. He again joined himself with the King of Israel in a shipping transaction, and the LORD destroyed all his ships.

Leaving, however, the general lessons to be learned from the life of Jehoshaphat, let us see if there is no special direction for us in the words which head this article. What light can they throw on the great problem of China's evangelization? We will seek with all brevity to indicate several lines of thought which bear directly upon it.

I. *To whom were these words spoken.*—To a little band—in numbers small, in resources limited, in council feeble. The foes were near, were numerous, were wealthy, and would surely have been successful, had not God interposed on behalf of His people. Yet was the command given, "To-morrow go out against them."

They had appealed to God for help, and God had promised it. Yea more than help had He promised. He had Himself undertaken their cause. "The battle is not yours, but God's;" "ye shall not need to fight in this battle." Nevertheless the command is given, "To-morrow go out against them." Had they refused to go, on any ground, is there any reason to believe that their foes would have been slain and Judah delivered.

II. *Note the prompt and immediate obedience required.*—They were not to wait for reinforcements on their own side, or for defections on the side of their foes. They needed no added numbers, for no matter whether 50 or 50,000 engaged in the war, the battle was not their's, but God's; and their foes for the same reason needed no diminution, for God is almighty, and the means at His disposal are beyond all human anticipation or resistance.

Matters would not have improved by delay, they might have become worse; the mere presence of the foe in the land was hurtful and dishonouring. Therefore the word is, "To-morrow go out against them."

III. *See how Jehoshaphat obeyed,* implicitly and without question. Not like the lagging school-boy, who at the last moment creeps unwillingly into the school, with half-prepared lesson, feeling conscious that he cannot acquit himself well, not so did Judah go forth. We hear nothing of reluctance to go out, of delays by the way. On the contrary, they took God at His word; and so soon as it was to-morrow, and while yet very early in the morning, they arose and went forth, hearing from their leader the inspiring words, "Believe in the LORD your God, so shall ye be established: believe His prophets, so shall ye prosper."

IV. *Lastly, note how speedily was their faith honoured:* how fully God delivered them, and how unprecedented were the means He used to this end.

Let us now apply these thoughts to the vast regions of the Chinese Empire, and to their teeming millions. Our command is to go into all the world and to preach the Gospel to every creature. But we, Protestant mission-

aries, are a little band, embarrassed to keep pace with the work already on hand; we, too, know not what to do. Shall we not wait for reinforcements, for further facilities, for enlarged resources? Or, may we not say that God will at some time or other, and in some way or other, better prepare the field, and more widely open the door? Or, lastly, shall we rather say God *is* with us, and reckoning on His presence and help, go forth AT ONCE, waiting for nothing—trusting wholly in God, yet feeling that *we* are called to act. Some of us think that this is the right course, and *are going forth* into the regions beyond. *After* the pioneer missionaries of the CHINA INLAND MISSION went out from England for labour in the nine unevangelized inland provinces, *and not before*—when they were in China prepared to enter them, the Che-fu Convention, an instrument of great value for practically opening up these provinces was concluded. Each of the nine provinces has been visited, some of them repeatedly, and stations have been opened in two of them. In each of the nine, thousands of portions of Scripture, the grants of our Bible Societies, thousands of gospel tracts, the grants of our Tract Societies, have been put into circulation, and tens of thousands have for the first time heard the Word of Life. The Thibetans have been reached by the Gospel, and Thibet itself will not bar us out when our missionaries have sufficiently acquired the necessary languages; for He

who has commanded us to go, holds the key of David till He has prepared His people for the open door; and He will give the open door when His people are prepared for it. Not till Peter, fully dressed, had passed the first and second ward, and had come up to the great iron gate which led into the city, was it opened; but when he was come, it opened of its own accord to him. Doors in the various provinces of China Proper are already opening before us more rapidly than we are able to enter them. We need, we must have more men and women, willing skilful men and women, for this service. To our readers we would say, in the words of Cyrus of old, "Who is there among you of all his people? his God be with him: let him go up. . . . and build the house of the LORD GOD of Israel." "Then rose up. . . . all whose spirit God had raised, to go up to build. . . . and all they that were about them strengthened their hands" with gifts that were "willingly offered." Thus was the temple rebuilt; even as at the first building of the tabernacle, "every one whose heart stirred him up, and every one whom his spirit made willing" "brought the LORD'S offering to the work." And not offerings merely, for "every wise hearted man" *came to work*, and "all the women that were wise hearted" *joined in the work* that was needed. God grant that it may be so now, for the building of His house in China!

Scenes in the Famine Districts.

FROM THE DIARY OF MR. JAMES.

Ching-sz, Thurs. Sept. 27th, 1877.—Having made no notes for nearly a month, I must now relate something of what has taken place during that time. Soon after Mr. Turner's return to T'ai-yuen he had an attack of typhoid (famine) fever. As soon as he got better I took it, and had it much worse than he had. I am getting better now, but feel very weak. We thought a little change would be beneficial, and so left T'ai-yuen Fu, on Monday last, Sept. 24th, and came here: so that our proposed journey north has had to be given up for the present.

Mon., Oct. 1st.—On Saturday last a Roman Catholic native priest from T'ai-yuen Fu called in to see us. He told us they made about 200 converts per year in Shan-si, but complained of the slowness of the work, which he attributed mainly to the extensive use of opium in the province.

We think it will be best to go to one of the ports, that I may obtain medical advice and more suitable food, hoping I shall thus recover my health and so get ready for future work. I hoped to visit every prefectural city before leaving the province, and most probably should have done so but for my illness. Our plan was to visit the three northern prefectural cities together; then when I went south to have passed through Lu-gan Fu. We have not been able to do this, but we have gained such information since residing in Shan-si as will be of much value to us in our plans and preparations for settled work. Knowing that God will direct all our ways as shall be most for His own glory and the good of all, we trust that the course we are obliged to take will be much better than the course we intended.

T'ai-yuen Fu, Nov. 24th.—We left Ching-sz, and came here yesterday.

Nov. 26th.—A young man came to day and invited us to the Romish mission house. He came in a neat covered cart similar to the Peking carts. (Carts are the proper conveyances for visiting, &c., in Tai-yuen Fu.) In the course of our conversation, he told me that the bishop is sixty-nine years of age, and is an Italian; that they have over twenty native priests, a school of thirteen boys, and several hundred converts in this city; also chapels at Ki-hien, T'ai-kuh Hien, Fen-chau Fu, Lu-gan Fu, Ta-tung Fu, and several other cities in the province.

I asked what might be the population of T'ai-yuen Fu, and he

said 100,000. It is probable that this estimate is not far out, for after residing here more than ten years they may be expected to be very well informed on this subject.

Nov. 28th.—We left T'ai-yuen Fu. Intend travelling by cart to Fan-ch'eng, thence by boat to Han-kow. The weather is very cold, and the poor are suffering very much.

Tong-ch'eng, Dec. 6th.—Forty li from Wen-hi Hien. From T'ai-yuen Fu to here, about 800 li, we have seen sixteen dead people by the roadside, starved and frozen to death. Many shops are closed. Numbers of beggars and poor people are already starved to death, and many many more soon will be. The dogs are being used for food. In the main street of Chao-ch'eng Hien, sixty li from P'ing-yang Fu, we saw a row of fresh dog-skins hanging up; and by the roadside lay two men writhing about in the last bitter struggle. The street was nearly full of people, but no one seemed to take the least notice of them. At one city we were told the mandarins were giving ten cash (about one halfpenny) per day per head to the destitute—a rare pittance. The price of eggs varies from eight to twelve cash each, mien (wheat flour) eighty to one hundred cash per Chinese pound. The governor of Shan-si has collected contributions from the cities and towns in order to alleviate the distress, but it seems to be altogether insufficient. The famine gets worse, and in all probability will do for months to come—in fact, I cannot think it will be over for a year or two, for very little land is sown, and people say it cannot be until rain comes. People are eating the bark of trees—numbers of trees by the roadside are stripped—and of course this will kill them; much of the country is as bare as a desert. Outside one village we passed to-day there was a group of women who begged us to relieve them, and one called out several times, "Buy my two little girls," "Buy my two little girls." I suppose she had no food for herself or her children, and this was why she wanted to sell them. Never met this before. Cartloads of women and girls have passed us on the way to the capital and other cities to be sold. Saw a dead woman lying close by the wheel-rut to-day. I suppose she begged until she grew faint, then dropped to sleep, and was frozen to death.

Dec. 7th.—We came from Tong-ch'eng to Hia-hien, passing

Wen-hi Hien on the way. Saw three dead people on the road, and a skeleton and heaps of human bones just outside Wen-hi Hien. *Dogs eat the dead, and the starving eat the dogs.*

Travelling from T'ai-yuen Fu, the capital of Shan-si, to Mao-king Tu, on the yellow river, the southern boundary of the province, about 960 li, I have counted thirty-six dead people lying about, some stripped of all, others of part of their clothes. Mr. Turner has seen many more. He has seen more of the country in passing along than I have, for being weak I rode inside the cart most of the way. At Mao-king Tu we found the inns full of soldiers, who we were told had been sent from Pn-chau Fu, and stationed here to suppress the banditti, several travellers having been robbed and murdered on the road between here and Wen-hi Hien a short time previous. We travelled the same road in safety. *Who protected us?*

Arrived at *Fan-ch'eng, Hu-peh, Dec. 26th.*—We have travelled over 1,000 li through Ho-nan.

I suppose many of the poor we saw begging when we travelled the same road last spring have starved to death, for we have not seen so many as we did then; numbers, however, remain in some places, and troops are travelling south to beg or otherwise get a living. There seems to be more women than men among them. On three occasions people begging laid down just before our cart-wheels to compel us to give them cash. *Will relief come, or will half the people be starved?*

Left Fan-ch'eng Dec. 28th, arriving in Wu-chang on Tuesday, Jan. 22nd, 1878, being just eleven months and nine days since we started from Wu-chang to Shan-si.

LETTER FROM MR. J. J. TURNER.

(*Terrible Sufferings in Shan-si.*)

Our friends are aware that for reasons already explained we do not make appeals for the China Inland Mission. The following extract, however, from a letter from Mr. Turner to some of his personal friends, we dare not withhold, feeling sure that it will convey to many hearts a message from God. Mr. Turner is not appealing for himself or his mission: he is overwhelmed by the need of the perishing ones around him.

THE famine now raging in the province of SHAN-SI is attracting much notice both out here and at home.

The fearful extent of the suffering and its important connection with future missionary efforts demand our attention.

When we entered the province last spring (March, 1877), we were delighted with the apparent fertility of the country, but we soon found that this was confined to a very small district.* The people in other parts were then [more than twelve months ago] suffering from famine. We were told that for three years no heavy rains had fallen, and of course each year the crops were more scanty than the last, and the poverty and suffering increased.

As the year rolled on, incessant prayer was made for rain; day and night the people cried to their gods for that which alone could save them from death. I heard them groan out their prayers to heaven as they passed along the road. But heaven seemed to mock at their calamity. Much of the grain that was sown never sprang up, and that which did appear above the surface was withered by the scorching sun. During the summer, famine fever worked sad havoc among the ill-fed population of the towns and villages.

In the autumn the distress became so great that whole families committed suicide, rather than face the hardships of the approaching winter.

The sufferings of the poor people during that winter were too dreadful to be described; indeed, the full extent of the misery can never be known, for it was only witnessed by those who were themselves its victims.

We left the capital, Tai-yien Fu, on the 28th of November; and after travelling southward about 300 miles we crossed the Yellow River on the 8th or 9th of December. During that journey we witnessed scenes which have left an indelible impression of horror upon my mind. It is difficult to conceive of a country in a worse condition. Trade has ceased; for those who have money dare not part with it, except for the bare necessities of life. Many of the cities are crowded with a ragged, homeless herd of starving people. The great road, which was so busy in the spring, is nearly deserted. The fields are barren. There is no grass; no early wheat above the surface—for the people are dispirited: their

crops have failed so often that those who *have* grain are afraid to put it into the ground. Many of the trees are destitute of bark: it has long since been stripped off and eaten. *The poor have nothing to eat: they are literally starving.*

Oh that my friends could see what we saw upon that journey! It is difficult to realise, while at home surrounded with plenty, that one's fellow men are *dying* for want of food; but such has been the case all the winter in SHAN-SI. Such is the case at the present time, and there seems little prospect of any improvement.

We saw men, who were once strong and well-clothed, staggering along the frozen ground with only a few rags to shield them from the piercing wind. Their feeble steps, emaciated bodies, and wild looks told, only too plainly, that they were about to *spend their last night upon earth.* In the early morning, as we passed along the road, we saw the victims of the preceding night lying dead and stiff where they fell. Upon that road we saw men writhing in the agonies of death. No one pitied them; no one cared for them, for the sight of death had long since become common in that region. There were hundreds of corpses lying upon the roads. We saw them. Some had only just fallen; others had been there for a longer period, and were stripped of the rags that formerly covered them. As we approached we saw hungry dogs prowling about, only waiting for one bolder than the rest to commence the attack. Many of the corpses were fearful to behold. The birds and dogs had been feasting upon them, and the soft parts of the body were all devoured. Others were mere skeletons, with here and there a piece of bleeding flesh upon them. Men, women, and children were among the victims. Outside some of the cities we observed a heap of skulls, bones, rags, and pieces of human flesh; and very often away on the open country we saw a number of corpses lying together, evidently the remains of wanderers, who, exhausted by their weary search after food, had huddled together to die. Families have been broken up, the wife sold, the children sold, or cast out upon the mountain side to perish, while the men have wandered about in the vain search for food. The whole district through which we passed was suffering, and is still in the same condition. Towns which appeared busy and well-to-do in the spring were

* That immediately bordering on the Yellow River.

half deserted. And no wonder at it, when we were told that from 20 to 30 persons died there each day.

I must not forget to mention that much is being done by the Chinese officials to relieve the distressed people; but the facts above stated show how inadequate their efforts are to meet the vast needs.

After crossing the Yellow River we passed through the province of HO-NAN (which is also suffering from famine), and arrived at Han-kow, an open port in the province of HU-PEH, on the 22nd January, 1878. We have since heard that Mr. Richard, of the Baptist Missionary Society, has gone to Tai-yüen Fu. He is still in SHAN-SI ready to distribute any aid that may be sent for the relief of the sufferers. He needs assistance in this work. Mr. James is too weak to return at present; but I hope to do so early in March, in company with Mr. Hill, of the Wesleyan Mission. Other missionaries may also join us in the work.

The latest news from Mr. Richard is, that children are being boiled and eaten by the starving people.

Dear friends, will you not do something for the sufferers? In the name of the perishing ones we appeal to you. For the sake of the innocent children who will be sacrificed during the current year, if food be not given—for the sake of the women who will be torn from their homes and sold to a life of degradation—for the sake of the thousands of despairing ones, *who this night are looking forward to nothing but death*—we plead, asking you to give according to your ability for their relief.

The present condition of SHAN-SI demands more than a mere passing consideration. *Why all this suffering?* is a question which must occur to every thoughtful mind. Is not the answer to be found in the fact that the people have left the true source of all blessing? *They have wandered from God.* They are worshippers of idols. Their present destitution and misery are but a faint picture of their moral condition. Their physical sufferings are light compared with the more fearful suffering that awaits them. Behold in them a nation without God! *Nothing can save them from temporal and eternal ruin but the gospel of JESUS CHRIST.*

Dear friend, are you saved? Surrounded as you are by Christian friends and holy influences, have you put your trust in Jesus? Oh! if you have not done so, if you are still unsaved, let me entreat you to yield to the Saviour's loving invitation. Be warned in time! Flee to Him for refuge, lest hereafter *you* learn by bitter experience the full misery of being without Christ and without hope.

LETTER FROM MR. PARKER.

ON Monday morning last I went with Mr. Hill, of the Wesleyan Mission, and Mr. Judd to make inquiry into the destitution amongst the refugees, who are flocking into these three cities daily from the famine districts.

We called on our way at the room Mr. Judd lately rented for preaching purposes, and as the forms arrived at the same moment, we concluded there and then to have the opening service. While the forms were being dusted and arranged, we retired into a room behind, and on our knees consecrated the place to God, and prayed that it might be the birthplace of souls.

Mr. Judd explained to the audience the object of our opening a preaching place amongst them, and was followed by Mr. Hill (always ready to talk of the love of God) in an earnest Gospel address. The people were very quiet and attentive, and the neighbours are kindly disposed. It is on the main street in a very busy thoroughfare. Mr. Judd or another of our number will be there daily.

There are swarms of poor people near the Wesleyan Mission at

Brethren in Christ, let us rejoice together, for He hath redeemed us with His precious blood. The peace of God which passeth understanding—the glorious hope which makes the soul to sing even in the darkest hour—the precious promises of God—all are ours. Brother in Jesus, you know the unspeakable joy of being saved. Let me enlist your sympathy on behalf of the unsaved millions among whom we labour. Are you doing *all you might do* for them—for the men and women who have no God, no hope; for the weary ones who find no rest; for the hungry souls to whom no bread of life is offered; for the sin-stricken, dying ones, who know of no Physician “who healeth all their diseases.” No earthly language can picture the darkness of the night that has settled upon this land. It is a darkness that can be felt—a darkness that fills the missionary's heart with dismay. Truly Satan's seat is here! No love lights up the homes of the people. There *is* no home, in the happy English sense of the word. The husband sells his wife for a few pieces of money. The mother devotes her child to an early death. Many end their earthly misery by a dose of poison; and thousands are now dying the lingering death of starvation, *for God's curse is upon the land*, and it will not yield its increase. The people are dying, and they are *dying in sin*. Nothing, I repeat, can help them but the Gospel of Jesus Christ.

You pity them? It is not enough. I know that in England the Chinese are regarded with a feeling of dislike. They are a dirty, lying, proud, ignorant, cruel, unlovely people. Yes, and the half has not been told you. They are unlovely beyond all description; but *they have immortal souls*, and we owe allegiance to a blessed Master—one Jesus, who has endured death to redeem us from misery such as this people are now suffering. He has loved ones wandering in the darkness of this land. *They must be sought and saved.* Blessed be God, they *must* be saved, for they are graven upon the palms of His hands. *He* yearns over them. Can you not do something to satisfy the desire of *His* heart? Can *you* not come and labour for Him in this land? Perhaps you are already engaged in His service at home, and you feel that He would have you remain where you are. If so, “God bless your work” is our most earnest prayer, and we ask you to pray for the work here. You know how to plead with God. OH, PRAY! not a mere passing prayer, but pray continually, that God would send forth more labourers into the province of SHAN-SI.

Hankow, living in straw huts, huddled together, hugging earthenware basins, in which they hope to get some rice gruel as soon as sufficient cash has been begged to purchase it. Their sufferings from cold must have been very great, as this has been the severest winter known by the inhabitants.

Messrs. James and Turner arrived on Tuesday (the former very weak), and report unspeakable horrors that they have witnessed, which you will doubtless hear of from them. It is very evident that few reach Han-kow, and these generally from the nearer cities. We saw two families at a Yamen gate, one consisting of seven and the other of eight persons, who were most thankful for the smallest help. One mother was rocking her baby's cradle in the open street, and would probably be there all night.

There are seven or eight firms dealing out rice-gruel in the three cities at a great reduction, and one supplying coffins. Three thousand are reported as starved in *Han-kow* during the last two months, but it is hoped that this is a great exaggeration. Whole villages are being depopulated in Shan-si.

Our friends will desire to know what we are doing in view of this terrible distress. We have received and remitted to China funds for famine relief for some months past. When the last mail

left China, Mr. Turner was on his way back to the capital of SHAN-SI, via Tien-tsin, with a view to administer relief. And Miss Huberty was on her way to Han-kow, with some native Christians, to seek some of the suffering children who come down from the famine districts by the Han River.

We have also now authorised our missionaries to take in and shelter, if possible, 200 of the destitute and suffering children. Our present accommodations will be insufficient, and buildings will need to be secured or put up, and other expenses will be incurred, in order to care for them permanently. For this purpose we intend opening a separate fund, to be called, for brevity, "Orphanage Fund," though no destitute and starving child will be refused even though it may have parents living. Orphans, however, will have the preference. We shall be glad, therefore, if donors will kindly specify clearly whether they wish their gifts to be appropriated to the Famine Fund, the Orphanage, or for the general purposes of the mission.

A party of new missionaries will (D.V.) leave us about May 1st, some of whom may assist in helping the sufferers. Mrs. Taylor is preparing to accompany them, to assist in the reception and shelter of the 200 children referred to above.

First Visit to Kwang-si.

BY MR. G. W. CLARKE.

THE following letter refers briefly to a journey of about 3,000 English miles in length, through the most difficult and dangerous parts of China. The hostility of the people of HU-NAN is proverbial; that of the people of KWANG-SI, if less known, is usually not less pronounced. Our brethren traversed both provinces unmolested, as well as those of KWEI-CHAU and SI-CHUEN:—

"On 5th May, 1877, I left Wu-chang, with two other brethren, and a native helper, *en route* for KWANG-SI. Mr. Judd furnished us with some New Testaments, gospels, and small books, which, I believe, came from Dr. Williamson, of the National Bible Society of Scotland. We took a boat for the first stage of our journey, went up the Yang-tse-kiang, and soon entered

HU-NAN,

near the Tung-ting Lake. Passing to the south of it, at Lung-yang, we went ashore, preached, and sold some books. About eight o'clock next morning, a boat full of people came from the city across the river to the side at which we were moored; and we took the opportunity to speak to them, and to sell a few books, and illustrated wall papers. The people bought freely, and this started a brisk trade for the ferrymen; for boats kept coming till between six and seven at night—sometimes one or two having to wait for their turn. We sold about 2,800 cash worth of books.

"We had good opportunities for speaking to the gun-boat mandarins where we lay at anchor. Many appeared interested in hearing of the Gospel, and seldom left without asking for books, or buying. One mandarin bought to the value of 300 cash. In every case in which we sent in our cards to the mandarins, we sent also a present of books. When we remember that this seed was sown in Hu-nan, the province in which foreigners are so despised, there is great reason to thank God.

KWEI-CHAU.

"We arrived at Kwei-yang Fu, the capital of Kwei-chau, on the 27th of June. We stayed there a few days to prepare for our KWANG-SI journey. We could obtain little information, either as to route or people, excepting that the latter were hostile to foreigners, that the Roman Catholics had failed to obtain an entrance into the province, and that no books could be sold there. Nevertheless, we started on the 5th of July, trusting in God to lead and bless us. Going southward, we crossed into

KWANG-SI

about the twelfth day. At Kin-yuen, a busy place, we

had to cross a river. I sent our party forward, and took a handful of books with which to keep the crowd back. After speaking a little, I began to sell. The books were eagerly bought. Mr. Fishe brought more, and they too soon went. He got another lot, and again they were speedily bought up. When he got on board the people crowded the boat. I had to sell, and soon they began to pull the books out of the boxes. We crossed the river, and still they followed and bought. I could nearly have sold the whole stock, and had to tell the people that we should be back soon with a larger supply.

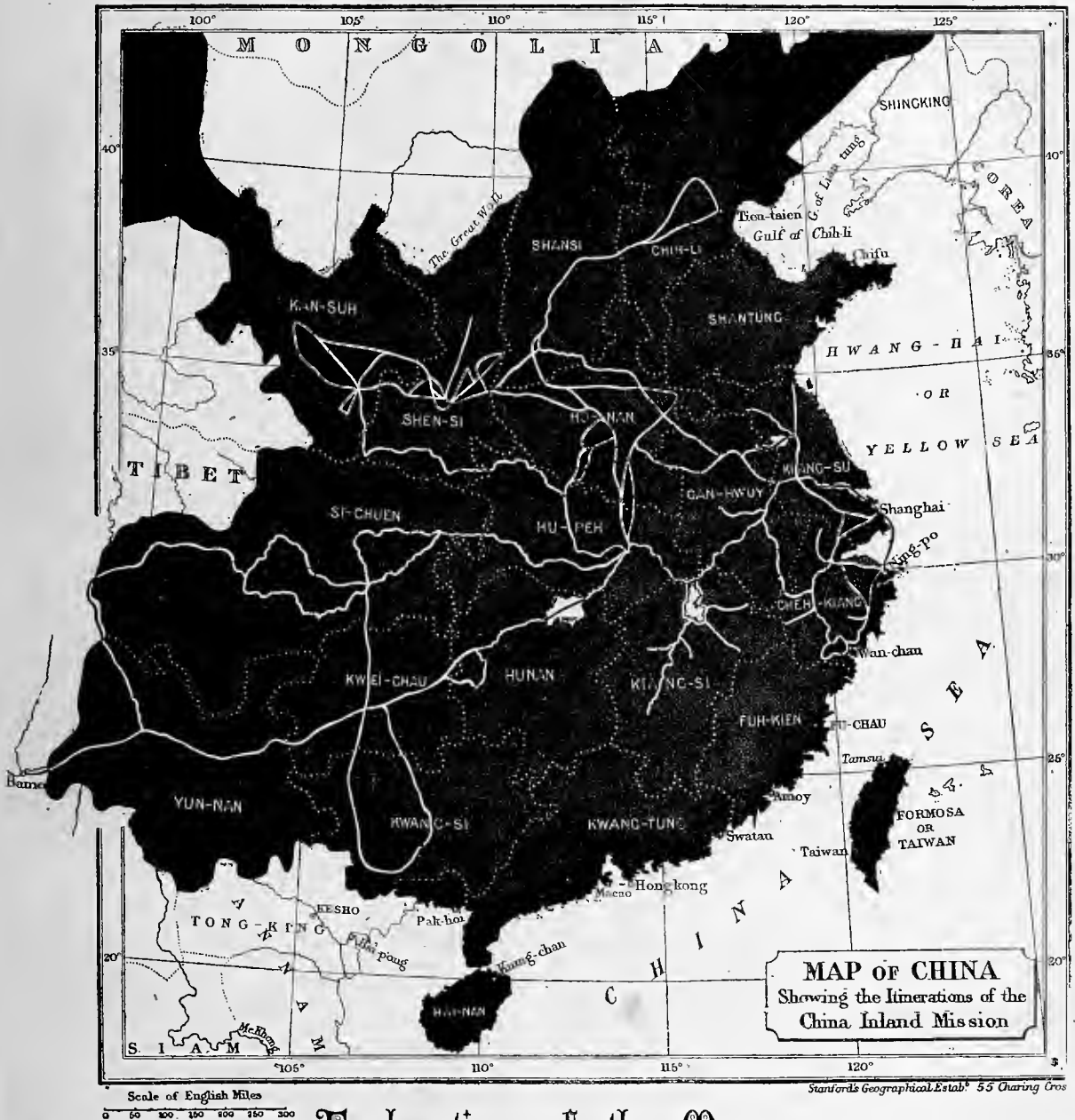
"The eagerness to buy books was general; and we sold often at double or treble the Wu-chang prices. *The people would have books*, and this in places of which we had been told that they would not buy. Often as we passed through places where a market was being held, the people listened and bought books, which they carried to their homes in the mountains. Hundreds of books were thus scattered, which I pray may be used of God. Our journey was then westerly. This portion of KWANG-SI is very barren, thinly peopled, with bad roads, and few inns. We returned to Kwei-yang on 6th September, where, after a few days' illness, Mr. E. Fishe died—I think from inflammation or congestion of the lungs, probably caused by cold he had contracted a few days before arriving.

RETURN VIA SI-CHUEN.

"I left there on the 21st September, passing through Chung-k'ing Fu in Si-chuen, down the Yang-tse river to I-chang, and thence to Han-kow, where I arrived on 7th November, thus completing a journey of six months and two days, having travelled 10,000 li (3,000 miles), and been brought home in health.

"From the experience I have already obtained in travelling over about 5,000 miles through nine provinces, I am assured that the people are willing to buy books, and especially illustrated books. We need more faith in this instrumentality. What awoke the mind of Europe in Reformation times? Was not one of the principal agents the circulated Word of God? Men worked in faith, and God blessed their work."

CHINA'S MILLIONS.



Explanation of the Map.

1. THE ABOVE MAP REPRESENTS THE EIGHTEEN PROVINCES OF CHINA PROPER. ON THIS MAP ONE INCH REPRESENTS A DISTANCE OF NEARLY THREE HUNDRED MILES: A SQUARE INCH AN AREA OF ABOUT EIGHTY THOUSAND SQUARE MILES.
2. THE DOTTED LINES SHOW THE BOUNDARY OF EACH PROVINCE.
3. THE WHITE LINES INDICATE SOME OF THE EVANGELISTIC JOURNEYS OF THE MISSIONARIES OF THE CHINA INLAND MISSION.
4. IN NINE OF THESE PROVINCES MISSIONARIES OF VARIOUS SOCIETIES HAVE LABOURED FOR SOME YEARS. THESE PROVINCES CONTAIN NEARLY A MILLION PEOPLE TO EACH MISSIONARY. IN ONE OF THEM, GAN-HWUY, THE MEMBERS OF THE CHINA INLAND MISSION ARE THE ONLY MISSIONARIES.
5. THE NINE WESTERN PROVINCES ARE YET WITHOUT A SINGLE *resident* PROTESTANT MISSIONARY, EXCEPT SI-CHUEN AND KWEI-CHAU, IN WHICH THE MISSIONARIES OF THE CHINA INLAND MISSION, BESIDES EXTENSIVE ITINERATION, HAVE OBTAINED MISSION PREMISES AND HAVE COMMENCED SETTLED WORK. BUT IN SEVERAL OF THE OTHERS OUR *itinerant* MISSIONARIES HAVE TEMPORARILY RESIDED IN IMPORTANT CITIES FOR WEEKS AND EVEN MONTHS AT A TIME.

China Open.

FOR the last two years we have printed from time to time extracts from the journals of our missionary pioneers as they entered province after province to sell portions of the Word of God and Gospel tracts, and to preach the unsearchable riches of Christ. The names of places in China, however, are so peculiar, and difficult to remember, that perhaps many of our readers have a very indefinite idea of the extent to which these evangelistic journeys have spread over the land. Some who for many years have been praying that God would open China—the whole country—to the Gospel will look with much interest at the map on the preceding page, which shows how truly our brethren have been permitted to journey North, South, East, and West, everywhere carrying the Gospel message. We are indebted to the British and Foreign Bible Society for 40,000 Gospels in the Mandarin dialect, kindly furnished us by our valued friend Mr. Wylie. The National Bible Society of Scotland has also supplied us with many portions of Scripture through Dr. Williamson, of Che-fu. Liberal aid has been kindly given by the American Bible Society, and by the Religious Tract Societies of England and America.

These books have been circulated everywhere. Many of these lines of travel have been gone over again and again. The circle, for instance, from Wu-chang, through Hu-nan, to the capital of KWEL-CHAU, thence to Chung-k'ing in SI-CHUEN, and back to Wu-chang, has been traversed in some parts twice, in others three and four times, by Messrs. Judd, Broumton, E. Fishe, G. Clarke, McCarthy, Cameron, and others. In SI-CHUEN Messrs. Cameron and Nicoll journeyed together through the eastern part of the province, the latter then returned to Chung-k'ing through the land occupied by the Lo-lo tribes (see article on next page), while Mr. Cameron pursued his way westward by Ta-t sien-lu, Li-t'ang, and Pa-t'ang, among the Thibetans into YUN-NAN, and on to Bhamô in BURMAH. The journey into KWANG-SI was taken by Messrs. E. Fishe and G. Clarke; while other brethren—Henry Taylor and G. Clarke, our brothers King, Easton, Parker, Budd, Turner and James have freely itinerated in the northern provinces. The journeys of Mr. Cardwell in KIANG-SI, of Messrs. Duncan, Harvey, McCarthy, Baller, Pearse, and Randle in GAN-HWUY and KIANG-SU, might also be referred to; and those of many brethren in CHEH-KIANG. Space precludes fuller mention now; but it is very encouraging to see the extent to which China is practically open as shown by these visits. Mr. Easton is now endeavouring to connect the itinerations in SI-CHUEN with those in KAN-SUH. The journeys already taken have, we find, extended to more than 30,000 miles, and we trust that from the work thus inaugurated fruit may soon be found to the praise and glory of God.

He is Faithful.

OUR friends will see from the notice under "Recent Intelligence" that a missionary party of eight left us for China on the 2nd May. An account of some of the Lord's dealings with us in connection with the departure of these brothers and sisters will we trust prove both interesting and profitable.

In the latter part of March we were considering the question whether to send another missionary party this spring, or whether we should wait until the autumn. There were brethren and sisters qualified and ready to go; and the call for missionary effort is always loud and strong, for a million a month in China are passing away beyond the reach of the Gospel. But we had no funds which could be devoted to the purpose of sending them out; the current income for general purposes being all urgently needed for the support of work already existing. Thus there were weighty reasons both for and against the sending out of another party, and we gave ourselves specially to prayer to God for His help and guidance. The letters which came in about this time pleaded so strongly the need of further reinforcements, that we felt that if sufficient supplies came in we ought gladly to send another party without delay.

On Thursday the 28th March we had a private conversation with some of the candidates, telling them exactly how matters stood. They were anxious to leave at the earliest possible opportunity, and we advised them to wait on God, asking Him to supply the means for their going out, if such were His will. Large contributions had been recently coming in, but as they were principally for the relief of sufferers from the famine and for other special objects, there was need for much prayer not only for means to extend the work, but also that the missionaries already in the field might be adequately sustained. The brethren therefore made the funds a subject of special prayer.

At the usual prayer meeting on Saturday, March 30th, a friend, who is only occasionally present with us, and who knew nothing of what was passing in our minds, in a very marked way prayed that help might be sent for the famine, and that in addition ample funds might be sent for the general purposes of the mission and for its extension. We felt greatly encouraged by this prayer; assured that He who had led His servant thus to ask, was about to give the needed help.

The Council was to meet on the following Tuesday

(the 2nd April), and then the advisability and possibility of sending another party was to be prayerfully considered. Meanwhile our expectation was not disappointed. On Monday and Tuesday three donations gave us great joy and encouragement. One, a donation of *six postage stamps*,* sent anonymously, "from a believer," cheered us not a little; it seemed to come direct from the Master's hand, and told of the love which led the sender, for His sake, to do *what he (or she) could*. Another donation was larger; a gift of £50 from Ireland, sent with loving words and earnest desire that the Lord might continue to give His blessing. On Tuesday morning, among other contributions for various purposes, was a letter which commenced thus:—"Mrs. — and I have felt that as you are receiving so evident an answer to your prayer for a large increase in the number of missionaries offering to go out in connection with the China Inland Mission, we cannot do better than send you some additional pecuniary help this year, and I have therefore much pleasure in enclosing a cheque for £500. I regard the £100 which I have sent lately as in the nature of an annual subscription, and *this* as a special gift, in consequence of special circumstances on our part, &c., &c." Need we say how much our hearts were gladdened. May the Lord liberally reward all the kind donors!

* In the list of donations the receipts of these two days are entered, not in the order of reception, but in that in which we were able to acknowledge them. They therefore stand 2610, 2583, 2582 respectively. The £100 from Scotland (together with £1 paid in with it) is acknowledged 2761.

On Tuesday evening the Council assembled. Just as we were about to seek the Lord in prayer, I was called out of the room to see a gentleman who announced a donation of £100 from Scotland, to be sent in a few days, for the purpose of extending the work and increasing the number of missionary labourers in China. Thus, *before we were able to consider the matter*, Ireland, England, and Scotland had sent in their responses to the prayers which had been put up at the Throne of Grace. These donations exceeded £650; our need was met, and after providing for needful remittances to China, sufficient remained to pay the sums allowed towards out-fits, together with the money for passages and travelling expenses, and to leave us a little more than £2 in hand.

We have not space here to refer to many other interesting donations which we have gratefully received in aid of the general work of the mission and the special objects connected with it. We may, however, briefly add that on the day of the departure of this missionary party the sum of £1384 13s. 5d. reached us, including one munificent donation of £1000 for the Orphanage and Famine Fund, sent through *The Christian*, under the heading Ps. LXXII. Thus, at a time when our hearts were exercised in no small degree, the Lord was pleased in a very marked way to put His seal to the work for which our beloved friends were leaving us.

"BLESSED BE THE LORD GOD, THE GOD OF ISRAEL,
"WHO ONLY DOETH WONDROUS THINGS.

"AND BLESSED BE HIS GLORIOUS NAME FOR EVER:

"AND LET THE WHOLE EARTH BE FILLED WITH HIS
GLORY. AMEN, AND AMEN." (Ps. lxxii. 18-19).

The Lo-los.

(An Aboriginal Tribe of Western China.)

BY MR. GEORGE NICOLL.

The following letter to Messrs. Riley and Samuel Clarke was written to them by Mr. Nicoll from Chung-k'ing, the commercial capital of the SI-CH'UEN province, and dated January 17th, 1873. He will indeed be rejoiced to learn that both these brethren are among the missionary party of eight who left us on May 2nd for China.

I RECEIVED your kind note, and have no doubt you will be longing for an answer. You must remember SI-CH'UEN is in the far west of China: it takes a letter a long time to reach us, though one will go home much quicker.

It gives me pleasure to answer your questions about the hill tribes; but it will give me much more to come and meet you, and to take you into the Lo-lo district, where I should like very much to go myself.

LOCALITY.

This I cannot say much about, as they inhabit a great extent of country, over which neither I nor any other foreigner has ever been. They inhabit a great part of SI-CH'UEN, and part of YUN-NAN. Of course there are Chinese also within their limits, but few in comparison to these tribes. What I saw of the country is hilly, some parts of it cold. On the 23rd Oct., 1877, I crossed one hill about 10,000 feet above the level of Shanghai. It was bitterly cold, with snow and icicles. I was glad when we reached the top of it, to rest myself *very close to a little fire* in one of the soldier's houses (all along the road there are soldiers stationed about two or three miles apart), and at the same time to treat myself to a basin of *oatmeal* (Scotland for ever!), cooked in the same way as our ploughmen in the North do it, by pouring boiling water on it.

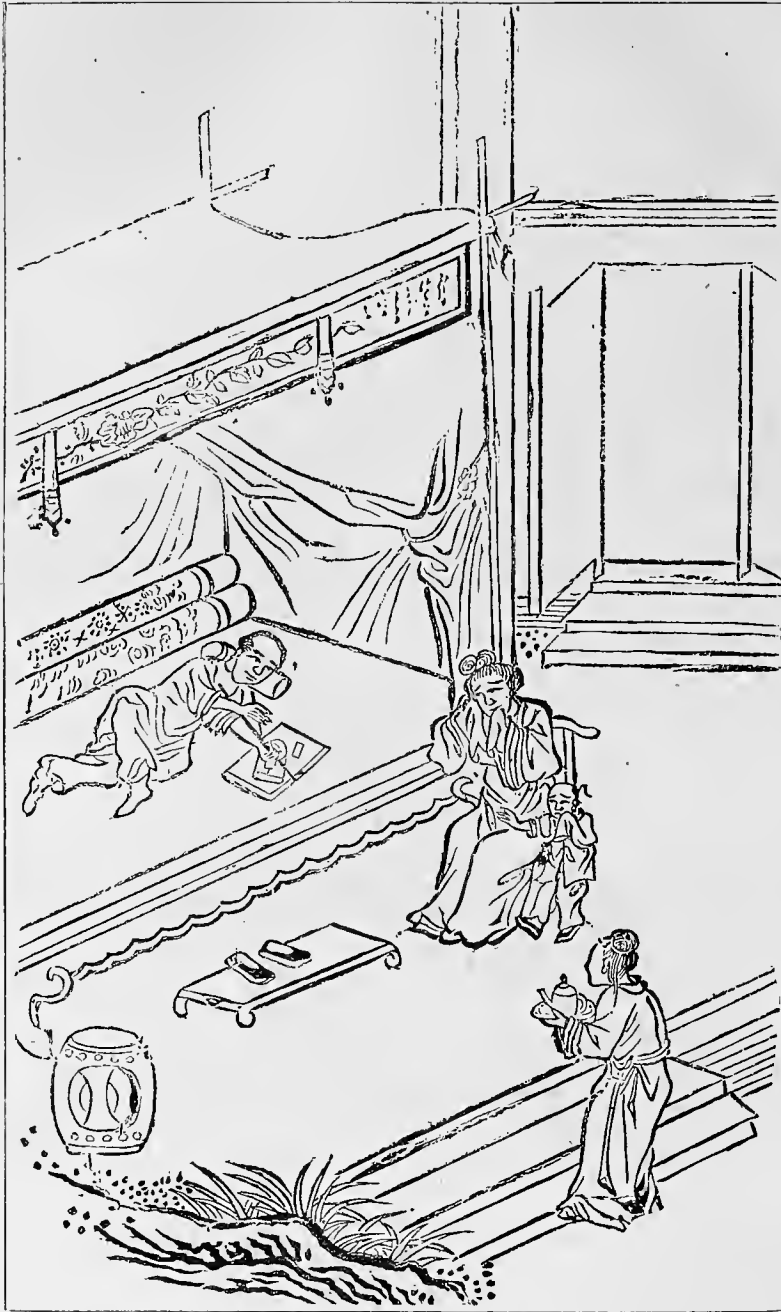
But this is not telling you about the country. Some parts of it are very fertile, and have, I should think, a mild climate. But the nature of the country is of little importance: it is in the WORLD. *The Lord's command* includes it, and that is enough on that point.

THE PEOPLE.

I believe they are the aborigines of this part of China. They look upon the Chinese as having stolen their country. They are divided into tribes, and are known in the part of the country through which I passed, by the name of Lo-los. Sometimes they are called *wild men* by the Chinese, but they are not far from being as civilised as the Chinese are themselves. I believe they are a better race of people than their conquerors.

The men are tall and thin, but seem to be sharp fellows, although timid. I tried hard to get one of them to come with me, so that I might learn their language; but they were all afraid, and said they never left their homes. They seem to be of a kind, happy, and jocular disposition. Those subject to Chinese rule live on very friendly terms with the Chinese. I do not think they have *many* bad habits; but they have *one* which is universal, both among men and women, that is love of wine. Whenever they come down to the Chinese villages to do

(Continued on page 77.)



THE OPIUM SMOKER.—No. 5.

CREDITORS will no longer forbear. Either the habit must at once and for ever be given up or all hope of retaining possession of the ancestral property must be lost. The very graves of the ancestors join as it were in the last appeal of the weeping wife and mother, and of the weeping child, whose hopes of education, of literary advancement, and thus of promotion to office are destroyed by the baneful narcotic.

The aged mother, ventures to draw near, bringing hot tea for her son. Will he bring down her grey hairs with sorrow to the grave? Will he see *her* turned out—a homeless wanderer—out of the mansion in which she nursed and tended him with so much care when he was a helpless babe upon her lap? **HE WILL!** and *Christian England will have its opium revenue!*

business, you can always see in their hands the vessel in which they carry the abominable stuff. I told them that it was bad for them, but like many others who love strong drink, they would not believe me. They seem to be very good agriculturists, at least they know pretty well how to cultivate the kind of ground which they possess. I do not know how many branches of industry they practice: I have seen cloth and felt which they make out of the wool of their flocks, and they *must* have *carpenters*; but as for painting and shop-keeping I fear they know nothing about them yet.

The women are the best looking I have seen since I left old Scotland. It was a pleasure for us to see a woman again walking like a woman. I do not like to see Chinese ladies walk, it seems so painful to them, as they go dot-dotting along on their poor cramped feet, which consist only of the great toe and heel. These Lo-lo women walk as erect as a soldier, and more naturally. They seem to be much sharper than the men; do most of the marketing, and a good deal of out-door work. Those who have means keep themselves clean and tidy, but most of those whom we saw were rather dirty, and the men even more so. All they need is the Gospel; and I believe that if it were taught them, they would soon be an excellent people. I long to see some one among them with a heart burning with love to the Master, and a desire to win souls for Him; and earnestly pray that you two dear brethren may be led to come to them.

THEIR LANGUAGE.

I am sorry I cannot tell you much about it. I have heard them talk, but could not understand one word they said. I have seen a list of words of the languages spoken by the hill tribes in the North of Burmah, and comparing the Lo-lo language with them find there is much similarity, so that most likely they are of the same stock. E. C. Baber, Esq., H.B.M. representative here,

went over the same ground that we did, and it was in his house that I saw the languages compared. He got a number of their characters, but none of the common people knew anything about them, only their priests—and they did not know much. The written language is very different from the Chinese. When amongst them, I took a list of their words, so that I could test, as I went along, how far the language was the same; and I found that for over a hundred miles there was no difference: Mr. Baber also found none.

A *Missionary to the Lo-los* would need first to study the Chinese language, as it would appear strange to the Chinese to see any one come here with the sole purpose of working among "the wild people," and would cause them to think that you came for a different purpose. Besides, Chinese would greatly help one in learning the Lo-lo language, as it would be a means of commencing communications with them. All the subjugated Lo-los can speak Chinese. And, lastly, those who will work among them must also have a certain amount of dealing with the Chinese around them; so that a knowledge of that language is really indispensable.

As to means of coming out. You know that Rothschild is said to be very rich. But our Father is richer by far: the wealth of nations is in His benevolent hand (Rom. viii. 32). He wants all people, nations, and languages to know of His love, and mercy, and justice. He wants them to fall down before the Prince of Peace—before His Son, and our Saviour. If it is His will that you should go forth with the message of everlasting love to this needy people, *trust Him for what you need to keep you there*. If He wants you to work He wont starve you; so you need not be afraid although no wealthy men help you. Roam out on the strength of "My God shall supply all your need, according to His riches in glory by Christ Jesus." This bank has often been tried by needy ones; and the promise has never yet disappointed those who have taken it as theirs. May God guide you both.

Our Opium Trade with China.

BY MR. S. S. MANDER.

We ask the earnest attention of all our readers to the following letter. Alas, the fear expressed by the Chinese Foreign Office in 1869, that "as a last resource" China might be compelled to withdraw "the prohibition against the growth of the poppy" has now become a sorrowful fact. Will it be credited that there are those interested in the opium traffic who do not hesitate to argue from this sad state of things that China does not really object to the use of the drug!

LETTER V.

THE ATTITUDE OF CHINA TOWARDS THE TRAFFIC.

SIR,—What the attitude of China has been all through these years that we have maintained the traffic in opium has already appeared. It has been hostile from the first, and has never changed. The Government forbade, expostulated, threatened, fought, and then reasoned and pleaded with us; but till this hour all has been in vain.

That we may, however, be able more clearly and fully to enter into the mind of the Government of China on this matter and realise its sentiments, let me present one or two documents.

The first is a despatch addressed to Sir Rutherford Alcock, in 1869, by the Chinese Foreign Office, and is as follows. It is worthy of our closest attention and consideration.

"The writers have on several occasions, when conversing with his Excellency the British Minister, referred to the opium trade as being prejudicial to the general interests of commerce. The object of the treaties between our respective countries was to secure perpetual peace; but if effective steps cannot be taken to remove an accumulating sense of injury from the minds of men, it is to be feared that no policy can obviate sources of future trouble. Day and night the writers are considering the question with a view to its solution; and the more they reflect upon it, the greater does their anxiety become (this was nine years after the forced legislation of the traffic); and hereon they cannot avoid addressing his Excellency very earnestly on the subject. That opium is like a deadly poison, that it is most injurious to mankind, and a most serious provocative of ill-feeling is, the writers think, perfectly well known to his Excellency, and it is therefore needless for them to

enlarge further on those points. The Prince (the Prince of Kung was the President of the Board) and his colleagues are quite aware that the opium trade has long been condemned by England as a nation, and that the right-minded merchant scorns to have to do with it. But the officials and people of this Empire, who cannot be so completely informed on the subject, all say that England trades in opium because she desires to work China's ruin; for, say they, if the friendly feelings of England are genuine, since it is open to her to produce and trade in everything else, would she still insist on spreading the poison of this hurtful thing through the Empire? There are those who say, 'Stop the trade by enforcing a rigorous prohibition against the use of the drug.' China has the right to do so, doubtless, and might be able to effect it; but a strict enforcement of the prohibition would necessitate the taking of many lives. Now, although the criminals' punishment would be that of their own seeking, bystanders would not fail to say that it was the foreign merchant seduced them to their ruin by bringing the drug, and it would be hard to prevent general and deep-seated indignation; such a course, indeed, would tend to arouse popular anger against the foreigner. There are others, again, who suggest the removal of the prohibition against the growth of the poppy. They argue that as there is no means of stopping the foreign opium trade, there can be no harm, as a temporary measure, in withdrawing the prohibition on its growth. We should thus not only deprive the foreign merchant of a main source of his profits, but should increase our revenue to boot. The sovereign rights of China are indeed competent to this; such a course would be practicable, and indeed the writers cannot say that as a last resource it will not come to this; but they are most unwilling that such prohibition should be removed, holding, as they do, that a right system of government should appreciate the beneficence of Heaven, and (seek to) remove any grievance which afflicts its people, while to allow them to go on to destruction, although an increase of revenue may result, will provoke the judgment of Heaven and the condemnation of men. Neither of the above plans indeed are satisfactory. If it be desired to remove the very root and to stop the evil at its source, nothing will be effective but a prohibition to be enforced alike by both parties. Again, the Chinese merchant supplies your country with his goodly tea and silk, conferring thereby a benefit upon her; but the English merchant empoisons China with pestilent opium. Such conduct is unrighteous. Who can justify it? What wonder if officials and people say that England is wilfully working out China's ruin, and has no real friendly feeling for her? The wealth and generosity of England are spoken of by all; she is anxious to prevent and anticipate all injury to her commercial interest; how is it, then, she can hesitate to remove an acknowledged evil? Indeed, it cannot be that England still holds to this evil business, earning the hatred of the officials and people of China, and making herself a reproach among the nations, because she would lose a little revenue were she to forfeit the cultivation of the poppy! The writers hope that his Excellency will memorialise his Government to give orders in India and elsewhere to substitute the cultivation of cereals or cotton. Were both nations to rigorously prohibit the growth of the poppy, both the traffic in and the consumption of opium might alike be put an end to. To do away with so great an evil would be a great virtue on England's part; she would strengthen friendly relations, and make herself illustrious. This matter is injurious to commercial interests in no ordinary degree. Having thus presumed to unbosom

themselves, they would be honoured by his Excellency's reply."

To this earnest and dignified appeal no answer was sent? What answer could have been sent?

The next evidence of the attitude of the Chinese Government in relation to the opium question I shall present, is the statements of Sir Rutherford Alcock himself, made in 1871, before the Committee of the House of Commons. The witness was Her Majesty's representative in China; he had resided twenty-five years in that country, and had carefully studied the opium question in all its bearings.

"On May the 19th," he says, "I had an interview with Wen-seang, who is one of the leading members of the Foreign Office of Peking, and other ministers, his colleagues. There were no subordinates allowed to be present, and therefore it was a strictly confidential one, and that led them to speak out much more freely on the subjects uppermost in their minds, the missionary question, and the opium, in reference to a revision of the treaty. . . . I had every opportunity of arriving at what was their real feeling in the matter. The first part of the interview was occupied with that which very much absorbed them then, as now—the missionary question. From missionary troubles and dangers the conversation diverged to the hostile *animus* which was so constantly manifested by the *litterati* and all the official class against foreigners generally, irrespective of religious questions. (There was some little discussion which went on then, in which the minister first denied and then rather defended it.) In the end Wen-seang shifted his ground, and after maintaining the innocence of the party accused, he admitted that there might be some of the *litterati* who were imbued with a hostile feeling; 'but,' he asked, 'how could it be otherwise?' and proceeded to put in a plea of justification, saying, 'They had often seen foreigners making war on the country; and then, again, how irreparable and continuous was the injury which they inflicted on the whole Empire by the foreign importation of opium.' (It came on in that manner; he put it as a reason why there should be a good deal of hostility.) He then added, 'If England would consent to interdict this, cease either to grow it in India, or to allow their ships to bring it to China, there might be some hope of more friendly feelings. No doubt there was a strong feeling entertained by all the *litterati* and gentry as to the frightful evils attending the smoking of opium, its thoroughly demoralising effects, and the utter ruin brought upon all who once gave way to the vice. He believed the extension of this pernicious habit was mainly due to the alacrity with which foreigners supplied the poison for their own profit, perfectly regardless of the irreparable injury inflicted; and naturally they felt hostile to all concerned in such a traffic.' I only observed in reply that . . . the only effective remedy lay with the Chinese people. Let them cease to crave for it or consume it, and the drug would very soon disappear from the market. Wen-seang replied that if England ceased to protect the trade, it could then be effectually prohibited by the Emperor (meaning the cultivation in China), and it would eventually cease to trouble them; while a great cause of hostility and distrust in the minds of the people would be removed, and thus compensation might be found to Great Britain for a temporary loss; temporary only, since the same fields now devoted to the cultivation of the poppy (in India) could be made to grow rice or cotton or other profitable products. . . . This was the state of affairs in May, while the negotiations were going on for the revision of the treaty, from which the Committee will see that *the Chinese Government were*

determined to make an earnest effort to induce the British Government to prohibit it altogether, and take it out, in fact, of the list of goods in which trade was permitted.

“Has it not been one great reason of weakening the Government and introducing anarchy into China?”—Sir Rutherford was asked. “They say so; and I should think that the very fact that they have been compelled by the superior force of foreign governments to admit it against all the moral feeling and judgment of the nation, and against their own, as an article of commerce, and to derive a revenue from it, must very much damage them in the estimation of the people, first as a sign of deplorable weakness, and next as an indication of want of courage to do what was necessary for the welfare of the nation.”

“I think I understand you, in reply to my honourable friend, to say that you believed that the Chinese Government were perfectly sincere in their desire to put an end to the consumption of opium?”—“I believe they were.”

“And they are not deterred from that by the evils which it is alleged would follow from the suppression of a habit that has become confirmed among a large

portion of the people?”—“Backed as they are, really, by the popular feeling of the nation, and having their sympathies, as they certainly would have, in an effort of that kind,—if they could not be reproached with admitting it and deriving a revenue from it when imported from abroad,—I do not think they would hesitate to make a crusade against it; how far they would succeed or not is another question.

“I understand, from your evidence, that you consider that they (the Chinese) are thoroughly in earnest in the matter (of the suppression of opium), and that they are only prevented from doing anything by the superior power of England in forcing the sale?”—“That is the general tendency of my evidence, that they are honest, in so far as they really desire, or would desire, to see the consumption of opium put a stop to, and that they feel that they are powerless in the face of the determination of England to have it inserted in the tariff.”

Surely there is enough in these documents to fill every English heart with shame and grief—when it is remembered that we have not allowed these earnest representations to move us in the least from our selfish and unrighteous course.

Quit Round after Many Days.

(An evidence of the value of itinerant evangelisation.)

STORY OF A LAN-K'I TRADESMAN.

ONE of the missionaries who went out to China in the good ship *Lammermuir* was the late Mr. Duncan, who laboured some years at Nan-kin. He reached Hang-chau on the 27th November, 1866, and at once vigorously commenced the study of the language. Early in the following June we took Mr. Duncan and Mr. McCarthy up the country; and having been able to make suitable arrangements left the latter at Yen-chau Fu and the former at Lan-k'i, leaving a native Christian with each of them. Their knowledge of the language at this time was of course very limited. It may interest some of our readers if we quote the following description of Mr. Duncan's stopping-place, which appeared at the time in our Occasional Paper No 9:—

“July 10th, 1867.—We left Mr. Duncan in what we consider comfortable lodgings for travellers—*i.e.*, there is a roof over his head (more or less leaky of course, but still a roof), a floor under his feet, and not a floor only, but rich accumulations of introduced dirt also, which can only be partially removed by continued exertions. There is a window-shutter at one side of the house, if no window; and being so well supplied in these respects, it would be very uncalculated for censure were we to complain of the absence of door or window, etc., at the other end of the room; and the more so, as, in the event of the rain beating in beyond endurance, it is easy to nail up a few pieces of matting, which lie folded up awaiting such an emergency. The room labours under the slight disadvantage of lacking a chimney, as our poor eyes well knew when our worthy old cook prepared our simple meals. In this respect, however, it is only like every other room of the kind in this place, and I may add in all other places here.

“As to its furniture, it contains, or did contain, five bedsteads for Mr. Duncan and self, Mr. Tsiu, the Evangelist, and the two other natives with us; these bedsteads, are made of two bamboo trestles (value 1½d. each) and unplanned deal planks, or bamboo frames. On them, being

inclined to make them as comfortable as possible, we spread each his railway rug for softness, and cover it with a mat for coolness. This, with a pillow and mosquito curtain, completes our bedding. Besides these articles for the night, we boast a table, likewise a stool, and a plank supported by two trestles instead of a form. And I must not forget to mention that not satisfied with the above supply of furniture, Mr. Duncan has gone to the lavish expenditure of 6d. and purchased himself a chair! I think I have now enumerated most of the contents of the room—the stove is carried in and out as occasion requires—and yet I fear you will be able but to form a very poor idea of our position there.”

Mr. Duncan carried out his purpose of remaining there for a week or two. Each afternoon and evening as soon as the sun was sufficiently low, he went out, and in the streets, temples, and tea shops told the simple story of the Cross, assisted by his native brother. Then an attack of dysentery rendering medical help indispensable, he had to return to Hang-chau, and never was able to go back to Lan-k'i.

A few months later he was providentially led to turn his attention northward, and in all the important places between Hang-chau and Su-chau, and then by Grand Canal between there and Chin-kiang, and yet further on by the Yang-tsi-kiang to Nan-kin, he preached the Gospel of the Grace of God. He was the first Protestant missionary who lived and laboured in that vast city (Nan-kin), from which he made many journeys, but in which his principal life work was done.

A severe cold, neglected, led to serious illness and to permanent disease of the lungs; and at length, worn and exhausted, he returned to his native land, where the mild air of Torquay it was hoped would alleviate the disease which could not be removed. While he was there tidings reached him which caused his heart to rejoice. It appeared that one of his hearers during that short visit to Lan-k'i had heard the Gospel, had received it with

a loving, trusting heart, had put away all idolatry, and from that time forth had sought to live as a Christian.

For years no Christian missionary visited the place; and at length, hearing that there were Christians in one of our out-stations from Hang-chau, he gave up his business at Lan-k'i and removed to that out-station. From the first his regular attendance at the chapel and his devout demeanour attracted attention. He soon offered himself as a candidate for baptism, and in answer to the in-

quiries of Mr. McCarthy, who was then in charge of the Hang-chau station, mentioned about the tall foreigner and his native brother who had spent a few days in the city of Lan-k'i in the year 1867. He was received and baptised; and the good news was communicated to Mr. Duncan just in time to cheer the worn-out labourer before he entered into the joy of his Lord. In this case, at least, pioneering work did not prove to have been in vain.

Report

OF WORK IN THE PROVINCE OF SHAN-SI (OR WESTERN HILLS).

BY MR. J. J. TURNER.

Last month we gave Mr. Turner's account of the terrible famine in Shan-si. The report we now give of the beginning of our work in that province by himself and Mr. James will be read with interest by those who are praying for blessing on that sorely afflicted province. May God bless the many portions of Scripture and tracts which have been circulated there.

THE PROVINCE OF SHAN-SI, in the North of China, is between six and seven hundred miles long by about three hundred broad. It is bounded on the north by MONGOLIA; on the south by the Yellow River, and part of HO-NAN; on the east by CHIH-LI; and on the west by the Yellow River. The country is very mountainous: iron and coal are found in great quantities in some districts. Indeed, the whole province is said to be extremely rich in minerals, though at present its vast resources lie waste—partly, I suppose, because of the superstition of the people, but principally because their ignorance renders them incapable of carrying on extensive mining operations. The climate is thought to be more suitable to Europeans than that of Southern China. Wheat is cultivated extensively. Grapes, pears, persimmons, and apples abound. Indian corn, rice, millet, and other grains are to be met with in various parts of the province.

SHAN-SI contains nine prefectural cities, and more than 100 others of lower rank, besides numerous towns and villages. It has been said to contain 15½ millions of inhabitants—a statement which, I fear, is far from correct at the present time, however true it may have been in years gone by. The largest cities are small compared with many of our English county towns, and many of them are partially destroyed. The villages, though numerous, are often composed of only one straggling street; while among the mountains the traveller may ride for days, and only find a few hamlets—indeed, many of the mountain districts appear to be nearly uninhabited. But if there be a few millions of inhabitants less than has been supposed, the fact remains that there are millions of immortal souls perishing in their sin. And shall we stay to ask how many millions of these dying ones there are before we go to their help? *God forbid!* Higher reasons for going forward than those based upon mere numbers abound. The common impulses of renewed hearts to spread the knowledge of Christ—the fact that these people perish for lack of that bread sent down from heaven which we possess, and the last command of our Saviour, illustrated as it was by His own life and service and death upon the cross for the salvation of men, all urge us to press forward in the glorious work of carrying the Gospel into these far-off regions.

Roman Catholic Missionaries have been labouring in SHAN-SI for many years. They now have agents in all parts of the province, and I am told that their

converts number 20,000. It is no uncommon thing to meet with middle-aged men there who have been Romanists all their lives, and whose parents belonged to the same Church before them.

Protestant Missionaries have paid occasional visits to the province: they have preached, and sold or distributed books in some of the cities; but hitherto no permanent work has been attempted by them.

FIRST VISIT IN 1876:

More than a year has now elapsed since we—viz., Mr. James, myself, and a native helper—first set foot upon the WESTERN HILLS.* It was winter-time then, and the dreariness of the scene formed a fit emblem of a people who for long ages have been left to the withering effects of heathenism.

We were only able to remain in the province for a few weeks at that time. We visited the three southern prefectural cities—viz., Tseh-chau Fu, P'ing-yang Fu, and P'u-chau Fu, as well as the several hien cities that lay in the route. Our attempts at preaching, I fear, were almost useless, on account of our ignorance of the local dialect, but a large number of gospels and tracts were distributed.

SECOND VISIT.

Toward the end of March, 1877, we again crossed the Yellow River, prepared for a longer stay, and a more permanent work in the province. At that time the aspect of the country was entirely changed. The hills were covered with the early wheat, and the P'u-chau plain was all radiant with the blossom of pear and persimmon trees, while the earth beneath was clad in a splendid robe of green, bedecked with violets and other favourite flowers. The changed aspect seemed to speak to the missionary's heart, telling in words of hope, bright with the promise of God, of the change that shall take place in the hearts of some of His people when the Son of Righteousness shall rise upon them, and the now barren lives shall be filled with fruitfulness, and made beautiful by holy deeds of love performed in the service of the Redeemer.

(Continued on page 82.)

* We take this opportunity of correcting a slight error which crept into our notice of this journey on page 47 of our No. 22. There we stated that our brethren passed through the city K'ai-fung-fu. It appears that to save the time of having their passports examined, they did not enter the city, but only passed through the suburbs.



A THIBETAN LAMA.

Mr. Cameron's First Visit to Eastern Thibet.

HAD our space permitted we would have given in this Number some details of the journey of Mr. Cameron among the Thibetans of Western SI-CHUEN, to which we referred in our last Number. The line of his route is shown in the map which is given on the first page of this Number. He engaged a young Lama to accompany him in his travels, and took him as far as Bhamo. Being prohibited returning from Burmah to China, this young Lama agreed to remain with our friends at Bhamo. He has had some interesting conversations with Mr. Soltau on the subject of religion: would that he might become the first-fruits of Eastern Thibet to Christ. Will not our friends ask this of God in frequent believing prayer? The above cut, representing a Lama in official dress, has especial interest now that the way seems to be opening for Gospel efforts among them.

At present we can speak of no great manifestation of Divine power in the salvation of souls, but the work is commenced. *It is one of preparation.* We entered the province before we had been in China ten months, and the dialect we had been studying was found to be of little use there, except when occasionally meeting travellers from the South. Therefore the work immediately before us was, and is still, to acquire *the dialect of the province*, and gain the good will of the people.

We made as direct a journey as possible from the Yellow River to the provincial capital, T'ai-yüen Fu, which is in the centre of the province. On the way up we passed through P'ing-yang Fu, and fifteen hien cities, spending a day or two at some of them. On the 24th of April we arrived at the capital—

T'AI-YUEN FU,

once a very fine city, but now somewhat out of repair. The streets are wide, and many of them well peopled. The wall is said to be thirteen miles in circumference, but much of the ground inclosed is under cultivation. It is not what one would call a busy city, but it is important on account of its official rank, added to which its position in the province makes it a very desirable centre for missionary operations. It is situated at the northern end of a plain about ninety miles long by forty broad. This plain contains twelve well-to-do cities, including the capital and Fen-chau Fu.

We remained at T'ai-yüen Fu for several days, in order to see the city and engage a teacher. This being accomplished, we set out for a two months' tour upon the plain, our chief object being to study the language and gain information about the cities and their inhabitants, though of course we also endeavoured to spread the knowledge of Christ wherever we went. Twenty miles from T'ai-yüen Fu we found a small town (called Ching-tsi) beautifully situated at the foot of the mountains. It contains a celebrated temple, and some springs of pure cool water, a great luxury in SHAN-SI, for much of the water we get there is brackish, or impregnated with alum and other mineral substances. There is a good inn at Ching-tsi, and we spent a month there in quiet study. During the next month we visited Fen-chau Fu and several hien cities. At the former place we met with a Christian from one of the Peking cities. Our host at the inn there also gave us much encouragement, by his evident attention to the Gospel. He read many of our books and we spent much time in conversation with him.

Toward the middle of June it became necessary for one of us to go to Shang-hai to make arrangements for further work. Mr. James remained in the province spending the two months and half of my absence at

T'ai-yüen Fu. After my return we both had an attack of famine or typhoid fever. Mr. James was very ill and for three days I despaired of his life; but God heard prayer and blessed the means used; after a month's illness he was well enough to be moved. He needed change of air and scene; we therefore returned to our quiet retreat at Ching-tsi, where we spent the month of October and part of November. We then returned to T'ai-yüen Fu, to make preparation for a journey to Han-kow. The state of Mr. James' health rendered him unfit either to remain longer in the interior, or to travel alone; we were therefore obliged reluctantly to leave the province for a time.

We look back upon the few months spent there with feelings of gratitude to God. We cannot tell of souls saved, for, as I stated before, our work at present is only a preparatory one. We must not, however, underrate the value of such labour, insignificant as it may appear now. A work is begun, and we trust that God will bless it. We have been seen, and our presence in the province is known both to mandarins and people. We have been enabled to live among them for several months in peace, which is no small blessing in the interior of China. Hundreds of visitors have been met, and their inquiries answered. Our object has been explained, and in not a few cases Gospel instruction has been given and books distributed. Of course we are obliged to work very quietly at present, spending the time principally in study. In the cities we always have a large number of visitors, to whom we endeavour to preach the Gospel.

The inns in which we live vary considerably in size and comfort. The worst kinds are mere sheds—low, and wretchedly dirty, affording but scanty protection from the wind, and the gaze of the curious people. The better class generally have a decent room with paper windows, a table and chairs, and a divan at one end which serves as a bedstead.

The people, as a rule, treat us with respect, some even with kindness, which we thankfully record. Several have taken charge of our luggage at various times, thus rendering travelling easier and less expensive. Another has undertaken to receive our letters, so that we can have communication with our friends at a distance. One procured for us the services of a teacher, and another did us good service at Fen-chau Fu in allaying the excitement caused by evil reports concerning our intentions. No doubt they were all, more or less, prompted by mercenary motives; but in these acts of kindness we recognise the hand of God preparing the way for His own work, and the presence of Him, who followed the command to evangelise the nations, with the promise, "Lo, I am with you alway, even unto the end of the world."

T'ai-chau.

(A review of the work there from the commencement.)

BY MR. RUDLAND.

ANOTHER year is fairly begun, and we now have to write 1878. It does not seem long since 1866, though many things have transpired since then, and some headway has been made by the Gospel. Some have finished their course, and gone to receive their reward: we are left a little longer to work for Him, to use the time and strength He gives us in His service. God has prospered the work of the mission wherever it has been begun, though

in some places more than in others; and I can but look back with thankfulness to the time when we first came to T'ai-chau in 1870. Then the work had hardly begun, there being only two members; but the seed which had been sown is still bearing fruit which we are gradually reaping.

It is interesting to notice how the work has increased year by year up to the present, and I have thought that

you would like to have an outline of it from the commencement. The more I *look back* the more am I encouraged to *look forward*, for we have in the *past* an earnest for the *future*.

FIRST EFFORTS: 1867—1871.

On July 5th, 1867, when Mr. Meadows and Mr. Jackson reached here, none, as far as we know, had heard the Gospel, and they were probably the first foreigners who had slept in the city. They spent the first few nights in an idol temple on the hill on the west side of the city; and the second night had nearly all their clothes stolen (though their money was left, which was a cause for thankfulness). This did not seem very encouraging to start with, but ere long most of their things were recovered, and the house I am now writing in was rented and repaired to make it habitable. As soon as it could be done, two of the lower rooms were converted into a chapel, and Mr. Jackson, with a native helper, commenced preaching the Gospel to those who came to see the foreigner, and hear what he had to say.

For some time the little chapel (20 feet by 18 feet) was full whenever the door was open, and ere long two came forward for baptism. These you will remember baptising in April, 1869; and though they were the only persons converted for some time, yet there was much cause for thankfulness that a footing had been gained in this prefecture, and that two, the firstfruits of about three millions, had been brought to Christ. These men have been used in the salvation of many souls, and are still working for Him.

Mr. Jackson still went on sowing the seed till 1870, when he left to join Mr. Stott in Wun-chow. In October of that year, Mr. E. Fische (who had been here for some time with Mr. Jackson) and I took up the work. At that time there was a candidate for baptism, named Kôh Yih-djün, from a village about twenty-five miles east; in 1871 another came forward here; and on May 27th of that year these were baptised. The first of them is the one proposed as native pastor by the members here, who have promised to support him. The other is also a native helper now.

EXTENSIONS IN 1872-1877.

In 1872, a small place was opened at Hwang-yen for the preaching of the Gospel, where before we had had a boys' school which was not satisfactory. Now there was a place where the people could come and hear the Gospel. It was here that the owner of the temple at Dien-tsi first heard the Word of Life, and now that temple is used as a chapel.

On September 9th, five more were added by baptism. This was encouraging, as the native Christians were suffering persecution at the time. Near the end of this month Mr. E. Fische left for the north to help in the work there, leaving me alone.

In May, 1873, Mr. Jackson came to help me for a time; and this year 6 were baptised, and the two temples were converted into chapels. The result of this has been that now at Dien-tsi we have a church of 13 members and several candidates; and we have also a branch church from this at Yiang-fu-miao, numbering 16 members, which promises to be one of the most flourishing churches we have.

At Ky'i-'ò we have 10 members: two have gone up higher, so that the result of the opening of these temples has been that up to the present time 42 have been baptised, 3 of whom have gone home, and 1 has been suspended. Thus we have much cause for thankfulness that these two doors were opened.

In January, 1874, Sien-kü was opened up, a district city thirty miles west, as was also T'ai-p'ing Hien, an-

other city fifty miles south, thus taking in all the cities in this prefecture. For this we had long prayed, and now we saw it accomplished, and thanked God for what He had done.

In August, we were obliged to leave for England on account of ill health, and the work was left in the hands of two native pastors, superintended by Mr. Jackson from Wun-chau. Still the Lord's blessing rested upon the work, and souls were added to the church.

In the year 1875, 10 more were added by baptism, 5 of whom were from T'ai-p'ing Hien, the newly opened station. Thus the firstfruits of that city were gathered in.

We are now brought to the year 1876. This year Mr. Williamson superintended the work, and we find that 21 were added to the Church in the various stations.

In November, the Lord once again permitted us to set our feet on China's soil, and in January, 1877, we once more took up our abode in this place, in company with Mr. and Mrs. Williamson, and Mr. Wills. This year also the Lord's blessing rested on the work; there were added by baptism, 2 in Sien-kü, 3 at Ky'i-'ò, and 11 at Dien-tsi (9 of whom were from the branch station Yiang-fu-miao), and 2 more at T'ai-chau—making a total of 18 during the year.

In September, Mr. and Mrs. Williamson left us to take up Mr. Crombie's work; and in October, Mr. Wills left to take up the work in Hang-chau, so that we are again left alone in this vast field.

AT THE END OF 1877.

Our members stood thus: Baptised, 78; suspended, 5; deaths, 5; removed and joined other churches, 2; leaving a total of 66 in communion. Besides these there were 10 hopeful candidates in the several stations, as well as a number of inquirers, and two had been called home who had been candidates at T'ai-p'ing Hien. There is every reason to believe that they were converted, for they died resting in Jesus; and one was buried without any idolatry by the consent of his family.

As we look at these figures, we can only exclaim, "What hath *God* wrought!" At first sight the numbers may seem small, and truly they are so when we think that this is all out of three millions. But when we look back to 1867, and remember that then few, if any, had heard the Gospel, consider the deeprooted superstition to be uprooted in each case, the difficulties connected with opening up new work, the little training many of our native helpers have had, and that two of Satan's strongholds have been taken—*i.e.*, the two temples—and are now turned against him, we can only praise God for all that is past, and trust Him for all that is to come.

But these figures do not represent all that has been done, for scores of towns and villages have been visited, books have been sold, and the Gospel preached to thousands of people who had never before heard it; and this is still being continued around several of our stations. Being alone, and having seven stations to look after and visit, I can give but little time to evangelising except in these places and when journeying to and from them, so must leave most of that to the native helpers until the Lord shall send some to help in the work.

Recently Mrs. Rudland has employed Mrs. Liu, the wife of our native pastor here, as Bible-woman, and has also begun a class for women on Wednesday afternoons. Sometimes as many as twenty are present, several of whom seem really interested. One old woman is always here on Sundays and Wednesdays, though the weather has been very cold and wet of late. I trust the light is dawning on her dark mind. She is very attentive lest she should lose a word, and when she does not quite

understand she will ask questions after the service is over. Mrs. Liu's visiting has brought more, both men and women, to the chapel, and there seems more real interest in the Gospel than there has been for some time. One woman who generally comes is my teacher's mother, and she seems to be in earnest, showing that her son is influencing his own family, and bearing fruit at home.

A VERY INTERESTING CASE

here just now is that of a public night-watchman in this part of the city. He was an opium-smoker for ten years, but has now left it off, and is yet under treatment, nearly cured. When he first began smoking the drug he was a bricklayer, but was soon brought so low by its use that he could not keep his work, and so took the place of night-watchman. Often when awake at night have I heard him beating his bamboo, and saying, "O-mi-to-veh" (Amida Buddha); and when he came at the end of each month for his money I have often spoken to him about his soul, and the folly of repeating the name of Buddha; but still he went on as usual, and it seemed as if he would continue to the end of the chapter. But I was much surprised one night, some months since, to hear him repeating, "If you wish to go to heaven, you must

pray to God to forgive your sins, and trust in Jesus." At first I thought he was doing it just in front of our house to please us, and when away still went on as usual. But ere long I found it was not so, for the people were talking of it in the street, and were finding fault with him for keeping them awake all night with this foreign doctrine. He still goes on repeating something of the same kind, and who knows how many hearing these words in the silent hours of the night may be led to think about their souls? It is at least a novel way of evangelising. He is generally at evening prayers, and always in his seat on Sundays, and I really trust he is a saved man; if so, what a brand plucked from the burning. I believe this case is due to Liu Sin-sang's faithful personal dealing: I do not think I ever saw his equal in China for that kind of work.

Loh Sin-sang, my teacher, is doing well: he has been for some time at T'ai-p'ing Hien, and has had a good influence over the members there. When last there I found a great improvement in the tone of the Christians. I have just sent Yih-djun down there again, and trust he may do well. I have had to send Ling-dzæ from Yang-fu-miao to Ky'i'ô for the present. He is a very nice fellow, and bids fair to be a very useful helper.

Recent Intelligence.

ARRIVALS IN CHINA.—We have to thank God for the safe arrival at Shanghai of the first two parties of missionaries sent out this year, in each case after a safe and prosperous voyage:—

Mr. and Mrs. Cardwell,	} Arrived on March 11th.
Mr. and Mrs. Moore, and	
Miss Fausset,	
Mr. and Mrs. Dalziel,	} Arrived on April 18th.
Mr. Markwick, and	
Mr. Copp,	

DEPARTURE FOR CHINA.—A third party of missionaries left London on May 2nd for Marseilles, to proceed thence by the *Ava* to Shanghai. They consist of—

Mr. Andrew Whiller	.. For T'ai-chau.
Mr. A. C. Dorward,	} For Western China.
Mr. J. H. Riley,	
Mr. Samuel S. Clarke,	
Mrs. Hudson Taylor,	
Miss S. Rossier,	} For work among the orphans
Miss Emmeline Bell,	
Miss E. Smalley,	

The friends were commended to God at the following meetings:—

East End Tabernacle	.. Rev. Archibald Brown.
City Road Wesleyan Chapel	Rev. W. Faulding.
Brook Street, Tottenham	.. J. E. Howard, Esq.
Highgate Road Chapel	.. Rev. James Stephens.
Mildmay Conference Hall	.. Rev. D. B. Hankin.
Metropolitan Tabernacle	.. C. H. Spurgeon.
Kilburn Hall	.. C. R. Hurditch.
East London Institute	.. H. G. Guinness.

And at the farewell meeting at Pyrland Road on the day of departure. Tidings from the friends since they left inform us that in the first part of the journey they were greatly helped.

At the time of going to press we are looking forward to the departure from Marseilles in the *Amazon* for China, on May 19th, of Mr. F. Trench; and ask that he, as well as the friends mentioned above, may be remembered in prayer by our readers.

ARRIVAL IN ENGLAND.—Our brother Mr. McCarthy (an account of whose journey from Shanghai to Bhamô was given in our last number) reached England in safety, through the goodness of God, on the 24th of April.

BHAMO.—Our brethren in Bhamô have been plunged into great sorrow by the removal from their midst of one of the two American missionaries who recently arrived there. Mr. Lyon was designated for working among the Kah-chens, and was a man of devoted piety. During his short stay of little more than a month he had so thoroughly secured the affection and esteem of our brethren that they have been quite bowed down by his removal. His young widow, we feel assured, will not be forgotten by our friends at the Throne of Grace. Mr. and Mrs. Lyon were only married last September, and Mr. Lyon fell asleep in March.

We have seen with great regret in the daily papers telegraphic tidings of the assassination of T. T. Cooper, Esq., Political Agent at Bhamô, together with two of his Sepoy guards. For particulars we must wait the arrival of the mails.

MR. WILLIAMSON, OF FUNG-HWA, recently baptized four persons at T'ien-t'ai—two men and two women—and expects to baptize a man at Si-tien shortly.

MR. MEADOWS recently baptized three persons at Tsông-kô-bu. He writes:—"One of these was Miss Ts'ing-ing, whose moral courage I cannot account for, save that she is influenced by God's Spirit. She is only seventeen years of age, and is the most respectable young lady in the village. Her family is much respected in the neighbourhood, her father being a literary graduate of some rank, a man of talent and property; yet she was not afraid of making public profession of Christ. We needed no telegraph wires to inform the people of this event, I assure you, for in an incredible short time the place was thronged with wondering spectators—old men and women, young men and maidens, boys and girls. They were apparently much surprised by the simplicity of the service.

"At Sin-ch'ang we also baptized one person—the young silver-smith who has now been an enquirer for nearly a year. His knowledge of the plan of salvation was very clear and definite."

MRS. DOUTHWAITE writes:—"Our people seem to have been much stirred up and encouraged by the Ning-po Conference. All are doing well and growing in grace. The work among the Christians is of supreme importance: if they keep bright and true, new ones must be gathered in. Besides the four recently baptized by Mr. Douthwaite at Kin-hwa there are several candidates whom he has left for a few months' longer probation.

以便以設耳 耶和華以拉

(EBENEZER)

(JEHOVAH-JIREH)

CHINA'S MILLIONS

EDITED BY J. HUDSON TAYLOR.

Meetings held in the Conference Hall, Quidmay Park,

MONDAY, MAY 27th, 1878.

We have great pleasure in placing before our readers the following report of the meetings held in connection with the twelfth anniversary of the China Inland Mission. It is only the second time since the formation of the mission that such meetings have been held. For this reason we have thought it desirable to reprint the review of the first ten years, which was read at the meetings of 1866, as that review, with the report of the last two years, now presented, gives briefly an outline of the history and work of the mission from its beginning, and cannot fail to gladden the hearts of those who by their prayers and gifts have been aiding this work.

The addresses, which were also full of encouragement and singularly interesting, may be briefly indicated as under :—

Rev. D. B. HANKIN	...	...	<i>Sympathy with the Work.</i>
J. W. STEVENSON	...	...	<i>Narrative of the attempt to enter China through Burmah.</i>
THEODORE HOWARD, Esq.	...	...	<i>The Mission's Dependence upon God.</i>
Rev. HENRY SIMON	...	...	<i>How to sustain interest in Missionary Work.</i>
J. HUDSON TAYLOR	...	...	<i>The faithfulness of God.</i>
GEORGE WILLIAMS, Esq.	...	...	<i>Christ's command and promise.</i>
Rev. Dr. PATERSON	...	...	<i>Why engage in Missionary Work at all ; and China's Future.</i>
Rev. J. MCCARTHY	...	...	<i>Account of his journey across China.</i>
J. E. MATHIESON, Esq.	...	...	<i>Sympathy with all China Missions.</i>
Rev. J. KILNER...	...	...	<i>The China Inland Mission.</i>
Rev. ARNOLD FOSTER	...	...	<i>A Missionary Church.</i>
REGINALD RADCLIFFE, Esq.	...	...	<i>Oneness of Home and Foreign Missionary Work.</i>

The speakers on this occasion represented nearly all the principal sections of the Christian Church, as do our missionaries themselves. A word on this point may not be out of place. When one and another upon whose hearts China's need has been laid have come forward and offered themselves for this work, the question has not been, To what denomination do they belong ? but are they called of God, and prepared to go forth without guarantee of income, simply trusting Him for their support ? Due regard has been had to their qualifications, spiritually, mentally, and physically, and if after prayerful consideration there has been no doubt of their *fitness* and *call* to the work, they have been gladly accepted.

With a need so unspeakably vast, not a missionary to a million of people, all suitable brethren and sisters, willing and longing to go, have been welcomed, that they might carry the Gospel message to those who at the rate of a million a month are dying without the knowledge of God's love in the gift of His Son.

If any should say, as some have said, "But why another missionary agency in China ?" we trust the following pages will sufficiently answer the question, and amply justify (if justification

NOS. 37, 38.—JULY AND AUGUST, 1878.

be needed) the existence and work of the China Inland Mission, and call forth prayerful sympathy on its behalf;—and more than this, will deepen interest in every endeavour, by whomsoever made, to extend the knowledge of Christ in China. We may take this opportunity to say that in regard to the agency called forth, the means to sustain it, and the work engaged in, there has been an earnest desire to avoid the slightest interference with any existing work, and this, those who know the work best fully recognise,

We have been often cheered by the kind words and warm sympathy of fellow-workers, but at no time has there been such a general and public expression of approval and sympathy as at the meetings we now report; all this we gratefully appreciate, but cherish a deep concern that each one connected with the Mission, and all who may speak of it, should ever feel that whatever of success has attended its work is to be fully and solely ascribed to the faithfulness of that God who always answers prayer, and never dishonours the faith of His servants. For His glory, and the encouragement of all engaged in similar work, we gratefully and joyfully record that, of all who have offered for China, not one whom we have had reason to believe to be qualified has ever been refused; and funds have never failed to come for the outfit and passage of all who have been accepted, and for the subsequent support of all who have gone forth; of these there are now more than fifty (or, including missionaries' wives, seventy) in connection with the mission.

And now we direct attention to another matter. In the firm belief that it will promote an intelligent interest in missionary work in China, we have had prepared, for the use of the friends of the mission, a map of China, which donors and those who usually take in our paper will receive herewith.

We anticipate for this map a mission of usefulness. It is difficult for our friends, without a good map before them, to follow intelligently the references to various places which are continually being made in CHINA'S MILLIONS. This map will enable them to do so.

It will show that China is practically open for Evangelistic work.

It will show how far the avowed object of the China Inland Mission at the time of its formation has been realised.

It will show the journeys already taken by the missionaries of the China Inland Mission, and will cause the work for or in each province to be more distinctly realised.

It will enable the accounts of missionary journeys to the various provinces to be better understood, and we trust will call forth more prayer for pioneer missionaries.

It will, when looked upon in comparison with the sketch map of England on the same scale in the corner, give a vivid idea of the large area of the eighteen provinces of China proper.

It will, we trust, when looked upon with the thought that this one map represents an area which contains one-third of the world's population, impress the mind with the utter inadequacy of all that has yet been done for the evangelisation of a country so vast and so populous.

Further copies of this map with or without route lines may be had at the Office of the Mission at sixpence each. We would strongly advise all our friends to procure a copy of each, and to affix them, side by side, to the wall for convenient reference.

The desire to give our friends the pleasure of a full report of the meetings has caused us a little perplexity. We have had either to omit much that we believe will interest friends who could not be present at the meetings, to go greatly beyond the limit of our space, and incur much additional expense, or to issue a double number. We have decided on the latter course, which we feel sure will be generally approved. This number will therefore be for July and August. Even then we have not space for our usual engravings, but the map will much more than compensate for their absence.

Afternoon Meeting.

The Rev. D. B. HANKIN, (Vicar of St. Jude's, Mildmay Park), in the Chair.

THE meeting was opened by singing the hymn—

"Thou Whose almighty word,
Chaos and darkness heard."

Mr. HUDSON TAYLOR followed in prayer.

The CHAIRMAN then said: My dear Christian

friends, I have been requested by Mr. Hudson Taylor to say a few words before I call upon Mr. Hill, the Honorary Secretary, to read the Report, and I do so with very great pleasure. I feel it, indeed, to be an honour to be asked to preside over this meeting; and in this way, as a clergyman of the Church of England, to express my

heartly sympathy with my dear brother in his great and glorious work. I need scarcely remind you of the great tendency there is in us all to concentrate our own thoughts and desires and aspirations within the narrow circle in which we ourselves live and move and have our being; and therefore I always feel thankful for a missionary meeting, when I am taken a little out of myself, and when I am enabled thereby to identify myself, to some extent, with that great and glorious work that is going on throughout the whole length and breadth of the world.

Remember, my dear friends, that the cause of missions is the cause of the Lord Jesus Christ; and I do trust and believe that the sympathies, and the earnest desires that now fill our hearts are but the feeblest possible reflection of that wondrous love that throbs the human heart of the Lord Jesus Christ, as, at the right hand of the Father, He now acts upon the words of Jehovah, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Have you ever realised that the life that the Lord Jesus Christ is now leading is a life of office? True, His atoning work is finished; true, that wondrous word of His, *τετελεσται* [*tetelestai*, *It is finished*], uttered by Him upon the cross will never have to be repeated again. The one sacrifice, oblation, and satisfaction for the sins of the whole world has been made. But now, in the mysterious counsels of Jehovah—of the Triune God—He has to employ Himself in prayer, that He may send forth the blessed Spirit, and so apply to the hearts and consciences of mankind the benefits of His atoning work. And I do think that that direction, when addressed by the Father to the Son, is also addressed by God to us; for "as He is," says the apostle, "so are we in this world." We are part and parcel of Him. He is the living Head: we are the living members; and, therefore, I feel that the first great necessity, in order to missionary success, is that a spirit of prayer should be poured out upon the Church of Christ.

We should be earnest in prayer that right-minded men—men fully qualified by the teaching of the Holy Spirit—men who are fully alive to God's method of saving lost and ruined sinners, should be raised up and gently pushed forth—sent forth, that is, with the holy violence of the love of the Spirit—pushed forth into the great harvest-field—made willing to surrender their personal comforts, and to go forth just where God will send them, saying, in the language of one of old, "Here am I; send me." And this is one reason, my dear friends, why I so thankfully and cordially sympathise with my dear brother, Mr. Hudson Taylor, in this work; because I know that he is so careful in the selection of the men that he sends forth as missionaries. I know that he so carefully examines them—so earnestly prays with them—so diligently instructs them. He is determined, so far as man can insure the matter, that none shall go forth but those whose hearts are touched with the love of Christ, and those whose trumpet shall give no uncertain sound, but who shall determine to know nothing, amongst those to whom they are sent, but Jesus Christ and Him crucified.

And, then, think for one moment of the work itself. How truly in harmony it is with the grandest missionary enterprise that the world ever saw! Are we not reminded now of the value of others' souls? Was it not to save souls that the Lord Jesus left the bosom of Eternal Love? Was it not to rescue the lost and the perishing that He left His Father's throne and tabernacled upon this earth of ours, and lived and loved and suffered and bled and died and rose again? It was to rescue these

souls—these wondrous, deathless essences within us all, which, when once called into existence, will live on for ever and ever, either in God's eternity of ever-deepening blessedness, or, I fear I must add, in an eternity of ever-deepening woe. Oh, there is something overwhelming in the thought that there are in China alone, I believe, literally a million a month who pass into eternity without ever hearing the name of Jesus. I know that their future is shrouded in deep mystery, and we will not pass sentence upon them; God forbid! But yet there is a very solemn thought connected with the simple fact that sin and sorrow are bound together with adamant chains. It is a saying of Lord Bacon, and there is a deep and solemn mystery, and solemn truth, too, connected with the expression—that wherever there is sin, there necessarily must be suffering. Sin and suffering ever go together, and while now sin does not call forth the full amount of suffering, because in this world, through the saints of God, the salt of the earth, and through their intercessory prayers, there are many ameliorating influences of true Christianity, and the power of sin in its exercise is retarded and repressed, yet when every one of those blessed influences is absent, and there is nothing left, in the other world, but sin, oh! how terrible is the prospect for those who pass into an unknown eternity, with sin wrapped up in the very fibres of their being.

It is to bring the glorious Gospel of the blessed God to bear upon these sons and daughters of darkness that we meet together this afternoon. I feel ashamed as I think how little I have done for the cause of Christ, and how little my soul has throbbed with missionary zeal; and I thank God for such meetings as this, where the feeble flickering flame of missionary love may be fanned to a brighter flame, and we may really be led conscientiously and earnestly to look the matter full in the face, and see what we are doing personally and individually towards the extension of the Redeemer's kingdom.

We shall hear this afternoon, I have no doubt, by the Report, that God has been with our dear brother, and that he has wonderfully blest him in days gone by, and that he has received so many tokens of the Divine approval that there does not rest upon his soul a shadow of a doubt as to whether God is with him or not. He goes forth in simple faith, looking to those resources which are infinite; and I think that I may, in fraternal affection, say to him, "My God shall supply all your need, according to His riches in glory by Christ Jesus." He has not a shadow of a doubt of that. He has tested the faithfulness of his God. I think there is a wondrous power in that little phrase, "*My God*," as uttered by the apostle. It was a God who had been proved—a God who had been tried—a God who had been tested; and I think that our dear brother can feel the force of that little expression, "*My God shall supply all your need.*"

I am sure that our sympathies, too, will be called forth this afternoon, through the simple fact that dear Mrs. Hudson Taylor is now on her way to China. I was only reading this very day, in the Epistle of St. James, that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction;" and I noticed that the word "religion" in the original might be more fitly translated as "worship"—that the real worship of the new-born soul is to be seen in active efforts for the Redeemer's glory in relieving the wants of suffering humanity. That word, I believe, might be more fitly translated, "worship"—"pure worship." I wonder, my friends, whether we have connected that idea with worship! We have thought more of worship as connected with a well-ordered church—with

an excellent choir, it may be, and a comfortably-seated church to worship in, and earnest appeals from the pulpit; but the apostle tells us that "Pure worship and undefiled before God" is "to visit the fatherless and widows in their affliction." I have thought that perhaps she has grasped the idea of worship, even more than some of us who stay at home at ease; and she has gone forth, with Christlike activity, to worship God in that far-off

In order to give a more complete view of the state and progress of the work of the Mission we reprint the following review and follow it by the report read by Mr. Hill.

REVIEW OF THE TEN YEARS OF THE MISSION ENDING MAY 26th, 1876.

TEN years have elapsed since the first large missionary party connected with the "China Inland Mission" sailed in the ship *Lammermuir*, for China. The present, therefore, seems a fitting opportunity briefly to review—the causes that led to the formation of the Mission—its objects and aims—the measure in which these have already been realised—and then to glance at the work which still lies before us.

I. THE CAUSES WHICH LED TO THE FORMATION OF THE MISSION.

These were the deep spiritual need of China, and the utter inadequacy of the existing agencies to meet it.

It is not necessary to enter into any laboured proof of the deep spiritual need of China. Containing, as it does about one-third of the entire population of the globe, and one-half of the heathen world, China had not, in 1865—when this Mission was organised—one-tenth of the Protestant missionaries then labouring in the mission-field. In the years 1860-61 there had been an aggregate of 115 male Protestant missionaries in China, but in March, 1865, the number had fallen to about ninety-one. If these had been equally distributed throughout China it would have given more than four millions of Chinese to each missionary.

But they were not so distributed; they were located in ten or eleven ports, situated principally on the seaboard of the six maritime provinces; the only exception being one mission station in Hankow, a free port on the Yang-tse-kiang, in the central province, HU-PEH. This left eleven of the eighteen provinces without a resident Protestant missionary, and in the seven provinces above referred to, less than a dozen mission stations.

Further, altogether beyond these eighteen provinces, lay the vast dependencies, Manchuria, Mongolia, Thibet, &c., &c., all destitute of the Gospel, and loudly crying, by their deep spiritual needs, "Come over and help us." It has been truly said: "If all the missionaries of all the societies were withdrawn from every other part of the world, and thrown into China, they would be inadequate to the task of reaching all its people."* Such being the case, the need of additional efforts to evangelise China is abundantly apparent.

The problem was—how to attempt wisely an auxiliary effort that should not in any degree interfere with the operations of those Missionary Societies whose agents were already in the field, and on whose labours God had put His seal of approbation. There were societies already seeking in vain for additional labourers; where, then, were new missionaries to come from? There were agencies in need of increased funds; how could pecuniary supplies be drawn without diverting contributions from established channels? a procedure greatly to be deprecated. Again: were men and means forthcoming, would the interior of China be found open to their labours? Would they have needful protection? and should they succeed in penetrating the remote provinces

land by clasping to her heart the fatherless and the motherless little ones, and to seek, by God's help, to train them in the fear of the Lord. I am sure you all join with me in saying, May God preserve and bless and sustain her in that far-off land, and give to her and to her dear husband the desire of their hearts.

R. H. HILL, Esq., the Honorary Secretary, then read the Report for the two years ending May, 1878.

of central and western China, could pecuniary supplies be transmitted to them? Such were some of the problems before us.

After prolonged waiting upon God and much earnest prayer, and after conference with experienced workers in the home and foreign field, it was concluded that these difficulties might be largely met by forming a Mission on a catholic basis, for evangelistic purposes; one in which members of various Evangelical churches, sound in the faith on fundamental points, might work together in spreading the knowledge of the blessed Saviour, whom all love and adore. It was believed that, in answer to prayer, suitable agents would be raised up; and that by adopting the plan of making no collections, interference with contributions to existing societies might be avoided; while, if we only had God-sent workers, there could be no doubt as to His faithfulness in supplying their pecuniary needs.

It was foreseen that in the prosecution of the work, grave difficulties would be inevitable; men of faith, therefore, and of sober mind, as well as of earnest piety, were sought for; and these were found. And now we can gratefully record that the experience of ten years has proved God's faithfulness in adding all needful blessings to those who have sought first "the kingdom of God and His righteousness."

II. ITS OBJECTS AND AIMS.

It was decided in the first instance to open a number of inland stations in the province of CHEH-KIANG, and gradually to extend the operations, as the workers gained experience, and as God opened the way. It was also proposed to locate, as early as possible, two European missionaries, and two or more native helpers, in each of the unevangelised provinces. This was considered desirable, first, on account of the great extent and peculiar dialects of each province, which render the evangelisation of each of them in the main a distinct work; and further, it seemed probable that, if the *practicability* of working the interior were demonstrated, the Church of God in Europe and America would be encouraged to more adequate efforts.

III. THE MEASURE IN WHICH THESE AIMS HAVE BEEN REALISED (up to May, 1876).

In the first and preliminary effort above referred to, that of opening stations in unevangelised districts of CHEH-KIANG (as also the adjoining province of KIANG-SU) we have been prospered. About forty stations have been opened in these provinces, and are worked principally by native evangelists, under the superintendence of missionaries who are, or have been, located in twelve of them.

In one of the previously unoccupied provinces, GAN-HWUY, eight stations have been opened successfully, and two others attempted.

In another province, KIANG-SI, which was unoccupied when the Mission was organised, but in which the

* "The Church Missionary Gleaner," Nov., 1874.

American Methodist Episcopal Mission commenced work before us, we have one station and one out-station.

And lastly, a station has been opened at Wu-chang in HU-PEH, as a basis for operations in the regions beyond. In these five provinces, twenty-eight little churches have been gathered, and in some of the other out-stations there are converts. The total number of stations and out-stations is fifty-two, and the number of native agents, including Bible-women, exceeds seventy.

MISSIONARIES.

Let us now see how these results have been brought about. Our first prayer was for *suitable men and women* to go out to the field. The need was made known in various ways, and candidates offered themselves from different parts of the United Kingdom, from among whom, after suitable training and probation, missionaries have been selected from time to time.

Mr. Meadows, our senior missionary, went out in 1862. In 1865 five others were sent; and on the 26th May, 1866, a party of seventeen sailed in the *Lammermuir*, making altogether twenty-three in the field.

From 1867-70 sixteen others arrived in China; from 1872-74 eight followed; and during 1875-76, *twenty-two* have been added; making a total of sixty-nine persons, of whom fifty-two* (viz., sixteen married and twenty single missionaries) are now in connection with the work.

Those who are intimately acquainted with missions in the East will see that these statistics are very encouraging. The climate of China is well known to be trying to many foreigners; and it was anticipated, both by ourselves and others, that the hardships of pioneering would tell even more seriously in the way of sickness and death on our numbers, than on those of other Protestant missions in China. Special prayer has been offered that the lives and health of the labourers might be preserved; and these prayers have been answered to a remarkable extent. There has been *no* death or serious illness from *violence*; and the losses from the ordinary causes have been considerably below the usual average.

As, however, the question of the effect of our mode of work on life and health is one of some importance, we may refer to two missions, one English and one American, labouring in the same part of China—missions, the value of whose labours, and whose care for their missionaries are well known. Careful comparison will show that while pioneering involves hardships, health may suffer no more, or even less, than in ordinary missionary operations.

We find this statement of the experience of thirty years' labour in China, in the *Church Missionary Gleaner*, of Nov., 1874:—

"The work in China has been greatly hindered by several peculiar circumstances. One is the injurious effects of the climate on many of the missionaries; and from this and other causes, it has resulted that, out of thirty-four ordained clergymen sent out, only fifteen stayed more than four years, which with such a people to work amongst, and such a language to acquire, is a short time for becoming a really efficient worker.

* Of the remaining seventeen, one married out of the mission; eight were removed by temporary failure of health or family circumstances; one, a married missionary, was dismissed, and six died. Of these six, one was only a few months in China, having never rallied from illness which supervened on the voyage out. A second was taken off by small-pox a few months after reaching China. A third, consumptive before going out, remained nearly four years in China, and died four years after coming home. One died of consumption after six years service in China; one of diarrhoea after eight years, and one of complication of diseases seventeen years after reaching China.

Of these fifteen, one is dead, one retired, two have been transferred to Japan (besides two others of the thirty-four), and eleven are still at work, including the two bishops."

In the case of the American Baptist Missionaries labouring in the same district as ourselves, out of an aggregate strength of twenty-one persons, male and female, nine have been removed by death, and six by retirement, during the last thirty years.

In the 10 years of the China Inland Mission (excluding those who have gone out within the last four years), of thirty-nine persons of both sexes, thirty-two were able to stay more than four years, and twenty-five are still in connection with the Mission.

FUNDS.

Next, *as to pecuniary support*. We have to praise God for His constant and continued care. The spontaneous liberality of His people not only met the immediate expenditure connected with the going out of the *Lammermuir* party, ten years ago, but enabled us to commence our work in China with a balance in hand of rather more than £2,000. The contributions from year to year have sustained the work adequately, though not without our faith being at times considerably exercised. But we have never had to leave an open door unentered from lack of funds; and although the last penny has not unfrequently been spent, none of our native agents or foreign missionaries have ever lacked the promised "daily bread." Times of trial have always been times of spiritual blessing, and needed supplies have never failed. The income of the Mission has been as follows:—

January to December, 1865	£1,130	9	2
January to May 25, 1866	4,094	12	3
May 26, 1866, to May 25, 1867	2,971	19	9
Do., 1867, to do., 1868	3,358	3	9
Do., 1868, to do., 1869	4,102	19	4
Do., 1869, to do., 1870	3,912	11	1
Do., 1870, to do., 1871	3,711	2	6
Do., 1871, to do., 1872	3,205	1	2
Do., 1872, to do., 1873	3,373	18	10
Do., 1873, to do., 1874	4,426	3	7
Do., 1874, to do., 1875	7,311	15	7
Do., 1875, to do., 1876	8,119	14	2
Donations for new work sent direct to, or contributed in, China	2,200	0	0
	Total	£51,918	11 2

Of the above, about £3,700, given for the prosecution of work in unoccupied provinces, is still on deposit. This sum, of course, is not applicable to the ordinary requirements of the mission, for which we have a balance of £132 13s. 4d. in hand.

RESULTS (May 1876).

God, having graciously supplied us, in answer to prayer, with suitable agents to carry on and extend the work, and with funds for the maintenance of the native and foreign labourers, for the support of schools, and for the expenses of the mission buildings, has not withheld His blessing from the various works we have undertaken. From time to time we have reported additions to the number of native Christians in our monthly paper, CHINA'S MILLIONS, and at the present time we have a larger number of candidates for baptism than ever before. Letters received during the current month from some of our stations report seventy-two candidates, and there are several districts from which we have not heard. We would earnestly entreat that much prayer may be offered that this year may be made one of unexampled spiritual prosperity.

It now remains

IV. TO GLANCE AT THE WORK THAT LIES BEFORE US.

Many of our friends will remember the appeal for prayer which was put forth in January, 1875, that God would *in that year* raise up eighteen men for the evangelization of the nine provinces of China proper still without resident Protestant missionaries. That petition has been answered, though all the eighteen men have not yet left us for China. Nor is this all we have to give thanks for; God has given us several missionaries to reinforce and carry on the older part of the work. During the past eighteen months a total of twenty-two new labourers have been added to our staff, including the wives of four of our number.

With this staff in the field, we hope that during the coming year decided progress may be made towards the evangelization of the yet unoccupied districts of CHEH-KIANG. In this, one of the most favoured provinces, there are still forty-eight counties containing an aggregate population of probably not less than twelve millions, without a single labourer for Christ. We hope also that the work may be greatly extended in the province of GAN-HWUY, and that before the year terminates we shall be able to establish boarding-schools for boys and girls in the capital of that province. In HU-PEH and KIANG-SI also we confidently anticipate decided progress in the next twelve months.

THE NINE PROVINCES.*

But from the old parts of the work we turn with hopeful expectation to the "regions beyond."

1. KAN-SUH, 2. SHEN-SI, AND 3. SHAN-SI.

Messrs. McCarthy and five other brethren are designated for these three northern provinces (population 46 millions). We expect ere long to learn of the first pioneering journey in this direction.

4. HO-NAN.

A central Province having 25½ millions of people. Mr. M. Henry Taylor has been itinerating here with encouraging results. A few, we believe, have already accepted Christ. He and Mr. G. W. Clarke are now at work in this province.

5. SI-CHUEN.

Messrs. Cameron and Nicoll are preparing for work in this province. Mr. Cameron is now able to take some part in preaching the Word, and will soon be ready to move further inland. The spiritual need of the 27 millions of Si-chuen calls for much prayer.

6. YUN-NAN, AND 7. KWANG-SI.

In Bhamo, on the Burmo-Chinese frontier, on the site presented by the King of Burmah, a house has been built by our brethren, Messrs. Stevenson and Soltau. By this time they will have been joined by Mr. Jos. S. Adams, and by Dr. and Mrs. Harvey who go to establish a missionary hospital there. Access to Yun-nan, in Western China, via Burmah, has not yet been gained; but it seems much nearer now than it did twelve years ago, when our prayers were first drawn out about it, or than it did twelve months ago, when Messrs. Stevenson and Soltau first landed in Rangoon. Already they are able to put many portions of the Word of God and many gospel tracts into circulation, by means of the Chinese from several provinces, who go in trading caravans to Bhamo; soon they may be able to enter China from the

West, and may find the way somewhat prepared by the silent messengers which have preceded them. We hope their labours may eventually be blessed in the two provinces of Yun-nan and Kwang-si (population 18½ millions).

8. KWEI-CHAU.

Mr. Broumton is preparing for labour amongst the 7½ millions of this province; and, when ready, will be accompanied by another of the brethren to this important sphere of labour.

9. HU-NAN.

Also having 25½ millions of inhabitants, has been visited more than once during the past year. Some little seed has been sown which may appear after many days. It will shortly be revisited by Mr. Judd or his Native Helpers.

Several other brethren will (D.V.) leave us in the autumn to assist in work among these nine provinces.

THE DEPENDENCIES OF CHINA.

Still further beyond, lie the vast steppes of MONGOLIA, and the all but inaccessible regions of THIBET, KO-KONOR, TURKESTAN, and SUNGARIA—regions almost equal to the area of Europe. Towards these we look with earnest prayer and longing expectation. We ask the prayers of those who know the value of salvation—that ere long our way may be opened to commence definite efforts for the evangelization of these regions. God has laid THIBET on the heart of one of our missionaries. His present work is the best preparation for future service there, if the Lord will; and we are far from hopeless that, in due time, He who holds the key of David will set before him an open door among the Thibetans.

Acknowledging with gratitude the help of God during the past ten years, we feel encouraged to look forward, and to trust in Him for yet greater blessing in the future.

REPORT OF THE TWO YEARS

Ending May 26th, 1878.

TWO years ago, with heartfelt gratitude to God for the success so graciously vouchsafed, the foregoing review was read in this hall; to-day with equal thankfulness and joy we have to tell of the continued goodness of God. Then we told of His loving-kindness and faithfulness: *to-day* we raise another "Ebenezer," and with praise and thanksgiving report that "Hitherto the Lord hath helped us."

In now presenting a brief summary of the work of the last two years, we can only refer to a few of the principal points of interest.

VISIT TO CHINA.

Since we assembled at our meetings in 1876, we have visited most of the stations of the Mission. An account of these visits has already been given in our missionary periodical, CHINA'S MILLIONS, and we need only now state in few words the result of our examination of the work. The general result was far more encouraging than we had ventured to hope for. There were a few places in which the difficulties surrounding the work were grave, and some cases of discipline which caused us much sorrow. But the work on the whole had not only been well sustained, but had both deepened and extended to a very cheering degree.

This part of the work is carried on in 5 provinces, and at 57 stations and out-stations. Reviewing it as a whole, from the commencement up to August, 1877, we

* The reader is requested to refer to the map.

find that the number of persons who upon profession of their faith in Christ, and after examination and probation, have been baptised, is 777. Of these 96 have died, 89 have been excluded, and 39 have removed, leaving in Church fellowship 553. To this number must now be added between 30 and 40 more who have been since baptised.

The most noteworthy event connected with the China Inland Mission during our visit was the Conference of Native Pastors and Evangelists at Ning-po. The February number of CHINA'S MILLIONS contains an extended report of that Conference, but no report can convey an adequate impression of the gladness and encouragement which it gave to the missionaries present. The whole proceedings were in the Chinese language, and were of the most interesting character. For particulars we refer our friends to the translation already printed.

This, however, was a Conference of the workers of the China Inland Mission and of other missionaries and fellow-workers in the province of CHEH-KIANG.

During our visit the great general Missionary Conference, the first of its kind in China, was held at Shanghai. The importance of this Conference cannot be over-estimated. We confidently believe that the cause of missions in China will be benefited through it to an incalculable extent. About 120 missionaries, representing nearly every Missionary Society in England and America, were present; and the meetings were characterised by a spirit of the utmost union and brotherly love. A report of the proceedings appeared in the September number of CHINA'S MILLIONS. Thinking it would interest many, we have published a copy of the photograph taken of 108 members of the conference, which will be found bound up with our annual volume for 1877.

SUBSEQUENT PROGRESS.

Since our return home the tidings have continued encouraging, and while writing this paper reports have come in from most of our stations, from which we learn that Mr. Broumton is kept in peace in Kwei-yang, the capital of the KWEI-CHAU province. Mr. Nicoll has obtained new and admirable premises in a healthy part of Chung-k'ing, the commercial capital of SI-CHUEN, and finds increasing encouragement in his work there. Mr. King is also pleased with the new premises at I-chang. Mr. Randle and Mr. G. W. Clarke have recently visited the southern stations of the GAN-HWUY

province, and find encouragement there; but Mr. Pearse writes with some regret of want of progress in other of these stations, and the work is not as encouraging as we could wish in the Nan-kin—Yang-chau circuit. Mr. Williamson feels the need of humiliation and prayer on account of want of progress at all the Fung-hwa stations except T'ien-t'ai, where a good work is going on, and where the number of converts will soon be doubled. In the other out-stations of this circuit the members keep up their regular attendance at the services, and the cases of discipline are very few; but there seems to be a want of life and zeal, and there is especial need of an outpouring of the Holy Spirit. The reports from all the other stations, without exception, are most cheering, and in various places souls are being added to the LORD.

NEW MISSIONARIES.

We thankfully report that during the last two years the following new missionaries have left for China:—

Mr. W. A. Wills,	Miss Horne,
Rev. C. G. & Mrs. Moore,	Miss Crickmay,
Mr. & Mrs. Dalziel,	Miss Huberty,
Mr. A. Copp,	Miss Murray,
Mr. J. Markwick,	Miss Hughes,
Mr. A. Whiller,	Miss Fausset,
Mr. A. C. Dorward,	Miss Rossier,
Mr. J. H. Riley,	Miss E. Bell,
Mr. S. S. Clarke,	Miss Smalley.
Mr. F. Trench,	

A comparison of the work and workers in connection with the whole Mission gives the following particulars:—

In 1876 there were—		
36 Missionaries	There are now (1878)—	53
16 Wives of Missionaries	“	19
7 Native Pastors	“	12
33 Native Evangelists	“	36
27 Native Colporteurs	“	33
6 Native Bible Women	“	10
52 Stations	“	60

EVANGELISTIC TOURS.

But that which calls for most special notice during the two years, is the extent to which, through doors opened and entered, the Gospel message has been carried into provinces hitherto without even a solitary witness for Christ. We have been permitted to record—

That KAN-SUH, with its 16 millions and no Protestant Missionary, has been visited by Messrs. Easton and Parker.			
That SHEN-SI,	“ 14½	“ and no Protestant Missionary,	“ “ “ Baller, King, and Budd.
That SHAN-SI,	“ 15½	“ and no Protestant Missionary,	“ “ “ James and Turner.
That HO-NAN,	“ 25½	“ and no Protestant Missionary,	“ “ “ M. H. Taylor and E. W. Clarke.
That SI-CHUEN,	“ 27	“ and no Protestant Missionary,	“ “ “ McCarthy, Cameron and others.
That KWEI-CHAU,	“ 7½	“ and no Protestant Missionary,	“ “ “ Judd, Broumton, and others.
That HU-NAN,	“ 25½	“ and no Protestant Missionary,	“ “ “ Judd, Broumton, and others.
That KWANG-SI,	“ 10½	“ and no Protestant Missionary,	“ “ “ Ed. Fishe and G. W. Clarke.
That YUN-NAN,	“ 8	“ and no Protestant Missionary,	“ “ “ McCarthy and Cameron.

In all these provinces our brethren have been accompanied by native Christians, and have preached, and distributed many thousands of tracts and portions of Scripture. The safety and success of our brethren during their journeys, which represent, when taken together, more than 30,000 miles, call for most grateful acknowledgment. Mr. McCarthy has been enabled

to cross China in its entire breadth from east to west, having gone from Shanghai to Burmah. Mr. Cameron's journey through Si-chuen and Eastern Thibet is not less remarkable. Both these brethren went to

BHAMÔ,

and Mr. McCarthy remained there for some time helping

in the work. In Bhamó during these two years there has been much to encourage, but also much of a very depressing nature. One of the best sites in the city has been obtained, and premises have been erected in which for some time Dr. Harvey carried on medical missionary work. In consequence of failure of health he has had to return; but though not a medical man, Mr. Soltau has since done good service in this department.

Mr. Stevenson and Mr. Soltau were invited by the native chieftains to visit the Kah-chen hills, and upon doing so were most kindly received. They have since been repeatedly invited to return, but unexpected hindrances have been placed in their way, which have prevented their accepting these invitations. The American missionaries, however, have taken up the work among these people, and also among the Shans and Burmans. The first Shan convert has been baptised by them; and Ka-ren brethren are working on the hills among the Kah-chens. This department of their mission has, we regret to say, sustained a sad loss in the unexpected removal of Mr. Lyon within a few weeks of his arrival in Bhamó.

SCRIPTURES AND TRACTS.

For the Scriptures and tracts we have been able to put in circulation during the last two years, we are indebted to the British and Foreign Bible Society, to the National Bible Society of Scotland, to the American Bible Society, and to the Religious Tract Societies of Great Britain and America. Without this important aid, which we gratefully acknowledge, the value of our recent efforts would have been much less. For many years past we have been greatly indebted to the agents of these societies abroad; and it was no small pleasure to meet at the Shanghai Missionary Conference and to confer with Mr. Wylie, Dr. Williamson, and Dr. Gulick, of the three above named Bible Societies, to whose hearty co-operation we owe so much, both in China and Burmah.

MISSION PREMISES.

Two years ago we announced that the leases of the property in which our Mission premises were included were for sale, and that to save much difficulty and expense we proposed, D.V., to purchase them. This has since been effected by means of special contributions. The premises, which have been placed in trust, comprise Nos. 2, 4, 6, 8, and 10, Pyrland Road. The two latter, not required by us at present, are let to tenants; the three former are now in mission employ, and for the increased accommodation for the Saturday afternoon prayer meeting, afforded by the large room at No. 2, we are very thankful. We are no longer liable to be removed from premises in every way desirable and important for our work, and have enlarged accommodation at less cost than before. There remains, however, on each house a mortgage of £500. These mortgages we should be glad to remove, but can only do so as the special contributions to the Mission Premises Fund may enable us.

THE FAMINE.

Our friends will desire to know what we are doing in view of the awful distress caused by the famine. Several of our brethren are engaged in distributing the funds contributed, and we have authorised our missionaries to take in and shelter if possible 200 of the destitute and suffering children. For the expenses of this work we opened the fund called, for brevity, "Orphanage Fund," though no destitute and starving child will be refused. Orphans, however, will have the preference. Some of the eight new missionaries who have gone out

this month may assist in helping the sufferers. Mrs. Hudson Taylor accompanied them to China, to assist in the reception and shelter of the destitute children.

FUNDS.

With regard to the funds needful to sustain the work of the Mission, we thankfully report that we received during the years—

May 26, 1876, to May 25, 1877	...	£7,726	17	11
May 26, 1877, to May 25, 1878	...	8,644	9	0
Total for the two years	...	£16,371	6	11

Beyond this, the terrible famine in China has called forth much generous sympathy, and for the relief of the sufferers from it, and for the Orphanage which we have decided to open, we have received, in sums varying from one penny (a postage stamp sent from Stockport) to £1,000, the sum of £3,592 8s. 3d.

Inclusively, therefore, the accounts are as follows:—

Balances from last account—					
General Funds	...	...	£132	13	4
Special Funds	...	...	248	10	0
Receipts for the two years 1876-1878	...	...	16,371	6	11
Relief Funds	...	...	3,592	8	3
Total	..	..	£20,344	18	6

This sum, however, does not represent the expenditure of the two years. We had on deposit in England, Burmah, and China, at the commencement of this period, about £3,700 for the opening up of work in new provinces. A part of this was subsequently appropriated, at the request of the donors, to other purposes, and most of the remainder has been absorbed in the expenses of the pioneering work for which it was originally given. A small sum remains unexpended, but for the outlay of the year we have now entered upon we shall be dependent, under God, on the new contributions which come in.

The Famine and Orphanage funds remitted to China are in course of distribution there. The balances in hand at home are as follows:—

Unremitted Famine and Orphanage Funds...	...	...	£10	2	1
Other Special Funds	...	...	18	4	5
General Fund	...	...	140	8	2

Against the latter item we have a demand from the vestry for making the road of £111 3s. 11d., but that payment will go into the accounts of the next year.

Adding the amounts now acknowledged to those reported at our meeting in 1876, will give the total sum of £71,882 6s. 4d. as received since the formation of the Mission. To our faithful God and Father be the praise; and to our many kind friends and helpers we would express our grateful thanks. We will only add, that the above receipts being to date, the accounts cannot be here presented in detail, but will be audited without delay, and forwarded in due course to each known donor.

PRAYER ANSWERED.

And now, in conclusion, with solemn gladness we bear testimony to the faithfulness of a prayer-hearing and a prayer-answering God.

Thirteen years ago, at the Mildmay Conference of 1865, we circulated, by permission of our beloved friend, the late Rev. Wm. Pennfather, our pamphlet on "China's Spiritual Need and Claims." That was our first printed

statement of China's need, and of our projected work there, and the first copies printed were distributed in the Iron Room at that Conference. The "China Inland Mission" was then informed. To-day, as we call to mind the 60 stations occupied, the number of labourers engaged, the churches formed, the evangelistic tours taken, we may well exclaim, "What hath God wrought!"

In that pamphlet we wrote:—

"Feeling on the one hand the solemn responsibilities that rest upon us, and on the other the gracious encouragements which meet us everywhere in the Word of God, we do not hesitate to ask the great Lord of the harvest to thrust forth at least twenty-four European and twenty-four native evangelists to plant the standard of the Cross in the eleven unevangelised provinces of China proper and in Chinese Tartary."

To-day we are permitted to record that 24 European labourers have gone forth for this special work, and that these eleven provinces have all been visited.

The eleven provinces referred to were:—

1. KIANG-SI.	5. SHAN-SI.	9. KWEI-CHAU.
2. GAN-HWUY.	6. HO-NAN.	10. HU-NAN.
3. KAN-SUH.	7. SI-CH'UEN.	11. KWANG-SI.
4. SHEN-SI.	8. YUN-NAN.	

The names of the brethren are:—

1. Mr. (& Mrs.) Cardwell.	12. Mr. Cameron.
2. Mr. (& Mrs.) Pearse.	13. Mr. Nicoll.
3. Mr. (& Mrs.) Moore.	14. Mr. G. W. Clarke.
4. Mr. Randle.	15. Mr. J. F. Bronmton.
— (Miss Wilson.)	16. Mr. G. F. Easton.
— (Miss Huberty.)	17. Mr. J. J. Turner.
5. Mr. J. W. Stevenson	18. Mr. Charles Budd.
6. Dr. (& Mrs.) Harvey.	19. Mr. Francis James.
7. Mr. Henry Soltau.	20. Mr. George Parker.
8. Mr. (& Mrs.) Adams.	21. Mr. Alfred Copp.
9. Mr. McCarthy.	22. Mr. A. C. Dorward.
10. Mr. Henry Taylor.	23. Mr. J. H. Riley.
11. Mr. King.	24. Mr. Samuel S. Clarke.

And though Chinese Tartary has not yet been visited, Eastern Thibet has, and an important station has been opened in Bhamô, on the Burmo-Chinese frontier.

EXPECTATIONS FULFILLED.

In that pamphlet we were led to say:—

"The dangers and difficulties in the way will be neither few nor small, but with Jesus for our Leader we may safely follow on. . . . Persons labouring in the interior of China may find their funds exhausted when they are faraway, and communication with the free ports may be difficult or impossible; or they may be robbed of all they possess, and find themselves destitute in the midst of strangers; but they cannot be robbed of His presence and aid, whose are the gold and silver and the cattle upon a thousand hills. . . . God's arm is never shortened so that it cannot save."

To-day we can testify that the experience of the past twelve years has abundantly confirmed the expectation with which we commenced our work. God has been a sufficient Help in every emergency. Riots have occurred several times in the early experience of the Mission, in which His protecting care alone preserved life. Funds have become exhausted from various causes in instances not a few, and God in ways most unexpected has often supplied the need. Brethren have been sick when alone, or when far away from medical help, as in the case of our brethren laid low with famine fever in Shan-si, or Mr.

Cameron, who was dangerously ill for several weeks when alone among the Thibetans; but in every case the loving care of our God and Father has been manifest. And though so large a number of missionaries have been employed in various stations or in itinerant work, we have only had to mourn the death of Mr. E. Fische during the last two years, and that from disease which might have proved as fatal at home as in the field.

Under date Jan. 5th, 1866, the devoted W. C. Burns, then in Peking, wrote:—

"Your plan of seeking to plant two missionaries in each of the unoccupied provinces is a noble one; and if, by the help of our God, it is but half accomplished, a great step will have been taken in advance, and the necessities of China will become more visible and clamant in the view of all the Protestant Churches."

To-day we have been permitted to state that these unoccupied provinces have *all* been visited; and that in four of them we have twelve missionaries now settled or designated, about twenty native helpers at work, twelve stations and out-stations opened, and more than forty converts gathered.

At this time, and in this Conference Hall, there appears to be a peculiar appropriateness in thus referring to words written so many years ago, and to our subsequent experience, and thereby bearing testimony to the faithfulness of God. We do so for His glory and the refreshment of His people. Blessed are all they that put their trust in Him.

And now, without referring to other points which we would gladly name, we close our brief report. We do so with deep gratitude to God for his great goodness, and trust that all our friends will regard the measure of success already given as a call to renewed consecration to the great work of spreading the glad tidings of His redeeming love among the unevangelised millions of the Chinese Empire.

After the reading of the Report, the Rev. Dr. CULROSS, of Highbury Hill Baptist Chapel, engaged in prayer.

MR. J. W. STEVENSON

(of the China Inland Mission).

In the report which you have heard, reference has been made to Bhamô, and in the remarks which I make I wish to speak more particularly of that place.

CHINA FROM THE WEST.

It has long been the desire of Mr. Taylor and others that China should be reached from the west. It would be much nearer to enter YUN-NAN and parts of SI-CHUEN by way of Burmah, than to go round by Shanghai, and enter from the east. In the second "Occasional Paper" published by the China Inland Mission, this plan of reaching China is referred to. I well remember when I first heard of it. Nearly thirteen years ago I happened to be in Bristol with Mr. Taylor, and in a social gathering he took out a map and showed how direct that route would be. (I think Mr. Taylor when he travels generally carries such weapons with him, and if you meet him from home you are sure to find an eighteen-province revolver in his pocket.) This route was pointed out, and a great impression was made upon my mind.

From 1866 to 1874 the map was often pondered, and during these years earnest prayer went up to God that He would open that door. Mr. Taylor came home from China in 1874. Many of you may recollect that he was laid aside by a spinal injury and was confined to his bed for many months; during that time two gentlemen

deeply interested in Bhamó and western China were introduced to him. One of them had been into YUN-NAN with Colonel Sladen's exploring party. He had been by way of Bhamó; and he assured Mr. Taylor that it now was quite feasible to place missionaries in that city. I happened to be at home at that time on account of sickness in my family, and it was put before me for prayerful consideration whether I would not attempt to go to Bhamó, and work for western China. At first I felt it very hard to leave the work I had been connected with for some years in eastern China. A very interesting work was going on at my station there; the labours of some years were bearing fruit; and I was very much attached to the converts and the work. But when I thought of western China, absolutely without the Gospel message—when I thought that if in eastern China the missionaries were all too few, in western China the need was greater still, I decided that if it was the Lord's will I would go there.

While I was preparing to go, the late lamented Mr. Margary was killed at Man-wyne, a town two or three days' journey from Bhamó. He was leading an English exploring party sent by the Indian Government to find a channel for trade into western China, and was murdered. The relatives of the gallant young officer who had lost his life in the service of his country, were longing and praying amidst their grief that his death might be the means of opening up those parts to the Gospel, and that even his very murderers might hear the glad tidings of peace. The knowledge of this greatly encouraged me. Mr. Henry Soltan volunteered to go with me, and we left Glasgow on the 6th April, 1875.

ARRIVAL IN BURMAH.

We arrived at Rangoon about the middle of May, and found things politically in a very unsatisfactory state. There were rumours of war between Great Britain and Burmah. The chief commissioner, upon whom we called, told us that the Government could not then sanction our going up to upper Burmah; that Sir Douglas Forsyth was commissioned with a political mission to the King of Burmah, and until the results of that mission were known we must remain in British territory.

Mr. Soltan soon found work ready to his hand in preaching to the English-speaking people at Rangoon; he went to Maulmain also; God gave evident tokens of His approval, and many persons were converted.

On the second day after my arrival at Rangoon, I was delighted to meet a number of men from YUN-NAN. The Mahometan rebellion which had lasted for some eighteen years in YUN-NAN had been put down by the Chinese imperialists, and about 100 refugees had fled for their lives, and found shelter under the British flag. I could communicate at once with them, and soon engaged one of them as teacher, and another, quite a boy, as a servant. I commenced at once to master the dialect of YUN-NAN, and also the Burmese language. That was a time of waiting, and much prayer was offered to God that He would soon open our way.

We met with very little encouragement in lower Burmah. It was thought that the time had not arrived for commencing work in a place so out of the way as Bhamó. At a dinner table one evening, I read an extract from a letter from Mr. Taylor, about the wild hill-men who occupied the hills between Burmah and China, referring to his great desire that they should be led to the feet of Christ. A gentleman present said, "Ah, that is a fine sentiment—to get these men to the feet of Jesus; but Mr. Taylor should see what long spears and knives these men carry with them!"

MANDALAY—INTERVIEW WITH THE KING.

However, before four months had elapsed, we were on the Irrawaddy, with our good friend and brother, Mr. Rose, of the American Mission, going up to independent Burmah. About twelve days afterwards our steamer reached Mandalay, the capital of upper Burmah. Of course, it was a question whether we should be allowed to reside in Bhamó or not. Some of the missionaries thought that we should be back in a fortnight. But we went with much prayer, and very much prayer was offered at home. Doubtless many in this room prayed for us, and will be interested to hear how God answered those prayers. We went up to Mandalay, had a petition prepared in the Burmese language, called upon the Burmese foreign minister, and asked him to present this petition to the king.

He did so. An interview was granted, and the king received us most cordially, and granted our request that we might, with his permission, reside in his territory. He also made us a grant of land, and, besides, to show his appreciation of our disinterestedness—I wish I could say of his approval of Christianity, but I cannot—he gave us three bags, each containing 100 rupees, and three beautiful silver boxes. The next day we received an order for the native governor of Bhamó directing him to receive us kindly, and give us freely appropriate sites for erecting mission buildings. We thanked God when we got that order from the supreme court. We felt that God had heard and answered prayer.

BHAMÓ.

On the 3rd October, 1875, we reached Bhamó, which is about 900 miles from Rangoon (Mandalay is about 600 miles up the Irrawaddy, and Bhamó is about 300 more), and is near to the frontier of China—some two days' journey off. We presented our letter to the native governor, who appeared to acquiesce in it, and told us to look out for a piece of ground, and, when we had found one suitable, to make a formal request, and he would grant it.

I may say that Bhamó is a small town on the left bank of the Irrawaddy. It is inhabited by a mixed population of Chinese, Burmese, Shans, and a few natives of India. It is surrounded on the north, east, and south by a stockade, and from north to south is about a mile and a quarter long. A great trade is carried on with India and China. Steamers come up regularly, bringing Liverpool salt, cotton grown in Burmah, and English manufactured goods, and there is a considerable commerce. You will see the importance of the place, as a missionary station, for influencing for good the natives of YUN-NAN.

We soon found a piece of ground, and we made our application; but the governor, though professedly friendly, was really opposed to us, and did all that he could to thwart our desires to get a building site. After some months' waiting, we accepted one near the east gate, notwithstanding its being out of the way, and erected a mission house. In the meantime, much prayer was offered to God in Bhamó and at home that He would remove this governor and send some other who would be more favourable to us. Soon afterwards the governor was removed; he died quite suddenly. Another came in his place, and he has ever since been most friendly—far more so than we had prayed or hoped for. We now got the very piece of ground that we originally asked for; so God heard our prayers, and at that place we preached the Gospel and attended to the sick.

MISSIONARY WORK COMMENCED.

But before all this, on our first arrival, we lived in what

is called a *zayat*, a sort of shed by the roadside. The first governor allowed us to have that; and into that *zayat* crowds of people came—Chinamen, to whom we could speak. We had a large quantity of Chinese Scriptures and portions, as you have heard, a grant from the British and Foreign Bible Society, and tracts from the Religious Tract Society. These we distributed, and natives coming from YUN-NAN received copies of the Scriptures, which they took back with them. We had most interesting conversations with many of the men about their souls, and about Jesus Christ. Mr. Soltan took some medicines with him, and as soon as this was known people came in numbers. This department of our work was most successful, not only in relieving pain, but in creating a good impression all around. In the following year the medical mission was placed on a thoroughly satisfactory basis by Dr. Harvey. We then had a regular dispensary and hospital; people literally crowded in to get medicines; much good was done, and many lives were saved. I have heard the natives themselves speak of Dr. Harvey's work in the very highest terms. Men came from YUN-NAN long distances to be cured. Mr. McCarthy, who has travelled over that province, can testify that in his journeys he heard the medical work, and also the preaching work, spoken of far in the interior of YUN-NAN.

ACCESS TO THE KAH-CHENS.

The wild hill-men now excited our interest very much. They used to walk past the *zayat* very timidly, just looking in. They could not muster sufficient confidence to come in; but we made special effort to show them kindness, soon gained their confidence, and they came in and would bring their friends also to introduce them to us. Of course, they are not attractive people. I may say that with their long knives and spears and filthy persons they are anything but attractive; but they were without the Gospel of Christ, and our hearts yearned after them. About the end of this year—in November, 1876—one of the chiefs on the hills sent us a letter with an invitation. I happen to have the letter with me. (Mr. Stevenson produced it.) It was written in the Chinese characters, and begged us to come to the hills. The chief mentions having been in Bhamó a few months before, and thanks us very much for the kindness we showed him. (We had given him some medicine.) He reminds us of our promise to go to the hills, and begs that we will come to see a sick relative. He sent a pony down, and his nephew, and some other servants, to escort us and convey our luggage. We took this as an answer to prayer, for we had been longing to go to the hills. We wanted to introduce the Gospel to them, and here was an invitation from one of the chiefs.

UNEXPECTED DIFFICULTIES.

But difficulties presented themselves—difficulties and obstacles that we had never dreamt of, and which have ever since been a serious hindrance to our work. While we were preparing to leave for the hills, the political agent of the Viceroy of India in Bhamó sent us a dispatch, stating that he had strict orders from the Government of India not to allow us to leave Bhamó. He said, however, "The circumstances are peculiar: you have been specially invited, you are going to visit a sick person, and take medicines; and if you will give me a paper, signed, guaranteeing that you will not cross into China, I will allow you to go." We had to sign the paper, or else we should not have been allowed even to leave Bhamó. Thus the Indian Government have bound us, I am sorry to say, and we have been prevented from entering China. We could have gone in

without any difficulty. When Mr. McCarthy came across China from Shanghai to Bhamó, they prevented his return. Later on, Mr. Cameron, having come through by the borders of eastern Tibet, was also not allowed to return; and had to go down to Rangoon and Singapore, and round by sea to the east of China, before he could resume his labours there.

But, thank God, though we were bound, "the Word of God is not bound." An entrance to YUN-NAN has been found for the Word of God. Chinamen come by crowds, and they have taken the Scriptures into China. I want you to pray, dear friends, that God's blessing may rest upon the Scriptures which have been circulated in that province. If it were not for the restriction put upon us by our own Government, my firm conviction is that it would be as easy for us to go from Bhamó into China as it would be to go from one county to another in England.

VISIT TO THE KAH-CHENS.

But to return. We went over to the Kah-chen hills, and spent some weeks there. The people received us kindly. We went from village to village, distributed medicines, and talked to the people. We carried no weapons. They all had their knives and spears with them; but we were protected and preserved by our God, and we were free from fear all the time. These wild men treated us very kindly. They gave us the best they had. We slept on the floor the same as they did, and they shared their simple fare with us; and after six weeks on the hills they begged us to remain there to establish schools for the teaching of their children, and said that they would build houses for us.

On our return from the hills, we came to a place called Myu-thit, a mart just at the foot of the hills. It is the terminus of the land journey from China. While we were there, about a week, large caravans of Chinamen came in from YUN-NAN, and we saw the importance of Bhamó as a mission station as we had not realised it before, and we were very pleased to see the friendliness of the people.

When we returned to Bhamó after seven weeks' absence, we were delighted to find that Mr. and Mrs. Cushing, of the American Mission, had arrived to work amongst the Shans, and to take up work amongst the Kah-chens and Burmese. We were delighted to welcome them, and were glad that they had taken it up so heartily. Now there is a mission in Bhamó for the Burmese, for the Shans, and for the Kah-chens, as well as our own for the Chinese. Our going out stimulated the zeal of our beloved American fellow-labourers. Since then they have sent out two new labourers for Bhamó. One of them, as you have heard in the report, has recently been called higher. We all sympathise with dear Mrs. Lyon and the American Mission, and we shall not forget to pray God that Mr. Lyon's place may soon be filled by another labourer.

WORK IN BHAMÓ.

The work in Bhamó has, of course, been of a peculiar nature. People only came to stay, perhaps, for a few days, and then go down to Mandalay, and back to YUN-NAN. We have had most interesting conversations with people, and given them tracts and Scriptures; but, generally speaking, they have not stayed long enough for us to see the fruit. No Church has, as yet, been gathered there, but we believe that great good has been done. The Gospel has been sounded to hundreds and thousands. Many portions of the Scriptures have been carried into YUN-NAN. And right on, from Burmah to our first stations in KWEI-CHAU and SI-CHUEN, there

are now natives to be found whose feelings are most kind and friendly to us. May I ask your prayers that God will bless the truths that have been spoken to those people; and let us thank God for what He has already done.

PROVIDENTIAL GUIDANCE.

I may say, in conclusion, that after we reached Bhamò, in 1875, we learned how wonderfully God had worked for us. It appears that immediately after we left British Burmah, orders arrived from the Indian Government that the missionaries were not to be allowed to go to upper Burmah; and had we remained in Rangoon a week longer we probably should not have had a station in Bhamò to-day. But we were already out of British territory; and though these orders were at once sent on to Mandalay, we had seen the King of Burmah, he had granted our request, and we had left the city when they arrived. A few days after we reached Bhamò, those orders reached that port also, but again too late to injure us; so we thanked our God and took courage that we were delivered, in some measure, from the devices of man.

I mention these things that you may join us in praise, and that you may also unite with us in prayer and effort that the whole of the western part of China may soon receive the Gospel, and multitudes may turn to the Lord Jesus Christ. I hope, if the Lord will, to be out in Bhamò again in a few months, and I shall be very glad of your prayers.

CAPTAIN CHAPMAN, *one of the Secretaries of the Conference Hall*, then offered prayer, praying especially that our Government might be preserved from complicity with idolatrous practices in India, and from such action as tended to hinder the spread of the Gospel.

THEODORE HOWARD, ESQ.

(*Chairman of the Council of the China Inland Mission*), then said:

My Christian friends, I think there is one feeling which must pervade our minds this afternoon; we must feel deeply humbled when we hear what God has wrought through His servants, whose names have been brought before us. Some of us have known some of them for many, many years, and we have watched their course; and whilst we seem to have been doing nothing, they seem to have been doing so much. Now, the thing that gives one the greatest interest in this Mission is this: *that it has been begun and continued in simple, earnest dependence upon God.*

Our dear friend Mr. Taylor has been continually looking to God for support for the Mission, and for guidance in everything connected with it; and I do feel that most assuredly he has received that support which he has looked for; that God has stood by His servant, and, whether in the brighter or the darker hours of the Mission, He has said to him, "Be of good cheer, for as thou hast testified for Me at Jerusalem, thou shalt also testify for Me in Rome;" that as the Mission has been the means of testifying for Christ in part of China, so it should be the means of testifying for Christ in every one of its provinces.

We have been told that some of the brethren have been *into* every province of China; but as I understand dear Mr. Hudson Taylor's desire—and I believe that desire to be implanted in his heart by the Holy Ghost—it is that there should be not merely missionaries itinerating through the provinces, but that there should be missionaries located in each province. And if it please God to spare some of us for two years to come, and if Christ tarry, is it too much to expect that we shall,

perhaps in two years' time, hear that there are missionaries located in every one of those provinces? I, for my part, cannot doubt that such may be the case. It is, to my mind, wonderful to see how God has opened the way hitherto; and I do not see why the way should not be opened up to much greater things than these.

Some of us may think that Mr. Taylor has been very bold in his request for missionaries—very bold in sending so many out. Has not the result proved that he is none too bold? He has asked God to send out missionaries, and the missionaries do come, and have been sent out; and we can but believe that those who have gone out have been those whom not only Mr. Taylor has chosen, but those whom God Himself has chosen for the work. Now, what I am sure he would especially ask your prayers for is this—that only those chosen by God for the work may go forth to take part in it, and that he may have the spirit of wisdom and discretion given to him in the choice of those who offer themselves for the Mission work.

But then, again, let us remember another special feature of this Mission—that *those who go out do so looking to the Lord only for their means of support.* Of course, if it please God to supply their need through the agency of the China Inland Mission, He will do so; but what I wish that all should understand is this: that those who go out depend—or profess to depend, and I trust they do in very deed depend—on the living God Himself, and not on any agency of the China Inland Mission. The China Inland Mission may fail as a mission to-morrow. This organisation might come to an end to-morrow; but I trust that not one of those missionary brothers and sisters in China would feel their faith or their expectations of support for one moment shaken. If they would, then to my mind they are labouring under a misapprehension of the very principles on which they professed to go. I am perfectly certain that if they are God's servants, sent out according to His will, and really trusting in Him, He will supply their need. He has promised to do so: He is certain to do so. Some of us have known true servants of God, who for many years—twenty, thirty, forty years almost—have been serving Him in foreign lands, looking to Him year by year to support them, and to help them, and to bless them; and He has done so abundantly; and I know that He will do the same wherever those professing to trust Him really are trusting Him.

Now I want to say one word more about Bhamò. I believe that some of our friends have been greatly disappointed that the door into China has been shut, as it were, between Bhamò and China. For my part I must confess that I have no doubt whatever that even that is of God. I do not profess for a moment to say why; I do not deny that it has been very disappointing in one sense; but I feel so certain that God has His own purposes in view in shutting that door that, for my part, I can hardly feel disappointed about it. In His own time He will open that door, if it be His will; and when He opens the door, no man can shut it; and if He shuts it, we cannot open it—and God forbid that we should wish to open it till His time come. But we may rightly ask, as our dear brother has asked God just now, that He would incline our Government to see what is their true duty to God in all these matters, and that they should not hinder His work in any way when it may be in their power to help it forward.

I will not take up time now, but I do earnestly commend this work to your prayers and your sympathies; and I am very sure that in a day—we know not how soon it may come—we shall find that this has been one of the agencies through which it has pleased God that the

blessed Gospel of His grace should be spread throughout the world.

REV. HENRY SIMON

(of *Westminster Congregational Chapel*).

I am thankful to say that this Mission is not a strange Mission to me. I am somewhat familiar with its work, and I think that the chief reason why I have been asked to come here this afternoon to say a few words to you is this—that we have at Westminster Chapel furnished three missionaries for this Mission. One of our very best Sunday-school teachers—Miss Crickmay—went out from us some two years ago, I think it is now; and recently there have followed two other of our Sunday-school teachers, and if the China Inland Mission takes possession of other churches as it has of the church of which I am pastor, I think it will not want for earnest workers very long.

I am exceedingly thankful that our friends have devoted themselves especially to the evangelisation of the interior of China; for, notwithstanding all that has been done by other missionary societies, the work has been chiefly confined to the great centres near the coast. But they have struck out for action inland, and are following the example of the apostle when he said that he had no desire to build upon another man's foundation. I rejoice exceedingly in the great simplicity of the organisation, and especially, too, in that which has been referred to by the previous speaker, that the Mission has been started in dependence upon God—that there has been such singleness of eye to His honour and glory in it all—that in all difficulties the appeal has been first of all to God—that there has been that simple reliance upon Him on the part of those at home and those abroad which, I am quite satisfied, is in itself the pledge of the richest and the most glorious success. I think the thing of all others which we lack in our home work too often in this simple reliance upon God. We have had great belief in organisations; we have had unbounded faith in machinery; and sometimes we have had too much machinery for our life. Now, I take it that if the organism be the outcome of the life, we may expect some beautiful and glorious results from it; but, on the other hand, if first of all we are looking to men, I think it is not very wonderful if we have to mourn over serious failure.

THE OPIUM TRADE.

Well, we have met together to-day, I suppose, my dear friends, in order that by hearing what has been done, and what has yet to be done, our sympathies may be thoroughly awakened with this work. I think that, as English people, we owe a very serious duty to China. I am satisfied that we shall be a very long time before we wipe out the stain of our guilt in connection with that mighty empire. It is a terrible fact that it has been chiefly through us that the opium trade has had any footing in that great empire, and you have often enough heard of the utter demoralisation which has followed upon it. Now, I am sure that if the Chinese have their impression of us and of our Christianity from our trading transactions, it will be a very sad thing for them and for us; and I am thankful that nowadays, in their dire distress, we have had an opportunity of expressing some of our Christian feelings towards them; and I hear on every side that some of these Chinese are beginning to ask—"After all, is there not something in Christianity? Here our mandarins are allowing us to die, but these missionaries are intent upon saving us." Now this, I think, is an opportunity for which, in one respect, we ought to give thanks to God; and I sincerely trust that the efforts which are being made in this country to

send out substantial help to those people will be crowned with very great success.

THE HONOUR OF CHRIST.

But then there is just this other thought which I should like to present to you. This is a matter which we must take to ourselves personally. I am satisfied that we cannot sustain our own interest in this work even by meetings of this kind. We have to take upon ourselves the commands of Christ to go and preach the Gospel to every creature, and to realize that it is for His honour and glory that the Chinese should be brought to know Him. This is an aspect of the work which we ought to look at more constantly. For myself, I am free to confess that I am only affected for a little while by any representations that may be made to me of the condition of the Chinese, or other peoples about whom I know nothing personally. I am affected whilst the tale of their trouble or sorrow or sin or darkness is being told me, but then life in this great city is so crowded—claims are so many—that I cannot keep my heart alive to the wants of China or to the wants of the world at large by any appeals to my sympathy, or by any representation of men's needs.

But I can do this—if some one tells me that it is for the honour of Christ that this people be brought to know him, that is something which I can feel. That is a motive that will be always with me, and if I am a disciple of Christ, His honour must be exceedingly dear to my heart, and I must try to remember that He needs all kindred and tongues and peoples in order to reflect something of the glory which is in Himself—that just as we look at a flower garden, and see that it is the blending of all its colours which constitutes its real beauty, so it will be with all the races of mankind. I believe that in the Chinese we may find capacities for reflecting a something in Christ which we English people cannot, and that the glory of Christ will be fully reflected only when all peoples shall be brought in subjection to Himself. My dear friends, it is here that I find most of my inspiration and most of my help, when I think of this work. Let us, then, take it to ourselves, and in our own privacy wrestle with God for this matter. I think that, above everything else, it is the glory of England that she has had a great share in the work of evangelising the world; and to me there is no British interest to compare with this. Our life, our permanency, our everything is associated with this great business of preaching the Gospel of Christ to all the kindreds and nations of the world.

J. HUDSON TAYLOR.

I am very thankful, dear Christian friends, to all of you for coming together, and for manifesting, by so doing, your interest in this work of God.

As we have just been reminded, the thing that makes it dear to our hearts is its connection with God and with Christ. It is for the glory of Christ; it is for the carrying out of His last command: it is for the glory of God. And it is just as a work of God that our confidence for the future, as our thankfulness for the past, is most called out.

This work should not only be a work for China, but a work which may do each one of us good. We are living in a very busy world, a world that is very real to most of us, and a world that is becoming so very real that spiritual things are seeming to be less real than they used to be. Many people seem to be in a considerable measure of haze and doubt about spiritual realities, and therefore everything that comes to us, as it were, with a fresh voice from God—as a fresh evidence of the reality of His deep, unseen, blessed government, which we

who are here all so rejoice in, and hold so firmly to—should be felt by us to be something of personal as well as of relative interest.

It is my own most sincere desire that in this work God in all things should be glorified, that there should be no part of this work by which God cannot be glorified, that no part of it should continue any longer than God can be glorified thereby. It is either of Him, and for Him, and to His glory, or else it had better come to nought; and one of the things about the simple arrangements and organisation that we have in this work, which gives me more satisfaction than any other, is this—it could not hold together for three months if the great mainstay—God's own faithfulness, God's own help, God's own power—were taken away. We have nothing else to depend upon, just as we have no one else to serve. But oh, it is a great stay to think that we *are* serving the great and glorious God—that we are called to the privilege of being fellow-workers with Him in carrying out the great redemptive work of His grace—that each one of those who are going forth goes forth believing that he or she is sent by the Holy Ghost to do a holy work for God, and looks to that God to sustain him, and to supply all his need!

I would say a few words upon *the faithfulness of God*. We are now brought to a position in the growth of our Mission in which it is most important that we should be fully satisfied that all the principles on which we are acting, and all the objects that we have before us, and which we are seeking to carry out, and all the plans by which we are seeking to develop them, are of God. God's dealing with me personally has been a very gracious one. I should be very glad not to appear personally in this matter at all, but God has called me into this work, and has used me in it, and perhaps it is for His glory that I should refer a little, after so many years' experience of the work, to His personal dealing with me.

I was fully satisfied, some years before He took me out to China, that He had called me there, and though it was not at all apparent to me how to go to China, I still went forward in preparation, expecting that in His own good time, and in His own best manner, he would open the way. At last, in 1853, my way was made plain to go out to China in connection with the Chinese Evangelisation Society—a society formed in the hope that a work like that we are now doing in China might be carried on under the superintendence of European Evangelists. It appeared that the time had not fully come to carry out that work, and those who were sent out then were not able to go and reside inland as missionaries. Thank God, we now are able to do so. However, a difficulty arose in my connection with that society which greatly distressed my mind. I felt that I could not conscientiously retain my connection with a society which was continually in debt. It seemed to me to be dishonouring to God. I could not think that God was poor—that He was short of resources, or that He was unwilling to supply any want of any work that was really His. It seemed to me that if there was want of funds to carry on that work, then that work was not to that degree, or in that development, or in some respects or other the work of God, as it should be. To satisfy my own conscience, I was compelled to resign my connection with that mission.

Well, it was a step that was a little trying to one's faith. I was not at all sure what God would have me do. I did not know whether He would so supply my need in any way that I could continue my work as before. I had no friends whatever from whom I expected supplies.

I did not know what channel God might adopt; but I was prepared to do this—to give up all my time to the service of evangelisation among the heathen, if God by any means would supply the smallest amount on which I could live, and, if He did not do this, to undertake whatever work might be necessary to supply myself, and give all the time that could be spared from such secular calling to the work.

But from the day that I took this step God blessed and helped me, and to this day I can testify to God's faithfulness. It was in the year 1857 that, in His name, and for His glory, I was led to take this stand, and more than twenty years have elapsed. Faith has often been tried during that time, but God has ever made these trials of faith such a real blessing to me that they have been among the chief means of grace to my own soul, as well as the chief helps to my work. I found my God to be faithful in this respect. Seeking by His grace—with much failure and sin, which I have to confess with sorrow and shame, but with a true heart desiring to serve Him, I have for many years past believed that He would supply my need, and have found Him doing so.

There was a period in my work when, from bequests and other circumstances, it was left open to myself and to my dear wife either to live upon the funds which were left to us, and which were amply sufficient for our support—more than we have ever received or used in connection with our missionary work—or to dedicate those funds to His service in other ways. We laid the matter before God. We felt that we could not encourage brothers and sisters to go out and simply depend upon Him, if we were accepting, as a better alternative, a living on interests from vested properties. And further than this, we considered the matter in view of the old question of endowment—whether the best thing is to bury in endowments or investments large sums of money, or rather to use what God sends. Believing that the Lord Jesus may come at any time—may come very soon—we considered that the question was whether we should not like the principal and everything to be used at once for His glory. Well, dear friends, the conclusion to which we came before God was—it does not effect any one else—that as His servants, it was *our* privilege to use for His glory whatever He might send, not actually required for our own immediate wants; and we did so, and we have not had cause to regret it. God has proved faithful to us, and is so still. As many of you know, my dear wife and myself do not use any of the general funds of the China Inland Mission. We use that only which God sends specially designated for our own use. A short time ago, my dear wife decided to go to China, and proposed taking with her our little girl, and it was a matter of prayer that God would supply about £4 to purchase a few things for the journey. We were not able to get them without going to Him for it. Well, I need not tell you that He sent far more than we asked for, His liberality was larger than our desires and needs, and by God's grace I can say, after more than twenty years' experience as a married missionary, that I and my dear wife and my dear children have been cared for by Him whom we sought to serve.

Having, then, this experience, we do not feel that we are wronging any brother or sister in saying, "My dear brother, or sister, if you are satisfied that God is calling you to go out and do a work for Him, do not expect that He will be less true to you than man would if he were to engage with you to work for him." What should we think of the merchant who, though his clerk worked well, did not pay him any wages? Or what should we think of the mistress who took her servant's labour and did not supply her with her board? Ought we to expect

less of our God and our Father? Ought we not to believe that if we only are God-sent men and God-sent women, going to serve Him and not to please ourselves, going to follow His guidance and to do His work, He is *sure* to sustain us?

Well, this question came up again to us anew during this present year. From the Report which you have heard you have learned that the money which God sent in answer to prayer for pioneer work in a number of unevangelised provinces—some thousands of pounds—has been used up and absorbed in the work of the last two years, and the question might have been raised, "With a current income not equal within a thousand or two thousand pounds to the expenses of the Mission, is the project of sending forth twenty or thirty additional missionaries at all a prudent thing, even if men and women who appear to be suitable are found?" Well, we have looked the thing in the face, dear friends, and this is the conclusion to which we have come: that with the current income of the Mission we have nothing to do, but with GOD we have everything to do; that *we* are not going to send out twenty or thirty missionaries, or one, but we are going to ask GOD to send twenty or thirty missionaries; and if He sends twenty or thirty devoted missionaries, He is just as able to supply them as He has proved faithful and loving in supplying those who went previously. And this is just our attitude as a Mission before Him. Up to the present time God has carried us safely through. The work is advancing week by week. The funds that have been sent in have been used according to the best of our ability as stewards seeking to be found faithful, and who have to give account to Him with whom we all have to do, and before whose bar we shall all so soon stand. And as for the future, I can really say for myself, and I think I can say for others who are associated with me—our dear friends the members of the council of this Mission, and the missionaries who are concerned in the work—we do not feel concerned and anxious about this. We feel that if God by His grace will only keep our brothers and sisters faithful to Him, that ensures everything.

But oh, I do most earnestly, my friends, beseech your prayers that God *will* give us grace to be faithful. If this is a real work for God it is a real conflict with Satan; but if it be a safe thing to trust in God's protecting care, and go out, as our brother McCarthy here has done, right across China, or, as our brother Stevenson, who has just spoken to us, has done, to go into that pestilential swamp, Bhamó, where every year hundreds find their death from fever after a few days' or a few hours' illness—if it be a safe thing to trust in God for protection for the body, or deliverances of various kinds, oh! we must trust *in Him* for that which is most important, and all-important, that HE will graciously keep our beloved brethren in the field near to Himself. It is such a solemn work, this conflict with Satan! I would not that we should underrate the powers of darkness. I am sure the great apostle of the Gentiles did not do so. Our warfare, he felt, was not with flesh and blood, but with wicked spirits—with spiritual wickedness—and it is with that spiritual wickedness that our great conflict now is.

I am not greatly concerned as to what may be the degree of demoralisation of the tribes among whom we

have to take the Gospel. If you could find a man or a woman anywhere so sunk that the regenerative power of the Holy Ghost was not able to make that man or woman new; if there were a man so degraded and so polluted that the cleansing power of the blood of Christ could not cleanse that person, then I think that we should have to form a very different estimate of the Gospel from that which, thank God, we are justified by His Word in holding. I believe most thoroughly in the *power* of the blood of Christ—in the regenerative *power* of the Holy Ghost—in the *power* of the Gospel—that it is the *power of God* unto salvation to every one that believeth, no matter how sunken or degraded he may be.

But, oh, my beloved friends, have we, the messengers—have *we* the grace to go to these sunken and degraded ones? Have we such a faith in God that *our* faith in Him shall not fail, that we shall not lack faith in that glorious Gospel which we have to preach to them? Have we the grace to cleave close to God in all and through all? *This is the thing that causes me concern, dear friends, and this is the thing about which this afternoon I wish to ask your earnest prayers and your constant prayers, that God will keep our beloved young brethren and beloved young sisters who are going out into spheres, not so much of mere danger, but into spheres where they will be surrounded by such a mass of heathenism—in some places such a mass of moral pollution—in some places such a mass of scepticism and infidelity, as is enough to swamp them, to destroy their own faith, and take away their own expectancy of the success of the Gospel.* But, oh, if by God's grace, beloved friends, we are able to uphold them—if we can uphold them in believing prayers, they will be blessed, if we cannot go to their side.

Sometimes a longing, indescribable, comes over me to be with some dear brother and encourage him, when I get a letter by which I find that he has been depressed. And then one thinks of ONE who is present—the glorious ONE, and the only real Helper,—and He has said, "Lo, I am with you alway"—with each one. Oh, dear friends, shall we not ask that that *present* Saviour will be *to-day* with each one of our brethren, and with each one of our sisters scattered over various parts of that wide empire, far, far apart from each other, some of them apart from all sympathy and love and fellowship? Shall we not ask that the Blessed One Himself will reveal Himself to them, and that He will graciously encourage them by His presence, and infuse much of His own life into them, and make them more than conquerors through Him that loved them?

I do thank you for your presence, and I trust that you will pray that God will give us a time of refreshing from the presence of the Lord, and from the glory of His power; and will make this Mission, and all connected with it, channels of His blessing at home and abroad during the year on which, by His grace, we have just entered.

The meeting was then closed with prayer by the CHAIRMAN, who specially prayed that the opium traffic might cease, and earnestly commended the entire work of the Mission to the continued care and blessing of God.



Evening Meeting.

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

After singing the well-known missionary hymn—

"From Greenland's icy mountains,
From India's coral strand;"

prayer was offered by Captain the Hon. R. MORETON.

The CHAIRMAN said: It must have been an exceedingly interesting gathering when our Lord met the little company in that mountain of Galilee and said to them, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations." How loving the words must have been to those who were then assembled, when He added, "Lo, I am with you alway, even unto the end of the world." These were the *last* words, so to speak, of our dear Lord ere He departed and went up from us—His last utterances—"I am with you." "Go ye into all the world, preach the Gospel to every creature"—to *every creature*—to every Chinaman. Now, our work as a Christian Church, our privilege as Christian people, is to carry out this last wish of our blessed Lord. The friends of this Mission are moved by this word. All the missionaries who have gone out have done so feeling that the Lord is with them, and that they are carrying out His wish. Oh, if He could be here to-night and speak to us, how it would cheer and strengthen and encourage us in this great work! The last bounding wish of His heart was not only that every Chinaman, but every man on the face of the earth should have the Gospel preached to him personally. Now, what a thing it is, dear friends, that the Church of Christ should have been so feeble as not to have done this all down the centuries from the time of our Lord till now!

We thank God and take courage that the missionaries of the China Inland Mission have been enabled to go from one end of China to the other; that they are now in the various districts of that great empire teaching and preaching the blessed Word of our Lord. I say that that is a source of unmitigated delight to every Christian heart.

I have with me a letter just received from the Rev. Dr. Edkins, of Peking (of the London Missionary Society), which shows that the prejudice which has proved such a barrier to the reception of the Gospel of Christ in China has in great measure given way to the power and blessed influences of Divine truth. He says: "It is astonishing to see the number of villages impressed with the desire for Christianity. I have never seen anything like it before. They yield willingly to exhortation, and put their names down as candidates for baptism with remarkable willingness. We have to visit several hundreds of inquirers." Now, that is in the neighbourhood of Peking, and he says that this is brought about in a great measure by what God is doing in China; for surely GOD is at work in China. He is doing His work, and it is no uncertain work.

My beloved friends, how many blessings have come to this country through trial and discipline. The first great revival of recent years commenced with us in the north of Ireland, and spread throughout England like a blessed wave. Let us ask, How did it come to us? It came across the Atlantic. It began, first, in America, and it began with a great commercial crisis. Large fortunes were lost, and when everything was gone, people began to pray at the Fulton Street prayer-meeting; and then it spread and spread. I believe it was considered that

something like half a million persons were added to the churches in America during that great revival, which commenced with a commercial trouble.

Now, God is dealing with China, and though the affliction be terribly sore, there is no doubt that our Heavenly Father is wise, and is permitting this for some wise end. It may be that the Gospel of the grace of God may gladden the hearts of those vast multitudes of Chinamen from one end of that country to the other.

Now, I must not detain you. I am thankful to be here, thankful in any humble measure to be associated with this great and blessed effort that has done so much in the last few years, and I hope that we shall have with us the presence and blessing of the LORD Himself, as we have been asking in our prayers. Dr. Paterson has an early engagement, and therefore, before calling upon the Secretary to read the report, I will ask him to address you.

REV. H. SINCLAIR PATERSON, M.D.

(of Belgrave Presbyterian Church):

I esteem it a privilege to signify, at least, by my presence to-night, the great interest that I take in the work of this China Inland Mission. I attended the meeting held this afternoon, and my interest in the work has been deepened by the statements I then heard. I am persuaded that the agents connected with this work have a spirit of thorough simple Christian earnestness, combined with intense prayerfulness; and I do not know any better assurances that we can have of success in doing the work of the Lord than these graces together.

Besides, in listening to the statements made, I formed this idea, and I am sure it is a correct one, that they have not only gained the Pauline theology that many of us talk about and love, but they have gained something more, which in these days is equally important, the Pauline spirit—having no place in these parts—not contenting themselves with another man's line of things made ready to their hand. In looking over the map which was handed to me, and tracing the various lines marked out, I found that they have crossed China almost from one end to the other. We have read about pioneers of commerce. It seems to me that in China the Inland Mission is making itself the pioneer of missions, and they are doing there what Livingstone and others have been doing in Africa. They are endeavouring to open up the way for the Gospel by the Gospel; not going simply as travellers to find out the best route, and lay it down for others to follow, but bearing with them the truth, and making it known. They are making a people prepared for the Lord, who will encourage and support other labourers whom God will send speedily to work there, and to enter into the fruit of the labours already performed. Now, I shall not venture to speak farther in this direction.

WHY ENGAGE IN CHRISTIAN MISSIONS AT ALL.

It seems to me that in the present time we have need to ask ourselves, very seriously, this question, *Why do we engage in Christian missions at all?* I hear some people talk as if the heathen had a better chance and likelihood of entering into God's favour hereafter, just because they are heathen, than any other people have. Their circumstances are such that they will be dealt with on quite different grounds, and these grounds are

so utterly different, that their likelihood of being saved is very, very greatly increased by the darkness and deadness in which they live.

I must confess that I cannot understand that kind of logic at all. Perhaps it is my Scotch thickheadedness, but I cannot possibly understand it. As I read my Bible, we are all dead in trespasses and sin; and I have yet to learn that the heathen are better than we are. Some people seem to think that they are greatly better than Englishmen or Scotchmen or Americans—that they are of a much milder type somehow, and that they are able to live a better life, and to commend themselves to God without the help of the Gospel, or any of those helps that we have along with the Gospel in our time, and that their probability of being saved is vastly greater than that of thousands living in this Christian land.

"The natural mind is enmity against God. It is not subject to the law of God, neither indeed can be." I pronounce no opinion as to God's method of dealing with heathen men beyond this, that He will judge all men justly; but I know that in heathen lands, as in Christian lands, man is a sinner, and I know that the wrath of God is revealed from heaven against all unrighteousness of men—aye, against the unrighteousness of those who imprison the truth in unrighteousness—against all unrighteousness of man. "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law." There is no way of salvation by deeds for us in these lands or for men in other lands. We are all guilty before God, and that man has failed to grasp the simple teaching of Paul in the letter to the Romans who has not learnt that "there is none righteous, no, not one."

"There is no difference." People used to talk as if the difference were in favour of people living in Christian lands, but nowadays the talk is as if the difference were in favour of those living in heathen lands. *There is no difference*, Mr. Chairman. We are all guilty, and we are all condemned, and if any of us are saved it is by the grace of God, and by the blood of the Lord Jesus Christ.

Many years ago, when darkness reigned in Scotland, and some earnest souls, who, stirred by the love of Christ, sought to arouse the Church to its duty to send men abroad to preach to perishing millions the grace of the Gospel, a party in the Church of Scotland distinctly and doggedly opposed their efforts. One of the leaders of the side of the truth in those days, standing up in his place, said to the moderator or chairman of the assembly, "Moderator, reach me that Bible." (The Bible is always placed in a prominent position in the Church assemblies.) And when he got the Bible he opened it at the text with which you began—the keynote for all such meetings as this, "Go ye unto all the world, and preach the Gospel to every creature"—the very same words, you know, which the Duke of Wellington once spoke home to a flip-pant clergyman when he was talking about the needless-ness of sending messengers to the heathen, putting him in mind that he was bound to obey his marching orders.

Why, *the very fact that that was the last message that Christ gave to His disciples—the one word that He would have sink into their hearts, and remain fresh in their memories till He came again the second time without sin unto salvation—ought to make us feel not merely that this is our duty—not merely that this is something in which we are privileged to engage, but that it is urgent, and that Christ's heart is set upon it, because He knows its importance, and that whatever God's dealings may be with heathen men here or hereafter, since it is His plan and purpose to save them by communicating the knowledge*

of the truth through others who have believed, we are guilty concerning our brother, and his blood will be sought at our hands, if we have not done what in us lay to make known to these perishing men the riches of God's grace.

I confess, sir, that I have little patience with the talk that one sometimes hears in these times about the happy state of the heathen abroad—not because I am not inclined to take large views of God's mercy, as large as the Bible allows me, no larger; because God's thought about mercy is bigger than man's, whatever man may think—not because I am not inclined to take large views of God's mercy, and to give myself unreservedly in fullest confidence to God's love, but *because I know that God has commanded me*, and all others who have received the Gospel, to be instant in season and out of season in making known that Gospel, for it is the "power of God unto salvation to every one that believeth." And the whole message of the Book from beginning to end is a message of the utmost urgency and importance.

I am afraid, when people get into that way of talking. It takes a little time to produce fruit: you have the root underground for some time before the fruit springs up, and some trees are of very slow growth. Some people who hold these doctrines about the heathen, and other things in that direction, are earnest and true in their service to Christ and in their service to men. Just now, I confess, I have no charge to bring against such; I believe that they are as thoroughly decided in seeking to do God's work as we are; but just let the root grow, and it will as assuredly bring forth its fruit as God has given to every seed its own body; and if these heathen men in an intermediate state, or anywhere else, have the opportunity afterwards of hearing the Gospel, men will begin to say, "Well, we need not be so anxious about them just now. We need only be careful to keep our own souls from sin, and to do our duty in the sphere in which God has permitted us to move."

Now, I have ventured just to allude to that subject because, to my mind, there is *a great and a growing danger here*. We may permit ourselves to become lukewarm, and the Christian Church may have this lukewarmness and carelessness through false doctrine pervade it in regard to this matter, that will unnerve hearts, and make hearts cold, that have hitherto been busied with the Lord's work and careful honestly to do it. Oh, do let us seek to realise—and I think this is the shortest answer to it—to my own mind it is the most simple and most direct, at least—do let us try to realise that Christ's heart has laid that commandment upon us, and He knows the meaning of it—He knows the force of it. If He says that it is right for us to preach the Gospel to every creature, and to go unto all the world for that end, then whatever theories stand in the way of it—if they stand in the way of it really—they must be false, and in any case we must not give heed or weight to them for a single instant.

THE FUTURE OF CHINA.

Now let me say that *the importance of the field itself* with which this China Inland Mission deals ought to make the pressure on our consciences all the stronger. We have often been told—and we cannot be reminded of it too frequently—that China contains one-third of the whole population of the globe. And then, still more, there is *the future of China*. That is something that will astonish those who come after us. I am not sure that we have ever realised it. They are beginning to realise it on the western shores of America, and we shall begin to think a little more about it in this country, I suppose, by-and-by. The Chinese, who have been

hermetically sealed, as it were, in their own land, are now beginning to spread beyond that land into other lands, and are carrying vices, as well as industry, which are telling upon the people among whom they go. They have been neglected, and they have held themselves firmly in certain creeds and thoughts that have been common among them through many generations; and the result of that is to be seen not merely in their patience and perseverance, but in some other characteristics which I will not stay to indicate. And how they may tell in the future no one can possibly form any full idea at this stage, but we know that they must tell effectually in one direction or another.

What a great mercy it is that God has opened up to us this land so wonderfully, and in spite of our unfaithfulness, in spite of our maltreatment of them, has given, and is giving, so many opportunities for making known to them the riches of Divine grace. And how earnest should we be and careful to improve these opportunities while they are continued to us, seeking to impress this race—one of the most wonderful races, I may almost say the most wonderful race, in the world. I do not think any of us can estimate the persistence and power that they may exert for good or for evil. Oh, if we could get the Gospel into their hearts!

I do not think the Chinaman's heart is at all more averse to the Gospel than other people's. It seems to me that on some sides it lies quite as open to the Gospel as the heart of a man of any other nationality under heaven. Confucius was no saint, but he was a sage; and the sayings of Confucius have a tremendous amount of common sense in them. It is very earthly common sense, but still, such as it is, it has trained these people in a way of thinking that is not at all repugnant, or in opposition, it seems to me, to the holy teachings of the word of God, beyond the common opposition all human thoughts and all human theories have to the Divine revelation. Well, then, if it be possible to gain access to them—and God is giving it—if it be likely or probable that in the providence of God they are to tell upon the world effectually, how important it is that the truth should be put before them.

We were told a little while ago about Buddhist missionaries threatening to come to England to convert us. Well, I believe that the Chinese will become missionaries in their turn, whether in these matters I am afraid to say. But suppose it is possible to tell upon this race so as to make them messengers of good tidings instead of bad in their future wide-spreading—for that is surely coming; and just as the days have been in which they have been enclosed and immured within their great walls, so I am sure that the day is coming when they will overflow even to the ends of the earth—if we could so influence them, and I think you can trace in CHINA'S MILLIONS evidence that it is within our power, if we are earnest and true to God in this matter—if we could so influence them that they would go forth, many of them, thousands of them, bearing the truth, why not? Their steadiness and perseverance—their dogged obstinacy, if you will—may be as useful for good as it may be on the other side injurious for evil. If we could thus have them available as teachers of truth and messengers of the Lord Jesus Christ, what gracious results we might hope would be seen, at least in the generations to come!

But I should like, just before I sit down, to say one thing more, of an individual rather than general character. I have been endeavouring to deal with the subject in its broader aspects; we need all to learn that we have—

EACH OF US A STAKE IN THIS GREAT WORK.

I put it in that form that it may touch the conscience. I would rather say that we have each of us the grand and glorious opportunity while here of doing something to gratify the Lord Jesus Christ. Aye, He is gratified by a cup of water given in His name, by anything done for Him. "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." Have we ever realised fully that if we have received the Lord Jesus Christ we are not our own, but are bought with a price, and are bound to glorify God with our spirits, which are His?

A great many years ago, in a little town in Scotland, there was a missionary meeting held. Some very interesting idols were exhibited, and a description was given of the customs of the heathen land from which the missionary came, and there were a great many strange dresses which he tried on in turns. There was a little boy away up in one corner of the gallery, whose soul was intensely working within him as he listened to all this description of what the heathen suffered, and what the heathen wore, and of all the opportunities which God had given to the missionaries to turn many of them from their dead idols to serve the living God, and to wait for His Son from heaven. And as he looked and listened, his little heart beat high within him. He said within himself, "If I live I will be a missionary. I will go to the heathen myself, and I will try to do something for them to win them to Christ." By-and-by, when the meeting was about to close, it was intimated that there was to be a collection. The little fellow felt in his pockets, but he had not anything. He had not a single penny. He felt very sorry, very much ashamed of himself, and he did not like to go down and pass the plate at the door putting nothing in; so he waited up in the corner of the gallery until all the people had gone, and until the two men that were standing at the door should have had time to carry away the full plates into the little room behind, to count the collection, and then with stealthy step he began to descend the stairs. But the quick ears of one of the men heard a step coming, and true to his duty the man remained, and when the little boy came he held out the plate to him. This was something he had not expected, and his little face flushed all over; but with a quick thought he said to the good man, "Hold it a little lower, sir." The man held it a little lower. "Lower still, sir." He put it down lower still. "A little lower yet." The man put the plate down lower yet. "Please lay it on the ground, sir." The good man, not knowing what he meant, put the plate on the ground, and the little fellow stepped into it, and said, "I have no money, but I will give myself: in God's name I intend being a missionary." That was the biggest collection they had that night.

Now, the spirit of that boy is just the very spirit we have in coming to our Lord Jesus Christ. We may not do it in form, but we do it in fact. We are not our own; we give ourselves to the Lord, and I believe that, whether any of us have the privilege of going out to distant lands or not, the day is coming when the Spirit will be so poured out on the Church that it will be a much more common thing than it is now—that not only learned men who are trained in our colleges, or in Mr. Guinness's admirable institution, or in any other institution which we have for fitting men to go forth as missionaries, but our mechanics and others who have no training at all, and who have only the love of Christ burning in their hearts, will go and learn languages and speak as they can.

Well, whether that be so or not, if now we have it not in our power, or we do not feel called upon to go, the least

thing we can do, as it was said in the days of old Andrew Fuller, is to hold the rope when others go down into the pit. We can give them assistance, and can support and strengthen them, not merely by our contributions (that we are bound to do, and ought to feel it a privilege to do, as God enables us), but I am sure (and Mr. Hudson Taylor and his coadjutors will thank me most of all for this) with our earnest prayers holding up their hands, and praying that God will give them an open door, and grant unto them abundant success and wisdom in all that they undertake.

Extracts from the report were then read by the honorary secretary, Mr. R. H. HILL, and prayer was offered by the REV. FRANK WHITE, of Talbot Tabernacle, Bayswater.

REV. J. McCARTHY

(of the China Inland Mission).

I am very thankful to the Lord that He permits me to bring before you some facts to show how good a thing it is to wait upon the Lord, to trust in the Lord, and to receive answers from the Lord. I stand before you to-night a living example of how God answers believing prayer.

About three years ago I returned with my dear wife and children to England, having laboured for some nine years in China. It seemed necessary for them to remain some lengthened period in our native land; but on my arrival I found that I had regained such a measure of health and strength by the voyage, that I very gladly accepted a proposition to return to China almost immediately, leaving my dear wife and children behind, and taking with me some young brethren going to work in some of the unevangelised provinces of which you have been hearing. A number had already gone out, and two more were ready to sail as soon as I could go with them; and so, after a stay of a month or two in England, we started for China. I was very thankful indeed to be on my way back again, and the Lord blessed us greatly. We had time for quiet communion with Him and with each other over His word, and the journey was a time of soul refreshment.

When we arrived in China, various circumstances prevented me from accompanying these young brethren inland. But when they had acquired a sufficient knowledge of the language to be able to communicate freely with the people, and had prayerfully and maturely considered the matter, they thought that, looking to the Lord for His protection and guidance—with suitable native helpers—they might themselves go into the northern provinces of the empire. And so I was privileged to see the six brethren start on their journey—two for the province of KAN-SUH, two for the province of SHEN-SI, and two for the province of SHAN-SI.

At home, and after mature deliberation, it had been, I think wisely, decided that a missionary with a little more experience should accompany these young brethren; but after all, they had to start without their more experienced brother. They have travelled nearly all over these provinces, and have safely made many journeys in them. It is a blessed thing to be able to say to-night that, as they trusted in the Lord, they have never been confounded. He has been with them, according to His own promise.

I wondered at the time why it was that I had been taken back to China, and yet was prevented from doing the very work for which I had gone out; but it appears that the Lord was preparing a different work for me—one that had been on my mind for some ten years past. I had often brought it before the Lord in prayer,

and had expected to be engaged in it at a very much earlier period. However, in the Lord's own good time He opened the way, and permitted me to start westward.

Thus, you see, the Lord showed, that as to the north experienced missionaries were not necessary—that He could take care of inexperienced missionaries; and in addition to that He opened my way to go on westward.

THE JOURNEY ACROSS CHINA.

I travelled up that mighty river, the Yang-tse, as far as Han-kow, and was greatly refreshed by intercourse with the missionaries of various societies who labour there. It is a wonderful centre for work, being a great emporium in the very heart of China. Various missionary agencies are at work there. These exercise a great influence on the people, and not merely upon those in their immediate neighbourhood, but also upon visitors from a wide extent of country in the interior; and therefore they ought to command our prayers and our sympathies. The missionary community at Han-kow occupy, to my mind, one of the most important centres in China, and I specially mention it to ask the prayers of the Lord's people on their behalf.

I-CHANG.

Well, leaving Han-kow, I travelled further, across the lake district to I-chang, a port 300 miles up the great river, which has been recently opened as a free port. I arrived at a most inopportune time, as it would appear, because the day after my arrival the house in which we had resided in comfort and peace for six months was pulled down over our heads. It was pulled down, not because we were missionaries. We had been labouring as missionaries, as I have said, quietly and peaceably for six months. I have heard occasionally that we missionaries get our consular authorities into difficulties in the interior of China. However, in this case the matter was reversed, and it was our consular authorities coming up to open the free port that got us poor missionaries into difficulty. The house was torn down, but fortunately the people did not make any attempt upon our lives. They only wanted us to leave, because they connected us with the coming of the foreigners to reside in the place. The elders of the people had circulated evil reports, saying that foreigners were coming to take possession of the land, and so the people said that we had first come up to spy out the land and to prepare the way, and that now the others were coming we should all go out together. I had not time to remain until the matter was settled, but I believe that we recovered that house, and later on secured more eligible premises in the place.

KINDNESS OF THE PEOPLE.

Leaving I-chang, we went still further westward and into the province of SI-CHUEN, and arriving at a great bend of the river southward near the city Wan, I left the boat and travelled right across the country overland. I am glad to say that at every place along this journey we met with kindness; I say *we*, because I was accompanied by a dear native brother, an evangelist, without whose assistance I should have been utterly unable to carry out this journey. This dear brother and I travelled along, day by day, and week by week, and month by month, amongst the people. Everywhere we were received kindly, and treated well. I am glad to mention this, because we have heard to-night about the difficulties that formerly existed, and that even now exist in many parts of China. But it is a good thing to know that the Lord is answering the many prayers that are ascending from His people in different parts of the earth, and that He has inclined the people of China to be more

friendly to those who come to them politely and kindly. We have always found that when we treated the Chinese in a kindly and gentlemanly way, as they ought to be treated, we received the same treatment in return; and so, all along in this journey, we experienced nothing but the greatest kindness from the Chinese.

I may say that I spent a fortnight in a beautiful country place in the province of SI-CHUEN. A young friend invited me there, and I had facilities for visiting family after family, and town after town, and village after village; and at every place they were glad to hear my message; and not merely glad to hear about the Gospel, but glad, some of them, to hear about telegraphs, and about steamboats, etc. They had wonderful questions to ask me. Some wondered whether it ever rained in our country. The wonder to me, since I have returned, is rather when it does not rain. However, they wished to know whether the rain came down in the usual way. Some asked whether it was the same sun that shone out upon us, and whether we had mountains and hills and valleys. You might think them very absurd questions, but still if you want to get on with the people you must accommodate yourself to them; and if you are ready to answer some of these apparently silly and foolish questions, you may have opportunities to introduce more important matters; and, indeed, I may say that everywhere I had opportunities of introducing the most important, and that it was of course the main thread of all my conversation; and yet these other subjects came in.

I mention this because I am afraid that many people in England think that missionaries go, and as with a sledge-hammer try to knock down idolatry here, and knock down superstition there; and that they do nothing but knock down all the religious notions around them, and make themselves generally obnoxious to the people. I never met a missionary that acted in that way. No missionary *could* carry on his work for any length of time in that way; but yet I believe that it is a popular impression that missionaries do attempt that sort of thing. No, we come to the people, and we try to get near to them by entering into their modes of thought, and their line of things. We try to answer their questions about everything, however foolish; so that we may have an opportunity of introducing *the* important subject to them. And in that one district of SI-CHUEN, in a circle of about thirty or forty miles diameter, if I had had the time, and it had seemed advisable, I might have spent three, or four, or five, or six months, just going round from one house to another, as I received invitations. I had to refuse very many invitations from one family and another; and in all the places where I went, wherever I lodged, the people took nothing from me. They would not have my money. They were very glad to receive me as a friend; in every case were glad to receive the books and tracts which I left with them, and to hear the doctrine which I preached to them.

CHUNG-K'ING.

Well, having remained there for some time, and being very glad indeed for the rest and quiet which I had had, we travelled on southward through the province to the great city of Chung-k'ing. Chung-k'ing has been very frequently described. It was first visited, I think, by the Rev. Griffith John, of the London Missionary Society, and Mr. Wylie, of the British and Foreign Bible Society, when they travelled some years ago in the province of SI-CHUEN; and since by others, who have described it. It is a large and very populous city, and the facilities for communicating with other parts of the

empire from that city are very great indeed. It is an important centre of trade—in fact, the commercial capital of that province. There, in addition to working among the people, meeting them frequently and circulating tracts and books, I was enabled to secure mission premises, and at the present time one of our brethren is residing in that city. He first took up his abode in the premises I rented, but I learn to-day that he has secured a better house now, so that we have great cause for thankfulness.

YUN-NAN.

After a time, leaving Chung-k'ing, I travelled southward to Kwei-yang (the capital of the KWEI-CHAU province), where we have a mission station at which two missionaries reside, and thence westward to the capital city of YUN-NAN. I walked all over the city and conversed with many of the people with whom I met, and in every place was received in a friendly manner. I found that there was no obstacle, no opposition, no trouble. All knew that I was a foreigner, and spoke to me about foreign things. They heard from me what they looked upon as foreign doctrine continually. Finding that there was no difficulty, I kept on westward, proposing to go on to Ta-li Fu, and right into BURMAH if the Lord opened the way. The Lord did open the way, and prevented difficulties which might, I suppose, have turned up at any moment. He never allowed them to make an appearance at all. It was not that we were able to *overcome* difficulties, arising from mandarins or officers trying to oppose our progress, but there was no difficulty in the way at all. We walked along with all the other passengers on the roads. I had intercourse with officers going to their various stations. I had intercourse with traders. I had intercourse with common people—with all sorts and conditions of men; and with the exception of two men we never had a cross word from any one throughout the whole journey.

It is a remarkable fact that the only two men who were disposed to be unfriendly were men who came from—where? One came from Chin-kiang, a free port where I had been living for four years, and the other came from Wu-chang, which is opposite the settlement of Han-kow. And the only thing they did which was at all disrespectful was to say, when my assistant offered one of them a book, "Why do you go about the country circulating these foreign devils' books? Do you think we have no books of our own? Have you ever read any of Confucius's books? We have no necessity for books of this sort." And then the young Chinaman answered in a kind way, "Well, if you do not wish to have the book, you need not have it." And so the thing passed. For that day the spokesman would not speak to us; but the next day, as we travelled, I was sitting at the roadside taking a cup of tea, and I invited him to have a cup with me. The Chinaman could not resist the cup of tea, and though he had been so obstinate the day before, we soon became fast friends, and on to the end of the journey to Ta-li Fu I could not have wished for a better friend than he was.

Thus, for all practical purposes, we had no difficulty on the way. Now this is an important point to keep in mind. It is also a matter to be thankful for—that the Che-fu Convention has really effected great good in YUN-NAN. At the present time in that province among the common people and the officials it is quite a recognised fact that foreigners have a right to go about in the country. And not merely is it recognised that they have a *right to go*, but it is *expected that they will go*. Nobody was surprised to see me. The only surprise that was ever expressed in the province of YUN-NAN was

that no officials were yet appointed—that the proposed consul at Ta-li Fu had not yet arrived. Indeed, at Yunnan-Fu, I heard that the British Government were to send three or four political agents to YUN-NAN. I knew better; but I did not say anything. I knew that one was to be appointed to Ta-li Fu, but the people expected three or four, now that friendly relations had been come to between the two Governments, and that all the former difficulties had been removed.

I do trust, dear friends, that it may continually be made a matter of prayer that nothing may be done to hinder this feeling from growing in the minds of the Chinese. If foreigners are prevented by our own Government from going into YUN-NAN, the result may be that the Chinese will get to know that too. They think now, and rightly, according to the Che-fu Convention, that foreigners have a *right* to travel where they please, and as long as they conduct themselves respectably they are to be protected. It is a good thing for the advancement of the Gospel and for the Lord's work that this impression is abroad; and we ought to pray that nothing may be done to take away this impression from the minds of the people.

THE KAH-CHENS (*Burmo-Chinese Frontier*).

Continuing my journey still further westward to the Kah-chen hills, we came amongst the wonderful hill-men that we heard of some time ago. Mr. Stevenson mentioned this afternoon that when he was speaking at a dinner table in Rangoon about the possibility of the Kah-chens becoming believers in the Lord Jesus Christ, a friend, a Christian man, said, "Oh, that is a beautiful sentiment, but then you know the person that wrote that letter never saw their terrible knives, he never saw their long spears." Well, thank God, some of us have seen those knives and we have seen those spears. We have seen those dirty Kah-chens, and we find that we like the Kah-chens almost better than the Chinese of YUN-NAN living among the Shan cities, who are more degraded and in a worse condition than those Kah-chens who are so much looked down upon both by Chinese and Burmans.

During the two or three days that I was among the Kah-chens on the hills, no one could treat me better. Mr. Stevenson was telling us to-day that they gave him the very best they had, and I can bear testimony that no one could treat me better in England than they treated me there. I was received with the greatest kindness. They lodged me in their houses, took me carefully over the hills, and left me on the other side in BURMAH. *And it was in Burmah that I found my first difficulty—not from the Chinese, not from the Shans, not from the Kah-chens, nor from the Burmans, all these treated me with consideration and respect, but—from our own authorities.*

Well, it did not trouble me, and, as I told the political agent of the Indian Government at Bhamò, he must not think that I was at all tried or troubled because he was compelled to prevent me going back into China—that I believed that it was GOD who took me safely through China; and if GOD had wanted me to go back, the political agent could not have prevented me, nor the Viceroy of India, nor the Queen of England, nor all the monarchs under the sun. I said that I was doing the work that GOD had given me to do; and, therefore, when it came to me as a message from God, through Him, that I was not to go back, I was not going to trouble about it. And so in BURMAH I was able to labour for six months with Mr. Soltau and Mr. Adams, who are residing there now.

BHAMÒ.

I think that you ought to be very thankful that God has heard your prayers, and has opened that station at Bhamò. I know that many in this hall have prayed about Bhamò, and about the brethren and the work of the Lord there; and I would like to have it on record that that work has already been blessed of God. Our brethren have not yet had the joy of seeing a number of souls gathered out and a church formed in Bhamò, but in that place the Word of God has been preached, and from that place it has sounded forth all the while our brethren have been kept there—I think by God—through the agency of the Viceroy of India, or some other agency.

And though they are kept there, the Lord has not confined *His Word* there, but the Word has gone into YUN-NAN. While I was crossing that province I met many people who had heard the Gospel in Bhamò. I met many people who spoke very encouragingly indeed about the medical work at Bhamò, and the good that some of them had received there. The military officer who has charge of Man-wyne, the town where Mr. Margary was murdered, told me that he had met Mr. Stevenson and Dr. Harvey and Mr. Soltau at Bhamò, and that they were doing a good work there, and many of the Chinese and Shans and other people in Man-wyne, and along the road to Mo-mien and Ta-li, spoke in the same tone. I say, therefore, that although our brethren have not *seen* souls really converted, they have been enabled by God to create a good feeling amongst these people, and to prepare the way for future work; and so we may give the Lord thanks for all His goodness. We may praise the Lord for what He has done, and we may look forward with the more confidence that He will complete the work which He has begun. The Lord grant that we may have more faith in Him. The Lord grant that we may really put our trust in Him. If we trust in Him we shall not be confounded.

VALUE OF ITINERANT WORK.

Mr. HUDSON TAYLOR: I will just ask permission to interrupt with one word. I have received intelligence to-day which will be news to our brother McCarthy as well as to others here. A question arises in some minds as to whether these itinerant journeys accomplish any good. Well, a few years ago our brother McCarthy and a native Christian were taking an itinerant journey in the western part of Cheh-kiang, and in one place they met two men. I am sure that Mr. McCarthy does not remember either of them, but these two men remember him, and will remember him throughout eternity. Mr. Wills states they date their first impression to hearing the Gospel preached on this itinerant journey some five or six years ago; and these impressions were deepened by Christian books which they bought at that time. They have since sought further instruction, and Mr. Wills has had the pleasure of baptising them. The letter, which I only read this morning, greatly cheered me, and it struck me as our brother was speaking that the thought might be in some minds, "Are these journeys really of any use?" and that here is a case to the point.

J. E. MATHIESON, ESQ.

(*Treasurer of the English Presbyterian Mission*).

I do not know how it is with you, but I feel when I get alongside a foreign missionary that my proper place is to get down about his feet and fasten his shoe latchet. I say this not from ignorance of foreign missionaries, for I know many of those dear servants of God who have gone forth, leaving home and friends and families,

to the far distant lands of heathendom. The greatest and happiest work of my life for the last eighteen years has been that which has been intimately associated with China missions. I have had great joy and gladness in being intimately associated with a mission in the south of China which, through the great mercy and love of God, now numbers over two thousand converts from heathenism. God is blessing every mission field in the world just now. Indeed, when has He not always blest this work of foreign missions?

Dear friends, if you become interested in missions, you will find your sympathies awakened deeply towards the great perishing masses of our fellow-creatures, and you will come more into sympathy with the mind of our blessed Lord; for the work that is dearest to His heart surely is that in which these beloved brethren are engaged, who, following His example, show compassion upon the multitudes.

Oh, think of China—think of the multitudes of China! When we think of the different mission fields of the world, I do think that we ought to have regard to many aspects of the question, such, for example, as that great aspect of the numbers—the dense masses. There is one-third of the human race, in one compact mass, in that great eastern land—the oldest surviving of the ancient heathen empires. The Chinese nation has survived the Persian and the Median and the Roman and the Greek empires; and, there it stands, still a dense, compact mass of heathenism, where Satan's seat is.

I was listening to a lady talking of China the other night, and she was putting it comparatively, as if Scotland with its three millions of inhabitants had only three ministers to minister in holy things to all that multitude. And now in China we have some four hundred missionaries of all the churches in England and America, trying to do this enormous work for God—to pierce through this thick darkness and carry the blessed light to these perishing millions.

I did not expect to say a word when I came here to-night, but our beloved brother Mr. Hudson Taylor has invited me to say a few words, and I cannot refrain from giving my testimony to this work as one of the noblest in which men can engage, or in which Christians can engage. All missionary societies and mission churches are apt to get into ruts, and they need every now and then some startling innovation, and some wonderful enterprise, to arouse them by the contagion of emulation to go forth and do greater things for the Master; and I wish to bear my testimony to-night to the glorious work which this mission is doing in carrying into the untrodden paths of these great provinces of China the blessed Gospel of the grace of God.

REV. JOHN KILNER

(*Secretary of the Wesleyan Missionary Society*).

I should like to put myself right, as soon as possible, with myself and with this platform and audience. I do not understand precisely all my surroundings and bearings, but some of them, I think, I do understand. I have found out during the last two or three weeks that there are a great many good things hidden from the eyes even of good men—that there are a great many moral discoveries to be made which some of us, I am afraid, will not have the happiness of making. I am very much obliged to Mr. Taylor and to his indefatigable colleague for the opportunity that has been given to me during the last few weeks of making acquaintance with this new planet—this missionary planet. I had heard that our good friend was working in China.

Nobody would give us Wesleyan Methodists credit for being idle; and therefore, when I make the frank and free confession that I was but partially and superficially acquainted with the working of this Mission until my attention was called more directly to the study of it, you will believe that there may be others who, like myself, require a great deal more information with regard to it. Perhaps there are some in this audience; and if there are none in this audience, I am perfectly sure that there are in various Churches.

I have gone over the history of this institution from the first very carefully—much more so than I have my own society—and I have made an analysis of its history, so that I am prepared, Mr. Chairman, for an examination, if you wish it, as to with whom it began, and where it began, how many went out, and where were the provinces.

I have felt with regard to this mission two or three wonderful emotions—very wonderful, and that is saying something. When a man has had thirty years of battling with Hinduism, to be struck with anything wonderful is an epoch in his history, anyhow. There is something about this organisation that fascinates my mind. There is something about it which seems to call up my prayerful sympathies in a way that very few things can.

We have here undoubtedly an Evangelical Mission. There is no doubt in the hearts of these brethren as to whether Jesus Christ is the Saviour of the world—as to whether the Bible is the authoritative utterance of God—as to whether the Holy Ghost is the great Agent by which the human mind and heart have to be regenerated, and brought from the wretchedness to which sin has reduced them into fellowship and favour with God. There is no doubt whatever in their hearts and minds as to saving truth.

It is the truth as it is locked up in the person of the Lord Jesus—not a dogma, not a catechism utterance, not some authoritative definition, but a living, reigning, loving, personal Jesus. That struck me as being one of the marked features of this organisation.

Another thing that strikes my spirit is this—that, as our good friend Mr. Mathieson said, we, as Churches with regular organisations, are apt to imagine that our organisations have a vitality in them, a potency, a power, which in themselves can accomplish an object, whereas here we are challenged on the very threshold. One of the fundamental conditions, I believe, of the working of this Mission is that there are to be no sectarian readings of truth, no sectarian tests of capability for the performance of this work. Now, this does not mean that Mr. Taylor, and those who are acting with him, are going to take a huge extinguisher and completely extinguish episcopacy. No. And if it meant that they were going to extinguish the Wesleyan Methodism of the day, I would not be here, I can assure you. It does not mean that. There is no need for the Episcopalian to be afraid, or for the Methodist to be afraid, or for the Presbyterian to be afraid, or for the Independent to be afraid, when upon the banner which is unfurled by this Mission we read, "Unsectarian." I say from the bottom of my heart, Glory be to God, that there is a banner floating with "Unsectarian" upon it, because it calls my attention to the fact that there are laws higher than ecclesiastical arrangements.

And then again this Mission seems to me to come before us with a *naked declaration of its trust in Providence—its faith*. I was astonished somewhat and a little staggered. I have been accustomed to deal with acute metaphysical men, as I say, for the last thirty years—have been led to reason upon hypotheses, and to

come to conclusions from well-studied premises. But here we are led into an area of operation spreading before us the region of faith and of work, and the men that enter upon it declare as they go forth, "We go in the name of the Lord God, trusting to Him for all things needful for the success of our mission." No mercantile bargain, no mercenary trucking, no "What will you give me if I will go? What pension shall I have when I am superannuated?" I do not say that these things are not proper in the right place. I do not say that some of us would not ask similar questions. I do say that I did not—but I say that this mission, springing up as it has done thus within the last twelve years right in the midst of the Churches, and in the midst of the Churches in a period when it is supposed that they are pretty nearly developed and complete, is startling the whole of us by telling us in effect that we are not living up to the privileges of faith, and are not yet realising what God in Christ wants the Church to achieve. I say that most of these thoughts have been suggested by the quiet, prayerful reading of the reports of this mission.

Another line of remark. This Mission is not one that contents itself with dreams and with enthusiastic projects, with daring the knives and bayonets and fierce wild men, with achieving what other men through timidity have failed to achieve. No, I tell you what struck me as being an exceedingly indicative mark of the excellence of this Mission. I read the narrative, and that part of it particularly where the dear man was *burdened*. (I know what it is as a missionary to have a burden that I cannot untie. I know what it is to have a burden between my shoulders that prevents sleep.) He has a something in his soul—a something resting on his mind. He has a scroll unfurled. He has a burden to lay before the Churches, and it is like a fire in his bones until he gets himself discharged of the burden. And in Ireland and in Scotland and in our own land throughout the length and breadth of it, there travelled a man that had been yonder to see what was done for China; and he came back to tell us that there is a province here with its 30 millions, and a province there with its 25 millions, and another here and another there, and eleven out of the eighteen unvisited and untouched. This was the burden that rested upon his mind and upon his heart, and he could not rest, and, thank God, he did not rest; and he bore his unrest, so to speak, until like a contagion—an epidemic—it seized kindred minds and awoke kindred sympathies; and upon that there was a scheme—a project. What for? To send two men to each of these yet unoccupied provinces. Ah, angels looked down upon that resolution. Christ Himself looked down upon that determination. And the leaven passes from thought to thought, and from mind to mind. Some sixty people are caught with the contagion. Sixteen or eighteen out of these are selected—willing to act upon the conditions indicated—trust in God for the future. No contract, but if something comes we will share it. And these are trained, and off they go. What to do? To enter provinces never entered before—to leave a beacon light in darkness that was never illumined by Gospel light before.

Oh yes, this Mission—youngest of missionary associations—seems to me to be just like the startling discoveries of the day. Why, our fathers really thought that they were doing wonders when they got the postbags sent by the mail coach instead of by the old method. And when the post was transferred to the iron horse, why there was nothing to surpass that, until the telegraph came. And now look and behold, we can hear distant voices calling us from afar. And this Mission seems to me to be—what shall I say? A missionary telephone, bringing the

unheard wail—the unheeded wail—the uncared for wail, of perhaps millions upon millions from far-off China; and we hear it—in this hall. And it was heard through the message of Mr. Taylor, and those who have worked with him—the wail of millions upon millions of our fellow-creatures who have been unreached by the Gospel.

Well, there is another thought connected with that, that seems to me to be worthy of our consideration, namely, that this Mission has not only caught as it were the sympathies of the far-off millions and given those sympathies a voice, and followed that voice with an authoritative, "Come, ye, to the help of the Lord," but what have they done? Many men have said, "Yes, yes, there is much to be done," but where? Well, this Mission has shown you where. *Here is the map.* It seems to me as if that were a very pleasant and accurate type of the Mission itself. It is outlined, it is clear, it is named. There it is. There is the fact. There is no mistake about it. And this has given to the Mission a fact-nature. It has brought China before us—brought it out of the reign of myth—out of the interminable and immeasurable distances—the latitudes and longitudes of remote localities, and here we have a given section of our earth peopled by some four hundred millions of our fellow men.

Ah, it has done more than that. It has told us that *the right men and the right women may be found if sought for in the right place.* I have great faith in my Master. I have been many times in situations where none but He could help; and many of our early missionaries—pioneer missionaries—know precisely what that means. But when you go upon your knees, and you want godly men, oh, there seems to me in that act such a magnificent testing of first principles—such a grand proof of our trust in God, that even heaven itself is placed under law, and God binds Himself to hear. Trust Him, and ye shall never be confounded.

We have had specimens to-night. Any society would be proud of the man we have heard to-night, and that modest heroic statement. In the cause of the Lord Jesus Christ, the meek and heavenly Lamb, a man goes and does prodigies which would raise an insignificant man to the first ranks of notoriety. But do not let our friend McCarthy or those who have worked with him forget that the day for investing God's true-hearted heroes shall come, and the crown of righteousness which glitters with many a gem shall be placed upon the head of those missionaries who have thus gone forth, literally with their lives in their hands, trusting the simple word of the Lord Jesus.

This Mission, therefore, for these reasons commends itself to my very best sympathies, and it solves another problem which I want to think of for a minute, and it is this—the *accessibility of these people*. How do we prove that? Why, as my friend says, "I have been and I have seen." What higher testimony can you have? It has also solved this problem—that *they are convertible*—that they may be reached by Christ's Gospel. How do you know that? "I have been, and have seen that by God's grace it has been done." And it proves too, that *the Church's duty is to rise*. It seems to me that there will come out of this Mission a voice to the Churches. It has already stirred my own heart; and now I can understand how it was that my good friend Selby, yonder, who has gone up the river (Mr. Taylor will know him*), caught the fever—how he wanted to go outside the treaty

* The Rev. T. G. Selby, of the Wesleyan Mission, Canton, who has gone up the North River, hoping to establish a work far in the interior of the *Kwangtung* province.

ports—how he wanted to trust a power higher than diplomacy—and went, trusting that higher power; and I believe will succeed as others have succeeded.

There is one thing that outsiders might say, "They imagine that they are the men and nobody else." No, no, if I understand rightly, and if I understand what was said by Dr. Paterson and by others who have preceded me, the object of this Mission is not to dim the light, or to reflect disparagingly upon any other society whatever, but to show that simple-minded heroic men may achieve a grand result if they will trust in God.

I hope the Churches will not imagine that they are condoning what is to be done in the future by sending two men to each province. When Mr. Taylor has got two men in each of these provinces, he will not hold his hand, and say to the Church of Christ in England, "All is done. Friends, take your ease. China is occupied." No, no, no, depend upon it. I can see the working. As sure as they get hold of this province and the other province, they will want the big towns in each province; and when they get the big towns in each province, they will go to the bigger villages in each province; and when they get the bigger villages, they will go to the smaller villages. There is an ambition—an avarice—a sort of omnivorousness in the appetite of a really godly missionary which nothing can satiate until the ends of the world are brought to the knowledge of our Lord Christ.

I will therefore congratulate our dear friends, if they need congratulation at all, by assuring them that the Churches outside, those of us who have given the subject any careful consideration, are looking to this mission for stimulus in stirring up the hearts of our own people. I thoroughly reciprocate the sentiments that have gone before, and if we had everywhere the same amount of simple faith and trust and prayer which has been manifested, by this little band, the last and most startling of the associations of our missionary work, why, not China only, but Africa and India and the various sections of heathendom, would be assailed by such a power, and would be entered by such an army of evangelists, as positively to overcome all opposition. We should meet some at Hankow, and some among the Burmese, and some with the Kah-chen people, and some at yonder African lake; and wherever there was a centre of operation, there would be gathered a band of different societies, different men and different women, and there would be one grand, glorious outburst, "The earth is the Lord's, and the fulness thereof."

THE REV. ARNOLD FOSTER, B.A.,

(Of the London Missionary Society, and Hon. Secretary of the China Famine Relief Fund.)

Said: "I feel that all the Churches of God in this country are under an obligation to the China Inland Mission for a certain service which God has enabled it to render; and if you ask me what that service is, I say it is that under God we owe more to [the China Inland Mission than to any other society with which I am acquainted, for *deepening the missionary spirit* in our own land amongst our Protestant churches, and for *giving definiteness and direction* to missionary enthusiasm.

You know, my friends, that in the heart of every one who is a sincere follower of Jesus Christ there must be more or less of missionary enthusiasm; but sometimes that enthusiasm is so vague and so indefinite that it spreads itself out, and accomplishes no end, no purpose. Now, the China Inland Mission has called our minds and our thoughts to a certain distinct and definite issue. It has set before us one particular country, and it has asked

our sympathies and our prayers on behalf of that country. It is a grand thing which our Lord has given us to do, to go into all the world and preach the Gospel to every creature; but after all I sometimes think that that command in all its bigness is too big for our little minds to take in, and it is a great help to us when it is brought down to a definite and narrow issue, and we are pointed either to this country or to that, and asked to put our sympathy and energy into this particular channel. Now, this the China Inland Mission has done for us, and the advantage has been great, as I believe, to all the Churches of God throughout this country.

I doubt not that I speak a fact in the experience of not a few who are present here this evening, that in your minds first of all an intelligent interest in missions was awakened by the information given either on the platform of this mission or from the columns of the publications of the China Inland Mission. There are some of you who for years have been associated with other societies, supporting them according to your means, and yet you have felt a new interest awakened in missions by what you have read in the publications of the China Inland Mission.

But having said so much about the China Inland Mission, I want to come rather more to the working of missions at large. As I have already said, I think that the missionary enthusiasm which has been stirred up by this mission has benefited the Church throughout the country, and this enthusiasm is what we all need supremely.

A MISSIONARY CHURCH.

We need to have an enthusiasm for preaching the knowledge of God throughout the world. I do not mean an enthusiasm which leads a man to double his contributions. To my mind it seems that contributions and money are not by any means the most fundamental need of missions; and I would like to speak a word upon this particular subject—

What is the great need of the missionary cause from the Church at home at the present time?

Now, some of you may be inclined to think that I should answer that question by saying, "Men." Well, no doubt, we do want men, but I think there is a more fundamental need than that; and if you ask me what it is, I say that *what all missionaries abroad want, if they are to be successful in doing the Master's work, is that they should be supported, not simply in a money point of view, but in every point of view, by a MISSIONARY CHURCH AT HOME.* I do not think that it is any libel on the Church at home to say that at the present time it is not pre-eminently missionary. *We need to speak of the importance of a missionary Church.* When I speak of a missionary Church, I mean a Church that has the work of missions—the work of preaching the Gospel to the heathen, thoroughly laid to heart. You know that to many people the Church is more or less an abstraction, but we need to be reminded that a Church is composed of individuals, and what you need, my brethren, and what I need, and what every Christian needs, is to have more of the spirit of our Master in this work of spreading the Gospel of Christ amongst the heathen. And when we have more of that spirit, it cannot fail to tell upon missionary work.

Do you ever think that the missionaries who are sent abroad by the Churches in England are something more than the messengers of the Churches? They are, if I may so say, **THE REFLECTION OF THE CHURCH LIFE AT HOME.** Brethren, if you want good missionaries, you must send them forth from a good Church. Depend upon it that missionaries are very much what the Church at

home is. I know that there are a great many good, simple-minded people who have an idea of what a missionary ought to be, and then, in the boundlessness of their charity and the simplicity of their hearts, they imagine that every missionary they see is like it. Now, I can tell you that that is a great mistake. Missionaries are very much what you are, and I want you to realise what you would yourselves feel if you were brought face to face with heathenism. Heathendom is the stronghold of the devil's kingdom, and if it is hard to work for God in the slums of Whitechapel or in the slums of London—if it is hard to work for God in various parts of our own country—it is a great deal harder to work for God, and make an impression on the minds of heathen people, in China and India and other parts of the world. Depend upon it, if the missionary work is to be a success, we must not take it up as a plaything to amuse our leisure hours, and to spend a few of our spare shillings upon. No, "this kind goeth not out but by prayer and fasting," and if we want to convert heathenism, we must go to it in the spirit of our Master, who in the conflict with evil laid down His life for mankind. Brethren, we must be in earnest if we want to make any successful onslaught on the kingdom of darkness.

And when I speak in this way of what the Church at home may do, in sending out suitable men as missionaries, there is another thought which I want to bring before you. It seems to me that *we have unfortunately come to associate all missionary endeavour with the idea of money*, and what I am persuaded should be the great idea of the Christian Church—the idea of taking heathenism by storm—the colonising of heathendom with Christian men and women who are not paid for going—seems to have at least fallen into the background completely. Now, what is the case in the present day? Wherever there is a post offered in India or China, there are plenty who will go out to it with the idea of lining their pockets with money; and wherever there is a desirable colony where people may go and get free grants of land, people will go and live in a land, though there is nobody besides themselves, just to advance their own interest. But oh, if we could see this idea taking hold of the Christian church, that it would be well worth living for to go and settle down in heathendom, not to lay by money and then come home and spend it, but to bear witness by a consistent Christian life to the power of the Gospel!

My brethren, there are many people who do not feel called upon to be teachers, and there are many people who do not feel called upon to be preachers, who might yet do a power of good if only they were living Christian lives amongst the heathen. If time permitted, I might describe to you something of the life of a European settlement in China. There you will find a few people living together in the centre of heathenism. What would be the impression supposing that these men and women were simply living with the one idea of glorifying God, not caring whether they made their fortunes or not? Why, the blessing would be unspeakably great. It would be such a testimony for the truth that we are preaching as could not fail to make an impression upon the minds of the Chinese—or if it was in India, upon the minds of the natives of India, or upon the native races wheresoever it might happen to be.

Yes, brethren, I look forward to a day when people will think of this—"Can I not live abroad as well as I can live at home?" I believe the day is coming when Christian parents, instead of thinking that anybody is suitable to be a missionary except their own children, will cry to God to make their children missionaries, or enable them to advance in some way the kingdom of

God in heathendom. And that will never come about, mind you, except from a thoroughly missionary spirit taking possession of the Church.

I might speak of many of the advantages which might be looked for from a missionary Church; but there is one other point on which I would dwell. It has been alluded to. *It is a question of prayer* brethren.

I sometimes think that, if we were to look at our prayers, we might take a very different view of them from what we now do. It is easy to pray to God occasionally very earnestly to pour out His spirit upon heathendom, but my impression is that the way to look at prayer is not to regard it as the pouring out of a disjointed petition occasionally, but, if I may use such an expression in such a connection, to take the average of our prayers. Well, let us look at the number of prayers expended upon missionary effort, and see what is the amount of earnestness thrown into missionary prayer upon every particular day during the year. We talk of what faith may accomplish, but I think we need a sustained faith. It is not such a faith as will hold on for five minutes, and pray God very earnestly for five minutes for missions, but it is the faith that will hold on day by day, and earnestly entreat God, and make this one of the supreme objects of prayer—"THY KINGDOM COME; THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN."

On an occasion like this there are many things I would like to say to you, but I would urge you, brethren, to think of this one point which I have brought before you—the question of A MISSIONARY CHURCH. Ask yourselves whether you may not do something more to advance the missionary cause in this way yourselves, and not only by prayer, but by showing your sympathy with those who are mixed up with missionary work. Do what you can. It may be in this country; it may be that few to whom I have spoken have it in their power even to go abroad; but I do think that if there were the true spirit of missions abroad in the Churches, we should make something more like an exodus from Christian lands into heathendom to bear witness for Christ.

Well, my friends, I can only say, as a member of the London Missionary Society, I wish God speed to the China Inland Mission in its great work of carrying home the Gospel to the hearts of the people of China.

REGINALD RADCLIFFE, ESQ., (of Liverpool.)

Some of you may have seen an address that has been put out by Dr. Alden, of America. In looking upon the revivals that have been in this and in other lands of late years, he is longing that we should have a revival of a different kind from anything that we have seen these last thirty years in England, Ireland, or Scotland—even a missionary revival, that should start us on foreign missions in a way that we have never started yet.

Well, now, one objection that I have heard brought against foreign missions hundreds of times, I may almost say, is this, "Charity begins at home;" and it is quite true. The last time I stood where I do now—two or three weeks ago—I was specially pleading from this place that the sailors of London were greatly neglected. I pleaded for the sailors, and thank God, you have many working amongst sailors now, and this last day or two I have heard that men labouring amongst the sailors are going straight off from those labours right into the foreign field. One man, who will be greatly missed in London, is going right into the heart of Africa, and another man is going in another direction.

The other thing I pleaded for from this place was the cause of the working men of London. I know no part of England where the vast majority of the population is

so greatly neglected in comparison with the communicants as in London. We have been spoken to to-night about the need of a missionary Church. I was very thankful to listen to every word that was falling from the last speaker, but we shall never have a missionary Church until we begin to lay hold of the ninety per cent of the working men of our own London. We do not need to learn Hindustani or Chinese to lay hold of these men who never enter a place of worship, and who hear no Gospel. We want the Church of Christ to arouse. We want hundreds and thousands of the communicants in churches and chapels in London congregations to go out on Sunday nights into the next street, or to their own doors, to rescue the men and women. I do not intend to trespass upon your time, but to-night this thought is solemnly impressed upon my soul. I believe I am right.

I cannot call Hudson Taylor and McCarthy or the late W. C. Burns "missionaries." I call them by a more honourable name. I say that they are merely *the spies*, and they have gone out and *looked* at the land, and thank God, some of them have carried there a long time, and they have brought of the fruit of the land. But you do not mean to tell me, after listening to what has taken place to-night in reference to these millions of China, that this is an institution for missioning China. It is simply sending out the men as spies, to come and bring us a report of the land, and to make us utterly and entirely inexcusable if we do not begin to mission China, but on a vastly wider scale. These beloved brethren and sisters are occupying the honourable position of Caleb and Joshua, who were sent out to look at the land, and they said, "The land is a good land." And McCarthy and others of them tell us, "If the Lord delighteth in us, He will give us the land."

Let me now read three precious verses from the 78th Psalm as I close, and see how the people of old vexed the Almighty. And He will not suffer us so to vex Him to-night, surely. Look at the 18th verse, "And they tempted God in their heart, by asking meat for their lust; yea! they spake against God. They said, Can God furnish a table in the wilderness? Behold He smote the rock." God has given the missionaries an entry into the country. He has given them a peaceable entry into it. Can He now raise up natives, and Englishwomen and Englishmen, and Scandinavians and Germans, by the hundred to help them to go after these spies? "Behold, He smote the rock, that the waters gushed out, and the streams overflowed. Can He give bread also?" Can he give us power to go in and possess these London heathen?

When I pleaded for this only for a moment at the noon prayer-meeting the other day there was a clergyman of the Church of England—a blessed man in the Church—Dr. Harrison, of St. Silas's, and at once in a moment he rose up and said, "Would God that my communicants would not come and listen to me on a Sunday night, but would go and lay hold of the people!" Twenty years ago nearly, when I pleaded for this in Baptist Noel's church, and asked 400 communicants what business they had to be listening to me on Sunday evening—why were they not out scattered over London?—one of them went to remonstrate about it with that dear brother Baptist Noel. "Was that right?" The answer was, "Yes, go and do as he tells you. Go on, brother."

We may give our five guineas and our ten guineas to the China Inland Mission, to the London Missionary Society, to the Wesleyan Missionary Society, and we may pray for them; but we cannot get the heathen abroad blessed until we go and follow in the footsteps

of the Lord Jesus, and lay hold of the London heathen. Then shall we bring tithes into the storehouse, and then will He let down the windows of heaven, and pour out such a blessing that there shall not be room to receive it. Aye, God in my heart and in your heart will pour out the same blessing; and He will weld together, as if he had married them, the population of our London and our manufacturing towns. They would not be in the state in which they are now, ready to boil up, if the people would just come out of the chapels and churches and preach a loving Gospel to them in the name of the Lord Jesus.

Let us take our own heathen into our hearts; let us take our own sailors into our hearts; let us take this China Inland Mission, and the Wesleyan and the London Missions represented by the last speakers—let us take these into our hearts. "The field is the world." The Lord Jesus Christ has welded these together, and we shall find that we cannot win our heathen Londoners unless we have a hand in China, and they cannot get on in China unless we have a hand in London. They cannot get on on the land unless we have a hand on the watermen, the sailors; and presently we shall have our sailors going up to that great river, and going into that great town in the heart of China. We shall send men, as the last speaker has suggested—not merely spies, but we shall have men of business, thinking how they can contrive to do as he has said. You will send your sons, two or three banded together, watching over one another's souls—not as we send our sons now, to come back in fourteen or fifteen years with a fortune indeed, but with their souls dried. Now they come back backsliders. They have done no good among the heathen. They went out Christian men, vainly thinking that, when they had made their fortune, they would be able to send half-a-dozen men to the place where they have been making their fortune—in India or in China.

My time has gone, but let us be unanimous to-day. He has given water, can He not give bread also? Aye, verily, He can provide flesh for His people! Yes; then in the name of the Living God we must go, and the abundance of the supplies are with Him. Bring your tithes as quickly as you can. Let us have no other desire but simply the glory of the Lord Jesus Christ, and He will open the windows of heaven, and pour out His blessing upon Chinamen and upon ourselves—upon this China mission and upon all our missions.

THE CHAIRMAN then spoke a few concluding words, and expressed his regret that the lateness of the hour prevented his calling on Mr. Morgan, Mr. Scott, and some other friends who should have spoken. MR. HUDSON TAYLOR then concluded with prayer, and besought God to continue His blessing to all the labourers connected with the great Missionary and Bible Societies, and to greatly increase it—to supply them with more men and more means and more widely open doors—to bless all native Christians and especially native Preachers, and to prepare the heathen in every land for the reception of the Gospel—to continue and increase the blessing on the China Inland Mission, and make it a truly auxiliary agency, instrumental in preparing the way for labour in every part of the land—and to hasten the time when there should be labourers settled in every part of the empire. The sufferers from famine were also renumbered, and the meeting was then closed with the benediction.



Recent Intelligence.

MR. BROUMTON writes from Kwei-yang, the capital of the KWEI-CHAU province, on April 1st, enclosing an account of a recent journey to some villages nine or ten days' journey from that city, and from which he had twice received deputations urging him to visit them. He feared that political rather than religious motives might have led to the invitation, and he found that many of the people cared very little for the message. But eternity may show that there were *some* hearts which God had opened to attend to those things which were spoken.

MR. EASTON writes from Ch'ung-k'ing, in SH-CH'UEN, where he was staying a few days with MR. NICOLL, being prevented by wet weather from immediately going into KAN-SUH, which is eighteen days' journey north of that city. He says, "This place is a splendid centre for missionary operations. Street preaching is difficult, the streets being narrow and very busy; and the back streets have but little advantage over the main street, sedan chairs continually passing to and fro in all directions. But Mr. Nicoll has removed to very suitable premises, and numbers come to us from time to time, and I am inclined to think that a few hours' uninterrupted teaching, with a few persons in a quiet room, is of more value than half a day's preaching in a busy street. But I may be wrong: we know not which may prosper, this or that.

"To-day four educated Roman Catholics came in, with whom I conversed nearly all the afternoon. They seemed a little surprised at my insisting on the necessity of *real heartwork*—of a thorough change in the man, of practical and not merely nominal religion—as the thing of supreme importance."

We hear that since the date of his letter Mr. Easton has gone on to KAN-SUH.

MR. GEORGE KING, writing from I-chang, on April 3rd, says that the city is busy. Some estimate the population at only twenty-five thousand, but this is probably below the mark. He has a nice little chapel, which with its scripture texts and scrolls presents a neat and lively appearance; and in fine weather the attendance has usually been very encouraging. The attention given and questions asked seem to show more than a mere passing interest; the following extracts from his diary give some idea of his manner of life:—"Friday, March 22nd. 'One more day's work for Jesus'—a wearying but very blessed one. Up as usual about 5.30 a.m. From breakfast to dinner engaged in correspondence, and in extracting news for brethren in SHEN-SI and KAN-SUH. I to 6 p.m. in chapel, preaching to large numbers, the chapel emptying and refilling over and over again. Questions were asked faster than I could answer them, and the constant fire of questions and answers kept the audience very attentive. Certainly one thing was done this afternoon: many went away fully understanding that I said that idolatry and ancestral worship were sinful, and that none should be worshipped but the one true God. I leave the result with God."

Mr. TURNER writes from T'ai-yuen, the capital of SHAN-SI, the province which has suffered most from the famine. He and Rev. D. Hill, of the Wesleyan Mission, and the Rev. A. Whiting of the American Presbyterian Mission, Nankin, left Tien-tsin on the 19th March with Ts. 17,000 (between four and five thousand pounds sterling) for the relief of the sufferers. They were graciously taken to their journey's end in safety, and arrived at T'ai-yuen on the 2nd of April.

Mr. CAMERON writes from Canton on the 24th April. He was waiting for some suitable opportunity for continuing his journey to *Pak-hoi*, the newly opened port, which will be found in the map given with this number, to the north of Hai-nan and west of the Lien-chau Peninsula. He hopes by itinerations in the west of KWANG-TUNG and south of KWANG-SI, to gather information of value to facilitate our future work in the latter province.

Messrs. M. H. TAYLOR & G. W. CLARKE have left Han-kow for the dangerous and difficult work of ministering to the famine-stricken people of HO-NAN. The people are maddened by hunger and cannibalism. Mr. Clarke wrote on

April 23rd from Han-kow, "In a few hours Mr. M. H. Taylor and I leave for HO-NAN. We have been detained for some time by heavy rains. Mr. Hughes, the British consul here, notified the Tao-tai, and he has kindly arranged to have us escorted into HO-NAN. We are thankful for this, because we have to take up one thousand Shanghai taels (between £250 and £300 sterling) granted by the Shang-hai Committee for the starving ones; and the people in the way are rising in rebellion, and bands of robbers are roaming at their own will. The most distressing thing that I have heard about the famine was tidings that reached us yesterday:—One of the officials in the Viceroy's *Ya-men* said that the Viceroy of HO-NAN had sent down a letter to the effect that never in the annals of China had there been such suffering as now in HO-NAN. For some time back the people have been eating human flesh, but now they are opening the skulls, and devouring their contents, and grinding down the bones to powder and then mixing them with water to drink. The Viceroy beseeches wealthy good people to send them some help. "Poor China! Drought in the north, floods in the south, rebellion among the people—the prospect is dark indeed! But the people will be surely the more influenced by our lives and acts than they could have been by mere words. Now therefore there is a glorious opportunity of exhibiting the *grace* of the LORD JESUS CHRIST."

MESSRS. BUDD AND PARKER have built a boat, having concluded to spend some time in these parts in the province of SHEN-SI, which are accessible by the River Han. Having this mode of conveyance, they will be able to take up from Han-kow copper cash instead of silver, thus avoiding a heavy loss. One tael of silver (5s. 6d.) purchases in Han-kow 1,515 cash; in some parts of SHEN-SI it only purchases 900.

MR. JUDD writes from Wu-chang on April 29th, enclosing a translation of an address from one of the native brethren, which we may perhaps be able to give in a future number. He is a Chinese B.A., and Mr. Judd states may prove a very *useful* man if he keeps *humble*. He asks prayer for him. He is a diligent student of the Word, and Mr. Judd says that his quotations from the Old Testament are often striking and remarkable.

MISS WILSON writes from Wu-chang on April 22nd. For some time past she has been residing in Gan-k'ing; but it does not appear to have agreed with her health, and in consequence she has had to return to Wu-chang. She speaks of the happy spirit in which the four brethren have set out for their dangerous and difficult work in the provinces of HO-NAN and SHEN-SI, and is greatly rejoiced to be once more with Mr. and Mrs. Judd.

MR. PEARSE writes from Gan-k'ing that the attendance at the chapel has improved lately, and that he is preaching daily in the streets to large numbers, with the assistance of the native evangelist who accompanied Mr. McCarthy to Bhamo. He says: "We have planned to have a conference of as many of the native assistants as can leave their stations in GAN-HWUY, and visit the capital about the end of April. We trust that these days of intercourse may be the means of much blessing to us all, in stirring us up to live more devoted lives than we have yet attained to." At the Chi-chau out-station there is one candidate for baptism, and several interested inquirers. At Ta-t'ung two candidates will probably be baptised shortly. At Wu-hu there are four inquirers, but two of them smoke opium, the third has been a Roman Catholic, and the fourth has been halting between two opinions for a long time. Two candidates at Ning-kwoh will probably shortly be baptised. There is another very hopeful candidate there. A considerable number of cities and towns of Southern GAN-HWUY have been recently visited during evangelistic tours taken by Mr. Pearse, Mr. Randle, and Mr. Clarke.

MR. JAMES writes us from Gan-k'ing on April 23rd that he is now feeling much better in health, and that the effects of the famine fever are so far passing away as to afford hope that he may soon be able to rejoin Mr. Turner in SHAN-SI.

MR. H. RANDLE writes us from Wu-hu on April 2nd. He has recently visited Hwuy-chau and Ning-kwoh. At the former station we have a chronic difficulty. The opposition of the literati makes the landlord afraid, and the probability is that before long we shall need to change our mission premises. We

shall be glad of prayer, that suitable, and, if it may be, permanent premises may soon be secured in this important place. At Ning-kwoh there is an opportunity at a slight increase of rent of enlarging our premises, and making them more suitable for our purposes. At Hwuy-chau, notwithstanding considerable opposition from the literati, there are two candidates for baptism. They seem sincere, but are as yet very imperfectly instructed.

MISS HUBERTY writes from Gan-k'ing on April 23rd. She was in her usual state of health, and was hoping to spend a good deal of time during the next few months in the study of the language, having been unsuccessful in obtaining at Han-kow children from the famine districts, as she had expected. The anti-foreign feeling is stronger at Han-kow than at any other place known to us.

MISS KNIGHT AND MISS CRICKMAY have recently been cheered by the increasing friendliness of their female neighbours in *Nankin*. We should be thankful for special prayer for the outpouring of God's Spirit in the city. The number of persons out of its half million inhabitants who have heard the Gospel is very great. Many have an intellectual knowledge of the truth, but the power of the enemy seems to hold them with a firm grasp. Miss Knight has recently had the sorrow of losing her beloved mother, and needs our sympathy and prayers. Our letters from Nankin bring intelligence up to the beginning of April. In one of the last Miss Knight says: "The women are visiting us in large numbers; and although some are apparently less attentive than others, yet on the whole they listen quietly and attentively. Last Lord's day the chapel was nearly full of women, and there were a good number of men as well. The evangelist Li spoke with great earnestness and apparent acceptance for over an hour."

MISS DESGRAZ writes from Chin-kiang on April 8th. She says that the evangelist Wn Cheng-tsan is there from Hwuy-chau. He is shortly to be married to a Christian young woman whom she adopted when a child. She continues: "The Lord has been very good in giving me a little encouragement outside. The other day I was visiting a poor woman in a tent in the hills. She seemed very earnest. After I had spoken the Gospel to her, she inquired how she was to pray—what she was to say, and when, and where, and how often. I quite felt that her questions came from her heart, and I shall go again. The other morning I was going into the city, when a few yards behind me I heard some one calling to me. It was the umbrella-maker's wife. I went in, and while there a woman came in, and noticed some books and tracts I had in my basket. She was able to read, so I gave her "The Plan of Salvation." Since then she has sent word by the native pastor to say that she has read it, and asked if I could give her other books about this way. Some other women have come in to-day, asking for books. May the Lord bless these poor women, and give us the joy of seeing some of them brought to a knowledge of His name!"

MISS HORNE AND MISS HUGHES have both written us recently from Yang-chau. They continue their work in the schools, and have frequent opportunities of visiting the women in their own houses. They have neither of them as fully regained their health during the winter as could be wished, and need our prayerful remembrance.

MR. F. W. BALLER, writing on April 27th from Shang-hai, informs us of the arrival of Mr. and Mrs. Dalziel, Mr. Copp, and Mr. Markwick per *London Castle*. He was about attempting to arrange for the return of Mrs. Baller and family to England, on account of her health; after which he hoped himself to go into the famine district of SHEN-SI. He writes: "I feel utterly insufficient in myself for this work, specially when I think of the influence it may have upon the future welfare of this country, and the future work of our Mission. But God has given me new and precious realisations of His power and might, especially in connection with meditation on the trial of Abraham's faith, who (according to what we are told is the best reading of Romans iv. 19, 20) 'Well considered his own body now dead, and likewise the deadness of Sarah's womb, but staggered not at the promise of God through unbelief.' His was not a blind faith; but in full view of the natural hopelessness of his case, he trusted in God. Pray that I may be able to do so likewise."

MR. AND MRS. MOORE are residing in Yang-chau, where they have already been of great service, relieving Mr. Baller of the secretarial work of the Mission in China. Both were well when we heard, and we believe will prove a great blessing to the work.

MR. AND MRS. DALZIEL send us a most interesting account of the commencement of their work among the British and American sailors at Shanghai. We hope to refer more fully to this work in subsequent numbers. **MRS. CARDWELL** is also staying at the Mission house at Shanghai. Her valued husband has taken **MISS FAUSSET** on to Mr. and Mrs. DOUTHWAITE's in *Kiu-chau* (who are both well and much encouraged in their work). **MR. CARDWELL** is seeking God's guidance and help as to where he should pitch his tent while recommencing his labours for KIANG-SI.

MR. W. A. WILLS sends us encouraging tidings from *Hang-chau*, for which we have not space in the present number.

MR. MEADOWS, writing on April 15th, and **MISS MURRAY**, writing on April 5th, give us our last intelligence from *Shao-hing*. All were preserved in health. In one of the out-stations (*Yih-kô-chün*), where there was bitter persecution a short time ago, there are now much hopeful indications of a coming harvest. **MISS MURRAY** is much cheered in her work in the school and house-to-house visitation with the Bible-women.

MR. AND MRS. WILLIAMSON suffered somewhat in health during the trying winter, but were better when we last heard, on April 8th. The work at *T'ien-t'ai* gives them great joy; but in other stations he mourns over the deadness to which we have already referred.

MR. AND MRS. RUDLAND, of *T'ai-chau*, are on a visit to Mr. and Mrs. JACKSON, of *Wun-chau*. Mrs. Rudland had been seriously ill, but was improving when we last heard. Mr. Rudland likewise had been in a poor state of health. There had been trouble in *T'ai-chau*, which was satisfactorily settled before they left.

MR. AND MRS. JACKSON were well, and have encouragement in their work. Heavy tidings of the death of Mr. Jackson's mother will cause them much sorrow. Let us pray for them.

BURMAH.

MR. SOLTAU and **MR. AND MRS. ADAMS** were in their usual health when the last mail left on May 4th. We have just received from them full details of the melancholy murder of the late political agent, Mr. T. T. Cooper.

ARRIVAL IN CHINA.

The safe arrival of the *Ava* (in which **MRS. HUDSON TAYLOR** and the seven new missionaries who accompanied her sailed from Marseilles) has been telegraphed from Hong-kong; and the following steamer, the *Amazon*, in which **MR. F. TRENCH** sailed, has been telegraphed from Singapore. When this paper reaches our friends, these missionaries will all (D.V.) have reached their destination. We shall be very thankful for much prayer on their behalf.

THE PARIS EXHIBITION.

MESSRS. STEVENSON and **MCCARTHY** were sent over to Paris, at the suggestion of Mr. Joseph Weatherley, to endeavour to influence the Chinese gathered there for CHRIST. They were greatly helped by Mr. Alexander, of the Crystal Palace Bible Stand, who is doing an invaluable work there, and who invited the Chinese to a tea-meeting, which they greatly appreciated.

The Christian sympathy shown to our brothers by Mr. George Pearse (formerly Honorary Secretary of the *Chinese Evangelisation Society*, under whose auspices Mr. Hudson Taylor went out to China in 1853) was most helpful; as likewise that shown by the Rev. Baron Hart, Mr. Clough (of the Monthly Tract Society's Kiosk), and many other Christian friends. It is believed that a deep impression has been made on the minds of some of the Chinese. We ask prayer that these impressions may be made permanent, and that the Scriptures and tracts given to them may be greatly blessed.

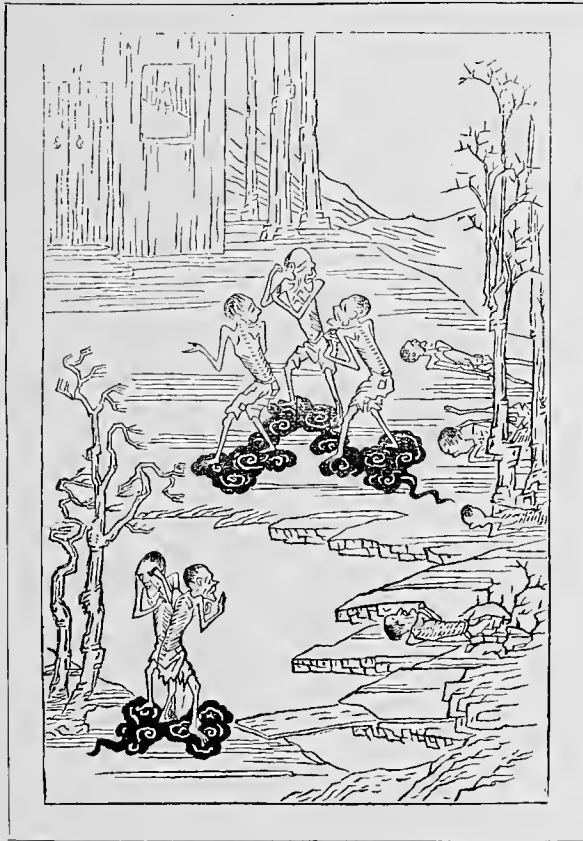
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(EBENEZER.)

(JEMOVAH-JIREH)

CHINA'S MILLIONS

EDITED BY J. HUDSON TAYLOR.



The Famine in China.

THE awful suffering in China caused by the famine appears from letters which reach us from day to day to be much less generally known in this country than might be supposed. We have already done what we could to circulate information on the subject, and real sympathy has in many cases been shown. It seems, however, that a fuller account than we have yet given is desirable. Judging from our correspondence, there are many who will be glad to have more information than they have had opportunity to obtain from other sources—(1) concerning the extent of the famine, (2) what has already been done for the relief of the sufferers, (3) the distribution of the Relief Funds, (4) good accomplished by the aid afforded, and (5) whether further help is needed.

We propose now to give some particulars on these and other points, from sources which will generally be considered unquestionable. First, as to

THE EXTENT OF THE FAMINE.

In dealing with this question, we pass by the earlier statements of our own Missionaries, and quote first from a letter written by Sir Thomas Francis Wade, K.C.B., British Minister at Peking, to *The Times*. The letter is dated "Athenæum, Jan, 23rd, 1878:"—

"SIR,—Passing notices of the terrible famine now afflicting the northern provinces of China have already appeared in your columns. Our latest advices, I regret to say, tend to show that the evil is even more widely spread than had been supposed, and that for the present year, at least, there is but small chance of its abatement.

"I have had placed in my hands by the Rev. Arnold Foster, a missionary of the London Mission, papers which show that in the provinces of CHIH-LI, HO-NAN SHAN-SI, and SHEN-SI, the population, say some 75 millions, are in a state of fearful destitution. In SHAN-SI no rain has fallen for three years. There are no means of irrigating the soil. The province is mountainous, and whatever grain is carried into it must be carried by beasts of burden. The Governor of this province reports that between three and four millions of people are dependent on official support. In the southern section of it, he says, there remain neither bark of trees nor wild herbs to be eaten, and ordinary foodstuffs have altogether disappeared. Elsewhere in some places the people have been eating earth, and it was stated that husbands were selling their wives, and parents their children, to provide themselves with food. The Chinese Government has been more than usually alert, nor has private philanthropy been idle; but it is inevitable that before this winter is over hundreds of thousands, if not millions, of Chinese in the region in question will have died of starvation."

The Times, a few weeks later, called attention to the famine in an article, from which we take the following extract:—

"It is stated, on authority which cannot be questioned, that seventy millions of human beings are now starving in the famine-stricken provinces of North China. The imagination fails to cope with so gigantic a calamity. The past generation has witnessed more than one famine both in East and West, but, compared with what we read of now, the famines we have hitherto known, though their victims have been counted by thousands and by tens of thousands, have been mere isolated cases of local and temporary scarcity. The inhabitants of the United Kingdom and the United States combined hardly number seventy millions. To think of the teeming populations of those lands all crowded into an area very little greater than that of France, starving and eating earth, with no food to be had, and with no hope of succour, is enough to freeze the mind with horror."—*The Times*, Feb. 10th, 1878.

The Times correspondent in China wrote as under:—

"SHANGHAI, March 21st.—Appalling accounts continue to reach us of the suffering from famine in the northern provinces of China. The worst distress is in SHAN-SI, and the Rev. Mr. Richard has lately sent down for publication a description of a tour through the central and southern portion of the province, which is simply horror-striking. All along the roadside were corpses of those who had died of starvation, and all along the roads were staggering many scores in the last stage of decrepitude and want. I extract a paragraph at random:—

"February 7th.—This day was the worst of all. We saw abundant proofs of men eating clay or stones. I bought three stone-cakes. The stone is the same as our soft stone pencils. This is pounded to dust and mixed with millet husks, in greater or less proportions, according to the poverty of the people, and then baked. It does not look bad, but tastes like what it is—dust. The dead to-day number more than on any previous day. We did not reckon them in returning, but, seeing so many fresh ones, we counted them again this afternoon. They were no less than twenty-nine in fifty-five li! from Ling-shi hien northwards."

". . . There is a dearth of fuel as well as of food, and houses are pulled down to supply the want. When Mr. Richard asked the reason of coal rising in price, he was told that none ventured to go singly to the coal-pits to fetch it, for they would be stripped, and their beasts of burden seized and eaten.

"In answer to the inquiries he made regarding the extent of the mortality, he was assured that in one district a third were dead already, in another six out of every ten.

". . . A population of several millions is affected in SHAN-SI alone, which is the province to which I have been more especially alluding; but it must be remembered, as I have stated in previous letters, that CHIH-LI, SHEN-SI, SHAN-TUNG, and HO-NAN are also affected more or less severely, and these five provinces may be taken to cover roughly 300,000 square miles—an area greater than the whole of Germany and Austria. It is to be feared, too, that even if the crops turn out well, an inadequate quantity of grain has been sown; and in any case the impoverishment will have been so terrible that relief is needed beyond the immediate distribution of food to save life. In the meantime, however, that is the urgent want, and Mr. Richard estimates that, at the best, one half the population of a great portion of Shan-si will have died before the end of the famine."—*The Times*.

At a later date the correspondent of the *Times* wrote:—

"SHANGHAI, April 27.—THE FAMINE SEEMS NOW TO BE AT ITS WORST. The impoverished country consists of the greater part of the Province of SHAN-SI, parts of South-Western CHIH-LI, Western SHAN-TUNG, and the northern districts of HO-NAN, comprising an area variously estimated at from 70,000 to 100,000 square miles. The greatest distress is in the southern half of SHAN-SI, including the provincial capital, Tai-yuen, the population of which, unless rain comes at once, bids fair to become absolutely extinct. *In its horrible details as given by all witnesses, foreign and native, official and missionary, it is the direst calamity that this or any country has been visited with.* The sturdy Chinese peasants do not calmly fold their hands and die, like our poor fellow-subjects, the Madrassees, last year; *they eat the dead, and when there are none to take they kill the living for the same purpose.* This is no Oriental exaggeration, but the actual state of things in a district not 700 miles from Shang-hai. In the *Pekin Gazette* of the 15th of March there appears a memorial from Li Ho-nien, Governor of HO-NAN, and Yüan, Special High Commissioner for Famine Relief, appealing for State assistance to the distressed province. From it may be gathered the straits to which the famine-stricken country is reduced. I therefore append a translation of it, and I must remind my countrymen as they read it that it is no sensational picture to move the tears of emotional subscribers, but a calm description of the

state of the province by its responsible rulers in the language of a Blue-book :—

“The drought with which the province has been visited for several years in succession has resulted in a famine of an intensity and extent hitherto unheard of. As autumn advances into winter the number of those in need of relief increased daily, until at last they could be counted by millions. The lower classes were the first to be affected, and they soon disappeared or dispersed in search of subsistence elsewhere. Now the famine has attacked the well-to-do and the wealthy, who find themselves reduced to greater misery as each day goes by, and they, in their turn, are dying off or following those who have migrated elsewhere. In the earlier period of distress the living fed upon the bodies of the dead; next, the strong devoured the weak; and now the general destitution has arrived at such a climax that men devour those of their own flesh and blood. History contains no record of so terrible and distressing a state of things, and if prompt measures of relief be not instituted the whole region must become depopulated. Local sources of supply are entirely exhausted; the granaries are empty, and the treasury drained dry; while the few wealthy people in the provinces have helped with contributions and loans till they themselves are impoverished.”

“This dreadful picture is fully borne out by the letters received in Shang-hai from the foreign missionaries in

In China a little book has been published, with illustrations by a native artist, for the purpose of exciting compassion among the Chinese able to render help. We reproduce some of these illustrations from *The Graphic*. To us they may be less impressive because of their grotesque character, but to the people themselves they have an awful meaning.



MOTHER AND CHILD DEAD FROM HUNGER.

A famishing woman becoming a mother has neither nourishment for her child nor strength to recover herself, and both perish. The poor woman lies dead in the house, and the child is being carried forth to be buried.



THE LIVING EAT THE DEAD.

“The dead died because they could get no food, and the living seek now to prolong their lives by eating the dead. What will not famine compel men to do?”

The book has been translated into English for the Committee of the China Famine Relief Fund, and

SHAN-SI. The Roman Catholic Bishop of SHAN-SI, Monsignor Monagatta, who is a resident in Tai-yuen, the capital of the province, writes from that city, under date of 24th of March, to the Procureur des Lazaristes here, acknowledging the receipt of 10,000 taels for distribution. He says :—

“Jusqu' à présent l'on se contentait de manger ceux qui étaient déjà morts, mais maintenant l'on tue aussi les vivants pour les manger. Le mari mange sa femme, les parents mangent leurs fils et leurs filles, et à leur tour les enfants mangent leurs parents, comme l'on entend dire presque chaque jour.”

“(Up to the present people were satisfied with eating those who were already dead, but now they also kill the living to eat them. The husband eats his wife, the parents eat their sons and daughters, and in their turn the children eat their parents, as one hears say nearly every day.)”

“In the Prefecture in which the capital of SHAN-SI is situated, the population has diminished from over 1,000,000 to 160,000, and the Chinese newspapers here give the number of people who have died of starvation or met the awful fate just recorded at over 5,000,000.”
—*The Times*, June 21st, 1878.

with its twelve Chinese illustrations may now be had for 6d. from Messrs. Kegan Paul and Co., publishers, London ; or from the offices of the CHINA INLAND MISSION, 6, Pyrland Road, London, N.

"THE ECHO" ON THE FAMINE.

"The impoverished district consists of the greater part of the province of SHAN-SI, parts of South-Western CHIH-LI, Western SHAN-TUNG, and the Northern Districts of HO-NAN, comprising an area of country variously estimated at from 70,000 to 100,000 square miles; FIVE MILLIONS OF PEOPLE, MORE THAN ALL THE INHABITANTS OF LONDON OR OF SCOTLAND, HAVE ALREADY DIED FOR WANT OF FOOD. The survivors are reduced to cannibalism. Mothers are eating their children, and in a country where filial regard is a religion, children in their agony are reported to devour their parents. Whole districts are getting depopulated, large towns becoming deserted, and desolation prevails over regions once the homes of busy agriculturists, who industriously tilled every foot-breadth of the soil which now no longer produces its crops."—*The Echo*, July 20th, 1878.

TESTIMONY OF THE REV. DAVID HILL,

Wesleyan Missionary.

In visiting a number of villages to distribute relief, Mr. Hill inquired of the head men before starting out,

"Have you any well-to-do people in the village?" "Not one," said they; and I found it was only too true, for on entering some of the best houses in the village, I was greeted by country gentlemen, the squires of the parish, reduced to pinching want, their large houses, once peopled and happy, now empty and desolate, and themselves not knowing where to turn for the bare necessities of life. As one old gentleman said to me, 'You see property is no use whatever now; no one will buy it, and one can't eat bricks and mortar.' In almost every house we found the people feeding on husks, or, perhaps, more frequently on the roots of reeds, which some grind up with the bark of trees and take along with boiled willow-leaves. The number of the dead must be very great in most of these villages, to judge only by the white mourning we see wrapped round the heads of many of the women and little children."

THE REV. C. A. STANLEY,

An American Missionary, on the Famine.

Mr. Stanley, in a letter to Mr. Muirhead, says:—

"Last Thursday, I visited two villages, and inspected the families (119) on the lists sent in for aid.

"In one family, one had died of starvation the night before. In several others, one or two had died from the same cause, while many of the entire number looked as if the merest breath would topple them into the grave. The best had only millet chaff-flour to mix with their leaves and weeds, while the majority had not salt to

season their boiled weeds with. These are not among the worst villages. Yesterday a village a little further away applied for aid, and I was about sending the men away on account of short funds, when one of them begged me to aid one family. They had sold house and everything, and were going out to beg.

"The family consisted of man, wife, old mother and two children. He was about selling his wife and youngest boy, thus getting them a place and food, and something for the rest to live on. A few hundred cash were lent him, till they come and try to get aid for the village, and he was prevented from closing the bargain of sale. The name of the man who applied was on the list, but he erased it, poor as he looked (and said he was), when he learnt that we only aided those who had nothing to save life, and pleaded for this poor man if I could do no more."—*North China Herald*, May 25th.

A MEMBER OF THE CHINA INLAND MISSION writes:—

"Our plan is to take the money in cash to the village temple, and then go round to the families on the list, with one of the head men, see the house, make some inquiries, compare their statements with the number of mouths entered on the list, then give them a ticket for the money, which they take immediately to the temple to be cashed." Amounts equalling in our money from 1s. 3d. to 2s. 6d. were given, according to the distress. He says: "In some instances we strike off the name altogether. This plan is very laborious, but it brings us into contact with the people themselves, and prevents unfairness. The state of the villages is most distressing. In some perhaps one-third to one-half of the houses are destroyed and the bricks sold. The former inmates are dead or gone away. . . . There is a fearful proportion of the present inhabitants in mourning.

"In some villages we have been told that one-third are dead. The present distress is very great; roots of reeds, bark, willow-leaves, form the principal article of food. Many are dying; most of the villagers of the poorer class look thin and weak. In one house we found an old woman very ill of hunger; we got her something to eat and gave her some cash, but the next day she was dead. We gave money to one village, but the next day the head men brought back the share of twenty people, saying they had been starved since the lists were made, only a few days. We have had other similar cases. So you can see the famine is not over yet, and the prospect for the summer is not at all bright. Here a little rain has fallen, but over a large part of the area it has not been sufficient and grain cannot be sown. If it does not come soon the time will pass for sowing the millet, and the people in these parts will get no harvest again this year. I hear that rain has fallen round Ping-yang fu, but I don't know how much. The distress down there is awful."

We might multiply statements such as the foregoing, but these are sufficient to show the awful distress caused by this famine, and will, we think, justify the conclusion come to by Mr. F. H. Balfour, "That this famine is perhaps the widest spread and most fearful scourge that has befallen humanity for the last two hundred years."

THE FAMINE IN HO-NAN.

A Journey from Han-kow to K'ai-fung Fu, the Capital of Ho-nan. (Distance, 1,285 li, say 400 miles.)

BY MR. G. W. CLARKE.

Since the foregoing pages were prepared for the printer we have received a diary from MR. G. W. CLARKE, which describes a visit made with Mr. Henry M. Taylor to a district not previously traversed by those engaged in famine relief, and contains information of such importance that we give it *in extenso*.



PARENTS SELLING THEIR CHILDREN.

"Parents will not readily part with their children; but what can be done? It is better to separate and endeavour to live, than to remain together and follow one the other to certain death. Fathers and mothers for a small sum sell their children, while the tears stream from their eyes."

HAN-KOW TO THE BORDERS OF HO-NAN.

April 23rd to May 1st.—We left Han-kow on April 23rd for HO-NAN, to gain information as to the most famine-stricken parts, and to make arrangements to distribute 1,000 taels entrusted to us by the "Shang-hai Famine Relief Fund," with the prospect of more to follow.*

The first distressing case which we saw was but a short distance from Han-kow. Near a small village we saw a little crowd, and heard a woman crying. We stopped to see into the case, and there upon some straw was a woman and five children; their faces were pinched from want. There was something near them covered; we looked and found the body of the husband, who had died the day before from starvation. It appeared that they had left their home (farmers) to beg during the

winter, and were unsuccessful; and they were trying to return, when within twenty miles of home the father died. We gave her some help and prayed to the Lord for her.

Another sad case was that of a mother and two sons. They had been forced to leave home with the hope of being able to obtain food on the road. They had travelled several hundred li, their money was spent, and they had walked on without food until the mother fell exhausted on the road, and her sons (of 23 years and 13 years of age) had left her, probably to try and get food, the elder leaning on his brother to get along. We gave them some cash, and raised up the mother to try and walk.

In the parts of HU-PEH through which we passed the wheat prospects were very good on the whole.

HO-NAN.

As we neared the boundary of HO-NAN we saw more

* The Shanghai Committee prepared 5,000 more taels, and our own Mission 4,000 dollars for the distress in this province, but the officials at K'ai-fung declined the aid.

signs of distress. We passed daily many wheelbarrows loaded with women and girls who had been bought by speculators; they looked to be in good health, and were respectably clothed. Women would not suffer so much as men probably, because wives are scarce, and they would be bought up, while the men would be left to suffer or die.

One day we passed several distressed cases by the road. (1) A young man sitting exhausted upon his small load that he had brought from home—a few clothes and a cooking pan; he had no food; it did one good to see how thankfully he took a little aid. (2) A man about 50 years of age, sitting on the high road, nearly insensible and unable to get off the road. He was lifted aside; I bought him some rice, but he could not eat it. (3) In another village three little children were brought to us whose father and mother were sick and had nothing to eat. (4) Two men lay in a gateway, and the third had a sore foot. These were once in comfortable circumstances, but had come south to seek for food. On another day we passed about fifty women and girls who had been sold: who could tell their sorrows but He who is Lord of all?

SIN-YANG CHAU.

We arrived at *Sin-yang Chau*, the first city in HO-NAN, on May 1st. In HU-PEH we had heard that the people of two cities, through which we had to pass, had broken out in rebellion; and one mandarin by the way consulted with us as to whether we should go on. Upon our arrival here we learned that the ringleaders had been captured, and the course was clear. We heard that during the winter several thousands had taken refuge in the city, and the mandarins had fed them; nevertheless, several hundreds have died. It was said that there are still about 2,000 in the city; but as rain has fallen the people were being sent home, each being allowed 1,000 cash (between 4s. and 5s.) per head every 100 li (30 miles) to their home.

SIN-YANG TO MING-KIANG—90 li (30 miles).

May 3rd.—The wheat for the first half of the distance was very promising, the latter half not so good. We passed some men going north to buy women and girls, and we passed a number going south. Bread was thirty-six cash a pound.

TO CHOH-SHAN HIEN—90 li.

May 4th.—We passed three cartloads of women and children going south, and saw a dead man in a field. We rested at Choh-shan hien, from which we have twice been driven. The people were exceedingly quiet; doubtless God put a fear upon them, and they felt ashamed. The mission upon which we are now engaged prevents for a short time our preaching in the streets; but we hope that our silence may prepare the way for a settlement in the province. The people already know that we are carrying silver, and we do not desire to stir up excitement.

TO SUI-P'ING HIEN—90 li.

May 5th.—The wheat in this district is not very promising unless more rain soon falls. We passed two dead men lying by the roadside; and near the city there were a number of starving people, merely skin and bone, lying about the street. Outside the north gate there are a number of new-made graves of those who have died from starvation; some dogs were eating a corpse which they had uncovered; the natives cover their nose in passing this cemetery. There is much distress in the city; the mandarin gives relief.

TO SI-P'ING HIEN—60 li.

May 6th.—The wheat prospect along this district is very poor. We rested in the Ya-men: at the front gate was a dead man, literally skin and bone. The distressed cases which we meet on the road we relieve.

TO YIN-CHENG HIEN—60 li.

May 7th.—We had a light fall of rain during the night, and it continued till about noon; it will greatly revive the light crops, and will prove a great blessing to the people. In one place we saw some dogs eating a corpse; in another some were uncovering a grave; and even in the city, in a main street, a dog was gnawing the trunk of a man. We had to cross a stream in one place, and by the roadside we saw a young fellow, lying in a hole, near the point of death. In a small gateway lay a number of starving ones huddled together; one of their number was already dead, and another nearly dead, and others quite exhausted. Near the city we saw two old women in a doorway: one was lying on the ground nearly dead from want of food, and the other was trying to comfort her by smoothing her hair. We called her and gave her some cash; her nearly sightless eyes were filled with tears, and she would knock her head on the ground to express her thanks. What joy must have filled her heart as she went to comfort the suffering one!

The only inns were filled, and we had to wait in the street some time before it was decided where we should rest; a large dirty temple without any furniture was given us, then there was a public consultation as to who should give us beds. By the time we had begun to move our things, an order came from the Ya-men that we were to put up there. It was a large place, but our apartment and furniture had about a quarter of an inch of dust on them; it was a good thing we came, for the place had a clean up. Although there are a great number of men about a Ya-men, the buildings are very dirty. Bread, 42 cash a pound. Comparative price of silver: Han-kow, 1550 cash per tael; Yin-cheng, 1280 cash.

TO LIN-YING HIEN—60 li.

May 8th.—There is very little wheat sown in this district, and it is very poor. We passed three cartloads of women going south to be re-sold; and also the gnawed trunk of a dead man on the road. The most distressed parts are said to be north of the Yellow River, and west of K'ai-feng-fu. Bread in Lin-ying is 48 cash a pound. Our passing through the cities on the way will give the people an opportunity of seeing us, and will thus prepare our way for preaching.

TO HIU-CHAU (OR HIU)—60 li.

May 9th.—This section is a great plain, with only wheat in patches; prospect not cheering.

TO HWEI-SHI HIEN—90 li.

May 10th.—We had a heavy shower of rain during the night, slight intermittent showers during the day, and strong winds towards evening. The thinly-sown wheat and later cereals have been greatly revived. God has not left Himself without a witness; oh, that this people would say, "Let us now fear the Lord our God, that giveth rain; both the former and the latter in his season; He reserveth unto us the appointed weeks of the harvest." Rested at Hwei-shi, or Hwei-cheng hien.

TO CHU-SIEN CHEN—105 li.

May 11th and 12th.—This district is very sandy and desolate. On Sunday we had a very strong wind, which

raised the dust in clouds which nearly suffocated us. I have never seen anything like it before: it could only be compared to a very strong wind in an immense brick-yard, which raised the dust and filled the air in colour like a London November fog, so as we could only see a few yards ahead. We prayed about the matter, and in the evening the wind ceased and we could breathe freely.

TO K'AI-FUNG FU, THE
CAPITAL—45 li.

May 13th.—This district is a sand plain. Near the city we passed the remains of fifteen persons, such as gnawed trunks, queues, and bleached bones: the suffering of these poor people must have been fearful. Near the south gate we saw a few hundred refugees wandering about: they looked thin, spiritless, dirty, and covered with dust; many were lying about in the streets and by the roadside, apparently exhausted. The officials prepared for us a small room in an inn, about 15 ft. by 8 ft., two beds, a rickety table, and a broken chair, which must lean against the wall for support. This is one of the oldest cities in the world; many years ago the Jews had a synagogue here, but now we



SUICIDES IN CONSEQUENCE OF THE FAMINE.

"They wait for death in their houses, stripped of everything. The cold winds pierce through their bones. They have no rice to cook, and the cravings of hunger are most painful. . . . To die is far better for them than to live. They hang themselves from beams or throw themselves into the rivers. Everywhere sad, heartrending scenes are to be witnessed."

FAMILIARITY WITH HORRIBLE SCENES.

The following extract from a letter to the Chairman of the China Famine Relief Committee, from one whom the *Shanghai Courier* describes as an independent traveller and observer, shows how familiar horrible scenes had become:—

"I came upon a village where the people were actually dying in the streets. I saw people dead, I saw people dying, I saw crowds consisting partly of dead and partly of living people, and the living people had not the energy to move away. I saw lots of people who could not possibly be saved by anything but careful nursing of each individual—in other words, who were bound to die within a short time; and, indeed, I have seen such sights that I have come to look upon a dead body being devoured by dogs as not worth a moment's notice. Indeed, I feel a sort of relief in knowing that for them, at all events, the misery is past."—*Shanghai Courier*, June 14th.

The *North China Herald* contains a long letter from Mr. G. J. Morrison, the writer of the foregoing. In it he says:—

hear only a tablet marks the plot of ground. We hope some day to visit this spot.

May 15th.—In the morning we visited two encampments of refugees. The grounds are enclosed; holes are dug a few feet in the sandy soil, a little wall is made in front, and the roof falls to the back; in these hovels families reside. Each person daily receives two large bowls of millet porridge; it looks good and substantial, but having nothing else with it, in many cases it brings on sickness, and some die daily.

THE remainder of Mr. Clarke's diary has not yet come to hand. We learn, however, that the officials of K'ai-fung Fu declined the aid which our brethren had gone to distribute.

A CORRESPONDENT from the hills near Peking writes:

"Around us here fever exists just as severely as in the city; hardly a house without one or two of its inmates down. The poverty of the people is very great. They are eating grass, elm leaves and ground chaff. The wheat is ripening; much has come to nothing. The later crops will be good."—*Shanghai Courier*, June 27th.

"The city of Te-chow and the surrounding country are at present suffering from famine. Very distressing scenes are to be witnessed here. People come to the banks of the canal and cry to the boats for food; but awful as it is to listen to this wail, which never ceases for a moment, I doubt if it is as bad as the apathetic look, indicative of abject misery and despair, which one sees in the cities. In all these places there is a fair amount of grain, so that if any man has money he can get food. If every man had money, however, I think the supply of grain would be found insufficient, and though I have no doubt that foreigners can do most good by giving money, the time has not come when the Government can relax any of their efforts to assist in the transport of grain. That the authorities generally are doing their utmost must, I think, be admitted by every one, and I am inclined to think that, with the wretched means at their command, they are carrying as much grain as possible." The crop prospects for the coming harvest are said to be generally good, but at present the distress in many districts is as great as ever, and the work of distributing relief is still being carried on as far as the contributions to the fund will allow.—*North China Herald*, June 29th.

II.—WHAT HAS BEEN DONE FOR THE RELIEF OF THE SUFFERERS.

In a calamity so overwhelming there was some danger lest its very magnitude should discourage any attempt to deal with it, but it was clearly pointed out at the commencement that a small sum would do much in China, about a penny a day being sufficient to sustain one life.

The Rev. Arnold Foster, B.A., of the London Missionary Society, worked in a manner which did him the highest honour to bring this matter before the people of this country, and in February last a meeting was held at Lambeth Palace under the auspices of the Archbishop of Canterbury, and a relief fund was started, of which Mr. Foster has since been Honorary Secretary.

Prior to the formation of the London Committee, considerable effort had been made in China for the sufferers. The famine began in 1875, and in consequence of no rain falling had gone on increasing, as the following extract from a letter from ourselves which appeared in *The Christian*, Feb. 28th, will show :—

“In 1875-76, Mr. M. Henry Taylor, of our Mission, found travelling very dangerous in some parts from the bands of armed men, who, rendered desperate by hunger, were roaming about in search of food, or plunder to purchase it. In 1876 our missionaries, Messrs. Turner and James, found that the famine had greatly extended, and that there was terrible destitution in the north of GAN-HWUY, where they met ‘hundreds of people, all miserably clad, and looking starved and wretched, proceeding to the south because of scarcity of food.’ They found the south of SHEN-SI also suffering, but then less severely.

During the winter of 1876-77, in SHAN-TUNG and CHIH-LI many thousands were saved from death by the efforts of the missionaries, who administered the funds collected in Shanghai and elsewhere; but notwithstanding this, tens of thousands died.

In March and April, 1877, Messrs. Turner and James again crossed the famine-stricken districts of HO-NAN and SHAN-SI, and found that the suffering was greatly

increased in the former province, and spreading more widely in the latter.

Crowds of hunger-stricken people were met in the roads of HO-NAN; numbers followed them into any inn or eating-house, and watched every mouthful of food of which they partook, holding forth their empty basins in mute appeal. Others of our missionaries who travelled in the same province have sent us similar accounts. Crossing the Yellow River, near whose banks there seemed to be some prospect of a harvest (a prospect soon after blighted), our friends journeyed northward. They found the crops dying for want of rain, and from that day to this the trouble has been steadily increasing.

We wrote the letter from which the above is taken to accompany an extract from a letter we had just received from our missionary, Mr. George King, who in coming from KAN-SUH had seen “terrible suffering there and in SHEN-SI.”

During this time the Government, and people of China, and also the foreign residents, did what they could, and much good was accomplished; but the calamity was too vast for them to cope with. We took early occasion to draw attention to the great need, and in response were enabled to make our first remittance in September, 1877. Since then we have received, including amounts given for orphanage, £6,000. This we have gladly remitted to China for distribution. The Relief Committee have received about £30,000. The Church Missionary Society, the London Missionary, the Wesleyan, and Baptist Missionary Societies have also received about £5,000 more.

The amount received by the Missionary Societies would doubtless have been much more if many of their friends had not contributed to the General Relief Fund; the money goes to the one object, the mode of distribution simply differs. That received by the General Committee is distributed by both Protestants and Roman Catholics, that sent through the Missionary Societies is distributed only through Protestant Missionaries.

Many will eagerly ask, “What is the total amount?” We are grieved that we cannot give a more satisfactory answer. Will it be believed, that all that the people of England have given to lessen the sufferings of millions of people under a calamity such as the world has rarely, if ever known, is only about £40,000!

We think with grateful pride of the more than £500,000 contributed for the relief of the sufferers from the famine in India, and of other noble sums generously contributed for the relief of the sufferers from colliery explosions, and other disasters in our own land, and the £40,000 for China appears to us surprisingly little.

An amount equal to that sometimes spent in building a church or chapel is all that has yet been sent from this land to China, where, according to Sir Thomas Wade's testimony a few days ago at Manchester, “There must be millions of people dying at this moment for want of a few coins to buy themselves a mouthful of rice.”

Another thought arises, but too painful for us to dwell upon now. It is that we derive, or rather our Indian Government derives, a revenue averaging about £150,000 weekly from the sale of opium in China, and though the Famine Relief Fund was inaugurated under the presidency of the Archbishop of Canterbury at Lambeth Palace five months ago, it has only, when all the sums sent out by the Missionary Societies are added, reached about £40,000. Our revenue from the sale of opium in China for the same period in other years would amount to about £3,300,000. In other words, our revenue from that which is ruining China, would exceed in two days, all we have yet given to relieve the suffering Chinese in this time of their dire distress. Why is this? We believe it is because the actual state of things is not generally known, and this consideration leads us to reprint some statements which the friends of this Mission have already seen, and to add to them other particulars,

some of which have only come to hand by the last mail, in the hope that this paper may be more widely circulated than any of those previously published have been, and we ask each one into whose hands it may come to aid us in spreading the information it contains.

Let no one, however, undervalue the kindness and sympathy shown by those who have given the £40,000. Of this amount, £6,000 has come into our hands. Not a little of it, as we can testify, has come from the pence of the poor, and from those who have had to deny themselves that they might give.

HOW HAS IT COME?

It has come nearly all by post, and much of it in a touching manner. Many have sent anonymously postage stamps in amounts varying from one penny to five shillings.

In an envelope bearing the Stockport postmark, a single penny stamp was enclosed "For the sufferers from Famine." A little girl who "can't endure that Chinese children should be hungry" sends a penny.

"Some little children who are so sorry for the hungry little children" send 1s. 3d. in stamps.

A poor man confined to bed for fourteen years has twelve stamps, and he sends them.

"A poor woman" sends 2s. 6d. in stamps, "a thank-offering for the Famine Fund." Another writes, "The enclosed sum of £1 3s. 6d. is for the Famine Fund now opened for the relief of the starving population of China. True, it is but as a drop in the ocean compared with China's need, yet if the *servants of every house* in England would subscribe the like amount some good might be done."

Another sends "10s. from my Bible-class. They are only a few factory girls, and the work is so slack they can scarcely meet their weekly expenses, or the amount would have been more. Still, we are anxious to contribute our mite, and trust that He who said, 'Inasmuch

as ye have done it to the least of these my brethren, ye have done it unto Me,' will accept our freewill offering."

Others have sent donations of £5, £10, £20, £50, and larger sums, many of them anonymously, the largest donation for the relief of the sufferers being £1,000.

Besides these gifts in money, many ladies have sent rings, brooches, bracelets, necklets, and other articles of jewelry that they might be sold and the proceeds sent to China for the sufferers. Such sympathy calls for our most grateful acknowledgment, and if any who have sent anonymously, read these lines, we beg them to accept our most sincere thanks. In self-denial for the good of others, many of them have doubtless already proved the truth of the words of Him who said, "It is more blessed to give than to receive." When those who have provided the money which has been distributed in China read of the good accomplished by their gifts, they will, we think, experience a very high degree of satisfaction that so small a sum should have already produced such marked results. But before we say more about that, we must refer to those who have distributed the gifts, some of whom have been the largest givers, having given their own lives while engaged in the noble work of saving others from death.



A MAGISTRATE UNABLE TO RELIEVE ALL; THE DISTRESSED.

Imperial aid was granted, and officers sent to distribute it. But the famine is extensive, the sufferers waiting to be fed amount to many millions, and the difficulties of transporting food are very great. All toil to do their best, but what does it avail?

III.—THE DISTRIBUTION OF THE RELIEF FUNDS.

Those not already aware of the fact, will learn with much regret that the distribution of the relief fund is a work full of danger to the lives of those engaged in it. This arises from the prevalence of famine fever, a bad form of typhoid fever caused by the famine, to which all workers in these provinces are exposed.

Three of our missionary brethren, Messrs. Turner, James, and King, have had the fever, two of them severely. We are deeply thankful to be able to say that they have been mercifully restored to health.

We wish we could say this of all the other missionaries who have been ill. Several of these, workers

such as China can ill spare, have fallen. We can only hope and pray that He whose ways are not as our ways, may cause the work to which His servants had devoted their lives to be no less served by their early death.

The following particulars will be read with mournful interest :—

DEATH OF REV. A. WHITING,

Of the American Presbyterian Mission.

"We were grieved to hear of the death of Rev. Mr. Whiting at Tai-yuen-fu, on the 25th April. He went thither with Messrs. Hill and Turner on account of the famine relief, and shortly after arriving was taken ill of cold apparently, which ended in typhus fever. He suffered for eighteen days, during which time he was kindly watched over by the Rev. Mr. Richard and a native assistant. He has left a widow, now in China, who has our warmest sympathy, while we mourn over the loss which she, and the mission with which they were connected, and the work on which he had just entered, have been called on to sustain. The matter of famine relief is a hazardous undertaking, and full of danger to life from the associations about it."—*North China Herald*, May 25th.

The Rev. DAVID HILL, in referring to Mr. Whiting's death, said :—

"Already one of our number has been taken from us. Our friend and colleague, Mr. Whiting, on the very day that he purposed commencing work was stricken down by typhus, and though watched over and attended to with all care and kindness by Mr. Richard, he succumbed to the disease, and passed away to his reward on Thursday last, the 25th of April.

"He just began, and then his work was done. Eulogy is out of place. His works follow him. To God be the honour for ever."

DEATH OF THE REV. W. N. HALL,

Of the Methodist New Connexion Mission.

Referring to the fever prevalent in Tientsin and Peking, a correspondent of the *Celestial Empire* says :—

"Among the victims are a sailor on the English gun-boat (the crew of which are now in quarantine) and the Sister Superior of the French Hospital. The one, however, whose loss will be most widely felt and most deeply mourned is the Rev. Wm. N. Hall, of the English Methodist Mission, who died on the 14th May, in the fiftieth year of his age. Mr. Hall had been eighteen years in China, and was loved with a devoted attachment such as few men win from their fellows. To a character of singular loveliness he united the charm of Christian culture, and his friends were found wherever the inspiration of his presence had been felt."—*London and China Telegraph*, July 13th.

R. J. FORREST, Esq., H.B.M. Consul at Tientsin, in referring to Mr. Hall's death, said :—

"Our committee deplore the loss of the liberal and kindly counsels of the Rev. Mr. Hall, who, as you doubtless know, has been called to his rest. His lamented death seems to have inspired his fellow-workers with renewed courage, and His Excellency [Li Hung-chang] the Viceroy told Mr. Detring that there must be something in a faith which induced foreign gentlemen to come to China and gratuitously risk their lives, and even forfeit them, in teaching and assisting the people of this country."

DEATH OF MISS CAMPBELL.

"Miss Letitia A. Campbell, of the "Woman's Foreign Missionary Society," died at Peking, of a bad type of typhus fever, which is prevailing in that region, on May 18th. She was sent from New England, was doing a noble work in the southern portion of Peking, and was blessed with great success."—*Northern Christian Advocate*, July 18th.

DEATH OF THE REV. JOHN BARRADALE,

Of the London Missionary Society.

"The present mail brings the melancholy news that another labourer in the cause of relief at Tientsin has died from typhus fever. The Rev. John Barradale, of the London Mission there, has been zealously devoting himself in behalf of the famine sufferers in the country. His reports have occasionally appeared in the local papers, and attest his earnestness and activity in the work. It appears he was brought back from the country on the 21st May by his Chinese servant, in a state of delirium from the above cause, and notwithstanding all the medical skill and kind attention bestowed on his case, he died on the 25th. Last year his wife died from the same malady."—*London and China Telegraph*, July 22nd.

THE DANGER REALIZED.

One of our missionaries in a letter to a friend, after referring to those who had died, says: "It is probable that others of us will be called away. We must hold ourselves prepared, though of course we shall use every precaution against the fever. If I die, please write to my friends and tell them that I was ready. I don't write this because I have any notion that such will be the case, but it may. I shall leave all instructions in writing, to let those here know what to do with my things, and that I wish to be buried here."

This mournful record may be appropriately closed by the following words from the *Shanghai Courier* :—

"When we consider the contrast between these men's labour and the lives of the self-pleasing multitude, we are constrained to express very high admiration of their loyalty and devotion, and to be thankful such examples are given us. These men are the pioneers of civilization and of Christianity, and they have fallen fighting in the ranks. As they fall, it is encouraging to see other volunteers hurrying to fill the gap.

"No act of heroism or self-surrender is lost. On the contrary, it brings forth fruit. Say what we may, 'The blood of martyrs is the seed of the Church.' Or to put the same idea as Dr. VAUGHAN lately put it strongly and effectively in a Missionary appeal, 'We want more bishop's graves in far lands.' It is painful, of course, to think of the brave and good men who have laid down their lives to save the thousands of pagans in the North of China, but we are assured that they have the approval of the Divine Founder of Christianity, and we are not to regard their deaths as blows to the Missionary cause. They have been vivid examples of the spirit and power of true religion, and though they are called away before their seniors in years, they have probably aided the cause of Christianity more effectively than if they had lived longer."

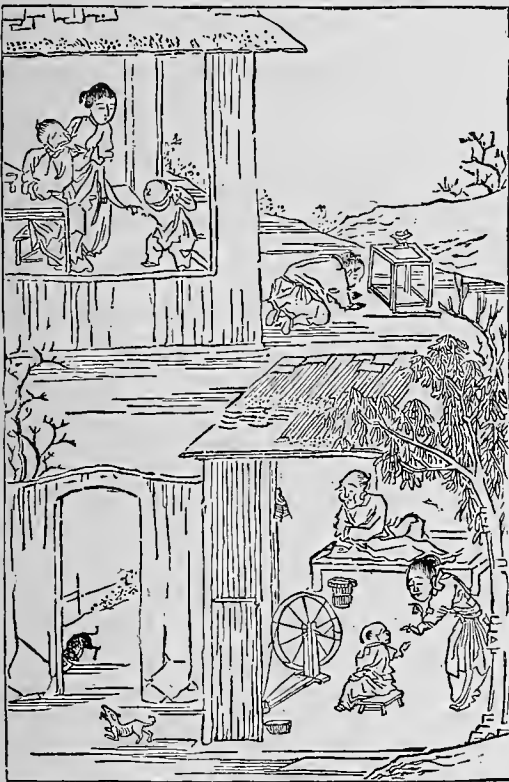
IV.—HAS THE RELIEF DISTRIBUTED BY THE MISSIONARIES DONE ANY APPRECIABLE GOOD ?

Those who think how small the sum sent for distribution is when compared with the overwhelming vastness of the need, may be ready to conclude that no appreciable good can possibly be accomplished by such an amount, which is but "as a drop in the ocean." This we know has been a painful thought to many whose sympathies have been deeply stirred, and they will read the testimonies we now give with grateful astonishment.

SIR THOMAS WADE, speaking at Manchester, said :—

Early in the present year a meeting was held at Lambeth Palace, under the auspices of the Archbishop of Canterbury, and a relief fund was started. Since that time about £25,000 had been forwarded, in addition to £8,000 or £9,000 sent by various missionary societies.

These sums, however, were but as a mere drop of water in the ocean. *It would not be too much to say that each 30s. had saved a couple of lives;* but without looking at the relief afforded in that light, we might be convinced we had done an immense good in a variety of ways. We had not only relieved fearful suffering, but he believed we had produced a good impression as regarded the British people.



THE FILIAL CHILD AND FAITHFUL WIFE.

No snow covers the ground to kill the locusts and give promise of future harvest. The filial child and faithful wife endure hunger and stifle their cries, rather than distress their parents and husband. Yet they must be sold: they cannot continue to live together.

THE REV. DAVID HILL, in conjunction with whom Mr. Turner of our Mission is working, writing from Shu-kow hien, said :—

"The amount of money already distributed in this district borders on 3,000 taels, about £800, which amount has brought relief and gladness to 7,000 souls; and I am sure if the contributors could, on the one hand, see the sad homes we have visited, and on the other,



THE AUSPICIOUS SNOW IN THE SOUTH.

Observe the contrast in the happy regions of the South! Snow has fallen in abundance. The well-clothed and well-fed people rejoice to see it, and the playful children mould it for their amusement. The horrors of famine are here unknown.

feel the joy of saving the perishing, the luxury of doing good, they would be amply rewarded for any sacrifice they may have made."—*North China Herald*, May 25.

In another letter Mr. Hill writes :—

"We have visited in all thirty-seven villages, and distributed relief to 16,200 persons. . . . The amount of good which this distribution has done is simply incalculable. Coming just at a period when the people

engaged in agriculture were at their wits' end, not only to know how to supply their immediate wants, but also to know where to look for a little seed-grain, with which to take advantage of the rain which has recently fallen, it has brought hope to many a heart, and must have saved the lives of hundreds if not thousands of the people. It would have rejoiced your heart to hear some of the expressions of gratitude which we have been privileged to hear. In not a few instances the head men of the villages have sent us letters of thanks, or have come personally to express their gratitude.

" When in the full swing of work, we have but little time or strength for the formal preaching of the Gospel, but the opportunity it affords of quiet conversation with at least the head men of the villages, some of whom are very 'worthy' men,—is one worth a good deal, and if faithfully improved may in the end prove as effective a plan of extending the kingdom of God in this country as preaching to promiscuous crowds. It accords, moreover, with that principle of selection which our Lord Himself laid down as the method by which His Apostles should prosecute this same work.

"The quiet with which we have been enabled steadily to carry on our work here for the last six or seven weeks, and the vigorous health we have for the most part enjoyed, and the assistance rendered by the head men of the villages, and a thousand other blessings, lay us under ever-increasing obligation to thank God and go forward in this great work."—*Shanghai Courier*, June 10th.

THE REV. C. A. STANLEY said :—

"Outside of this relief, any amount of preaching and mission-work generally is open to us everywhere. We get access to the houses. They are ready, in many cases eager, to hear, many doubtless solely for the *cash*; but many, too, are pondering deeply, I believe, and will ere long be numbered among the Lord's people. We are in no hurry to baptise; shall receive none till some time after relief is ended."—*North China Herald*, May 25th.

R. J. FORREST, ESQ., H.B.M. Consul at Tien-tsin, writing to the Rev. W. Muirhead, said :—

"The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power; I shall have more to say on this subject before long. As for the people, Mr. Smith triumphantly tells us that they have at last 'opened their houses,' and that distributors have since last autumn seen more of real Chinese life than all the other missionaries put together since China was opened to them!

"He is not exaggerating. The advent of the foreigner in all places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste their generosity, but by those who will never need it. The distribution of the funds your Committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class 'the Literati and Gentry' are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example for them, but has really been the incentive which has produced Chinese action. It is idle to say, as some do, wait awhile until the famine is over, and see how the people will treat you. Knock a wall down once in China and it is not rebuilt; it may lie on the ground visible to

all, but its brickbats will not be used to throw at foreigners."—*North China Herald*, May 25th.

F. H. BALFOUR, Esq. said :

"The sight of so much self-sacrificing labour and Christ-like self-forgetfulness as have been displayed by the missionaries throughout these troubles has filled the Chinamen with astonishment: It has opened their eyes entirely. 'What,' they are reported to have said on one occasion, when thousands of them came flocking round the missionaries who had brought them such timely succour, 'are these the foreigners we have heard so much about—the malignant, unscrupulous, deceitful foreigners? Well, we will never speak ill of them again, nor believe what the mandarins tell us of them. The mandarins leave us to die of starvation, while the foreigners they have taught us to hate are spending their very lives in saving ours.' This is but a faint representation of the new-born goodwill of the Chinese people to us, and it is well that their friendship and gratitude should be cemented by further deeds of mercy."

LI HUNG-CHANG.

R. J. Forrest, Esq., H.B.M. Consul at Tien-tsin, writes :—

"H. E. the Grand Secretary and Viceroy, Li Hung-chang, did me the honour of dining with me yesterday, to celebrate Her Majesty's birthday. He spoke most feelingly and thankfully of the efforts made by foreigners to give relief to the sufferers in North China.

"This is certainly the first time a viceroy has accepted a consul's invitation to dine with him; and it says a great deal for the good effect produced by the Famine Relief distribution that the most powerful subject in China should not only have done so, but also have taken the opportunity to express his admiration for, and good wishes towards, Her Majesty; the contributors in England will be glad to hear this news, which is possibly not the last surprise I shall have for them."—*Shanghai Courier*, June 1st.

The *Shanghai Courier*, in referring to the above, says :—

"H. E. the Viceroy Li Hung-chang is a most observant man, and as the greatest subject of the Empire, possessed of the highest powers, both personally and officially, it is pleasing that he has taken such notice of what has been done by foreigners for the relief of his starving countrymen. We are satisfied that his manner and remarks on the occasion are not of mere passing value. We shall hear more of it, and of the effects of the charity that has been dispensed, in a way that we need not refer to at present.

"We do not doubt that the whole matter of the China Famine Relief Work will have a powerful influence in the minds and bearing of all parties, the officials and the people, in their relation to foreigners and foreign intercourse."—*Shanghai Courier*, June 1st.

THE CHINESE AMBASSADOR in London, in a letter to *The Times*, said :—

"I regret that it should be necessary for China to appeal to the sympathies of other countries, and I desire publicly, through the medium of *The Times*, to give expression to the gratitude which I feel. I would add that that which the English nation is now doing for a far distant country is an act of disinterested kindness for which the people of China will ever remain its debtors."

The Rev. F. J. MASTERS, Wesleyan Missionary, writes :—

"The people are too weak even to plant their seed, and are so ravenous that no one could be trusted to plant it. This crippled government will have to do it for them. I fully expect that in two months the horrors will be multiplied. Thousands are perishing daily, and others casting lots as to who shall be eaten first. We all feel England is not doing what it might do. The funds sent out here are in safe hands; the missionaries distribute it themselves. Three noble fellows, splendid missionaries, have fallen victims to the 'famine fever,' the Emperor has

heard of these deaths, and has sent his prime minister to ask for the names of these men, in order that they may be eulogised in the *Pekin Gazette*. This was refused. Li Hung-chang said he was instructed to ask their acceptance of some testimonial or honour, but this was declined. He was informed, however, that if he did anything, he might encourage that religion which taught even the lessons of self-sacrifice and mercy. The Emperor's government is asking now in what form that patronage shall come. Li Hung-chang (prime minister) says that there must be something in a religion that teaches men to lay down their lives for their fellow-men."—*Methodist Recorder*, August 9th, 1878.

From this gratifying evidence of good done by the help afforded, we come now to the important question—

V.—IS FURTHER HELP NEEDED?

We wish to answer this question as fully as the information we possess will enable us to do. The latest telegrams bring glad tidings; it appears that heavy rain has fallen, and that the autumn crops in some districts will be saved. Many who have been long praying for this will rejoice to hear that at length God in His mercy has answered their prayers.

This being so, will further help be needed? Before answering this question, we will give a few of the most recent statements from other sources, merely remarking that the italics, as in some other quotations, are our own.

MR. FORREST, in writing from Tien-tsin, May 4th, to Mr. Muirhead, said :—

"Matters are getting worse and worse; there has not been sufficient rain to allow the seed to be sown, and it is now tropically hot, at all events in this province. Camels can no longer be employed in conveying grain over the mountains, and the stock of mules and oxen is getting exhausted. Disease is killing where famine has spared, and *should rain eventually fall in abundance, human labour will be wanting to till the fields.*"—*North China Herald*, May 18th.

THE REV. T. RICHARD, writing from Tai-yuen fu, June 1st, says :—

"Many are dying daily. The inhabitants of this city have been putting anonymous petitions and criticism at my door here to say that the villages at all points of the compass are being relieved by us, but they ask what have the starving poor in the city done to be undeserving of the least favour. As the dead are daily being wheeled out in barrows from the streets where they have fallen to the public cemetery, without interruption, I at last yielded. Thus in the city and within a radius from ten to forty li all round relief has not been given yet.

"The government soup is very good in quality and in quantity, but cannot support life without something extra. But this extra these poor people cannot get, for the charity of the citizens is exhausted by the constant calls of *known* petitioners. There is nothing left for many of the refugees but to get weaker and weaker from day to day, until at last some unknown hand picks them up and wheels them to their long resting-place! I remember passing one morning by the soup-kitchen before the townspeople had gathered, and lying about the ground in every direction were these miserable and helpless people. Some were groaning, others were apparently asleep, whilst others were dead after the rain which had fallen in the night, and they were not able to move from the pools of water. But I need not dilate on these things; they are already familiar to you about Tien-tsin. Death is the same everywhere—the only difference is perhaps in the *multitudes* that perish in SHAN-SI."

In another letter of the same date Mr. Richard writes :—

"As for me, I have finished distribution in the villages, because I have no funds. The poor in this city alone are promised relief now.

"Every day deputations from the villages come in with their petitions, and although they have been told that we have no money, they repeat their visit in a day or two, and ask if there be no other means of helping them a little. When a score of respectable people come to beg for their poorer villagers, who are dying, it is difficult to know how to comfort them. In this instance I promised them that I would write and do what I could for them. It may be that the Committees in Tien-tsin and Shanghai were not prepared to hear of our distribution getting through so speedily. Of course they have the state of SHAN-SI, SHEN-SI, HO-NAN, and CHIH-LI before them, but we shall be very thankful for the sums that may be kindly allotted to us in our turn.

"In order to give you some idea of matters as they stand here now, I write down some facts about a village I was in the day before yesterday. Last year 328 inhabitants, now only 186 remain; 17 families have died out entirely, leaving 124 mow of land, *i.e.* about 7 mow each. The village has, altogether, 1,473 mow, but only 125 is sown. The people have no seed. These figures were taken down from a register made out the day before. The rain, however, has done much good. The wealthy are able to sow. The poor are able to gather the wild herbs and green vegetables, and with roots and ground bark they are better off than when they tried to make cakes of soft clay, stones and husks. But the scourge now is the fever. Almost all get it in their turn."

THE SHANGHAI COURIER, of June 21st, says :

"The China Famine Relief Fund has been augmented by another remittance from London—of 7,000 taels. Indeed we think the home subscriptions have been very liberal; yet *we are sorry to see they have been smaller and more rare, for the misery is not yet near its end.*"

At a meeting of the Famine Relief Committee held in Shanghai, June 6th, it was resolved to forward a

TELEGRAM TO ENGLAND

to the following effect :—

"*Distress must increase till October. Hundred thousand families receiving relief. Committee trying to support them till harvest. Available means exhausted. Appeal for prompt transfer of £5,000.*"—*London and China Telegraph, July 29th.*

THE RAIN AND CROPS.

A correspondent of the *Celestial Empire* writes as follows :—

"The outlook for the crops in this part of China, although by no means of the brightest, is far brighter than it was some weeks since. Two rains have fallen, and it is believed from indications that they are priceless. *The amount of winter wheat sown in many districts is so trifling that even if the crop were a success, it would be of no service to the bulk of the population for food, and in these extensive regions, the people must make such shifts as they can to live on roots and leaves until the autumn crops are ripe.*"—*London and China Telegraph, July 13th.*

SIR THOMAS WADE, speaking at a meeting held at Manchester, July 30th, said :—

Over hundreds and thousands of miles there were people reduced to living upon the bark of trees, split reeds, and even upon fat earth and insects, and they had finally come to the very last extremity of shipwrecked men and people besieged—living on human flesh. There must be a good many who could remember the Irish famine and the horror that it produced upon their minds. But the suffering in that case only extended to a limited per-

tage of five or six million people, whereas in this instance there were many millions of people affected. *There must be millions of people dying at this moment for want of a few coins to buy themselves a mouthful of rice.*

"THE SHANGHAI COURIER,"

Of June 26th,

publishes a letter forwarded by the Roman Catholic Bishop of SHAN-SI to the Shanghai Famine Relief Committee, from which we take the following extract :—

"Although there has been an ample rainfall, the number of those who have been able to sow their fields is a mere handful, and from P'ing-yang southwards they gradually diminish. There are some who have had no seed to sow with. Others find their bullocks and horses unequal to the task since last year: these have been killed in great numbers, as men required to eat. Besides, from long starvation the labourers have no strength to cultivate the fields. Hence it is that the sowing of the seed has been only partially carried on, say in about five or six places out of ten. Everywhere wives and children are sold in order to alleviate hunger. The people wander from one place to another. Fathers, mothers, wives and children scatter abroad. Brothers and friends are not able to look after each other. The distress is as if the end of the world had come. Oh, how much is the state of things to be lamented! These statements are presented to the Famine Committee for circulation among the charitable in all countries, that they may kindly and largely assist in saving the people, which will be an occasion for undying gratitude."

The foregoing statements point to October as the time when relief from the next crops will be available. How far the crops may meet the need is an important consideration. The statements we have quoted suggest that from deficiency of seed, or from lack of human labour the sowing has not been general. Mr. Forrest in his letter, says, "Should rain eventually fall in abundance, human labour will be wanting to till the fields," and the Shanghai telegram says that "distress must increase till October."

We have followed with much care the progress of this terrible famine for fully two years past, and have received much information from the letters and diaries of our own missionaries who have travelled in the affected regions. The intelligence furnished by others has also been carefully noted, and with great gladness we have learnt how the grain which has been sown has been brought forward by the recent rains; but giving full weight to all the hopeful indications, and recognising that the area of the famine districts is materially diminishing, our deliberate judgment is that help will be absolutely needed by great numbers until the month of April next, and without this help the mortality during the next winter must be very great. Large districts in the south of SHAN-SI and SHEN-SI and in the north and west of HO-NAN cannot but be extremely destitute, at least until the period we have named.

In the hope of rescuing and providing for a number of orphans and destitute children, we authorised our missionaries several months ago to take in and shelter, if possible, 200 of the destitute and suffering children, and for this purpose opened an

ORPHANAGE FUND.

No destitute and starving child will be refused, even though it may have parents living, but orphans will have the preference.

To assist in this important work, Mrs. Hudson Taylor and several others went out early in May, and letters announcing their arrival in Shanghai have been received. In the meantime our missionaries in China made efforts to secure children. It was hoped that they might have been found within a moderate distance of some of our present mission stations, in which case our present accommodation could have been utilised, as far as it went, and the labour and expense of caring for the children would have been less. The efforts, however, have been all but wholly unsuccessful, as the parents who had come at all near to our stations, and were unable to keep their children, had sold them to speculators, who have been buying up women and children by cartloads. The extracts from Mr. Clark's diary give some idea of the extent to which this traffic has been going on. It now remains to be seen what can be done in the famine districts. In this



case it will be necessary to secure premises on the spot, and to seek to gather children into them. Whether the children so gathered can be permanently retained is, perhaps, a question of secondary moment; in any case, we hope that lives may be preserved, and that the kind treatment they may receive, and such instruction as may be given, may lead to permanently good results. For the success of these and all efforts for the welfare of the people of China, we earnestly ask the prayers of our readers.

The following will be read with interest by all who have seen the newspaper references to

ROTTING GRAIN AT TIEN-TSIN.

"A gentleman recently from Tien-tsin informs us that the rice which is rotting on the bund is not Government rice, but belongs to private speculators. The Government rice is no sooner landed than it is dispatched into the interior." *Shanghai Courier*, June 25th.

AND NOW, IN CONCLUSION, we should like to ask a question or two. Will the sympathy for the suffering Chinese which this most awful famine has called forth lead the people of England to consider the cruel wrong which for years the people of China have suffered at our hands? All who have read the able letters of S. S. Mander, Esq., reprinted in *CHINA'S MILLIONS* for March, April, May, and June (and continued in our present number) will know that we refer to the dreadful opium trade.

We commend the study of this question to all not already familiar with it. To us it appears another reason why we should use to the utmost the present opportunity for showing kindness to China.

We would ask one question more. Will the sympathy which has been stirred by hearing of millions in China dying for lack of food to eat, cause the Church of God in these favoured lands to think of the spiritual destitution of China, where millions die year by year without ever having heard the Gospel?

"Oh! Church of the living God, awake from thy sinful sleep!
Dost thou not hear yon awful cry still sounding o'er the deep?
Is it nought that one out of every three of all the human race
Should in China die having never heard the Gospel of God's grace?
Canst thou shut thine ear to the awful sound, the voice of thy brother's blood?
A million a month in China are dying without God!"

CONTRIBUTIONS sent to the China Inland Mission to be addressed to J. HUDSON TAYLOR, or R. H. HILL, Hon. Sec., 6, Pyrland Road, London, N. Post Office Order payable to RICHARD HARRIS HILL, at the General Post Office.

We shall be glad if donors will state clearly whether they wish their gifts to be appropriated to the Famine Fund, the Orphanage, the expenses of Missionaries in famine districts, or for the general purposes of the Mission.

Those who wish to remit through other channels can do so to the Secretaries of any of the Missionary Societies, or to the Rev. ARNOLD FOSTER, B.A., Agra Bank, 35, Nicholas Lane, Lombard Street, London.



THE OPIUM SMOKER.—No. 6.

HERE we have another cut showing the downward progress of the victim of our Indian opium traffic. It forms the sixth illustration in the work published by an Anti-Opium Society in China. It is easy to imagine the feelings of the unfortunate wife, who seeing the misery and wretchedness wrought in her once comfortable home, determines to destroy the whole of the smoking apparatus. The tray and lamp are dashed upon the floor, a few more moments will see the destruction of the pipe itself; but alas! the noise has reached the ears of her lord, who rushes in and, forgetful of all the teachings of his great master Confucius, proceeds to belabour her with a great stick, in spite of the cries of their unfortunate child. The entrance of an old and faithful retainer alone prevents him from ending her life. Can we wonder that such wives and children, and the poor victims themselves, should call those who have been the cause of such widespread misery, "FOREIGN DEVILS?"

Our Opium Trade with China.

BY MR. S. S. MANDER.

LETTER VI.

REFLECTIONS.

SIR,—I have now endeavoured to show your readers what the opium traffic is, of which the British Government has the monopoly; I have produced many witnesses to the dreadful effects produced by the drug in China. I have given a sketch of the history of the attempts made by the Chinese Government to suppress the traffic, and of the deadful measures taken by the East India Company (supported by the Home Government) to overcome their resistance; I have produced despatches from the Chinese Court, in which argument, expostulation, and pleading did their utmost against the might of England, and did it in vain. I desire in this letter to consider our position in relation to China as thus brought out.

When the East India Company received its first charter (in 1600) it was as a trading Company; and no other ends had they in view than those of ordinary trade. The Company was, no doubt, composed of men fairly representing the commercial world of England. They were placed under entirely new circumstances, their position being one that, above all things, required guiding principles, and these needed to be of the loftiest kind when a trade was to be opened up with unnumbered millions of men. But whatever were their individual characters or private principles, there can be no doubt the main object of the Company was gain, and that they regarded these unnumbered millions simply as possible customers.

There is enough, however, to show that when Warren Hastings made his first ventures to China in the opium trade, the directors recoiled and remonstrated; they knew that opium was a poison, and that the traffic was contraband; but the profits of the trade were soon so large as to give it an irresistible charm. For many years they took all possible means to conceal the traffic, and they succeeded in evading the penalties of Chinese law. But it was smuggling from the first, and such it has ever been, for the legalisation of the trade in 1860 was obtained by force; and it is well known that it is as hateful as ever to the Government and people of China.

What have we to say to all this? What should we say if the case were reversed—if the drink that desolates our land came from China, if the same course had been taken with us as we have taken with them, first by guile to create an appetite, and then, in defiance of our laws, to force upon us the supply? It is simply inconceivable that any nation could or would do to us what we have done to China. What then can we say of it? Nothing but that it was a deplorable mistake, and perhaps that the actors in the awful tragedy may have deceived themselves as to their position and motives, and may not have perceived the magnitude of the wrong they were inflicting, but that, of course, the same thing could not be done now. But, alas! we *are* doing the same thing now. What we gained by force of arms we keep. We forced them to legalise the murderous traffic, and we have carried it on ever since, under the ridiculous pretence that it is legal.

Let not Englishmen think that because they do not know this, or are indifferent about it, that other nations are ignorant or indifferent. What we are doing we are

doing before the eyes of the world, who, whatever we may think of ourselves, judge of the tree by its fruit.

A French writer, in "L'Opium et les Anglais," says, for example:—"The opium trade is calculated to bring about, sooner or later, *changes in the preponderance of European governments*, and become the cause in less than a century of the destruction of the Chinese nation, with scarcely a trace of it remaining." The object of his work, he says, is to show "how there could be found a government capable of authorising a commerce, the object of which is the *annihilation* of the human race by poison. . . . Those who enrich themselves by such a commerce," he adds, "should follow their victims into the repairs of vice, see them plunged into brutality, misery, and suffering, and finally perish by the most horrible of deaths. If they could witness the evils they cause, not one would take part in so great a crime." This was written thirty-five years ago, and before the wars. The writer urged we meant to conquer China as we had conquered India.

Let us speak no more of our benevolence, or disinterestedness, or sympathy with the oppressed, or of our indignation at Turkish atrocities, while we continue this our Chinese policy.

The true idea of trade as heaven-designed, and especially of free trade, as it existed in the minds of its chief advocates, was to bind the nations together by the conferring of mutual advantages. We are brought by our commerce into contact with all the nations of the earth; but we have no right to expect freedom of trade to be conceded to us, much less to demand it, except on this ground of equal and mutual advantage. But how has it been with China?

Here we found a nation the most populous on the earth and the most exclusive; a nation whose history and civilisation were of ancient date when we were naked savages; a nation complete within itself, and who wanted not our productions. Almost our first approach to them was with opium, whose deadly character they well knew, and whose importation they had made punishable with death. We gained admission for it by bribery, and in defiance of their law. Was that likely to lessen the exclusiveness we so much condemned? When the evil had grown, and they used their undoubted right of putting their law in operation, and suppressing the sale, we drew the sword, and showed them that they had to deal with a remorseless nation, who *would* trade with them whatever to them the consequence might be. Their old civilisation was powerless against ours, distinguished by its skill in arms. And so they have had to endure us, and they hate us. Our commerce to them has been an unmitigated cure.

Lords paramount of 200 millions of men, we have used our power to distress and destroy a neighbouring nation of twice that number, who never sought to do us harm, but who have been supplying us all the time, in return for the poison they so much condemn, with immense quantities of the productions we most highly prize.

It perhaps should scarcely be said, some may say, that all this wrong-doing is attributable to the English people: we are able to assign the evil in its origin to the East India Company. True, but they were English, with an English Royal Charter, and a terminable lease of power which had to be again and again renewed.

And that lease was renewed again and again, though the Company's opium traffic was well known; it was renewed by the British Parliament, which represents the British people. And when at last the Company's rule came to an end, and the direct authority of the Queen superseded it, there was no change. Since then, again and again, has the subject been discussed in Parliament, and all its enormities have been exposed; but no ministry has been found strong enough in the support of the nation to withdraw from a system confessed to be one of unparalleled wickedness, and one which covers the nation with dishonour. It was a happy occasion for reversing such a policy when the title of Empress of India was taken by the Queen; but now that title stands as a new seal to the system—a system which, however, if much longer continued, will shake the Empire to its base.

Is this state of things to continue? No voice is ever raised in its defence, and the only difficulty ever stated is that the profits of the trade cannot be given up. Mr. Bourke, speaking for the Government, in June, 1876, said, "The opium question has often been debated in the House; but he never heard any one say ought in favour of the Chinese traffic from a moral point of view."

Let it be remembered, too, that the gain from opium belongs, as a Chinese writer says, only to England. America, France, and the other countries have *none of it*. Persia, Turkey, and all other countries together, did not send in 1874 so many as 1,000 chests, against the 80,000 sent from India. The revenue of India would lose, it is said, seven or eight millions sterling, and that cannot be thought of. Well, let the alternative be plainly stated. The British Empire in India is upheld

by an infamous traffic carried on by force and fraud. The British Empire, professedly Christian, sets at nought not only the principles of Christianity, but defies the commonest maxims of morality. Scripture teaches us:—

"If a man cause a blemish in his neighbour; as he has done, so shall it be done to him" (Lev. xxiv. 19).

"With what measure ye mete, it shall be measured to you again" (Matt. vii. 2).

"Whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12).

"Thou shalt love thy neighbour as thyself" (Lev. xix. 18).

"Love your enemies, and do good to them that hate you" (Matt. v. 44).

If the idea be laughed at—the idea that these principles are to be carried into practice, these commands obeyed; or if it be thought that we shall escape this rule of the Divine Government; if men thereby plainly avow that their Christianity is a mere pretence, perhaps they will regard the teaching of a heathen. It is 2,700 years ago since Hesiod wrote that—

—"O'er the wicked race to whom belong
The thought of evil and the deed of wrong,
Saturnian Jove, of wide-beholding eyes,
Bids the dark signs of retribution rise.
He that shall heaps of hoarded gold command
By fraudulent tongue or by rapacious hand,
As oft betides when lucre lights the flame,
And shamelessness expels the better shame;
Him shall the gods cast down, in darkness hurled,
And that man's house be wasted from the world."

This principle every man knows to be true; and the retribution is as sure to befall nations as individuals.

The Work in the Hang-chau District.

(Extracts from a Letter written by Mr. Wills.)

June 6th.—As this is my first letter from this city to you, I think you would be interested to know a little of our work, so that you may remember its various branches in your prayers. My time just now is short, so that our visit to the stations must be only a passing one. The centre of the work is, as you are aware,

HANG-CHAU.

We have here a church of about eighty-five members in communion. On Sunday we meet a large number of these members and have happy fellowship together. At 9 a.m. we commence with a prayer-meeting. At 10 a.m. we meet for a Bible reading. I am now beginning the Old Testament, and they seem very interested indeed, it being quite new to most of them. At 11 a.m. we meet for our preaching service. I always speak more especially for the instruction of the Christians, but if we see outsiders present, of course we do not forget to give them the rudiments of our religion, and ask them to stay afterwards for conversation about their souls.

In the afternoon the native pastor preaches, and I take the Sunday school, after which, if there are no inquirers in the chapel, I go out, accompanied by a few others, and preach in the open air. In the evening, at 7.30, we meet with all who can come for prayer and praise, and I give a short address to the Christians. Thus we close the Sunday.

In the city we also have a Gospel Hall, which is open every afternoon, and a native is always present to talk with those who will come and listen to the Gospel story.

When at home, I generally go round to this place and preach a little myself. Our Sunday school is steadily increasing, and the scholars are making very encouraging progress in the Scriptures. I have a small orphanage of four boys, for three of whom I am looking to the Lord to supply their need. Their late father was for many years a faithful labourer in our mission, and I could not bear the thoughts of these three boys begging, so I promised to receive them, trusting to the Lord to supply our needs. The fourth boy is partly kept by the pastor; I have only to provide books, etc., for him. The two eldest boys (twins, twelve years old) are bright Christians, and I believe will, with God's blessing, make two useful workers by-and-by in His vineyard.

We have here a small day school for boys; about twenty boys attend, but they are not regular, I am sorry to say. Every morning from 9 to 9.30 I have a Scripture class with them, but they are at present slow learners. Alas! poor boys, they have (most of them) heathen parents, and are taught by them to bow down to these useless idols by which we are surrounded in this land.

Our week-night public services are as follows:—

Monday, 7.30 p.m.	Prayer meeting.
Wednesday, 7.30 p.m.	Bible class.
Saturday, 7.30 p.m.	Prayer meeting.
3rd Monday in month,	Missionary meeting.

Our colportage work is giving us encouragement, and I am now seeking in what way best to extend this most useful and fruitful work. During the last month I preached four sermons at different places on behalf of

the Famine Fund. The result has been very fair, considering the native Christians have already given. I have sent to Shang-hai twenty dols. from our own church members. And now I want you to come with me on a short passing visit to our outstations.

KÓNG-DEO.

I think we will first go to Siao-shan, calling on our way at Kóng-deo, which is a river port about two miles south of Hang-chau. I am sorry you will not find any bright-looking things at Kóng-deo. We have only two members and one inquirer. Our evangelist, Ts'a S-vu, though far from a bright-looking man, is very earnest; and we know that daily many hear the Gospel at this station through him. A large number who hear the Gospel here are boatmen. They afterwards leave, and who can tell how many go away with the seeds of eternal life within their hearts, which will spring up and bear fruit to the glory of God? Only a few months back I had the joy of baptising one such man. For years he had occasionally heard the Gospel at this station, and at last had confessed his love for Christ. I believe when we reach our home, when our labours are over, we shall meet with unthought-of numbers who have been brought to first know and love Jesus through some word spoken by the roadside, or through a book bought while on a journey, or through once or twice hearing the Gospel at these Gospel Halls. Oh for more faith to believe in the power of this Word, and in the promise that "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Our building or house here is both small and unpleasant, but we are thankful to have some place in this port where those going and coming from many country places can hear the glad tidings of salvation.

We have now to cross the river by a ferry; the tide being high, we get near the other side, when we change over to a rough cart, made mostly of bamboos, and drawn by two large buffaloes through the water, which about covers the wheels of our cart. You have to take care and hold fast, for fear of being thrown into the water by the sudden jerk you get every now and again. After a walk along the banks of a canal for about two hours, we reach

SIAO-SHAN.

This is a district city about ten miles south-east of Hang-chau. Our church here has, during the past few months, been passing through much persecution. But the Lord is on our side, and I trust soon we shall be brought through this trial as gold purified by the fire. We have about ten members and five candidates for baptism, one of whom, an aged man near seventy years, was taken last week, with an iron chain placed round his neck, and dragged round the city. He, being frightened, gave the men sixteen dols. to let him go. Then the men went to the other members, and got altogether thirty-seven dols. from them. Five months ago this old man was taken to an idol temple, and asked to bow down to the gods and take an oath. This he refused to do, not believing in them, and not having worshipped idols for over five years. They had robbed him of 100 dols., which they refused to return unless he worshipped their idols. Finding all this to fail, they reported that he and others, helped by a foreigner (myself), had killed a man—the man who had stolen the 100 dols. He poisoned himself with opium; and only to-day, nearly five months afterwards, is the reason coming to light. From present appearances we should suppose the man feared being found out, and hid the dollars, and when asked for them

was frightened, for having hid them at night, he could not find them, and took opium. This is what we now suppose, because yesterday, while some men were at work among some stones, they found the said 100 dols. They are unwilling to give the money up, but we trust we shall yet obtain it. We went to the mandarin about the other case; he was angry, and had the offender beaten, also the money, thirty-seven dols. returned.

But our time is going; we must not linger here any longer, for I want you to see two more stations. Passing out of the city, we see the Gospel Hall belonging to this Church, the members pay half the rent, also help towards the support of their pastor. We must next visit

YÜ-HANG,

which is also a district city, thirty miles west from Hang-chau. An account of this station has so recently appeared in CHINA'S MILLIONS that I think we need not just now dwell long upon it. We have about twelve members in communion, and two inquirers. They also help support their pastor. The wife of the pastor, Tsiang S-meo, has been very sick and nigh unto death. For one week I never left her night or day. In answer to our earnest prayer the Lord has partly restored her; and although I have been compelled to leave through the Siao-shan affair, I hear she is steadily improving.

We have now a journey of nearly fifty miles over rough road to travel, before we reach our next station,

GAN-KIH.

I like to go on foot best, because we can sell books on the road, and preach at the different towns, villages, and hamlets through which we pass. We call a coolie to take our bedding and books for sale, and in about three days we can accomplish the journey very comfortably, and have time to talk by the roadside—sometimes to a little group of two or three, and other times to several hundreds who will come and surround you, all anxious to hear the foreigner preach, also to buy the books he has for sale.

Our work in this city of Gan-kih is slow, and the people are very strongly opposed to the Gospel. We have a small church of ten or eleven members. I baptised two on my last journey, and there are other inquirers. The place is most unsuitable for the services, but we are unable to obtain any better premises at present, so we "hold the city" with the best we can get, and feel thankful that even in this poor shed there are some who can meet to worship the true and living God. We have persecution going on in this city—one man has been seriously beaten—but we must ask the Lord soon to cause us joy even out of this trouble.

We must now return home to Hang-chau, and I can assure you there is plenty to do on returning—letters to answer, cases to settle, sermons to prepare, etc., etc. You will be glad to know we have several inquiring after Jesus, and some I believe are hopeful cases. Since arriving here last November I have baptised six persons.

I am writing this at Shao-hing, being here about the Siao-shan affair. Mr. Meadows has given me most valuable advice and help; I cannot express how deeply indebted I feel to him. It is so nice to have such a brother living near (120 li—40 miles), in whom you can confide in time of trouble and difficulty. I am glad to say I am enjoying most excellent health, and have not been laid aside for a single day since my arrival at Hang-chau last November. For this great blessing I cannot feel too thankful, and I do pray that God, who has given me this good health, may help me to use it for His glory in His service.

For the Young.

DOING SOMETHING FOR JESUS; OR, WHAT A LITTLE GIRL DREAMED.

BY MR. G. F. EASTON.

"It is my birthday to day," said a meek, pale-faced little girl, as she lay sick on her little bed in a close room. Her father had been dead a long time, and her poor mother used to leave home early in the morning to wash clothes, and did not return till late at night. Meantime her little brother did what he could for her during the day.

"Well," I replied, "and how old are you this birthday?"

"I am twelve," was the answer.

"Are you now? I remember reading about another little girl who was, like you, very ill when she was twelve years old. The doctors were not able to cure her, so that she died; but after she was dead Jesus came to her house and brought her to life again. Do you remember?"

"Oh, yes, I know, that is in the Bible; her father wanted Jesus to come before she died, but she died before He got there, and then he made her alive again; we read about that in our class sometimes."

"I was thinking how kind it was of Jesus, and that He is able to raise up little girls twelve years old now if we ask Him. Do you think He knows about you?"

"Yes," replied my little friend, "I pray to Him every day; He is very kind to me, and if He doesn't make me well He'll take me to heaven. I'm very happy."

A few more words, and I left the little girl. My heart was full, and tears came to my eyes; and as I walked towards my home, I lifted up both my heart and voice to God for the little sufferer. Sunday morning came, and her brother was in his place in my class. Upon asking about his sister, I found that she was not so well, so in a few more days I again made my way to her home. There was no knocker on the door, so I knocked with my hand.

"Come in," was the faint answer from within. I pulled the string and let myself in, and found my little friend without even the company of her brother.

"Oh, I am so glad you have come," she said, with a pleasant smile, as I entered.

"Who gave you those nice flowers?" I asked.

"Some ladies brought them to me, and our superintendent has been to see me. But I am so glad you have come, because I have had a dream; I told it to Mr. D—— (the superintendent), and I want to tell you."

She seemed very anxious to tell me at once, so I sat down by her side to quietly listen.

"I dreamt that I went to school on Sunday morning," said the little girl, and after school-teaching was over I stopped to the children's service. Mr. D—— gave the address, and it was about Jesus being nailed on the cross. I saw Jesus by Mr. D——'s side so plainly; He was nailed on the cross, and the crown of thorns was on His head; and while Mr. D—— was speaking he pointed to Jesus, and said, 'Look! look! and now who will come and pull a thorn out of Jesus' head?' I looked round at the girls to see who would go, but none of them went; then I cried because they wouldn't go. After that Mr. D—— pointed again, and said, 'Who will come and pull *one* out? What, will no one come?' But no one would go, which made me cry very much; then I said, 'I will,' and I ran up and pulled a thorn out of Jesus' head, and when I had done it, oh, I felt so happy because I had done *something for Jesus!*"

The last sentence was spoken with delight, and she left me to think about her dream. It was easy to see what was in her heart, and what she had been thinking about.

"Yes," I said, "it is a happy thing to do something for Jesus, and I am glad you are so happy, though it is only from a dream. When you get well, you will perhaps do something for Jesus *really*, won't you?"

A few minutes more, and I again left my little friend to her loneliness, or rather with Jesus, for she seemed to be always thinking about Him and praying to Him. I continued to pray for her, but more earnestly than before.

A few Sundays afterwards I was sitting in my chair at the head of my class; afternoon school was just finished, and I was chatting with my boys, when a neatly dressed, pale-faced little girl came up and kissed my cheek. It was my little friend of the sick-chamber. Jesus had been "very kind to her," as she used to say, and had made her well enough to come to school again. For several Sundays she never failed to come and see me after school was over. But shortly afterwards her mother removed to another neighbourhood, and their attendance at Sunday-school was broken off. I went in search of them, but was unable to find them, and although I have never since seen that little girl or her brother, I have never forgotten her dream, especially the last sentence of it.

My dear young reader, do you love Jesus? If not, *you* cannot do anything for Him until you have first given Him your heart, and trusted in Him to pardon all your sins. But perhaps you do love Him and trust Him. Then let me ask you, would you not like to do something for Jesus? Think of what he has done for you. The little girl I have told you about first thought of Jesus' sufferings on the cross, and of how kind He was to her, and then it was that she resolved to pull out the thorn. You cannot pluck a thorn from Jesus' brow; that was only a little girl's dream; but you can speak to your friends about Jesus, and in many other ways, which you have heard about in Sunday-school, you can do *something* for Jesus.

I used to do a little for Jesus in England, and now I am trying to do something for Him in China, a country you often hear or read about, no doubt. I quite believe what my little friend said, because I find that when I am doing something for Jesus by telling these poor people about His love, then I am *so* happy, and I think every one must be that loves Jesus, and so *you*, my young friends, will find it.

There are a very great many little girls in China, and many of them about twelve years of age too, but they know nothing about Jesus. When they are ill, as they often are, no one prays to Jesus for them, nor tells them of a loving Saviour who will pardon all their sins, and take them to be with Him when they die. Oh, I do wish I could teach the good news about Jesus to these poor Chinese girls and boys, but I cannot do so while travelling about. I hope you will do what you can for them *now*, especially by praying for them; and then, when you grow up, God may do you the great honour of sending you to teach them, and would not that be doing *something for Jesus?*

"Give me a faithful heart, likeness to Thee,
That each departing day henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for Thee."

ARRIVALS IN CHINA.—Letters from Shanghai announce the arrival on June 13th of Mrs. Hudson Taylor and the following new missionaries: Messrs. Whiller, Dorward, Riley and Clarke, and Misses Rossier, Bell, and Smalley; also, on the 28th, of Mr. F. Trench.

DEPARTURE.—On Monday, August 5th, Mr. Stevenson left us for Paris and Marseilles, *en route* for Burmah *via* Calcutta. He again leaves his wife and family at home, Mrs. Stevenson's health not warranting her going out at present.

RECENT TIDINGS.—Mrs. RUDLAND has been at Wun-chau for some time, dangerously ill. Should she sufficiently recover, her return to England will probably be necessary. Mr. Rudland needs our sympathy and prayers in his trying suspense. Mr. CARDWELL writes on June 29th that after his stay in Kiu-chau he visited the KIANG-SI converts connected with that station. They vied with each other in entertaining him and his native helper, and made the visit a very happy one. Proceeding to Kiu-kiang, he was greatly rejoiced by finding the converts steadfast. At Kiu-kiang there were three candidates for baptism, at Hu-k'eo hien there were also three candidates, and at Ta-ku-t'ang nineteen persons professed to be interested in the Gospel. We hear that Messrs. PEARSE and RANDLE have recently baptised ten new converts in the GAN-HWUY province. Mr. EASTON left Chung-king for a third visit to the province of KAN-SUH, but was attacked by smallpox when at the city of Pao-ning, in northern SI-CH'UAN. He has been graciously restored, but had to return to Chung-king.

CHINA'S MILLIONS.

The Famine in China.

THE particulars given in our last number concerning the famine, have been read with much interest, and have called forth many expressions of deep sympathy. To each and all who have kindly sent contributions in aid of the sufferers, we offer on their behalf our most grateful thanks.

The illustrations of the famine by a native artist are from the little book published in China on the subject. For the use of these we are indebted to the London Committee of the Famine Relief Fund.



SELLING THEIR FIELDS, AND TAKING THEIR HOUSES TO PIECES (TO SELL THE MATERIALS).

"For a time the sufferers could borrow from one another, but this came to an end. Then they killed their ploughing-oxen and pawned their implements of agriculture, their coverlets and clothes; and at last they gave up all thoughts of the future, and fell to selling their furniture and the materials of their houses, and many of their fields, till at last no purchaser could be found."



STRIPPING OFF THE BARK OF TREES, AND DIGGING UP THE GRASS-ROOTS FOR FOOD.

"The glowing sun is in the sky, and the locusts cover the ground. There is no green grass in the fields, and no smoke of cooking from the houses. They caught rats, or spread their nets for birds, or ground the wheat-stalks into powder, or kneaded the dry grass into cakes. Alas! what food was this for men! They were at last reduced to the straits seen in the picture."

The following extracts from our latest intelligence confirm the opinion we have already expressed concerning the need for continued help.

THE SHANGHAI COURIER of July 26th, says:

"It must be patent to every thoughtful person that no country can undergo such an ordeal of famine, drought and flood as that which for the past two years has been ravaging the northern provinces of China, and then suddenly recover. Emaciated frames, ruined constitutions, barren, treeless tracts of soil, depopulated towns, and the many other dreadful consequences of this cruel scourge are far too serious evils to be cured by a few showers of rain; there is a long, weary, anxious period of convalescence yet to be undergone, and much suffering still to be endured."

"We are not out of the wood yet by a very long way. There is every prospect of our wanting funds for a considerable time to come, and with this prospect in view it is absolutely fatuous to give people in England the idea that we have no more need for money. How can we act thus prematurely in the face of the advices which still reach us from time to time from the slowly recovering districts?"

"We must not suppose, again, that it is absolutely necessary to devote all the money sent to us to providing actual rice for persons in the act of dying. On the contrary, it is a great mistake to suppose that our duties

should end here; and we conceive that it is incumbent upon us to do all in our power to rehabilitate the sufferers, and see them well on the high road to comparative prosperity, before we leave them, as it is upon a doctor to attend his patient until he is perfectly well."

FROM THE LONDON AND CHINA TELEGRAPH, September 7th, 1878:

"We have had copious showers all over the North of China, so that the prospects of the later crops are excellent.

"Even the wheat crop, which in many places was expected to be a total failure, has turned out well, the grain being heavy. The straw has been very light, but this is quite unimportant, as the only use to which it is here put is for purposes of fuel, or for mixing with mud to cover their houses and walls, or with which to make sun-dried bricks. And where the crop has failed, they have sown millet. Although the prospects are thus bright, distress must still be extremely great in the famine districts. They have had no wheat crop, because no seed wheat wherewith to sow their fields; and unless the liberality of the Government and head officials provides millet seed or Indian corn, the people will still be badly off in spite of the abundant rains."

MISSIONARIES IN FAMINE DISTRICTS.

We earnestly ask daily prayer for our Missionary brethren and sisters in famine districts. They are exposed to danger on account of the prevalence of famine fever. The important tidings have reached us by telegram that Mrs. Taylor and several of our sisters were about to proceed with Mr. James to a famine district where it is believed there is an excellent opening for work on behalf of the orphan children. We entreat much prayer for the success of their work, and for their personal safety.

MR. BALLER has proceeded to another district to distribute relief. He is accompanied by MR. MARKWICK, who, in writing to a young friend, thus refers to the journey:—

"Well, now a few words with regard to our journey. We know, humanly speaking, it is a dangerous one. We are told famine fever is raging in the district to which we go, but we know we have the Lord with us. We know that we are going on His account, and therefore we do not fear. We are in His hands, and feel that He will perform that which is best for us, and which will best promote His glory. He has counted us worthy to come to China. He has counted us worthy to go on this mission, and shall we not believe that if He counts us worthy to suffer for His name's sake He will give the needed grace to bear the sufferings? We know He will. Thus putting ourselves into His hands, we can go without doubtful minds."

MR. J. J. TURNER, writing from Ping-yang Fu, says:

"The worst of the famine, we hope, is over. I mean it cannot be so universal next autumn and winter as it was last, but that there will be much suffering and starvation for months and perhaps years to come, we cannot doubt. It will take the province a long time to recover from the effects of this calamity. Even now that the rain has come, much of the land must remain unsown. In some parts there is no seed; in others, although seed might be procured, the inhabitants are too few and weak to cultivate the land. Then animals have been eaten long ago, and they themselves have not strength to draw the plough. This applies only to the poorest class. In the villages that class is not nume-

rous, for none but the strong and well-to-do have survived the sufferings of the past year.

"No one will ever know the full extent of the suffering during the early months of the year. We hear fearful tales about it. We do not believe all we hear, of course, but it is evident, I think, that in many villages the living fed upon flesh cut from the corpses of the dead. They deny having killed anyone for food, but in other parts people were killed and eaten. . . . We don't know all that is going on around us even now. It is said that human flesh is still being eaten in some places. There is much distress in the city. . . .

"We feel that some more direct missionary work should be done by us in this place, and it is likely that Mr. Hill and I may continue a couple of months or more after the relief work is over for that purpose. The people here receive us very well. There is a fine field for missionary work here. Some have come to Mr. Hill inquiring about our doctrine since we arrived. Several persons who received books from us in 1876 have been met with. One of them told Mr. Hill that they did not understand the books, and wanted some one to instruct them. . . .

"We are waiting on the Lord for guidance and fitness for the work. When will the time come when there shall be bands of Christians scattered among the cities of this province, shedding light upon the masses now in heathen darkness? Tai-yuen Fu and Ping-yang Fu seem to be opening up. Pray that we may be ready to enter in when God sets an open door before us, and that more labourers may be raised up for the work."

Reminiscences of Forty Years' Missionary Labour.

AN ADDRESS BY THE REV. JOHN STRONACH,

Of the London Missionary Society.

AT the meeting of the friends of the China Inland Mission held in connection with the Mildmay Conference in June last, addresses were delivered by the Rev. T. A. Nash, M.A., vicar of St. Paul's, Balls Pond, Islington, who presided, by the Rev. John Stronach, Major Malan, and by Messrs. J. Hudson Taylor, J. McCarthy, G. Stott, and J. W. Stevenson, of the China Inland Mission. W. T. Berger, Esq., and Mr. Hind Smith, of the Y.M.C.A. Manchester, also took part. An account of the meeting is given in the published report of the Conference,* but we have now special pleasure in giving Mr. Stronach's address at length.

The following reference to Mr. Stronach by Mr. Taylor, taken from the report, will somewhat indicate the interest attaching to this address:—

“It is our privilege this afternoon to have with us one of the translators of the Scriptures in China—a dear and honoured servant of God, who went out in connection with the London Missionary Society in the year 1837, before China was opened at all. I love to look back on the work of faith of that Society which sent out Morrison so long ago, and the many giants who went out subsequently, nearly all of whom have passed away, except our dear and honoured friend who is present with us, and who will address us this afternoon.

“Oh, I do feel delighted as I think that God has spared him to see with his own eyes the answer to so many prayers that he, and others of the servants of God who have passed away, have united in offering in days gone by, when China was not opened at all.

“It must be a joy, I know it is a joy to his heart. And it is a joy to us to feel that we have a witness present who links us with the prayers and efforts of bygone days, when all seemed dark and difficult, and who connects these prayers and efforts with the facilities which at present exist, and with an army of 10,000 or 15,000, or more, of believing Chinese, who are themselves saved by God's grace, and are themselves lights in their own districts of the Chinese Empire.”

MR. STRONACH, after referring to the pleasure it gave him to be at the meetings of the Mildmay Conference, said: “I have been introduced to you as having been long acquainted with China. I went out in connection with the London Missionary Society in August, 1837, and returned to England only in January, 1877, so that I was nearly forty years away continuously from my native land. During that time I spent six years in Singapore, China not having then been opened to the Gospel at all. In 1844 I went up to China, and began a missionary work there in Amoy, having acquired the language to such an extent that I could at once begin to preach to the inhabitants of Amoy, as I had done for five or six years in Singapore to the Chinese inhabitants of that settlement. In 1844, when I went there, there was not a single convert—not one in all the large province of FUKIEN, in which Amoy is situated. I took up a convert whom I had baptised in Singapore. He was the only Christian that I knew of who was then in that part of China. In 1844 we began to work, but it was not till 1846 that there were two converts baptised by the American Mission there.

In 1847 I was sent up to Shanghai in connection with the new translation of the Scriptures, which had been long desired, and was at last brought into operation, in connection with the British and Foreign Bible Society, who paid my salary for nearly the six years that I was resident there. It was a very arduous work. Dr. Medhurst, Mr. Milne, and myself, had the principal share of this work. We began with the New Testament, and

then carried it on to the Old. We had all the assistance which in those days was available; we had also the aid of very learned native teachers, and endeavoured to make the style of our version such as we should not be ashamed to put into the hands of a literary man. If any of you want to know any particulars of this version, you have only to refer to the last year's report of the British and Foreign Bible Society, in which Mr. Alexander Wylie, an agent of that society for many years in China, gives a very distinct account of the way in which it was got up, and of the estimate that is formed of it by those in China who are well able to express an opinion. It is called the Delegates' Version, and was effected by the London Missionary Society's agents, Dr. Medhurst, Mr. Milne and myself.

I should have been far more delighted if I had had the privilege of the companionship of my friend Mr. Dyer in the work. Mr. Dyer, as some of you know, was the father of Mr. Hudson Taylor's first wife; I knew her quite well as a child. Samuel Dyer was one of the most noble, Christ-like men that, perhaps, the Christian Church has ever had occasion to rejoice in. I was an intimate friend of his. We were just like brothers, or still closer, and for several years I enjoyed his companionship. We began our attempts at the translation of the Scriptures together, and it would have been a special delight to me if his life had been preserved till 1847 or 1853, when we finished this work; but he was cut off in 1843, to my great grief. I rejoiced to make the acquaintance of his grandchildren in Mr. Taylor's

* Report of the Mildmay Conference, 1878. Paper covers, 1/6, Cloth, 2/6. J. F. Shaw and Co., London.

house. It is a great pleasure to me to be in any way connected with Samuel Dyer. Any of you who have read his memoirs will have seen what a noble character he was. He is very little known; I wish he were more known.

In 1853, having finished my work in Shanghai, I came down to Amoy, and spent about 26 years continuously in work there. There were about twenty converts in Amoy when I returned. Some of them had been baptised by my brother while I was in Shanghai, but there was no great liveliness in the work at the time, and we were very anxious that the Gospel should make greater progress. We did not know in what mysterious way God would answer our prayers, but it was in a very peculiar way. There was the rebellion in 1853, which we thought would do infinite mischief to our work, and it did so all the time that it lasted. But then, the rebels having some slight connection with the Taeping rebels, and having got some ideas from them in connection especially with idolatry, they took it into their heads that it was their duty, or something of the kind, to destroy idol temples wherever they went, and to knock down the idols. They did so when they got possession of Amoy. They immediately burnt the idol temples and knocked down all the idols. This undermined the faith of a good many in idolatry, and the result, in connection with the prayers of the converts and of the missionaries, was a great addition to the Christian church in 1854. From that time to this there has been a constant increase of the church in Amoy.

We were not confined to Amoy itself, but have been evangelists to a considerable extent in the Fukien province. There are about eight or ten millions who speak the dialect we speak. We have villages containing ten thousand inhabitants, and these are as open to the Gospel as the islands of the South Sea. We can go up and down, preach in these villages, and have abundant audiences—men who are interested in what we say, who will discuss with us the questions in dispute, who will listen to our quotations from the classics, and receive them with a greater interest because they come from a foreigner. And so we have an opportunity of preaching the Gospel to about eight or ten millions of people just by the use of the one dialect. There are a great many stations established from perhaps a hundred miles to the south to one hundred miles to the north of Amoy, and some thirty or forty miles inland to the west, and in each of these large districts we have stations and churches, infant churches, which if they have not pastors, at all events have preachers settled over them; these preachers we superintend constantly by visiting them in rotation, and seeing that they discharge their duty aright—that they preach the Gospel faithfully, and that their converts are being trained in the worship and in the service of the living and true God.

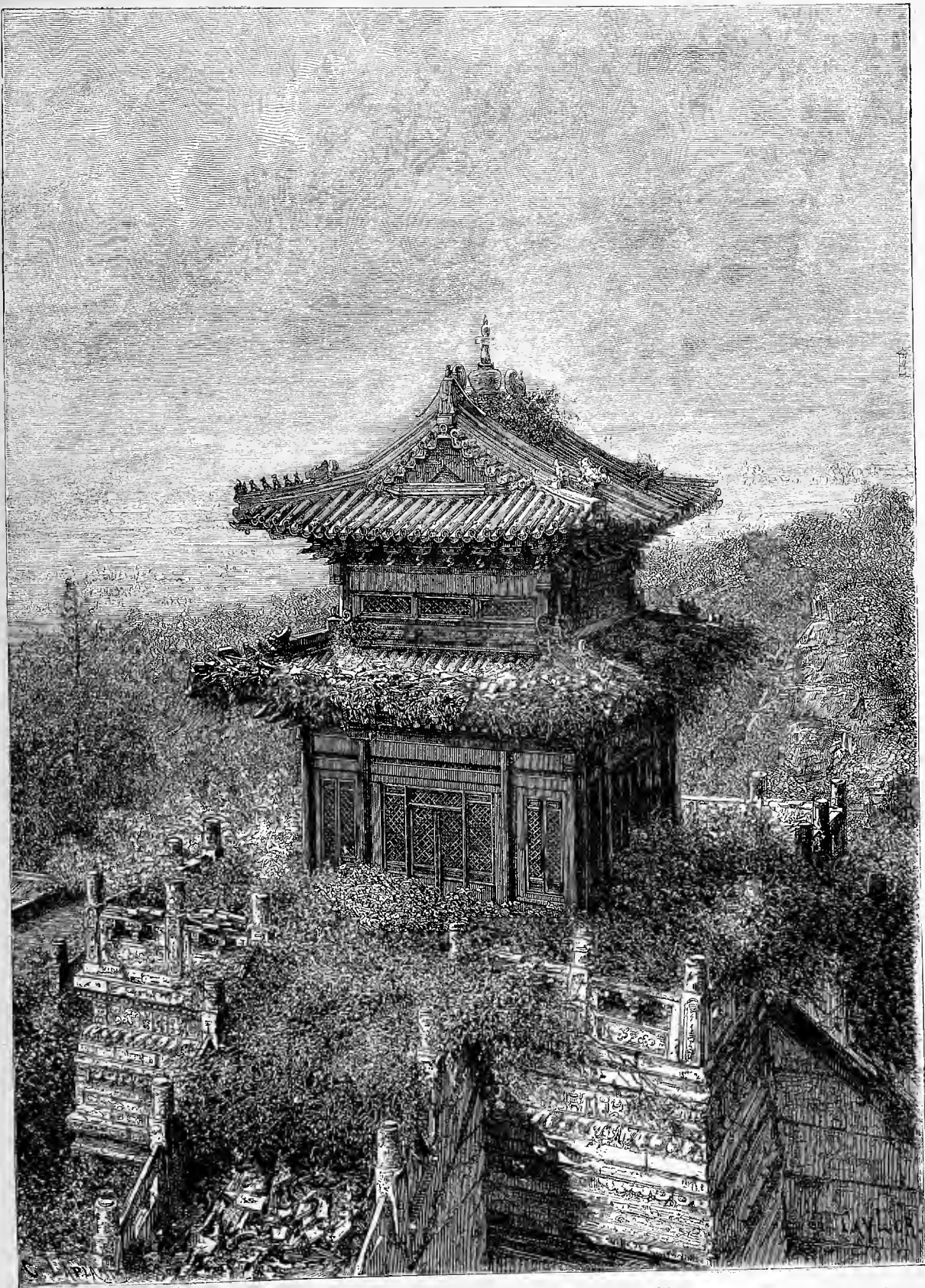
Our great object is to introduce, not a nominal Christianity, but a real and vital one, to make known to them the Light of the world, of whom we have all been hearing in such delightful terms. And oh, it is a blessed thing to have such a light to exhibit to the Chinese! Their vast empire is still in darkness. There is an immense amount of metaphysical darkness, of social darkness, of moral darkness. The Chinese boast of having an infinitely superior amount of knowledge to those in Western nations. We can show to them a far brighter light than their most boasted sage, Confucius, ever held up to them; and the candid among them, and there are candid Chinese, listen to your arguments with a great deal of satisfaction, and seem to appreciate your arguments just as a Western man would. We can show to them the glory of Christ, which is infinitely

superior to Confucius, as proved by His miracles, His life upon earth, His work of doing good to the bodies and the souls of men, His death upon the cross, His resurrection, and His ascension to glory, and the pouring out of His blessed Spirit. This is the great trust that we have. We trust in the Spirit's aid above all things. We do not trust in the intellectual light of men, in the knowledge that we have of Chinese classics, and the ability we have to confound the Chinese in argument. We trust in nothing of the kind. We trust simply and solely in the message which we make known, and in the glorious Spirit by whom alone that message can be made effectual in the salvation of souls, and we rejoice that God has employed our labours.

We itinerate a good deal, but we do not trust to itinerating. We like to have the Gospel regularly preached where we labour, and to have its power fully tested in regard to the influence it may exert upon the Chinese mind to which it is fully proclaimed. It can be understood, all its most mysterious doctrines can be comprehended, by common and what people would call vulgar-minded Chinese. Even Chinese women can take up the peculiar doctrines of the Gospel, and enlarge upon them with great fluency and power of illustration to their fellow-countrywomen, for we employ Chinese women as well as men in the propagation of the Gospel, and we rejoice in the glorious truths of salvation as capable of being made known even to the common people of China; they have taken hold of many minds and many hearts. We have now about two thousand baptised converts in that region—and of course in addition to them there are the adherents, and some would reckon these perhaps to amount to just as many more. Of course there are children connected with each of these families, and these are taught in a Christian way in our schools, and there are some villages where a large number of the population are Christians. All this has been effected in the course of a quarter of a century—not more, because the Gospel had not had any success to speak of till 1854, and up to 1876 there were about two thousand converts that I left behind me in connection with the three missions, because there is not the London Mission alone—there are the English Presbyterian Mission and the Mission of the Reformed Church of America. These are all labouring together in the most harmonious way, delighted to recognise each other's work, and to assist each other as much as they possibly can.

And so it is with the missionaries in Fuh-chau. There are Church missionaries in Fuh-chau, and among them the Rev. John Wolfe, a very valuable and energetic man, has been most successful in his work in Fuh-chau; he labours with great harmony in connection with the American Board missionaries and the missionaries of the American Methodist Episcopal Church. In Fu-kien itself it is said that there are more converts than in any other province in the Chinese empire. If so much has been done at the commencement, notwithstanding such opposition and so many difficulties to encounter, what may we not hope for in the future. I think we have everything to encourage us in going on in this work.

I rejoice to see so many interested in the work of God in China. I have not had the pleasure of coming into contact with any missionaries connected with the China Inland Mission. I had not seen Mr. Taylor till two days ago; but I have heard of their work, and I have no doubt that their success will be still greater than it has been, and there is every inducement to every one to exert all their powers in order to extend this glorious Gospel, and to cause it to be proclaimed throughout the length and breadth of that vast land.



BRONZE TEMPLE, WAN-SHOW-SHAN.—(See page 146.)

The Divine Call for Missionaries.

BY C. H. SPURGEON.

There are many Christian young men qualified for missionary work by whom these heart-stirring words of Mr. Spurgeon's should be pondered. Our readers would do well to purchase the sermon from which they are taken, and to lend it to such.

Its number is 1,351, it is published by Passmore and Alabaster, and its price is one penny.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me."—
ISAIAH vi. 8.

BRETHREN, the heathen are perishing, and there is but one way of salvation for them, for there is but one name given under heaven among men whereby they must be saved. God in the glorious unity of His divine nature is calling for messengers who shall proclaim to men the way of life. Out of the thick darkness my ear can hear that sound mysterious and divine, "Whom shall I send?" If ye will but listen with the ear of faith ye may hear it in this house to-day—"Whom shall I send?" While the world lieth under the curse of sin, the living God, who willeth not that any should perish but that they should come to repentance, is seeking for heralds to proclaim His mercy; He is asking even in pleading terms for some who will go forth to the dying millions and tell the wondrous story of His love—"Whom shall I send?" As if to make the voice more powerful by a threefold utterance we hear the sacred Trinity inquire, "Who will go for Us?" The Father asks, "Who will go for Me and invite My far-off children to return?" The Son inquires, "Who will seek for Me my redeemed but wandering sheep?" The Holy Spirit demands, "In whom shall I dwell, and through whom shall I speak that I may convey life to the perishing multitudes?" God in the unity of His nature crieth, "Whom shall I send?" and in the trinity of His persons He asketh, "Who will go for Us?"

Reverently, and with all our hearts attent, let us gaze upon the vision of glory which Isaiah saw. It was necessary for him to see it in order that he might be brought into the condition of heart out of which should come the full consecration expressed in—"Here am I, send me." Observe what he saw. He saw, first, *the supreme glory of God.* "I saw Adonai," saith he, "sitting upon a throne, high and lifted up, and His train filled the temple."

Now, brethren, we know of nothing that will supply a better motive for missionary work, or for Christian effort of any sort, than a sight of the divine glory. This is one of the strongest impulses a soul can feel. Behold, O believers in the Divine word, at this day the Lord God, even Jehovah, is not dethroned, but sitteth on the throne of His glory. Some know Him not, and others deny Him and blaspheme Him, but He is still God over all blessed for ever.

He who bowed His head to death has left the dead, no more to die, and ascended to the right hand of God, even the Father; God having highly exalted him, so that he now sitteth upon a throne high and lifted up. This, in fact, is the origin of our commission—"Go ye, therefore, and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost." Because all power is given unto Him in Heaven and in earth, therefore we are to go forth and subdue the people under His feet. O when will His church fully believe in the glory of her Lord, and rejoice therein, so that

His power shall fill her, as His train aforetime filled the temple.

When a man is prepared for sacred work he is not long before he receives a commission. We come then to think of THE DIVINE CALL. I feel in my soul, though I cannot speak it out, an inward grieving sympathy with God, that God himself should have to cry from His throne. "Whom shall I send?" Alas, my God, are there no volunteers for Thy service! What, all these priests and sons of Aaron, will none of these run upon Thine errand? And all these Levites, will not one of them offer himself? No, not one. Ah, it is grievous, grievous beyond all thought, that there should be such multitudes of men and women in the church of God who nevertheless seem unfit to be sent upon the Master's work, or at least never offer to go, and He has to cry, "Whom shall I send?" What, out of these saved ones, no willing messengers to the heathen! Where are His ministers? Will none of these cross the seas to heathen lands? Here are thousands of us working at home. Are none of us called to go abroad? Will none of us carry the Gospel to regions beyond? Are none of us bound to go? Does the Divine voice appeal to our thousands of preachers and find no response, so that again it cries, "Whom shall I send?" Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade, will they not go for Jesus? They even risk life amid eternal snows, are there no heroes for the Cross? Here and there a young man perhaps with little qualification, and no experience, offers himself, and he may or may not be welcomed, but can it be true that the majority of educated, intelligent Christian young men are more willing to let the heathen be damned than to let the treasures of the world go into other hands. Alas, for some reason or other (I am not going to question the reasons) God Himself may look over all His church, and, finding no volunteers, may utter the pathetic cry, "Whom shall I send, and who will go for Us?"

But there were the six-winged seraphim. Why did not the Lord send them? Ah, brethren, that He might have done, but it is not according to the order of the gospel dispensation, for He is pleased by the foolishness of preaching to save them that believe, and the preachers must be men like the rest of mankind. It is great condescension on His part that He has chosen men, and unto the angels hath He not put in subjection the world to come whereof we speak, but He has given this honour to us, putting His treasure in earthen vessels that the excellency of the power may be all His own. We ought to rejoice in this, but it is sad, surpassingly sad, that from amongst myriads of *willing* seraphim God's cry should come to *unwilling* men, "Whom shall I send, and who will go for Us?"

I call to your attention again the fact that this is the

voice of the one God, and it is also the question of the sacred Trinity: "Whom shall I send, and who will go for Us?" The Father, Son, and Spirit thus question us, shall not the threefold voice be regarded?

Notice the particular kind of man for whom this voice is seeking. It is a man who must be sent, a man under impulse, a man under authority—"Whom shall I send?" But it is 'a man who is quite willing to go, a volunteer, one who in his inmost heart rejoices to obey—"Who will go for Us?" What a strange mingling this is! "Woe is me if I preach not the Gospel," and yet "taking the oversight of the flock of God not by constraint but willingly." Irresistible impulse and cheerful choice, omnipotent compulsion and joyful eagerness most mysteriously combine! We must have a mingling of these two. I do not know that I could put into so many words that wonderful feeling of freedom and overpowering impulse, of necessity and freedom, but our experience understands what our language cannot express. We are willing, and yet a power is over us; we are willing in the day of God's power, coming forth as freely as the dew-drops, from the womb of the morning, and yet as truly the product of Divine power as they are. Such must God's servant be. I wonder if I echo and re-echo the voice of God this morning whether it will find out amidst the thousands in this house, and the thousands that may read this word, some loving responses in at least a few chosen hearts? "Whom shall I send?" it is Jehovah's voice. "And who will go for Us?"—it is the voice of the bleeding Lamb, it is the voice of the loving Father, it is the voice of the ever blessed Spirit. Does no one leap up at this moment and freely offer himself? Must I speak in vain? Ah, that were a light thing—must the voice from heaven be in vain? Did the child Samuel reply "Here am I, for thou didst call me," and will no full-grown man answer to the voice of the Eternal? With your hearts and consciences I leave it.

Now comes the earnest response. The reply of Isaiah was "Here am I; send me." I think I see in that response a consciousness of his being in a certain position which no one else occupied, which rendered it incumbent upon him to say, "Here am I." There was no one else in the temple, no one else saw that vision, and therefore to him the voice of the Lord came as directly and personally as if there were not another man in all the world. "Here am I." Now, brethren, if at any time the mission field lacks workers (it is a sad thing that it should be so, but yet so it is), should not that fact make each man look to himself and say, "Where am I? What position do I occupy towards this work of God? May I not be placed just where I am because I can do what others could not?" Some of you young men especially, without the ties of family to hold you in this country, without a large church around you, or not having yet plunged into the sea of business, you, I say, are standing where in the ardour of your first love you might fitly say, "Here am I." And if God has endowed you with any wealth, given you any talent, and placed you in a favourable position, you are the man who should say, "Perhaps I have come to the kingdom for such a time as this; I may be placed where I am on purpose that I may render essential help to the cause of God. Here at any rate I am; I feel the presence of the glorious God; I see the skirts of His garments as He reveals Himself to me, I almost hear the rush of seraphic wings as I perceive how near heaven is to earth, and I feel in my soul I must give myself up to God. I feel in my own heart my indebtedness to the Christ of God; I see the need of the heathen, I love them for Jesus' sake; the fiery coal is touching my lip even now: *here am I!* Thou hast put me where I am; Lord, take me as I am, and use me as

Thou wilt." May the divine Spirit influence some of you who greatly love my Lord till you feel all this.

Then you observe that he makes a *full surrender of himself*. "Here am I." Lord, I am what I am by Thy grace, but here I am; if I am a man of one talent, yet here I am; if I am a man of ten, yet here I am; if in youthful vigour, here I am; if of maturer years, here I am. Have I substance? here I am. Do I lack abilities? Yet still I made not my own mouth, nor did I create my infirmities; here I am. Just as I am, as I gave myself up to Thy dear Son to be redeemed, so give I myself up again to be used for Thy glory, because I am redeemed, and am not my own, but bought with a price. "Here I am."

Then comes Isaiah's PRAYER *for authority and anointing*. If we read this passage rightly we shall not always throw the emphasis upon the last word, "me," but read it also thus, "Here am I, send me." He is willing to go, but he does not want to go without being sent, and so the prayer is, "Lord, send me. I beseech Thee of Thine infinite grace qualify me, open the door for me, and direct my way. I do not need to be forced, but I would be commissioned. I do not ask for compulsion, but I do ask for guidance. I would not run of my own head under the notion that I am doing God service. Send me then, O Lord, if I may go; guide me, instruct me, prepare me, and strengthen me." There is a combination of willingness and holy prudence—"Here I am; send me." I feel certain that some of you are eager to go for my Lord and Master wherever He appoints. Keep not back I pray you. Brother, make no terms with God. Put it, "Here am I; send me—where Thou wilt, to the wildest region, or even to the jaws of death. I am Thy soldier; put me in the front of the battle if Thou wilt, or bid me lie in the trenches; give me gallantly to charge at the head of my regiment, or give me silently to sap and mine the foundations of the enemy's fortresses. Use me as Thou wilt; send me, and I will go. I leave all else to Thee; only here I am, Thy willing servant, wholly consecrated to Thee." That is the right missionary spirit, and may God be pleased to pour it out upon you all, and upon His people throughout the world. To me it seems that if a hundred were to leap up and each one exclaim, "Here am I; send me," it would be no wonder. By the love and wounds and death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful hell whose yawning mouth is before them, ought you not to say, "Here am I; send me"? The vessel is wrecked, the sailors are perishing; they are clinging to the rigging as best they can; they are being washed off one by one! Good God, they die before our eyes, and yet there is the lifeboat stanch and trim. We want men! Men to man the boat! Here are the oars, but never an arm to use them! What is to be done? Here is the gallant boat, able to leap from billow to billow, only men are wanted! Are there none? Are we all cravens? A man is more precious than the gold of Ophir. Now, my brave brethren, who will leap in and take an oar for the love of Jesus, and yon dying men? And ye brave women, ye who have hearts like that of Grace Darling, will not ye shame the laggards, and dare the tempest for the love of souls in danger of death and hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful yet majestic demand, "Whom shall I send, and who will go for Us?" and then respond, "Ready, ay ready; ready for anything to which our Redeemer calls us." Let those who love Him, as they perceive all around them the terrible token of the world's dire need, cry in an agony of Christian love, "Here am I; send me."

In Memoriam.

AN ACCOUNT OF FONG NENG-KWE, BY MR. CROMBIE.

Many of the readers of CHINA'S MILLIONS will hear with deep regret of the death of Fong Neng-kwe, who has for nearly twenty years been a true-hearted disciple of the Lord Jesus Christ, and a most valuable and devoted Evangelist. This beloved brother died somewhat suddenly on the 16th January, at Ky'i-k'eo, one of the out-stations of the Fung-hwa circuit of the China Inland Mission, where he had been labouring for several years. The following account will show that by his removal we have sustained no common loss. As a record of the career of one of our early converts it calls for thanksgiving, and should lead to prayer that many more such may be raised up to labour among their own countrymen.

EARLY HISTORY.

OF Fong Neng-kwe's early history we know only a few particulars, which we were told by himself. He was born at Do-gyiao, a large village near to the city of Fung-hwa, about thirty miles from Ningpo. He seemed to have no recollection of his father, he having died soon after Neng-kwe was born. His unnatural mother soon after married another man and deserted her little boy. The poor child was thus left alone in the world at a very tender age, for he had no one to look to for help but distant relations, who were poor and did not want either the trouble or the expense of caring for him. The consequence was, that poor Neng-kwe neither got sufficient food to satisfy the cravings of hunger or clothes to keep him warm. This brought on disease in his legs and other ailments from which he suffered greatly for many years. He attributed his weak constitution in after life to the want of food and other hardships that he endured when he was a child. As soon as he was able he was apprenticed to a basket-maker, a trade which a great many poor Chinese boys learn because they can begin young, and no premium has to be paid. Neng-kwe learned his trade of basket-making, etc., at 'Ong-zih, a district containing four or five towns near to each other, and situated about half way between Fung-hwa and Ning-hai.

MARRIAGE, AND DEATH OF HIS WIFE.

After his apprenticeship was over, he continued to work as a journeyman in the same district, and married there. But his young wife died about a year after their marriage. Poor Neng-kwe! he could speak no word of comfort to her as she was stepping into the dark unknown future, for he had not then heard of Him who is the resurrection and the life, and who brought life and immortality to light through the Gospel. She died without hope, as, alas! millions are dying in China every year.

Subsequently he removed to Ningpo, and it was there that our acquaintance with him commenced.

FIRST MEETING WITH MISSIONARIES.

"In the year 1858," writes Mr. Hudson Taylor, "we were residing in Ning-po, in the Wu-gyiao-deo Street. Our mission-room there was for a time well attended, but when the novelty wore off it became difficult to collect an audience. We thought of the plan of exhibiting each evening a Scripture print, and giving an address based on it. We put up a notice to that effect, which soon had the desired result, for the room was filled, and persons had to stand without, unable to effect an entrance. The well-coloured prints were greatly admired, and the narratives connected with them were deeply interesting to those who heard them for the first time; and care was taken not to finish the story without pointing out as clearly

as possible both man's need and God's remedy. After these meetings, those who wished it were invited to remain for private conversation. There were many difficulties connected with the work in those days. We had no native helpers and few converts. But God worked, and souls were saved.

"One night the subject, if memory serves, was 'The Prodigal Son.' The room was full, and many remained behind for conversation. The thought of God as a Father, as unselfish, ready to act in pure grace to returning prodigals, was new to most, if not all of the hearers. Among those who remained were three basket-makers—one of them was our friend Neng-kwe. He had some acquaintances among the Romanists, and had been to their chapel, but what he had seen there was very different from what he now heard. There he saw persons directed to atone for their sins by penances of various kinds, here he heard of free pardon through the one atonement of Christ. There he heard [of purgatory, here he learned that the blood of Christ perfectly cleanses from all sin and rescues poor sinners from eternal woe, making them heirs of eternal blessedness. Night after night Neng-kwe and his friends attended the meetings with deepening interest; and when we commenced a night-school for teaching persons to read and write the Romanised colloquial, they at once joined it. They were diligent in their study for a time, but it was soon rumoured that they were about to become Christians, and they began to meet with opposition and scorn. First one and then another of the basket-makers became irregular in attendance, and finally altogether ceased coming. We began to fear that so it might prove with Neng-kwe; but he persevered, became a candidate for reception into the church, and after a time was baptised by Mr. Jones.

DIFFICULTIES AS A CHRISTIAN.

"Neng-kwe did not find it an easy matter to act as a Christian. His master, indeed, did not object to give him his Sundays to attend the Sunday-schools and public meetings, which occupied almost the whole of the Lord's day, because that on the other six days Neng-kwe could do all the work that his master had for him, while the latter only had to pay for six instead of seven days' labour. But Neng-kwe's wages were very low before, 2d. a day and his food; then he earned 1s. 2d. a week and seven days' food, now he had only 1s., out of which he had to purchase provisions for Sunday, which could not cost him less than 2½d. to 3d., situated as he was, without the means of cooking for himself. Perhaps some persons in great Britain might be startled if they found that the profession of Christianity was to cost them one-third of their whole income. Nor was this all, when the busy season came round the poor man was repeatedly

thrown out of employment on account of his refusal to work on the Lord's day. By God's grace he kept on his way, however, and was used in the conversion of several persons.

CONVERSION OF A PAINTER.

"On one occasion he was working for his master at the house of a wealthy family, when he was requested by one of the ladies to make them a basket for incense. He declined, and told them that he could not now make anything for idolatrous use, as he had become a Christian. Many questions were asked him, affording a good opportunity of telling to those least likely to hear it the story of the Cross. The ladies seemed more amused than concerned by the workman's message, and thought it very strange that a poor man like Neng-kwe should have a conscience opposed to his own interests. But there was a painter and decorator at work in the same house to whom the message had a far deeper interest. It led to further conversations, and ultimately resulted in the conversion of *Wóng Læ-djün*, who visited England some eighteen years ago, and who is now pastor of the native church at Hang-chau."

CONVERSION OF THE OLD FARMER.

"At another time, Neng-kwe's master told him that he really must come and work on the following Sunday, for he could not now spare him as he had done when their trade was slack. Neng-kwe replied that he had agreed with his master to work six days and rest one, and that his soul needed feeding as well as his body. His master told him, however, that he must either come on the Sunday or consider himself dismissed, which latter he well knew Neng-kwe would find a serious trial. He stood firm, though tried, and did not go to work on Sunday. His master who valued him as a workman, did not wish to lose him, but to compel him to accept his terms, and, therefore, asked other employers not to take him on; hence, when the poor man sought new work on Monday he could find none.

"When all his efforts proved ineffectual, he was much cast down. He thought, 'Satan is setting hard on me, but I will resist him, and if he will not let me have work to do, I will use my time in endeavouring to overthrow his kingdom.' So he went to a tea-shop, determined to preach the Gospel. While sitting there, speaking to the people, his own burden became lightened, and his trouble seemed less gloomy as he dwelt on the God of love, who Himself had seen and felt man's need, and had given His own dear Son to redeem the lost and ruined. His faith was strengthened, and the more cheerfully did he continue speaking, some the while going out to pursue their avocations, while others came in and took their places.

"Among the latter, an elderly man, a farmer, came in and sat down near. He listened with great attention and interest and when Neng-kwe finished, entered into conversation with him, and declared his desire of learning more of this, to him, new and strange religion. Neng-kwe gladly continued his conversation, and, after a few questions, found that he came from the same district, though not from the same village, as himself, and was very desirous of learning what Christianity was. He told the old farmer that if he really wished to know the truth about the matter, he must draw water fresh from the fountain—learn to read the word of God for himself. 'Alas!' said the old man, 'I do not know how to read, and am too old to learn.' 'No you are not,' replied Neng-kwe, 'for, with the Gospel, God has given us an easy method of reading. I did not know one character, not even *the figure one* [a strong and hyperbolic expression of ignorance of the character,

the figure one being a mere horizontal line like our dash —], but now I can read the colloquial Scriptures and hymn book, and if you like I will teach you.' On hearing this, the farmer decided on moving from the lodging house where he was staying to that one in which Neng-kwe lodged, and that day commenced the task of learning the Roman Alphabet. He mastered some six letters the first afternoon and acquired as well a further knowledge of the nature and object of the Gospel.

"Next morning Neng-kwe sought again for work, and this time with success. His faith had been tried, but he had done the work for which he had been kept out of employ the day before. His new place of work was not far from our house, so he was able to run in during his breakfast time to tell of the Lord's dealings with him, and to introduce his new friend to us. After a few words of thanksgiving with him, Neng-kwe went back to his work, leaving the old farmer, whose time was more at his own disposal, to make a longer stay. The latter soon professed faith in Christ, and after due probation, was received into our little native church with great joy. Thus was led to Christ, *Wóng Kyüo-yiao*, the indefatigable evangelist now labouring at 'O-z.'

WORK IN THE HOSPITAL.

"In the course of the following year, owing to the return of Dr. Parker to Scotland, I took up the medical charge of the Ning-po hospital. In order to give the natives the benefit of Christian example as well as precept, I removed all the unconverted employés, and substituted Christian natives for them. This change Dr. Parker had long desired to make, but had been unable to accomplish it, for native Christians were few in those days. Among those whom I engaged were the basket-maker, Neng-kwe, the farmer, Kyüo-yiao, and the painter, *Wóng Læ-djün*. They all served the Lord faithfully, and employed their spare time in reading to those who wished to hear, and in teaching those who desired it to read the Romanised colloquial. In the course of eight or nine months nearly fifty persons professed faith in Christ, as the result of these labours, many of whom are still serving the Lord."

FALL AND RESTORATION.

When the T'ai-ping rebels took Ning-po, Neng-kwe was induced to enter into their employ, and was soon led by them into very evil ways, which resulted in his suspension from communion. When they were driven away from the city they took Neng-kwe with them. He was compelled to follow them until they were a long distance beyond Hang-chau, but at last he succeeded in making his escape at night, and set out in the direction in which he thought Ning-po lay, for he had never been so far from home before, and did not really know what part of the country he was in. He underwent many hardships, and had many very narrow escapes from being recaptured by roving bands of rebels, ere he reached Ningpo in safety. After a time he was restored to communion, and ever after manifested the same zeal for the conversion of souls which characterised his first love. Early in the year 1865, he was engaged as a colporteur in connection with the church at Wu-gyiao-deo.

WORK AS A COLPORTEUR AND PREACHER.

God's seal was soon put on his employment in this capacity. The very first time he went out to preach, he met with a basket-maker in the temple of the guardian god of the city of Ning-po, among the crowd of listeners to whom he preached, who appeared to listen with more than ordinary interest. Afterwards he entered into conversation with him, and answered the questions which

arose in the mind of his hearer. On parting, he invited him to come to the Wu-gyiao-deo chapel on Sunday. He came, to Neng-kwe's great joy, and soon showed evidence of the work of the spirit in his heart. He became a member of the church, and great hopes were being entertained of his future usefulness, when he was removed to the better land.

AT K'ONG-P'U.

Later in the year 1865, Neng-kwe was removed to the village of K'ong-p'u, some four miles from Ning-po, where there were at the time two female members of the Wu-gyiao-deo church. Here again he was soon owned of God. On May 1st, 1866, Mr. Meadows wrote, giving an account of the baptism of ten persons the Sunday before—seven women, and three men, six of the women and one of the men being the fruit of Neng-kwe's labours.

Neng-kwe met with a great deal of opposition at K'ong-p'u, but he stood firm, and went on preaching and exhorting, and the Lord gave His blessing. Early in 1867, the number of members gathered in K'ong-p'u through Neng-kwe's instrumentality had reached fourteen, including the wealthiest and most influential family in the village, consisting of an old gentleman, his wife, daughter, and grand-daughter, who became very bright lights, and exercised a great influence for good in the neighbourhood. The chapel was rented from them, and they gave Neng-kwe a room to live in for nothing.

About this time Neng-kwe was married again to a Christian woman, a widow of that place. In September of the same year, the son of his wife and another convert at K'ong-p'u were baptised. In reference to the former, Mr. Meadows, writing at the time, says:—

“One of the two from K'ong-p'u is the son of Neng-kwe's wife, and was examined two months ago, at which time he was refused admission as a member on account of his share in ancestral property, of which he would come into possession in two years' time (he is now only fourteen years of age), when he would be obliged to perform idolatrous rites or lose his property. His answers to the questions put to him were most intelligent and admirable; but as one of the members brought this as an objection to his admission into the Church, we refused him. After returning home he said to his mother, ‘It appears that if I had no share in the property I would have been admitted as a member. If I cannot become a disciple without losing the house (his share) I had better lose it.’ I believe his mother did not at once encourage this idea; but she made it known to Neng-kwe, who did encourage it. (Neng-kwe being only a step-father has not, by law, the least control over the children of his wife.) Eventually, his mother also concluded that he ought to give it up. When this was brought before the Church yesterday the boy was asked what he would do if he should be forsaken by his friends? His answer was the substance of the Psalmist's declaration, ‘When my father and mother forsake me, then the Lord will take me up.’ He is a quiet, well-behaved boy, and is nearly always at his books. The worth of the property is about seventy dollars, nearly £20 sterling, which is a large sum for a poor Chinese boy to give up.”

This boy was greatly beloved by Neng-kwe, and became a faithful servant of the Lord, who was pleased, in the end of the year 1874, to take him to an inheritance incorruptible and undefiled and that fadeth not away.

ITINERATIONS.

During the time that Neng-kwe had charge of the K'ong-p'u station he accompanied Messrs. Stevenson

and Meadows to Shao-hing, and assisted them in opening a station in that important city. He also went with Messrs. Jackson and Meadows to T'ai-chau, when that station was opened. He was well adapted for that sort of work, and was always delighted to be sent to a place where the Gospel had not been preached.

In the year 1868 Neng-kwe went for a time to Wun-chau; but from the great difference of dialect, he was not able to effect much there. He was, therefore, removed in 1869 to Ning-hai, where a station had recently been opened.

AT NING-HAI AND 'ONG-ZIH.

He was soon blessed in his new sphere of work at Ning-hai, and after a time a little church was gathered there. Having often expressed a wish to go and evangelise in the district in which he had formerly learned his trade—'Ong-zih—where there was no one preaching the Gospel, he was sent there in November, 1870. A station was opened in D'ong-'ô, one of the five adjoining villages of the district. During the first year, among the many who had heard the Gospel, two persons renounced idolatry, and gave evidence of real conversion. One of these was the landlady of the house in which Neng-kwe lived. It had been her custom to go annually to Wo-ting-sœn, a celebrated monastery, about forty miles distant, in the T'ien-t'ai district to worship the famous idols of that place, and, of course, spent a considerable sum of money in travelling expenses, and in gifts to the priests. But Neng-kwe's preaching opened her eyes to the folly of idol worship, so she gave it up, and began to serve the living and true God, and to trust for salvation on the Lord Jesus Christ. The other was a brother of Neng-kwe's first wife, who also became very decided for Christ. But, strange to say, both of these converts died suddenly in September, 1871—about the time when they were to have been baptised. They fell asleep, it is hoped, trusting in Him who has taken away the sting of death. The work went on progressing, and a second station was opened in an adjoining village, called Gyiao-bang, and in a year or two a little native church of eight members was formed in the district.

In the summer of 1873 we were anxious to send the Gospel to the city of T'ien-t'ai, one of the great centres of Buddhism in the Cheh-kiang province, and wholly without the Gospel. We spoke to Neng-kwe about it, and asked if he would be willing to leave his wife and family at 'Ong-zih for a month or two, and go and try to open work at T'ien-t'ai. He was delighted, and as soon as his wife had got his clothes put in order he was ready. Being far from strong, and greatly troubled with pain in his chest and difficulty of breathing at times, we had to give him a sedan-chair to take him over the rough mountain passes that lie between 'Ong-zih and T'ien-t'ai. Another preacher having temporarily taken his place at 'Ong-zih, he went to T'ien-t'ai and preached all over the city, and in the small inn where he lodged. In a few weeks he began to get acquainted with some of the people, and at last succeeded in renting a room to hold meetings in. But he became ill, and was obliged to come home sooner than we had intended, and before any one gave evidence of having believed the Gospel. There were several, however, of whom he had good hope. Neng-kwe was thus the first to break up the fallow ground of T'ien-t'ai, where we have now a very prosperous and increasing little church. After he got home his illness increased, with spitting of blood, and we were afraid that we should soon lose him. He was unable to preach for several months, but the Lord had more work for him to do, and to our great joy he was gradually restored to comparative strength.

A little church having now been gathered at 'Ong-zih, Neng-kwe began to think that it was time for him to be moving on to some other locality where the Gospel had not been preached, for he always felt that he was not fitted for a place where there were members to instruct. He was partly right in this, for although his long Christian experience and knowledge of the Word of God must have made him capable of teaching converts just emerging from the darkness of heathenism, still he was far better fitted for pioneering.

REMOVAL TO KY'I-K'EO.

A station had been newly opened at a town called Ky'i-k'eo, about twelve miles from Fung-hwa, and the dialect spoken by the young man who was stationed there better fitted him for the work at 'Ong-zih than that at Ky'i-k'eo, the former being in his native country. So in the year 1874, Neng-kwe and this young man exchanged stations. There were no converts at Ky'i-k'eo, and Neng-kwe went on preaching as usual; but he was not able to go about so much as he had formerly done. He kept up the meetings in the chapel, however, and went almost daily to a resting-shelter by the way-side at the end of the town, and conversed with the travellers that might sit down to rest for a while; but month after month, and year after year passed away, and still he saw but little sign of fruit. Sometimes there were inquirers of whom he had much hope; but they did not come out and confess Christ, and after a time went back altogether. He became quite discouraged, and wanted us to send somebody else to Ky'i-k'eo, and let him go to some other place. We did not think that it was his fault that there were no converts, so we encouraged him to labour on, and told him that he would see fruit in God's time. He had never been in any place for so long a time without seeing conversions, and he felt it very much. It was not until the beginning of last year that he had the joy of seeing the baptism of three persons, the first-fruits of his long labour in Ky'i-k'eo.

THE TYPHOON—FAILING HEALTH.

During the fearful typhoon which caused so much destruction in China last July, poor Neng-kwe suffered a great deal. (See CHINA'S MILLIONS for November, 1877, page 145.) The house in which he lived was by the side of a mountain stream, which, owing to the great torrents of rain that fell on that day, overflowed its banks, and spread over the valley to the depth of several feet. Neng-kwe's house with many others was in great danger. His furniture and everything moveable on the ground floor was swept away by the roaring current, and he with his wife and children took refuge in the upper storey from the rushing waters. At last they felt the house shaking so very much by the force of the tempest that they became afraid lest it should be swept away. Neng-kwe, in order to save the lives of his wife and children, carried them one by one through the water, which was nearly up to his waist, to the house of a friend, which was in a higher part of the town. Several friends, both native and foreign, contributed and replaced the things that he had lost; but it is to be feared that the wet and fatigue of that day had helped to accelerate the disease that has taken him away.

During the end of last year he was often very poorly, but was able to preach, and attended the conference of native pastors and evangelists, held in Ning-po, in October last. But his work on earth was now nearly finished.

LAST ILLNESS.

About the end of December he became very ill, and vomited a considerable quantity of blood, and Mr.

Williamson wrote saying that he was afraid that he would not live long. He was now unable to conduct the meetings, and the native pastor at Fung-hwa had to go over on the Lord's day to do so. He rallied a little again, however, and it was hoped that he might get over the attack; but this was not the Lord's will, for on the forenoon of the 16th January, while in the act of lying down on his bed to take a little rest, he again vomited a quantity of blood, and instantly expired, and his ransomed spirit was with Him whom he had loved so well and served so faithfully. He has left a widow and three little boys. The eldest, Samuel and Peter, who are twins, are about eleven years of age, and the youngest (whose name we do not recollect), about seven years. There is also a daughter-in-law, who is about the same age as the eldest boys. Mr. Williamson was hoping when he wrote that they might get the children sent to some of the mission schools, and that they would find some situation for the widow.

We have great pleasure in adding that only a very short time before his death our departed Chinese brother had the joy of seeing his two eldest boys received into the fellowship of the Church. They became candidates for church fellowship about a year before, and the only reason of their not being admitted then was that they were so very young, for we had every reason to believe that they had really given their hearts to the Lord, and had often suffered for His name at the hands of their school-fellows.

Neng-kwe's removal will be greatly lamented by many who knew him in China, and is a great loss to the Mission, for we have not many like-minded. He was poor and uneducated, but "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in His presence." He was not at all a man of great natural ability, but his heart was full of zeal, and his lips had been touched with a live coal from off God's altar. He had not much gift for teaching in the Church; but there was probably not a better preacher of the simple Gospel in China. He could not square and polish the stones for the spiritual temple, but he was a powerful hewer in the mountains. One great secret of his power was that he was a man of much prayer, and did not feel satisfied unless he knew that others were praying for him as well. And like many others of the Chinese converts, he never thought of *doubting* that his Father would hear him. He was a man *in earnest*. His hearers may have doubted whether the doctrines he preached were true; but they could never doubt whether Neng-kwe himself believed them to be true or not. His earnest face and impassioned manner would have convinced any one of his belief that what he said was solemn fact. But he has laid down his armour, and has received a crown of life and a palm of victory. Let us pray that his three boys may become as earnest preachers of the Gospel as their father was. And well will it be if all who may read this are found to have been as faithful to Him who bought them (in proportion to their advantages and privileges) as our poor and unlettered brother Fong Neng-kwe.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."
(Dan. xii. 3.)



THE OPIUM SMOKER.—NO. 7.

STILL lower sinks the Opium victim in his miserable career. The comfort and shelter of his paternal home are now things of the past. A roof which, from the absence of tiles, can hardly be said to cover, with at one side some bamboo matting to screen from the blast, and a mat, arranged to form a shelter, covering the place where meals, when forthcoming, may be cooked—is all that now remains to him of HOME. Surely he will see his folly, and give up the practice which has wrought him such ruin? *He cannot.* The appetite is perpetuated, and intensified, by that upon which it feeds. Without medical aid it would now probably be impossible to give up the habit, and indulgence in it has taken away all desire for assistance. But some have denied that Opium is a curse to the Chinese.

Our Opium Trade with China.

BY MR. S. S. MANDER.

LETTER VII.

EFFECTS ON MISSIONARY ENTERPRISE.

SIR,—The Government of British India is not only, as I have shown, deluging China with opium, but she is carrying the fatal drug to all the accessible regions of the East. Where the use of the poison is unknown, means are taken to introduce and cultivate a taste for it. I may quote the following, as an example, from the examination of Dr. George Smith, in the Report on East Indian Finance in 1871:—"In the Indo-Chinese districts of British Burmah the action of the department in promoting the sale of opium has long been a public scandal. Prior to the introduction of British rule into Aracan the punishment for using opium was death. The people were hard-working, sober, and simple-minded. Unfortunately, one of the earliest measures in our administration was the introduction of the Akbari, or spirit-licensing rules, by the Bengal Board of Revenue. Mr. Hind, who had passed the greater part of his long life amongst the people of Aracan, described the process of demoralisation. Organised efforts were made by Bengal agents to create a taste for the drug amongst the rising generation. The general plan was to open a shop with a few cakes of opium, to invite the young men in, and distribute it gratuitously. Then, when the taste was established, the opium was sold at a low rate. Finally, as its use spread throughout the neighbourhood, the price was raised, and large profits ensued. . . . Mr. Hind saw a fine, healthy generation of strong men succeeded by a rising generation of haggard opium smokers and eaters, who indulged to such an extent that their mental and physical powers were alike wasted. Then followed a fearful increase in gambling and dacoity" (or gang-robbery).

It should be added that "in 1864 a majority of the respectable native Aracanese petitioned the British Commissioner, asserting that their own children and most of the young men of the country had become drunkards, having acquired within a few years a craving for spirits and opium." What can exceed the wickedness of such dealing as this with the million-peopled nations of the East?

But it is as an active destroyer of life that opium deserves the most consideration and condemnation. "It is estimated," said Hunt's "Merchant's Magazine" many years ago, "that 400,000 human beings in the Celestial Empire are swept off annually by this pernicious poison." The Rev. Alexander Williamson, in his "Notes on Manchooria," says, "Ninety in every hundred of those addicted to opium thus stand before us doomed men, the majority sure of death within twenty years."

Surely your readers must now see that we are acting towards China as we could never dream of doing with any European nation, and as we would certainly let no country act towards us—in fact, that our policy is simply that of the strong arm, and that China has to endure because, for the present, she cannot help it.

To say, or to imply, as Sir George Campbell did by his remarks in Parliament in June, 1875, that the action of the British and Indian Government in regard to opium was designed to check its consumption, and reduce the evil to a minimum, is, I venture to say, so strange as to be absurd. Nothing can be plainer than

that its object is to raise from it the maximum of revenue, no matter what the consequences. Indeed, so much is plainly avowed in a despatch from the Government of Bengal in July, 1860—"It is not professed that the quantity of opium is checked and limited by Government on any consideration of the injurious and demoralising effects of the use of it."

I will quote, in reply to Sir George Campbell, certain remarks of Sir William Muir in his famous minute of February 22nd, 1868. He said, "That cannot be an edifying position for the Government to occupy in which it has year by year to determine the quantity of opium which it will bring to sale, in which there is a constant inducement for it to trim the market, and in which its haste to secure wider harvests and larger returns has repeatedly recoiled upon the trade, stimulated baneful speculation and gambling in Central and Western India, and ended in much misery." And again—"A few years ago, when the Government of Bengal was straining every nerve to extend the cultivation of the poppy, I was witness to the discontent of the agricultural population in certain districts west of the Jumna, from which the crop was for the first time being raised. Where the system of advances has long been in vogue, and the mode of preparing the drug well understood, no doubt the poppy is a popular crop, though even there the system of Government monopoly gives to Government officers a power of interference over those who have once taken their advances, which must be liable to abuse. But the case to which I allude was that of new districts where the poppy had not hitherto been grown, and into which the Bengal Board were endeavouring to extend the cultivation by the bait of large advances among an unwilling peasantry, and at the risk of inoculating them with a taste for a deleterious drug, and all this with the sole view of securing a wider area of poppy cultivation, and thus a firmer grasp of the China market. Witnessing this when on circuit in 1864, the impropriety of the position was to my mind so painful that, as the Governor-General may perhaps recollect, I ventured at the time to address his Excellency directly on the subject."

It is impossible to conclude this review of England's conduct towards China without referring to the effects of the opium traffic on missionary enterprise. It is hardly necessary to say, with Mr. J. W. Stevenson, of the China Inland Mission, that opium-smoking had always been the great difficulty with missionaries, because the habitual use of the drug deadened the moral sense of the person using it, and that it was known to the Chinese that the drug came from the same source as the missionary. The Rev. John Macgowan, of Amoy, shall illustrate the difficulty for us. He tells us he once got into discussion with one of the auditors in his chapel at Amoy. In the course of it the easy manner the disputant had assumed seemed to glide from him, and with a look of suppressed hatred and bitterness, he said, "Oh, then, your object in coming here is to teach us charity, and benevolence, and truth, and uprightness, is it?" I said, "Yes." He replied, "If this be your object, then, why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium? If your nation believes in these doctrines as divine, why has it imported this

poisonous stuff to bring poverty, and distress, and ruin throughout our land?" And the troublesome controversialist clenched his argument by saying, "There is no use in your trying to get out of the matter by saying that you have nothing to do with this opium system; your country has. It is your nation, England, that is responsible for all the ruin caused by opium. It was the English guns that compelled our emperor to sanction the trade; and it is through England that it may be sold throughout the length and breadth of the land, without our Government being able to do anything effectual to prevent it spreads throughout the kingdom."

I will refer here to a letter received in June, 1875, by the Society for the Suppression of the Opium Trade, from sixteen English, American, and German missionaries in Canton, who say, "The empire and people of China are daily becoming more and more demoralised and impoverished by the increasing use of the drug. The moderate use of opium, granting that such a use is possible, is uniformly regarded by Chinese Christians as sufficient reason for refusing admission into the Church. The moral sense of the people of China is uniformly opposed to the traffic, while the fact that Great Britain to a large extent supplies the China market with opium is constantly urged as a plausible and patent objection to Christianity. The superiority of the Christian theory of morals to their own is acknowledged; but where, they ask triumphantly, is the superiority in practice?"

After this testimony of the missionaries, let me add one from the Chinese Christians of Hong Kong, in a letter addressed December, 1875, to the above Society in London:—"It has come to our knowledge that you deeply commiserate China on account of the immeasurable calamities which result from the opium produced in India, and that you have formed an association in order to suppress the trade. This is assuredly an act of virtue worthy of imperishable fame. . . . Opium is a burning evil. . . . It is a frightful source of robbery, theft, and all kinds of villany. It drains China of its wealth to the enrichment of foreigners; but this is a small matter compared with the slavery in which it binds individuals and society. . . . The trade in opium is no better than trade in poisoning, and it differs only from murder by the knife in its slower operation. . . . The trade in opium not only injures England's national reputation, but it is also injurious to the sacred doctrine. . . . Ill-gotten gain brings no blessing with it. At present gain is derived from opium by the calamity of China; the longer this goes on, the more intense hatred does it excite, and the more signal will be the retribution. The revolutions of destiny do not fail. There is a heaven above us which weighs our doings without the slightest error. . . . From the moment the teachers of Christianity entered China, they immediately began to recommend abstinence from

opium-smoking, while the traders in opium came from their own country. This great inconsistency often compels us to close our mouths and hold our tongues. And on this account we say opium hinders the progress of the sacred doctrine. . . . Of the merchants which come to China there are men of many countries, but the sale of opium is from England only; they alone grasp its profits. . . . But where the gain goes, there the odium should lie."

In a letter from the "Hakka" Christians of the Canton province, we find it also stated, among other objections to opium, that "it hinders the propagation of the truth." And they add, "What do we mean by hindering the propagation of the truth? Of late years the holy religion of Jesus has been proclaimed in the Central Kingdom (*i.e.*, China), and certainly many converts have been made, but there is an innumerable majority who revile the doctrine. We constantly hear the Chinese saying, "The foreigners who preach the doctrine of Jesus affirm that He taught men to love others as themselves, and always to bear in mind the golden rule. But every year they import opium into China, and injure thereby millions of their fellow creatures. Lately the quantity imported has increased, and the injury it produces has increased in proportion, as if they meant to carry off all the wealth of China, and to drain away the life-blood of the people, before they stop. When men only think of what profits themselves, and are regardless of the injury done to others to such an extent as this, how can they be said to love others as themselves? How can we believe their doctrines and follow their religion?" &c.

It may be added to this, as was said by Sir Wilfred Lawson, that "Our action towards the Chinese is even more revolting than our conduct towards the masses of our own country. Here, at all events, while we debauch them by the drink traffic, we maintain numbers of clergy to reclaim them, and we erect splendid gaols and asylums to accommodate those who cannot be reclaimed, and all this is done at our expense. But in China we simply reap the golden harvest, and leave all the misery and want to be attended to by the Chinese themselves."

What answer have we as Englishmen and Christians to make to the above appeals?

No picture can be more shocking than that of one nation forcing on another a drug which the weaker one believes, and believes with a dreadful truth, to be a most horrible curse.

Very emphatic was the language used by the Bishop of Victoria (Hong Kong)—

"I have been again and again stopped while preaching with the question, 'Are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity.'"—From *England, China, and Opium*, by the Hon. Sir Edward Fry.

BRONZE TEMPLE, WAN SHOW-SHAN.

(See page 137.)

THIS picture presents to the reader one of the most interesting buildings in the grounds of the Imperial Summer Palace, standing at the foot of Wan-show-shan upon a basis of white marble, and constructed—doors, windows, pillars, roofs and all—entirely of solid bronze.

It is a very perfect example of Chinese temple architecture, showing, as it does, the most minute details of construction, and the skill with which the Chinese can

work in metals, and adapt them to almost every use. This engraving is from a photograph taken with the instrument facing the sun, or against the light, in order thus to obtain for the temple a bold and clear outline, and at the same time to give a soft and unobtrusive pencilling to the objects of the distant landscape, and by this means heighten the pictorial effect."—*Illustrations of China and its People*, by J. Thomson, Esq., F.R.G.S.

In Memoriam.

MRS. RUDLAND.

WE deeply regret having to record the removal by death of Mrs. Rudland, wife of Mr. W. D. Rudland, of T'ai-chau. Our sister entered into rest on the 29th of June, after a residence in China of less than two years. Thus early has terminated the earthly course of one from whom we hoped much. Our expectations of a career of successful labour in China were all the higher because of her previous experience in mission work at home. We therefore the more regret her removal from a field where the labourers are all too few, and sincerely sympathise with her sorrowing husband and parents, whom we commend to the prayerful sympathy of our friends. Happily they do not sorrow as those without hope. The God of all comfort has already been their refuge, and has graciously sustained them.

The sick room was brightened by the blessedness of Christian hope. Mr. Rudland, in his touching letter to her parents, Mr. and Mrs. George Brealey, says:—

"I often read to her portions of Scripture, and one day I was reading in Hebrews, when she said, 'Read in Revelations about heaven, the place I am going to.' I read to her all about heaven I could find, and she said, 'What a beautiful place! I shall soon be there, and you will come soon, and I shall be looking for you.' When we thought she was dying, she said to me, 'Read me some nice hymns.' I read 'How Sweet the Name of Jesus Sounds,' 'Jesus, I Love thy Charming Name,' 'By-and-by,' 'He Leadeth me,' 'The Higher Rock,' 'Give me the Wings of Faith,' 'Safe in the Arms of Jesus,' 'The Eden above.'" After this, in Mr. Rudland's brief absence, Mr. Jackson sat by her and sang "Wondrous Love" and several others. "When I returned," Mr. Rudland continues, "my heart was too full to sing, and I read to her, 'Through the Valley of the Shadow' and 'Till He Come.' After this she said, 'Now, dear Willie, there are some things I want you to write down, lest when I am gone you should forget.' I took the pencil and paper, and wrote down what she told me. 'Tell father, mother, brother, and sisters I will meet them on the other side; it will not be long,

only a little while. No fear. Going to see the King. I am washed in the blood of the Lamb. His blood atoned for me. I am going into His presence. Tell the school-children not to wait any longer, but to come to Jesus at once; it is too late to come to Him on a death-bed. Life is the time, youth is the time. Tell the dear children that Mamma will not see them again here, but will meet them in heaven.'"

She dictated other messages with loving minuteness of detail, and to the end was perfectly conscious, and as clear and thoughtful as ever. During her last day on earth she frequently said, "I do so long to go home; I shall soon be there." When asked by Mr. Rudland if she had any doubts, her answer was, "No, all bright;" and later in the day, so peacefully that it was thought she only slept, she exchanged mortality for life. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

From this sick room, radiant with the light of heaven, we turn to—

Another Sick-room in China,

DESCRIBED BY MR. BROUMTON,

Writing from Kwei-yang-fu, the Capital of the Province of Kwei-chau.

COME with me to see a Chinese sick-room, and think how many thousands are situated similarly to this poor invalid.

On a busy Chinese street, where the fierce rays of the sun pour down upon the noisy throng, is a carpenter's shop, where five men are busy with hammer, saw, and plane. We enter and inquire for Mr. L—, who is very ill and has requested to see us. We pass from the shop into a room dimly lighted by a small window, which, like most Chinese windows, only consists of paper pasted over a frame-work. On a rough bedstead under the window lies a man consumed with fever. His eyes roll restlessly, and anon he throws his arms about and groans deeply. Poor fellow! Do you notice on his left cheek is a large indent? This is the trace of a bullet wound received many years ago. This man has been a soldier, and has been many times face to face with death. Now the dread enemy threatens him again in another form, and poor human nature shrinks at his approach, for there is no glorious prospect to light up the shadowy valley in his case.

Let us glance a moment at this room, and mark how totally unfit it is for a fever patient. The clear space measures perhaps 6 ft. by 3, the remainder of the room being occupied by two bedsteads, a table, boxes, &c., &c.

The room is unbearably close, and we tell the patient's wife that he needs plenty of fresh air, to which she answers "Yes," but does nothing to procure it; so we tear the paper from the window. The noise of the carpenter's shop, which is separated from the sick-room only by a thin partition, is certainly not calculated to induce quiet rest. We propose that the carpenters should be dismissed for the day; but no, they have a contract, and must fulfil it, even at the expense of the sick man's comfort. We approach the bed-side, and the invalid recognising us joins his hands in Chinese fashion and thanks us for calling. We feel his burning hands and head; his pulse beats 120 per minute, and various symptoms mark the disease as typhus. His poor wife stands helplessly by, and tells us he has been getting worse for several days; she seems to have no idea of

nursing or making her husband more comfortable. We get a cloth and wipe his hands and face, which seems to refresh him, and then lay a wet cloth on his burning forehead. We long to take him under our care, to bathe his body, which probably has not been done since he was laid by, and cleanse and purify the clothing and room. But this we cannot do; nay, we are even afraid to administer any medicine we may have, for we know not what the family will say. We can but suggest sanitary measures, which unfortunately they will not put into practice, as our methods of treating the sick are so different from theirs. They cannot understand disinterested motives, and think that our care for the sick man surely must be for some private end, though perhaps they have no very definite idea what. One thing we can do, and that is, we tell the poor sufferer of the love of God, of the Saviour for sinners, of the door of mercy still open, of the ear ready to hear the faintest whispered prayer of a penitent. This man has heard of the one true God and of the Lord Jesus, but still he worships the tablet on which the characters "Heaven, Earth, Prince, Parents, and Teacher" are written. Now they are unable to help him, so, bending over him, we pray to Him who

has said, "If ye ask anything in My name I will do it."

Will not those who in times of sickness have loving tender friends to nurse them, whose sick room is provided with every comfort and appliance conducive to recovery, who enjoy the pure air and clean and sweet linen, who are attended by the skilful physician, and waited on with the noiseless footstep and subdued tone—will not you think of these poor sufferers? They have no such comforts; but what is sadder still, they have no hope of immortality to cheer *them*, no "rod and staff" to comfort *them*, no blessed assurance that "to die is gain" to soothe *their* last moments; nothing awaits them but a dark, gloomy, *hopeless eternity*.

Brethren and sisters in Christ, do not the voices of such as these loudly cry, "Come over and help us"? Do not the words of the Lord Himself ring in your ears, "Freely ye have received, freely give." Yes, give—give yourselves, your time, your strength, your means; and if through the blessing of God you are the means of alleviating the sufferings, or better, better far, of leading one soul to the knowledge of the Lord Jesus, you will have cause throughout eternity to praise Him who "gave Himself" for you.

Kin-chau.

EXTRACTS FROM LETTERS OF MRS. DOUTHWAITE.

(To Mrs. Taylor.)

May 16th.—I do trust you may be able to visit us. It would be such a pleasure to have you here. We are reading up the first "Occasional Papers," and your trials and blessings, and contrasting them with our present smooth path and many comforts, and we almost begrudge you the honour of having gone through so much for God and Christ.

We have the very happiest work here, and the very dearest of people. I wish you could sit with me just now and listen to a wee voice below, instead of my doing so; it takes all my attention, and this will be such a poor effusion. It is a little boy, "Pao-wò," the son of one of the Kin-hwa converts; he is here to study with Mr. Douthwaite. He is such a bright, consistent Christian; all in the house testify to his *realness*. He is talking away so earnestly to the plasterer working below. Listen—"You must indeed believe this precious doctrine; it means Jesus can save from all sin. How old are you?" "Thirty-five." "Thirty-five? Well, at most you may not live as long again; then what will you do if you have not trusted in Jesus? You can never go to heaven!" Some one calls the man away, and the little fellow follows him, to the door, saying, "Quickly, quickly, believe in Jesus; don't wait any more days."

I expect Miss Fausset tells you about our large companies of women, and the daily run of visitors. We have them all up in the sitting-room, which we make as pretty as possible; and when they have done examining everything, sat on all the cushions, and asked all manner of funny questions, which I need not repeat to you, we sing with the harmonium, and the explanation of the hymn leads to the Gospel; and is it not wonderful one never gets tired of beginning again and again and again the same rudiments, the sweetest of stories, the most precious of truths? But oh, this dialect! Kin-chau seems made up of the overflowings of other districts, and I sometimes fancy each family has its own peculiar *patois*.

(To Miss Turner.)

[Speaking of times of anxiety]. I think it is at such

times one gets new glimpses of God. He shows Himself the very present help—always present, but in times of trouble *very* present. And often those new glimpses go with us through life, satisfying and filling up the gaps.

We are getting on splendidly here. As you know Miss Fausset, you will know what a nice companion she is. She is working very hard at the language, has the teacher half the day, and studies herself the other half. She practises all she learns on all the women who come, to see if it answers. It delights and interests the women to see her efforts, and does her good. For the time she has been here I think she has got on wonderfully. She knows a great many characters, and is able to ask the women how old they are, if they have husbands, children, etc., and tell them God loves them, and Jesus died for them. I never knew any one so persevering, and so pertinacious in saying all she knows.

Departures for China.

MR. AND MRS. STOTT are about returning to China in the vessel *Cyphrenes*, and will (D.V.) be accompanied by MISS MITCHELL, MISS SNOW, and MISS MÜLLER. At the time of preparing for press the date for sailing was not definitely fixed. We ask the prayers of our friends for a safe and happy voyage, and for the future work of these servants of God. By French mail leaving Marseilles October 20th, Miss F. and Miss E. Boyd are also expected to leave for China.

Recent Intelligence.

MR. JUDD accompanied our brethren J. H. RILEY and S. S. CLARK as far as I-chang, intending to go on to Chung-k'ing; he found, however, that the waters had so risen above I-chang as to preclude the journey by the Yang-tse, and it being imprudent to undertake the overland route in the height of the summer with unacclimatised missionaries, he left them at I-chang, to prosecute their studies until a favourable opportunity should arise for proceeding to their destination.

CHINA'S MILLIONS.



General Conference on Foreign Missions.

WE have hailed the proposal to hold this conference with great pleasure, and are looking forward to it with much expectation of blessing. It is eighteen years since the Conference on Missions was held in Liverpool. The progress of missions abroad during this time has been very striking, and there has been a deepening realisation at home of the duty of the Church with regard to the cause of foreign missions.

There is still room for great improvement in this direction. The one work for which the Church has been left on earth, the one commission which the risen Saviour has given to His people, the one object most dear to His heart, must become increasingly prominent in the deliberations of the children of God, and be felt to be more pressing, to be indeed the question of questions, among those who would hasten the coming of His kingdom.

In the coming Conference we shall hear of triumphs of the Gospel in many lands, under circumstances most diverse, and in many instances most unfavourable; and that its sustaining power in times of persecution and distress show the Gospel to be now as potent and sufficient as in apostolic days. But if there be anything like an adequate review of the work still undone, surely one effect of the conference will be to leave us with a deepened impression of regret and shame that the high calling of the Church has been so sadly neglected, and that with such a Gospel the voice of our brother's blood has been so guiltily unheeded. And let us not rest in the general thought of the Church. Let us each one be personal, and confessing his past failure, honestly ask God, Am I in the sphere of service in which I can best advance the Redeemer's kingdom? Could not others who cannot go to the heathen fill my sphere of service, and I occupy one of the outposts hitherto neglected, or but partially manned? If these questions have been already answered before God, in the light of eternity, shall we not yet further ask, Is there nothing more I can do, by a fuller consecration and a more Christ-like self-denial, to advance the work of God at home and abroad while occupying my present position? If the asking of these and similar questions be the issue of the present conference, if desires are enlarged and deepened, sympathies are widened, prayers become more intelligent and fervent, then the blessing reaped by the Church at home, and the blessings resting on missions abroad, will be wide-spread and extensive, and the GENERAL CONFERENCE ON FOREIGN MISSIONS of 1878 will not have been held in vain.

Province of Gan-hung.

EXTRACT FROM THE DIARY OF MR. RANDLE.

Wu-hu, Sunday.—Each Lord's Day at Wu-hu we have had very good meetings with the Christians and inquirers, which I enjoy very much. One man who has been frequently to the Roman Catholic chapel has now decided to worship "Jesus only," and asks for baptism. The old man (for he is over seventy) has been a vegetarian for years, expecting to derive much merit from this, and appears to have been honestly seeking the truth for some time, which I trust he has now found in Christ. I like him much.

Another is a reciter of "ancient history." Two others are soldiers. Besides these there are two or three other men who attend very regularly.

This afternoon we had a goodly number of heathen, to whom we preached the Gospel.

Monday.—This morning early I started for Tai-ping Fu. As I had no one I could take with me, I journeyed alone, with the exception of the boatman who rowed me there in his small boat. We started at 9 a.m., and rowing with the stream of the Yang-tze travelled at the rate of four good miles an hour, arriving about 2 p.m. I found our young and only native helper there with the chapel open, and preaching to some ten or twelve men. Our chapel is on the main street, and as soon as I entered many more came in, so I had a good congregation (which is always the case here), and I preached to them.

It is strange that the people here are always particularly quiet and attentive to the preaching of the Gospel, yet none manifest a real saving interest in the truth.

In the evening I had some Gospel conversation with several fishermen.

Tuesday.—Early this morning I went for a walk through the busiest streets of the city, then returning, breakfasted, settled up a little business, and left at 10 a.m., with the same boat and boatman as yesterday.

As both wind and current were now against me, we could not return by the great river, but were compelled to take the course by canal in part and by small river in part, which route is about 24 miles, or 4 miles more than by Yang-tse.

We travelled very slowly, scarcely two miles an hour, and by 2 p.m. had reached a small but busy town called T'ai-kiao Chen.

The boatman was to get his dinner here (which only takes a Chinaman ten minutes at most) so I jumped off the boat, and soon gathered a crowd. I only spoke a few words, then sold several books and tracts, and in a few minutes started again, reaching home about 10 p.m.

The people here seem to grasp the idea more readily and willingly than in most places we have visited in this province. May the Lord make His word and work prosper here for His own glory! When I got back to the chapel, it was pleasing to see the native helpers both engaged in conversing with a few people who had come in to inquire about the Gospel.

Wu-hu, Thursday.—This afternoon I wandered to the top of a fine hill situate near the city, where I was pacing about alone, and reading a report of the Mildmay Conference for '77, when a Buddhist priest made his appearance, having come out from a temple close by. He bowed very respectfully, and kneeled, etc., before me (which, however, I rebuked), then asked me to come and sit down. As one or two other men made their

appearance from the temple, I went in, and having exchanged salutary greetings and supped tea, I spoke to them (three priests and one "plebeian") of the one true God as the Father of mankind, telling them also that He was displeased if we worshipped any other than Himself.

Friday.—This afternoon I went to call on a native artist, and passing through a busy Taoist temple courtyard, I noticed one of our friends (an inquirer here) surrounded by a crowd of people, to whom he was reciting about ancient affairs (both historical and traditional), by which means he gets his living. I am not satisfied about the honesty and rectitude of the business. I hope, if he turns to Christ, he may turn away from this. However, seeing me, he bowed, and invited me to come into his ring and sit down, which opportunity I did not fail to take. The crowd immediately swelled to double or treble the size, and were wondering what I was going to do in such a ring. After having sat a few minutes, whilst the man Cheng still chanted his ancient tradition, I said, "Now you rest awhile, and I'll speak." He very kindly allowed me to speak in his ring, which was surrounded by 250 or 300 people. Here I preached the Gospel for a good half-hour, bringing in all the simple points of truth that I could think of that should first impress the heathen mind. The whole crowd, almost to a man, listened very attentively all the time. Although it was on the adversary's ground, being in a large temple courtyard, and immediately in front of the temple itself, it was one of the most successful meetings in the open air I have held, and I only regretted I had not books with me to sell.

Saturday.—This afternoon preached higher up the street, nearer the city wall, to a good congregation for more than half an hour. The people seem more prepared to receive the Gospel here than in any other place in the province, and I am certain we are doing a good work by pioneering and preaching in different cities and towns, if even we see not a single convert for years. I trust the Lord will soon raise up a church in this city. There is, of course, a little company of believers here now, but what I mean is a large church working and witnessing here for Christ.

Wu-hu, Sunday.—At this morning's believers' meeting read and spoke upon a portion of Luke xi.; also explained why we did not worship the Virgin Mary, the cross, and any "holy fathers," as the Catholics here do. After I had taken dinner, I was sitting in the back yard, in the cool and shade, looking over the letters from home received yesterday, when I heard some cracking, and seeing now smoke arise at a few hundred yards distance, I went to learn the cause. Upon nearing the spot I saw it was a fire. Several houses, each about the size and appearance of a haystack, had already caught fire, and people were hurrying with their goods out of their houses in all directions. The scene was one of confusion, but pushing up to the front, I saw a few foreigners at work with a will. Conspicuous amongst them were the constable, Mr. Perkins, and a customs officer named Lewis. The former was directing a small engine worked by Chinese, and the latter, armed with a small hatchet, was cutting away anything liable to burn at a spot, which they both worked upon to cut off the fire at that point, in

order to save the threatened houses beyond. Their efforts were successful. They had secured the houses beyond, and the fire could only go in the other direction towards the hills, where were but a few houses. The danger was now passed, and the poor people had only to wait until the fire finished consuming the ruins. Some thirty or more small straw houses were entirely burned down. Returning to the house I examined the candidate for baptism, the old man named Li, who has been a vegetarian and Roman Catholic inquirer. I feel very satisfied about him. Afterwards I went to a large space of ground, upon which were some theatricals publicly performed for the "benefit of the gods." I looked round to see whether I could not get a spot to preach about the true God; but there was such a din and hubbub on the place—just like a fair—and the wind being high, I fear they would not have heard me, or, at least, I should have had to strain my voice more than I was able, so I did not attempt to preach there. Going on farther in my walk, I had, however, a nice quiet talk to a few men and to two women on the hillside. This evening we had a good meeting. Spoke from Matthew iii. and xvii.

Monday.—Left to-day for Gan-k'ing. After making fifteen li, rested at a place called Lu-kan. This is a somewhat busy place, which I have passed several times, but not stopped at before. So now, as it was full early, I went on shore. The town lies on both sides of the creek, but the east side is the larger. The principal street is more than half a mile in length. In this I took my stand to preach; but as the sun was strong, and several of my congregation were exposed to its rays, I only spoke ten or fifteen minutes and sold a few tracts; but towards sunset I had a very good congregation on the river-bank. I was glad to find many of my hearers had not only previously heard the Gospel, but really understood a good deal of it. Some asked very important questions, which it is always an encouragement to hear coming from slightly enlightened heathen minds. Afterwards we went over the river. The sun had already set, and we saw on the opposite bank two or three hundred people returning from the public theatricals. As the two ferry-boats could not take more than fifty at once, we had an opportunity of preaching Christ to the remainder on the bank; but seeing the ferry-boats returning again; I at once offered my books and tracts for sale, that some might at least buy tracts before they went over. Many were anxious to have them, and as time was short, they clamoured for them, almost helping themselves: they pressed so hard upon me that I had to give one "general big push," and clear the ground a bit in front of me. They bought more quietly afterwards, and by the time a few remained, I was able to speak to them again for a little while. We walked up the street on the west side of the creek just to see the place, but it was too late to preach again as it was nearly dark. Crossing the river again I spoke a few words for Christ to twelve or fifteen men on the same ferry-boat. We then hurried back to our own boat and partook of our evening meal. It has been very hot to-day, and fans have come prominently into use. A good deal of lightning to-night, occasionally accompanied by thunder.

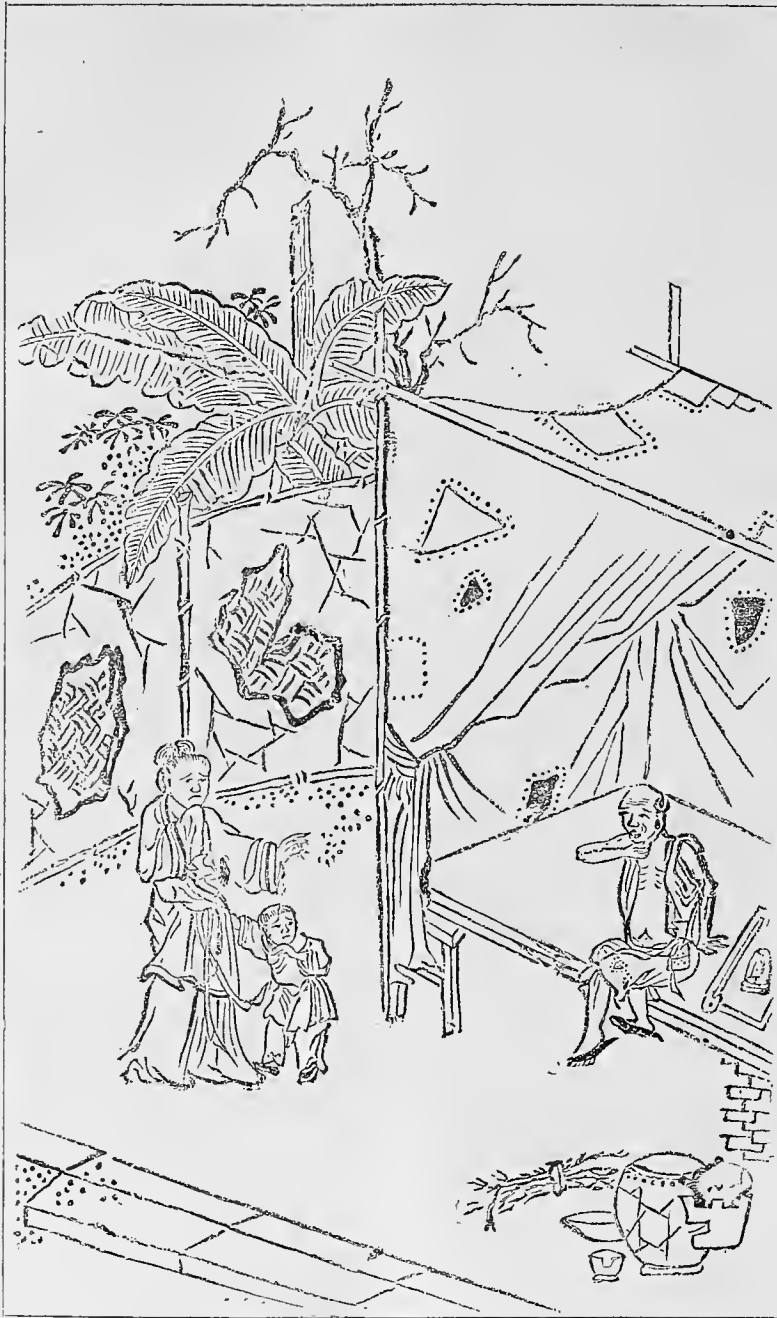
Tuesday.—It was cooler this morning and we had some rain. Starting at 5 a.m. with a small wind slightly in our favour, we travelled some ten miles before noon, when a very high contrary wind arose which compelled us to stop at a small village called Pah-keh Chen. I went out here for a walk and talked to the villagers. I entered a tea-shop, where I spoke of the Gospel to many friendly men who gathered round to see me. They said I was the first foreigner that had visited that place, and many of the wives and "big bairns" came out of their various

houses to look at me. One treated me to some tea, and most bought books and tracts. This is probably the first seed that has been sown here: may God water it and give the increase to His glory! Soon after 4 p.m. I pressed the boatman to start again, even against the wind, for Shan-kiah-keo (where Mr. Pearse and I had preached before and were well received). When we arrived it was nearly dark, still I went out for a short time, soon gathered a crowd of boatmen and others, to whom I was able to say something of the Gospel for about a quarter of an hour. This was about a quarter of a mile from the village. I was invited to go into it, but just then it began to rain, so hastily bidding each other adieu, we retired in different directions. The people here are particularly friendly and kind.

Wednesday.—To-day we had a good wind, so starting early we travelled on at a fine rate. At one time, however, the wind dropped, so I walked on ahead of the boat until I came to a village called Hsü-kia-pa, where I preached on the street until the boat came up. My servant seeing me preaching, brought up a few books and tracts, some of which I sold to the villagers. I was pleased to learn that last year two foreigners visited this place and preached the Gospel. Getting on board again I stood on the deck and gave a parting word to the villagers who lined the shore, for a few minutes, then we put off and sailed away for Ta-t'ung, which we reached about 7 p.m. Here I met Mr. James on his way to Shanghai by native boat. He had been detained all day by a head-wind, which same head-wind, however, had enabled me to travel more than fifty miles. Cheng Sienseng, the Ta-t'ung evangelist, came on our boat, as he was coming up to Gan-k'ing with us for a few days.

Thursday.—The wind was decidedly in our favour, so reached Chi-chau Fu by 9.30 a.m., a distance of twenty miles, whilst Mr. James, I should think, would not travel at all. Our two brethren, Cheng and Tai, went into the city for Hsü, the evangelist. They all returned in about two hours; then we started again, but as the wind was so high we strake sail and were driven. After travelling forty li we arrived at a village called U-shan-kiah. It was now about 5 p.m., so I got off the boat with a few books, soon gathered a congregation, and preached to them for about half an hour. I jumped on the boat again and asked for a native evangelist to come out and preach. Hsü came; I advised him to stand on the boat and the congregation on the shore. He preached, while about 100 listened; then Cheng, a more able man, took his turn and spoke well. I and my servant were selling books and tracts while these were speaking. I noticed our boatman standing at the extremity of the crowd talking to some five or six men. I came close behind him to listen, and to my joy heard him telling them "that there was only one great God in heaven and all Buddhas were false." We, first one and then another, spoke like this for the space of two hours, until dark. Many bought books, and the testimony of two or three natives seemed especially advantageous. I trust God may bless the word spoken and the seed sown.

Gan-k'ing, July 18th.—I have lately returned from the south of this province. At Hwuy-chau Fu we have rented a larger and more suitable house than the former, though the rent is smaller. It is situated in a busy street leading to the North Gate. I spent a month at that city, and cured four opium-smokers, which brought many to hear the Gospel, and has, I think, given a good impression to a larger number. The two inquirers are not promising, but one or two of the cured opium-smokers are. May the Lord save them. The Si-chuen man, Yü, who accompanied me, is a most valuable helper and evangelist.



THE OPIUM SMOKER.—NO. 8.

NOT much better than the shed in which he lives by day, is the shelter in which he now spends the night. Somewhat screened by the garden fence, his bed, supported at one end on a pile of bricks, at the other on his only remaining stool, is still covered by his curtains, and his opium-lamp is sufficiently sheltered to burn. Most of his clothes have gone to the pawn-shop; ere long his curtains will follow them. His wife and child, the picture of misery, can only look with hopeless sorrow on the living and half-naked skeleton of the once portly and well-dressed gentleman. Wealth and property have gone, clothes and respectability have gone, home and health have gone, and what remains? Ah, what indeed! There is a ruined soul in that poor, heartless, wrecked body, almost beyond the possibility of salvation—thus degraded to keep up our Indian opium revenue.

Our Opium Trade with China.

BY MR. S. S. MANDER.

THE following letter by Mr. Mander is of great importance, showing as it does that the apparent gain to England by the ungodly opium traffic is illusory and unreal. Not more surely are we ruining China morally, physically, and pecuniarily, than we are eating away the roots of a commerce which might have been of the utmost importance nationally to Great Britain. The correspondence between Mr. Edmonds and Kuo Sung-tao, the Chinese ambassador to England, which follows this letter, also deserves very serious attention.

LETTER VIII.

ENGLAND A LOSER BY THE TRADE.

SIR,—The withdrawal of Great Britain from the position of responsibility and dishonour she now sustains in regard to the opium traffic must be acknowledged by every statesman, not to say every Englishman, as a thing greatly to be desired. But the one great difficulty confessed on all sides is just this—how is India to dispense with the revenue she derives from the traffic? And I feel, Sir, that it is useless to bring this subject before your readers, and endeavour to produce a conviction of the wickedness of our policy towards China, if it is indeed impossible to reverse it and to give up this revenue. One thing, however, is certain—it must always be possible to do right. And if I can show that the opium revenue is illusory and unreal, being attended by such and so many drawbacks that we lose much more than we gain (and there is no difficulty in proving this) then all possible motives will conspire, those springing from self-interest with those dictated by a sense of shame and by the national conscience, to demand that we shall without delay withdraw from the traffic, and set ourselves right with China and the world.

The Empire of India was gained to us by a company of merchants. Let us then look at the question from a merchant's point of view.

It was a legitimate expectation, cherished from the beginning of our intercourse with China, that an immense trade would ultimately spring up between that country on the one hand and England and India on the other. But, after a hundred years of this intercourse, what are the facts? In 1874, with twenty-one seaports open to us, in addition to the possession of Hong Kong, England sent to China, with its 400 millions of inhabitants (one-third of the human race), less than eight millions worth of goods out of a total export to all countries of £250,000,000—that is, less than fourpence per head per annum of its population—while the Australian Colonies, with only four millions of people (one-hundredth part of the population of China), took fourteen millions worth of our goods, or just £3 10s. per head per annum. But in 1872-73 the exports from India to China were worth twelve millions sterling, of which, however, opium (85,000 chests) counted for ten and a half millions, leaving one and a half millions only for legitimate trade.

Why was this? Why should England export to China so little—so much less even than India did? The answer is clear; the nature of the Indian exports accounts for the smallness of the British. It is an exceedingly simple operation. "The demand for useful British and American manufactures is kept at its present low figure in China by the impoverishing and enervating effects of opium alone." So wrote in 1875 the sixteen English, American, and German missionaries from Canton, and so says to-day the Chinese ambassador Kuo, now in

London. His words are, "The impoverishment of the people by opium is the sole cause of the accumulation of unsold goods."

This means that, having introduced ourselves to a market surpassing all others, with import and export dues more liberal than any Western State can boast of, we use our advantages to drain the resources of China for an Indian production, and prevent the possibility of its purchasing our own. The folly of this is simply inconceivable. During the last decade of years the practical result has been that all the tea and silk annually exported by China to England has just about paid for the opium imported from India, "one of the most disastrous exchanges," says Dr. Wells Williams, of the United States, "ever made by any people;" and surely very disastrous to the English merchant and manufacturer, whose productions are thus practically displaced by opium, for both China certainly cannot take.

Dr. Dudgeon, of Pekin (medical missionary), in a speech delivered in Glasgow in January, 1876, said, "China is a magnificent country, and the grandest mart in the world for our commerce; and yet our merchants pursue the shortsighted, suicidal policy of selling a drug which spoils the market for manufactured goods."

Dr. Dudgeon elsewhere says, "Indian finance is benefited by the opium trade to the extent of seven or eight millions a year, and China is being ruined. The commerce and manufactures of our own country are so seriously affected by the trade that in one sense, we may say, Great Britain pays over eight millions annually to India." And this gives me my first argument, that since England and India are parts of the same Empire, if England loses as India gains, between them there is no gain to the Empire at all. It is in this sense, as counterbalanced by losses in England, I wish, in this particular letter, the statement to be understood that the Indian opium revenue is a thing altogether unreal and illusory.

This conclusion is so serious that it naturally calls for further substantiation.

Sir Rutherford Alcock, writing to his Government on the prospects of the development of the China trade, reported as follows:—"It is a trade with a constant tendency to increase, and as the delegates of the Chamber of Commerce (of Shanghai) clearly show, at the average annual rate of three and a half millions in British manufactured goods alone. As a market for the produce of our looms and manufacturing industry, China at present ranks very low. Its people are poor consumers; but under other auspices and more favourable conditions the Chinese Empire might within the next twenty years offer a vast field for commercial activity, and would soon lead to a consumption of manufactured goods ten times as large as any at present existing."

"Under other auspices and more favourable conditions," Sir Ruthertford significantly says. Let me illustrate this. It is under American "auspices" that Japan has made such astonishing progress, and under the "more favourable conditions" of the rigid exclusion of opium. Japan made a determined stand against its introduction. It was accordingly prohibited in the Treaty with America, which fortunately was negotiated just before our own; and in the Treaty with England this prohibition had to be confirmed. "The Japanese ambassadors," says Dr. Dudgeon, "once told me that it was this trade (in opium) that made the great difference between Japan and China."

Just a century ago, in the earliest days of the opium trade, Sir Philip Francis, writing from Fort William in 1776, said, "The monopoly of this article is highly prejudicial to the trade of Bengal, nor have we a right to reckon the whole revenue arising from it as clearly gained to the Company."

Sir Philip was right. In 1876 I was told that every China merchant complained bitterly that the trade had become almost worthless.

So far back indeed as July, 1842, a memorial was presented to Sir Robert Peel, signed by 235 merchants and manufacturers of the highest standing and respectability, in which the obstacles which the trade in opium interposed to the increased demand for British goods by the Chinese were shown. They stated that in their opinion *the opium trade, in whatever form, would inevitably undermine the commerce of Great Britain and China.* They showed that "the products of British industry purchased by the Chinese were less by £150,000 in 1834-39 than they had been for *woollens alone* in 1803-8; whilst during that interval the opium trade had been multiplied tenfold, rising from 3,000 to 30,000 chests." In 1859, too, Captain Elliott, Her Majesty's superintendent of trade in China, wrote to Lord Palmerston:—"After the most deliberate reconsideration of this course of traffic, I declare my own opinion that in its general effects it is *intensely mischievous to every branch of trade.*"

Cobden once said:—"There is not a country on the face of the earth where trade is carried on with greater facility than in China."

And yet China has repeatedly suspended her general trade in order to compel the withdrawal of the opium vessels. She has done more. She has, with the same object, attempted to cut off the English for ever from trade with China, on which the *Friend of India*, once observed:—"The edict of perpetual exclusion which Lin has prevailed on the Emperor to issue is, when considered in connection with the sacrifice it involves (that of her magnificent foreign trade), one of the most extraordinary acts which any Government, in ancient or modern times, civilised or uncivilised, has ever performed."

Now what is it that England is sacrificing for the sake of her opium trade? The Shanghai Chamber of Com-

merce says our trade ought to increase at an average rate of three and a half millions a year, according to which in the last twenty years our trade should have increased by seventy millions! No one who reflects on the almost countless population of China will regard this calculation as extravagant. But to reckon the exports from Great Britain to China at only fifty millions (2s. 6d. per head of the population per annum), the profits of such a trade would probably be *several times as great as the entire profits of the opium trade.*

Should this be questioned, let it be considered that the profits would not be merely those of the British merchant, but those of the manufacturer also; while far greater than either of these would be the expenditure on labour, which would go to enrich the masses of the people.

That England should surrender willingly in favour of India, and for her good, the magnificent market for trade that China presents, would indeed be magnanimous; but to do it when the result is not only ruinous to China, but most injurious—as I shall show in my next letter—to India herself, is a folly almost without parallel, and is the result of that ignorance and moral blindness which always accompany and avenge the continued perpetration of wrong.

Surely a general committee should be appointed by the various Chambers of Commerce in this country to inquire into a matter that so deeply concerns its trade and manufactures, and through them the interests of the entire community.

There can be no doubt that the bitter hostility which exists in the Chinese mind towards the English, and which is so unfavourable to trade, is largely due to the opium traffic; and this leads them to reject every effort on our part to introduce Western civilisation and its scientific improvements, as railways and telegraphs, and to regard with the utmost suspicion the advance of the English into the interior. What we regard as symbols of civilisation and great practical benefits, are to them symbols of conquest, and of the progress of the most terrible nation their history has known.

It is impossible that China can tolerate its position (of subjection to England) an hour longer than she can help. She is accordingly known to be straining every nerve, and using Western scientific improvements to strengthen herself against her enemy; and it is certain that this entails upon England the cost of maintaining sufficient forces in Chinese seas to meet emergencies.

The late Mr. Cobden used to say that he had not the smallest doubt that if we were to compute the profits that we have received from our export trade to China for the last forty years, and set against it all that it has cost in wars occasioned by the trade, and in the naval, and military, and consular services thought necessary to protect and promote it, the nation could be shown to be *largely a loser* by the transaction. Such was Mr. Cobden's opinion; and I shall have written to little effect if your readers do not share it.

Letter from the Chinese Ambassador.

CORRESPONDENCE WITH HIS EXCELLENCY KUO SUNG-TAO, THE AMBASSADOR FROM THE COURT OF PEKIN TO GREAT BRITAIN,

COPIES of the following letters from Mr. Edmonds to His Excellency Kuo Sung-tao, and his admirable reply, were kindly sent us by Mr. Edmonds. The letter of the Chinese Ambassador

seemed to us of great value, both as indicating the feelings of a high Chinese official as to opium, and as showing true appreciation of the sympathy and help afforded by Great Britain to the sufferers from the famine. We therefore requested permission to publish the correspondence, and received the following kind authorisation :—

5, Avenue du Roi de Rome, Paris,
28th September, 1878.

DEAR SIR,—In reply to your letter of the 12th instant, which was forwarded on to me here, I beg to state that having submitted it to the Chinese Minister, I have been authorised by him to sanction the publication in CHINA'S MILLIONS of the letter which he some time ago addressed to the Rev. John Edmonds, provided that the letter to which it is a reply be published at the same time. His Excellency will be glad to have an opportunity of meeting Mr. Hudson Taylor, and of thanking him in person for the great exertions which the Mission of which he is the head has made in order to assist the famine-stricken population of the north of China.

Yours very truly,
HALLIDAY MACARTNEY.

Mr. B. Broomhall,
2, Pyrland Road, N.

Newport, Barnstable,
July 12th, 1878.

TO HIS EXCELLENCY THE CHINESE AMBASSADOR.

HONoured SIR,—I am an aged minister of the Gospel, now from age and infirmities unable to labour in public as formerly, but I am still desirous to do what I can for others, according to my present ability.

I have felt much, as many others have also, for the suffering people of China from the famine, and gladly assist to add to the contributions for their relief. The present difficulty appears to be in conveying grain into many parts where needed, but I hope that will be overcome so as to prevent further starvation and death.

Another subject which has seriously engaged my attention for some time past is the disastrous effects of opium smoking in China, and my great regret is that a former ministry in this country should have enforced upon China the legal sale of it by treaty. Formerly, and even when that treaty was concluded, the people of England generally knew very little of that country, and it was chiefly by Christian missionaries from this country that we became acquainted with the character, habits, and state of the people, and the awful effects of opium smoking among them. If we had known then as much of the people as we do now, I feel assured that the voice of the people of England would have been raised against that article being introduced into the treaty, as much as it is now against it, desiring that it might be rescinded; and I hope the time will come when that article in the treaty will be cancelled, and thus leave the government of China open to forbid the introduction of opium from other countries.

In the meantime, it has occurred to me that something might be done by the people themselves, and I beg to offer the suggestion to you for consideration. About thirty or forty years ago drunkenness was so prevalent in this country that some persons formed what was called "The Temperance Society," that those who joined it might sign a pledge promising to abstain from the use of intoxicating liquors, and thus to help those who otherwise could not with courage help themselves. My thought is whether a society might not be formed in China to be called "The Society for Totally Abstaining from Smoking and Eating Opium" (as I have been informed that some persons eat it who do not smoke it). I do not present this to your notice as expecting you to commence such an undertaking, as your present position in this country might be an objection to your doing it; but if you could inform me that you approve of its being tried it might do much to promote its establishment and success, and I would then lay it before some one of the many who I know are deeply

interested in the welfare of China, to get some one in that country to commence it, to watch over it, and endeavour to win the people to join it for their own benefit and comfort—as many might be glad to have a helping hand to deliver them from the evil.

I lay this matter before you, as I feel assured you would be pleased to help your countrymen in this matter, and desiring that God may grant you every blessing you need, I beg to subscribe myself,

Yours respectfully,

(Signed) JOHN EDMONDS.

To His Excellency Kuo Sung-tao,
The Chinese Ambassador,
Langham Place, London, W.

5, Avenue du Roi de Rome, Paris,
20th July, 1878.

DEAR SIR,—I was much pleased to find in your letter of the 12th inst. another of the many gratifying proofs of the philanthropic interest which the people of England take in the happiness and welfare of my countrymen.

I thank you with all my heart for the sympathy and assistance which you have extended to that portion of them who are now undergoing such fearful suffering in the north of China. I refrain from making any remarks as to the part taken by the English ministry which introduced the clause legalising the import of opium, but supposing them to have erred, I would be wanting in gratitude if I only remembered that, and forgot the really philanthropic endeavours which have been made by many of your countrymen in order to rescue the people of China from a vice which weighs so heavily on the nation, and is the source of so much misery to almost every family in the empire.

It seldom occurs that any *one* remedy is found effective in dealing with an evil so universal as that of opium-smoking in China; efficient action will generally be found to be the result of *many* agencies all working towards the same point, and the one which you propose for the suppression of the above vice would assuredly, in my opinion, be a valuable addition to the various societies which now exist for that purpose. The good which such a society would accomplish should not be measured by the number of victims it had rescued, or the number of members enrolled in its ranks, for a much greater number would undoubtedly derive benefit from it, often unconsciously, from the mere fact of its keeping the evil perpetually before their eyes.

Everything which tends to counteract apathy, and the acceptance of the evil as one that is irremediable, must be of service; and therefore I will hail the foundation of such a society as you have proposed with all the warmth that might be expected from one who, in his individual capacity, has, first in his own house, and next in his immediate neighbourhood, done something to eradicate the vice of opium-smoking. Hoping that you may be successful in your attempt to establish a society for the discouraging of the consumption of opium, and that strength to continue your benevolent labours may long be spared to you,—I remain, dear Sir, yours very truly,

(Signed) KUO SUNG-TAO,
per Halliday Macartney.

The Rev. John Edmonds,
Newport, Barnstable.

Famine and Orphan Relief.

OUR most recent intelligence from the famine districts of North China continues to be encouraging as to the abundant harvest produced where seed has been sown. The price of food has been greatly reduced. In many places, instead of being sixteen or seventeen times its normal value, it now can be had for four or five times the usual price, and possibly by this time the reduction in some places may be still greater. The anticipation, however, that there would be many unable to procure seed to sow, and many others too ill and

weak to sow it, has also been sadly confirmed. There will, therefore, be many who, having no money to procure food, will be in a condition of extreme distress, and will need relief during the forthcoming winter and spring. The amount of relief required is of course very much diminished, and in consequence the English National Fund is being closed. It is, however, of the utmost importance that the various missionary societies should have their hands so strengthened as to be able, through their missionaries, to afford the measure of relief still urgently needed.

We mentioned in our last number that Mr. Baller and Mr. Markwick were on their way to the famine district. The latest intelligence from them informs us that on their way to SHEN-SI they reached Fan-cheng, opposite Siang-yang Fu, on the Han River, in safety. The authorities received them with great cordiality, and promised them every assistance. They felt it desirable to form a depot there, and

providentially, during many of their later distributions, heavy rain fell; people at once spent part of their money in buying seed corn, and thus secured an abundant return. There has been, of course, but little opportunity of doing directly spiritual work during the height of the famine. But if the good impressions which have been produced can be properly followed up, may we not anticipate the most blessed results?

Our readers will be interested to know something of the mode of relief. We have in a former number mentioned that carefully prepared lists of the inhabitants, properly checked, were used in the distribution.

Mr. Turner, writing from P'ing-yang Fu, gave us some account of the work there. As a specimen we select the following:—

“Mr. Richards left here this morning for Ho-tsun, one of the relief stations, thirty-five li west of the city. He has gone to make preparations for the distribution. I remain to arrange about the carriage of money to the village, while Mr. Hill is relieving the distress in this city, going from house to house.

“Sent off six cartloads of cash (brass coins, value 20 to 24



BEGGING FOR FOOD, AND SLEEPING IN THE OPEN AIR.

“East or west they go, seeking a resting-place and a mouthful of rice, but in vain. . . . Multitudes fall a prey to disease and pestilence, or faint and die on the way.”

for one penny), to Mr. Richards yesterday, the magistrate sending an escort with it. Four more cartloads of cash were sent off this morning. I have now joined Mr. Richards at Ho-tsun. We are living in a temple. The largest room, where the idols are, is the coolest, so we have chosen that. A native gentleman and our helpers, one or two men from the magistrate's office, and some soldiers, occupy rooms in the same yard. Notices have been sent to the villages that we expect to commence distribution to-morrow.

“To-day, one representative of each distressed family from

rented a small house for twelve months for the purpose. They found the heat very intense, over a hundred degrees in the shade, but would have proceeded overland had it been possible to engage carts or mules to convey their money and stores, &c. As this could not be done, they arranged to proceed by water, via Lao-ho-keo, to King-tsi-kwan, whence they proposed to go on to Si-gan Fu, the capital of SHEN-SI, as best they could.

From the adjoining province, SHAN-SI, Mr. Turner sends us many particulars. In some villages one-fifth only of the inhabitants were found, four-fifths having been swept away by the famine. Clans of seventy to one hundred people there were, now wholly blotted out, not one soul having survived. A few ruins alone marked the spot where these once prosperous families dwelt. Mr. Turner has been principally engaged in labouring with Mr. Hill, of the Wesleyan Mission, and Mr. Richards, of the Baptist Mission, in distributing funds remitted by the Shanghai Committee. Most

seven villages came by appointment to our temple. They gathered in the open space in front of the door, and were admitted, two villages at a time, into the temple yard. Mr. Richards distributed to one, I to the other. Each person came up to the table when his name was called, and received 800 cash (about 3s.) for each needy member of his family. When all were supplied, we called them to the front, addressed them in a few words, then opened the doors and let them go home. After a few minutes two other villages were called in and dealt with in the same manner. In this way the wants of 1,400 or more

persons, and their families, were supplied. In the evening it began to rain, and soon was pouring heavily."

He gives particulars of other days of similar work, and goes on to add :—

"The poor people were so rejoiced; rain and money to buy seed came together, and many a home is brightened by the prospect of having food to eat, and of escaping the ravages of the fearful famine."

ORPHANAGE WORK.

The party sent out in the spring to labour among the orphan and destitute children did not arrive there until the season was too far advanced to commence immediate operations in the famine districts. The first question, of course, to be determined was the best locality for the proposed work. If the destitute children could by any means be removed to existing mission stations, and premises already in our possession be utilised, many difficulties would be avoided. This, however, has proved impracticable. Very early Miss Huberty went up to Han-kow, hoping to gather some children, but she had to return without one. Messrs. Taylor and Clarke, when they visited HO-NAN, returned with the full conviction that children could not be safely transported from that province. Messrs. Baller and Markwick send similar information from the district they have entered. It has therefore become apparent that, if practicable at all, the Orphanage work must be undertaken in the famine districts themselves.

On this point we are glad to be able to quote the opinions of the Secretary of the Shanghai Committee of the Famine Relief Fund, the Rev. W. Muirhead, of the London Missionary Society, to whose experience, counsel, and kindly aid our brethren have been greatly indebted. Writing to Mrs. Taylor, under date of August 9th, he says :—

"As to the establishment of an orphanage, there is little difficulty, if the thing is established in any part of the famine districts. . . . There are numerous places in SHAN-TUNG and CHIH-LI at least, where . . . children could be obtained without prejudice to the missionary cause. The children might be retained for a number of years, and in circumstances known to their friends, and it would be commended as a charitable act, instead

of being condemned were attempts made to remove them. The missionaries at Tien-tsin would be glad to consult with you as to the establishment of such a thing in their spheres of labour, or other parts which are not yet occupied, but where it would be appreciated, and become a success. . . . The only safe way at present is to open an orphanage *in the famine districts.*"

This testimony confirms the conclusion to which we have already been brought, that the orphanage work is far from impracticable, though as yet we have gathered but very few.

Mr. Francis James, writing from Che-foo on August 19th, says with regard to this matter :—

"I have sent Mrs. Taylor important news as to the orphan work she has undertaken. There are a number of children receiving relief in T'ai-yuen now, and Mr. Richards thinks a

school might be established. It has been stated here that there are about 400 children now receiving relief in T'ai-yuen. My informant does not know the proportion of girls in the number. I have written to Mr. Richards and Mr. Turner, making full inquiries, and hope soon to hear from them. Mr. Turner is said to have already rented a house in that city."

There is every reason to suppose that the above intelligence has been confirmed by subsequent correspondence, as the telegraphic message referred to in our last (dated Shanghai, Sept. 16th) stated that Mrs. Hudson Taylor, Miss Horne, and Miss Crickmay were leaving Shanghai, with Mr. and Mrs. James, on the 21st of September, for SHAN-SI.

We need scarcely repeat that this much-needed work is one of great danger, and we need to pray both for its success and for the personal safety of those engaged in it.

The Work in Shao-ling.

BY PASTOR TSAO SIAO-VONG.

The following translation of a letter from Pastor Siao-vong to some friends at home by whose contributions he has been supported will, we think, interest a wider circle of readers. May it lead to much prayerful sympathy with the little companies of struggling Christians! The letter of Mr. Meadows, following this, gives our most recent information from this district.

MANY thanks to God for His great mercy and great grace in leading us, by His Holy Spirit, to become disciples of Jesus! Although we are separated by great distances, yet are we one family in the Lord, and in our Heavenly Father's kingdom we shall be eternally dear

to each other. Thanks also to those gentlemen and ladies of your honourable country who love us in the Lord, and who come to preach to us the truth, that we may become partakers of the joys of the Gospel. May our Heavenly Father make us like unto your honourable

country, that the truth may more and more prosper—this is our hope. Amen.

Now I desire to speak with you concerning the work at those places in connection with Shao-hing station, namely Shing-hien, Sin-ch'ang, Mò-kò, Sien-ngan, Tsóng-kò-bu and Bing-shí.

As to Shing-hien, the work is still encouraging. In the second moon of the present year I was there, and I think there are good indications of progress (as at some of the other places where I was), for the greater part of the members are zealous-hearted, and they themselves are earnestly preaching the truth. They are also willing to suffer petty persecutions. On the Sabbath they all meet to sing, and praise, and worship the Lord, and they willingly speak of the doctrine. There are three preachers at Shing-hien, Mò-kò, Sien-ngan and Yih-kò-chün.

At Yi-kò-chün our chapel belongs to a disciple who is a widow (the young woman who was so severely persecuted a year ago). To this place people come from villages all around, and inquire about the truth. At present we have a man residing there; I also was staying there for several days, and every day persons came to hear [these words have reference to *interested* hearers.] This female disciple is zealous-hearted, and she is herself constantly speaking to people about the Gospel, so that we have great hope of this place.

With reference to Mò-kò, the preaching-room is lent us by three members of the church there. This place is a village; near to it is another village called Dön-deo; at these two places there are more than twenty members, who are also earnest in serving God; every Sunday they go and exhort people to come and hear the Gospel. At present there are a few whom we hope to receive into fellowship. I saw that to this place also persons from villages all around are constantly coming to inquire about the doctrine; and seeing the members are earnest, and are willing to exhort others, we therefore have great hope of the future of this station. The members who lend us the room for a preaching-hall are three brothers, all true disciples of Jesus, and all three delight to help on the work of God. May the Spirit of grace abundantly help them, so that many may be brought to love the Lord! These three men are illiterate field-labourers; many thanks to God, they are all three now sincere and common-sense men. Let me add that the members of this church are all fond of preachers of the Gospel. For instance, should I with Mr. Meadows pay them a visit, or should I go by myself to preach the Gospel, many outsiders (idolaters, vegetarians, worshippers of Buddha, and many others, all sitting in darkness, ignorant of the True God and our Lord Jesus Christ) will certainly come to listen. These people press in upon us, and cause no small inconvenience to some of our brethren and sisters at whose houses we may be visiting; yet these disciples cheerfully entertain us, and as many of the hearers as possible, with tea and cakes, etc., etc., and frequently with a more substantial repast; and this they do for the Gospel's sake. If we remonstrate and object on the ground of their poverty, etc., they answer us, "We spent more on idols aforesaid than this costs us." There are some places where the members will not do this, even though they be better off than our friends at Mò-kò; but the Mò-kò brethren are zealous-hearted, and set on promoting the spread of the truth.

At Sin-ch'ang the church is in a pitiable condition at present; there is no prosperity. Additions to the church are few and far between. At present there are only nine members. The Sin-ch'ang city is very depraved, and the worship of the dead reigns supreme; their ancestral temples and memorial pillars abound everywhere; lazy,

loitering fellows also abound, chiefly of the class of Yamun Runners. Again, harlots abound here, and worshippers of Buddha also. Other places also have all these, but they are particularly many at Sin-ch'ang. Now, notwithstanding this, we know that the power of our Heavenly Father is great, and He will assuredly deliver many out of the hands of the devil. Our preacher there at present is a Shao-hing man. May God have mercy on this place!

Sien-ngan is also to be pitied; the people in this place all boast, saying, "Not one of us Sien-ngan people will go and believe in 'Nga-koh 'ong-mao dao-li,' the doctrine of the red-haired foreigner." The chapel here is lent to us by a disciple.

Tsóng-ko-bu church is going on well and prospering; but sad to say, this year a member died, and the people spread abroad agitating reports about foreigners scooping out the eyes and taking out the heart of the dead woman; and two of our members were provoked to strife and blows with those who took a leading part in spreading the false reports, so that a riot was feared, insomuch that Mr. Meadows was obliged to go to the mandarin and ask him to issue a proclamation to quiet the people, which he did, and at present all is quiet.

Now to these places I and Mr. Meadows are constantly going and coming, to attend to the work of God and to preach the Gospel of the Lord Jesus. Our hearers are very numerous, and we hope that the Holy Spirit will influence men to believe; the field is large, population is great—alas! the labourers are few; I would that our Heavenly Father would send forth many to declare His will.

At Shao-hing we have a place for believers to meet in for worship, and a place for preaching the Gospel to unbelievers. We almost daily open our hall for preaching, and great numbers come to hear; but those who believe the truth are few. Mr. Meadows and myself, and also other brethren, exhort the people, and sell books; therefore we hope that God will hear your and our prayers, and will bless us, that our churches may prosper, that you and we may have great results to our labours.

Now thanks be unto God, who has given us more than a hundred souls in connection with our work at these places, who have been saved from the midst of the heathen by the mighty power of the Lord Jesus! Would that the number might increase and multiply greatly!

Let me ask you, sirs, to pray more earnestly for us, and permit me to beg of you to pray for *me*, and now many, many thanks for your love to us in the Lord! I heartily salute you all.

This letter I entrust to Mr. Meadows to convey to you.

The insignificant disciple

TSANG SIAO-VONG writes this.

[Siao-vong means "Little Phoenix," and is Mr. Tsang's given name.]

FROM MR. MEADOWS.

I HAVE just returned from a fourteen days' tour to our country stations. The heat was intense, especially during the four days I stayed at Tsóng-kò-bu. Our walking journeys were made from 4 o'clock till 11 a.m. We had several thunder-storms and some heavy rain, but we never got drenched; our bedding sometimes got damp, but that was all. We felt some inconvenience for want of *cold* water. At different places where I bathed the water was quite warm at eight feet deep.

DEATH WITHOUT HOPE.

The natives were all complaining of the heat; the poor buffaloes seemed to feel it intensely. A young man, just after eating a hearty meal, and feeling very hot, went to

the foot of the hill to take a bath, plunged in, took the cramp, and was drowned; when we arrived at the village, the bereaved mother—he was her *only* son—and sisters were wailing piteously, and calling the spirit back to its loved home. Poor creatures, I pitied them in my very heart; they refused to be comforted, and what indeed *could* we say to comfort them? Did they not sorrow as those that have no hope? What a continuous mighty stream of *such* sorrow is *ever* flowing through the length and breadth of this land! Who can bear to think of it for a moment, without feeling yearning pity and burning desire to point them to the Lamb of God which taketh away the sin of the world, and lead them to that *blessed hope* brought in by the Gospel of the Blessed God?

TROUBLE IN THE CHURCH.

Our own hearts have lately been troubled by the conduct of two of our members at Tsông-kô-bu. In their rash zeal they attacked a wicked woman who had spread evil reports about our taking out the eyes and heart of a sister who recently died in the Lord there; the people rushed into the chapel and threatened the preacher, and declared they would pull down the place. Matters came to such a pitch that, had it not been for the interposition of our gracious God, we might have been driven out from Tsông-kô-bu. The presence of mind displayed by Zi Pao-nen, the preacher there, was worthy of all praise. He, by reasoning calmly with the mob, quieted their fears and stilled the tumult of the people, and we have had no further trouble since. I am glad to add that *one* of these members has seen his mistake and sin, and is, I trust, deeply sorry for his conduct in the affair; the other is quite obdurate, and will listen to neither friend nor foe. Let me enlist the sympathy and prayers of God's people for the little church at Tsông-kô-bu. The other members are going on well, but this matter has somewhat damped their earnestness in speaking to others, as the heathen cast this affair in their face when they exhort them to come to Christ.

TWELVE CANDIDATES FOR BAPTISM.

At Shing-hien, Mô-kô, and Yih-kô-chun the work is more hopeful than it has been for nearly a year now. At the two first places there are twelve candidates for baptism, ten of whom we hope to baptise next visit. The history of some of these I hope to give you in a future letter.

The disciples at Sin-ch'ang are exposed to much contempt and derision at the hands of their heathen neighbours; but they all stand well, and are making some progress in their Christian life. I have heard since my return from this place that the preacher Lao-pao, and his young wife (formerly a girl in Dr. Lord's school) have been filled with sorrow for the loss of their fine little boy, who was suddenly taken away by convulsions. May the God of *all comfort* comfort their bereaved hearts!

EFFORTS FOR THE FAMINE-STRICKEN.

For the last two months we have been pretty busy circulating appeals to the Shao-hing people on behalf of their starving countrymen in the north, and *the heathen*—many of them well-to-do business men—have brought to my house more than one hundred and thirty dollars. One large place of business in the city contributed—bringing the money in person—seventy-one dollars. The Christians here, at Mr. Valentine's (Church Missionary Society), Mr. Jenkin's (American Baptist Mission), and our own people at Ningpo, Fung-hwa, Siao-shan, Sin-chang, Kiu-chau and Kin-hwa, most of whom are very poor, have given and sent to me more than one hundred and ten dollars for the poor people up

north. Some people laughed—both foreigners and natives—at the idea of merely stating the facts of the case in a bill and distributing the bill throughout the city. Some said, "What man will believe that the money will ever reach the sufferers up north? Mr. Meadows ought to go with a book, and ask the shopmen and tradesmen to write down their subscriptions;" and several Yamun men have asked me to do this with them, after reading my first bill; but I objected, on the ground that, as soon as they saw an official with me, the people would feel compelled to give a little, and the affair would take a different colour to that which I intended it should take. I said, "No," both to native Christian and Yamun gentlemen, "let the people give *willingly*, and not of constraint." They laughed, but I got our people together, and at every meeting there was much earnest prayer made to God that He Himself would induce the people to *bring* or *send* their contributions to our house, and to the surprise and delight of the native Christians the people have brought or sent to me two hundred and forty dollars, ninety cents!—so *some* of the *heathen* must have some confidence in the honesty and benevolence of the teachers of the despised religion of Jesus. I mention this because it indicates, to some extent at least, prejudices broken down and confidence inspired by that under-current influence which the blessed Gospel of Christ is working in this province and in this land. For we must remember that the number of contributors of the above sum amounted to several hundred. And not only so, but the gentry and elders of this city have met together, and, following our example, have *issued notices*, and placed money-chests at the most public places in the city (of course we didn't do this), and giving the sum of their collections in bills, as we have done; and these native collections and contributions are not to be sent through the native *officials*, but to the same place that we sent ours—viz., "The Shang-hai Kyun-gyuh," of which the Rev. Mr. Muirhead is the indefatigable secretary (*i.e.*, if there be no native Kyun-gyuh in Shang-hai).

The news from the north is still heartrending, and the benevolent everywhere would do well not to relax in their giving, for a mighty cry of distress still comes from the North of China, calling for the tenderest and most practical response on our part.

Best of all, God is using this calamity to the furtherance of His own blessed cause; hundreds, perhaps thousands, have been converted, and have found, not only sustenance for the body through His servants, but have found in His blessed Person the Bread of Life!

ATTENTIVE HEARERS—THREE BAPTISMS.

Our services at night here in Shao-hing are thronged with respectful and attentive hearers, a thing we could not have written last year, for though they were many they were far from respectful and attentive. Last Sunday we baptised two girls from the school (nice girls too they are), and the nurse of a Chinese lady called Dzin Na-na, a member of this church; a fourth candidate was deferred. We have much to praise God for.

MISS MURRAY TO MISS TURNER.

"*Shao-hing, August 8th.*—Dear little A-ling is so good. On Saturday last I gave her five cash (½d.), the first money she had ever had! On Sabbath morning I saw it in her Testament ready to be put into the offering. Dear wee thing! five cash 'which make a farthing'—'all that she had.' No doubt He who once sat over the treasury on earth, saw from His throne on high the offering of that loving little heart."



A BRIDEGROOM AND BRIDE, FEMALE SERVANT AND MARRIED LADY.

THESE four figures, engraved from photographs taken by J. Thomson, Esq., in Southern China, well illustrate bridal attire, the ordinary outdoor dress of a female servant, and the indoor costume of a lady of the middle class. Mr. Thomson remarks:—

“To choose husbands for themselves is a foreign and barbarous custom, and never to be dreamed of among Chinese women; and when the marriage is over they are more slaves than their own bondwomen. Before the wedding takes place the parties most interested in the contract have little or nothing to do with the arrangements; all is settled for them by their respective parents and guardians. There is no period of courtship to distract a lover from his business. It is the astrologer who has to be consulted. He for a small consideration pronounces that the couple are suitable, investigates their horoscopes, and fixes the wedding day. Then the blushing bride (alas, she paints!) is arrayed for the ceremony, and carried from her father's house to the bridal sedan. At the threshold she is held over the flames of a fire, to dispel, as they explained to us, any lurking devilry that might mar her future happiness. The marriage presents are paraded through the street, a band of music accompanies the litter, and away goes the bride to wed some one, no matter whom, selected

by the taste of her parents. Dreary and uninteresting from beginning to end is a Chinese marriage ceremony, and in too many cases it must lead to a life of disappointment and tears. In China, as in other parts of the world, ladies prefer, if they can, to get a glimpse of their intended partners. This may be done if circumstances are favourable, but frequently they never see their lord and master until the day they are united to him for ever. One can readily fancy that, at such times, the first sight of an ill-favoured face will create a sad feeling of disgust and disappointment. Filial piety has a strong hold upon the people, and it is esteemed a high virtue to bear in dutiful silence such bitter crosses as these.

“For the marriage ceremony the bridegroom is at liberty to wear the robes of a mandarin, thus showing the high esteem in which the relationship imposed by marriage is held by the State, or, it may be, to denote the absolute power which from the day of marriage is vested in the husband as the head of the household. It is customary for the poorer members of society to hire their bridal dresses from a costumier, whose business it is to furnish the paraphernalia for wedding and other ceremonies.”—*Thomson's Illustrations of China and its People.*

The Work in Kiu-chau.

NATIVE PREACHERS.

THE following extracts from a letter from Mr. A. W. Douthwaite to his father-in-law, dated June 22nd, 1878, show both the need which still exists for more native preachers, and some of the advantages which may be expected to result from their employment, if they are men truly called of God to their work, and are properly instructed in the Scriptures. We would ask prayer not only for the two men mentioned in this letter, but that many more may be raised up for every part of the work,

"I purpose giving a course of lessons on the Old Testament next autumn. . . Among our converts in Kin-hwa there are two young men who are likely to prove very useful in spreading the Gospel, so I have invited them to come here for six month's study, and afterwards I will propose them to Mr. Taylor as preachers. They are very earnest, and have suffered no small amount of petty persecution for Christ's sake, and as far as I can see are just the sort of men we want. Please pray *especially* for these two men and for me, that I may be able to teach them aright, and be guided in my judgment concerning them.

"The Prefecture of Kin-hwa contains seven district cities, in only one of which has the Gospel been preached; but I hope, if it be the Lord's will, to open a station in each of them next year.

"The more I see of mission work here the more I feel convinced that if China is to be won for Christ, it will be by *Chinamen* and not by the hated foreigner, therefore I think the more *reliable* native helpers we can get the sooner our work will be accomplished.

"China is a mighty nation, and all the missionaries that England could support would be insufficient for its thorough evangelization. Then again, the amount of money required to support a foreigner is considerably more than a native would need. The outfit and passage of a single man from England or America costs at least a sum which would be enough for the salaries of *six* natives for one year. A married missionary would find it hard to live on less than six hundred dollars a year, but *ten* native preachers could be supported at the same cost. A foreigner must have a better home than a native, and, moreover, must occasionally be sent home to recruit his health, etc. So you will see the great advantage of employing native agents when trustworthy men can be obtained.

"I think that after a foreign missionary has 'evangelised' for a few years, or by any means gathered a few converts about him, he should devote all his energies to *teaching* his converts, and to the special training of such as after careful consideration and prayer he may decide on employing. Then when he has got a number of out-stations opened and little churches formed in different parts of his circuit or 'diocese,' his time will be most profitably occupied in visiting, teaching, and encouraging those over whom he is placed, who naturally look up to him for help and advice almost as a child looks up to its parent.

"When I visited Kin-hwa a few weeks ago I was sorry to learn that one of the Church members had died suddenly a few days before my arrival. He was only twenty-two years old, and was preparing for the examination of the B.A. degree. This is the *second* breach made in our ranks this year by death, besides one who has been expelled.

"I have been trying to get up a subscription on behalf of the famine sufferers, but the Kiu-chau people have no confidence in us, so make that an excuse for not giving. The Christians here have given seven dollars, and those in Kin-hwa four dollars and a half. The preacher at Kin-hwa writes that when he read my letter to his church inviting them to contribute, some of the poorer members went and pawned some of their clothing that they might have something to give! This will give you an idea what kind of stuff our converts are made of.

"We are expecting a number of inquirers down from KIANG-SI to-day; some of them have been already examined and received, but have not been baptized yet. I hope to baptize them next week along with three others who live in this city.

"I am not sure whether Mrs. Douthwaite told you that I baptized a man in Kin-hwa on my last visit. Several others were to have been baptized, but they are still kept back for fear of persecution.

"A good work is being done among the women here. Every afternoon when the weather is favourable they come streaming in, sometimes thirty in one batch. Mrs. Douthwaite has them upstairs in the sitting-room, where she plays the harmonium and sings for them; after which she speaks to them about the Gospel as long as they will listen, and finally escorts them downstairs again. On Sunday afternoon the women are so numerous that we find it difficult to seat them all, for almost every woman has two or three children with her. The poor neglected creatures are not able to understand much of what they hear, but their being received in a kind way will do much to remove the suspicion of the people. Last year there was a rumour about that we seized every woman who dared to enter our doors and kept her locked up in an inner room!

"I am inclined to think that the British Government by delaying the ratification of the "Chefoo Convention" is laying the foundation for further trouble in China before long. But Jehovah reigneth still, and it is He who maketh wars to cease."

BAPTISMS AND PROGRESS.

A later letter from Mr. Douthwaite contains a list of the converts, from which we learn that he baptised three men on June 23rd, and ten men and two women on July 8th, making, with those baptised in Kin-hwa on June 2nd, sixteen new converts, and bringing the total number in Mr. Douthwaite's stations to forty-two. To God be the thanks and praise! We give some extracts from this letter, which we think will be read with interest.

I am glad that Henry Taylor is returning to us, for the work in this district needs a man who is always at liberty to travel, and the unwelcome conviction is forcing itself upon me that I am getting worse for wear, and so require some one to help me.

The enclosed list of converts baptised here since I wrote last will give you a better idea of the progress we are making than anything I could write. The second on the list, Wóng Tsí-liang, is the brother-in-law of our preacher, Teng-yüing. His parents are Christians, so we may hope he will soon make progress in Christian life, as there are no heathenish ideas to be uprooted from his mind.

The third is a native of Lin-kiang Fu, in KIANG-SI, and first heard the Gospel in Han-kow. He has been on probation here about six months, and gives us great satisfaction. The fourth is the son of Dong Yiu-kwóng, our first convert here.

The fifth has been on probation for three months; he has to bear a great deal of petty persecution because of his connection with us. The seventh, Djeng Yuh-djun, I saved from suicide about four months ago, and from that time he has been a changed man. All the others are from the borders of KIANG-SI, where old Yü Liang-hyi and Pun Dao-seng are earnestly at work for the Saviour. Some of them came here for examination about two months ago, but although we were satisfied with their confession, we deferred their baptism until inquiries could be made as to their characters. There are about twenty others waiting to come for examination, but when Henry Taylor returns, I will ask him to visit them, and so save them the trouble and expense of a journey to this city. Teng-yüing is going to Sin-k'eng (the old vegetarian's village) next week to complete the negotiations for the house that has been offered to us on lease for twenty dollars. We have had a house in the city of Chang-san for about three months, but hitherto the only use we have made of it has been that of a halting-place. I thought it well to be cautious, and to "feel the pulse" of the people before opening the place for preaching. Now I propose sending Yü Nyuoh-san to commence work there, as he is the best man for the work.

My coporteur Yü-kying reports having been well received by the officials in most of the cities he visited in KIANG-SI. The Hien of Kwe-ki gave him 1,000 cash for the books he presented, and afterwards issued a proclamation in favour of the Christian religion. At King-teh Chun, the great pottery place, he was well received; but he describes the people as "exceedingly fierce," and greatly opposed to the Roman Catholics.

Lan-k'i.—I nearly secured a good house here about a month ago; the agreement was written out, and only wanted the landlord and middle-man's signatures, when some of our old friends the *litterati* interfered, and threatened to murder the landlord if he let the house to us. The middle-men were also intimidated, and refused to sign the agreement, so we were obliged to give in. To make the old house habitable, we have had to spend a few dollars in repairs, but even now it is far from being a comfortable dwelling.

At last there is a ray of light breaking out in that dark city. There are two inquirers, but neither of them natives of Lan-k'i; and Tsiu reports that he has the chapel full every day.

Kin-kwa.—The converts here are very satisfactory. They are all preachers. There are several inquirers, but only one was ready to make open confession.

A fortnight ago there was a terrible flood here in Kiuchau. The whole of this plain was under water, and the river poured itself into the city, carrying before it every-

thing movable. In most of the streets it was three feet deep, and running six miles an hour. Hundreds of houses have disappeared, and the number of people drowned cannot be told. Dzing Loh-kying's house at Lan-k'i was swept away, his family only just escaping with their lives. The crops are all destroyed, and much distress prevails among the poor. Mr. Cardwell's man at Ho-k'eo writes that in the mission-house the water reached to the first floor, and he was kept prisoner in the loft till almost starved to death. I have sent Yü-kying to help him.

The services here are all well attended; we have difficulty in seating all the women who come in, sometimes over a hundred.

For the Young.

DEAR YOUNG FRIENDS,—I am on a steamer to-day, going to Nankin. I wish I could have some of you with me; you would enjoy it. As you are not here, I will try to tell you what it is like. Imagine a beautiful broad river (the Yang-tse-kiang) with banks of fresh green reeds and rushes, and beyond, fine high hills and mountains of various sizes and shapes; with a clear blue sky, decked out here and there with golden cloud-mountains; and everything looking bright in the strong sunshine. It is such warm weather that we wear very thin clothes, but there is a fine cool breeze blowing which wafts the paper about on which I am writing, and together with the motion of the vessel makes it not very easy to write this letter. Perhaps some of you have formerly been to Miss Macpherson's, and have seen Mr. George Clarke there. He is with me now, sitting reading, and round about are a number of Chinamen. One of them knows Mr. McCarthy. He has been in New York and learned to speak English. He tells me his wife is dead, and that he has one little girl eleven years old. He says he will give her to me, that she may learn to love the LORD JESUS: I hope he will. He says he trusts in Jesus himself, but I do not know him well enough to be able to say whether he really does so; at any rate, from travelling about he has learned how foolish it is to worship idols and dead people, and does not do that now. He has been very kind to me, as many people are. First he asked me to have breakfast with him and his friends—and a very nice breakfast they had—but I said, "No, thank you," for it would not be thought proper in China for me to sit at table with a number of Chinamen. By-and-by, however, he told a boy to make him some tea, and offered me a cup, and then he said, "I don't think you had a very good breakfast this morning, as you came away so early," and brought me some biscuits and ham, which he had bought in Shanghai. Just now he has been giving Mr. Clarke and me some ginger beer. We have been talking to him about the Gospel.

Another Chinaman lent me an opera-glass to look at a place where we were stopping, called Ta-t'ung (we have a station there). Just now the houses are all flooded with water, for the river has overflowed its banks. Behind Ta-t'ung there are very high beautiful hills, but I am sorry to say there are a great many idol temples on them.

Well, I daresay you think it is very nice to be a missionary, and so it is; but it is not always comfortable or pleasant. For instance, last night we were in a little boat waiting for the steamer to come. I had a rug over the boards, and my umbrella and a bundle of cloths for a pillow; and it was nice to be able to lie down, for I was very tired; but it was not as soft as an English feather-bed. Well, ever so many times, just as I was going to sleep, some-one would jump on to the boat and wake me up; and the pillow made my neck ache; however, by-and-by I went to sleep, and as the steamer did not come, I slept on till the early morning light dawned over the hills and tinged them all in purple. Then I had a wash and some tea, and went for a little walk, sitting down here and there to tell the poor women of the Lord Jesus; and after that, while I was reading, the steamer came in sight. Then our little boat was rowed to meet

it and we got on board. You would have been amused to see how they tumbled the luggage in and out. I was sorry for one poor man, who kept calling out, "Don't throw my things, don't throw my things; they will break, they will break."

Many great hardships some of the missionaries have to endure, and run the risk of getting fevers and other complaints. It is not always fine weather, but sometimes very hot, and sometimes very cold, and sometimes very wet and miserable. Still it is always nice, as I said, to be a missionary, because we have such good tidings of happiness to tell these poor people about.

We are just passing some wretched little mud hovels in which the water covers the floor. The people cannot be comfortable, and they become ill, but nothing will improve their condition until they receive the Gospel.

Well, I have been reading and thinking this morning about another river, "the river of God's pleasures." A big river like this one, but full of pleasures that God enjoys and means to share with all those who love Him. Some of you might find out all that you can in the Bible, not about this world's rivers, but about God's rivers. There is one verse that perhaps you never noticed that says the wicked shall not see these rivers, nor God's "brooks of honey and butter." May God help you now to serve Him, dear children, and then you will taste of the river of His pleasures, and be able to drink more and more every day.

May God bless you all, dear children.

Yours affectionately

J. E. TAYLOR.

Work in Chung-k'ing

(Our new station in Si-ch'uen province, in the extreme west of China. Chung-k'ing is the commercial capital of the province.)

FROM THE DIARY OF MR. G. F. EASTON.

SPECIAL prayer is requested for God's blessing on the deeply interesting work being carried on in this, one of our latest-opened stations. We give some extracts from Mr. Easton's diary, which show that many women as well as men are here inquiring the way of God more perfectly. Mr. and Mrs. Adams, formerly of Bhamo, are now appointed to proceed to this station, and we hope that the presence of Mrs. Adams will be blessed to many of the poor women of this needy province.

March 23rd.—Numbers of people have been coming every morning, and at intervals during the day. They are mostly Roman Catholics, though they generally deny it. Some show more or less intelligence, while others are deplorably ignorant. We tell them our wish is that men should repent and believe on the Lord Jesus, living godly, righteous lives in their own families, &c. We are sometimes asked, "Is the object of your teaching to impart worldly happiness, or to save the soul?" "To save the soul," we answer, sometimes enlarging upon the answer. "The Roman Catholics," they reply, "hold out, as the benefits of their communion, *first*, worldly happiness; *secondly*, the salvation of the soul." Many of these individuals have been engaged in spreading the Church's doctrines and making converts; one had brought in four hundred and another ninety-six. One man wished to unite with us because we do not insist upon people attending mass every morning; he has to do so at present, which occasions him to neglect his business. He says he must either go hungry or lose his soul. Another man, not a Roman Catholic, wishes to join us immediately if we will tolerate his getting his livelihood by selling candles, silver paper, and incense used in idolatrous worship. We always endeavour to deal very kindly, but very faithfully, with these people, impressing upon them that it is to God we are persuading them to turn, and not to us. Many people in this city seem interested in religion, and careful and continued teaching would probably not be lost upon them. They want too to see godliness lived out in the life of a man, as well as to be told the articles of his creed.

April 11th.—Though many have not yet found us out, our visitors are not few, the majority being Roman Catholics. Four recently came who asked many ecclesiastical and doctrinal questions. Had we a graduated staff of church officers, clergy, &c.? Concerning original sin, infant salvation, &c.? One asked, "How may a man know that he is saved?" This gave a good opportunity for putting the Gospel in a way that I think it should be put to Roman Catholics or any other mere nominal Christians, *i. e.*, insisting on the need of the new birth, &c. I afterwards learned that one of the above is a priest, though all at first strenuously denied that they were even Catholics.

I have walked about the city, and find it a very inconvenient one for street preaching; the streets are narrow and very busy, to say nothing of sedan-chairs rushing to and fro almost incessantly; in a great measure this applies as well to the back streets as to the main ones. Most of the northern cities have a decided advantage in this respect.

Sunday, April 21st.—We have had several visitors to-day,

both morning and afternoon. In the afternoon three women also came and waited till the male guests had gone. One was a young woman, and the other two more advanced in life; we talked with them for some time. They inquired about the doctrine, and displayed much intelligence. They wanted to join the religion, and begged that we would give them a new name, as the Roman Catholics do.

April 22nd.—A visitor who has often been took his evening meal with us. He is a doctor and an intelligent man; he has read parts of the New Testament, &c. We talked upon the divinity of Christ, and I tried to clear up his difficulties. His sounds and the composition of his language are exceptionally good.

April 23rd.—Spent the afternoon in conversing with two visitors.

April 24th.—Conversed with three visitors, farmers and silk-worm rearers from the country.

April 26th.—A party of six women and three girls came. Mr. Nicoll conversed with them, but I am afraid that neither he nor some of the party felt quite at home. A lady missionary would have a good field here. The girls were said to be Roman Catholics, but not the women. Though we have no chapel, we have visitors more or less every day.

It is reported that twelve more French priests have arrived here, to be distributed among SI-CH'UEN, KWEI-CHAU and YUN-NAN.

April 30th.—While Mr. Nicoll was receiving some gentlemen, two Roman Catholic ladies came, whom I received in another room. One was an elderly person, probably the mother of the younger, who was a genteel, lady-like young person of much intelligence. Her language was superior to that of the women generally, and in conversing upon religious matters she is, I think, the most sensible guest I have received in Chung-k'ing, or other places as far as I remember. She asked pertinent questions concerning the power of the priesthood, the forgiveness of sins, baptism, &c., and the peculiar form of some of her questions led me to suspect that she entertained serious misgivings concerning the validity of the above doctrines as taught by the Church of Rome. My replies seemed to commend themselves to her; in fact, she seemed to be anticipating my replies to some extent. We talked about Jesus. I asked her the ground of her hope; she replied, "I trust in Jesus nailed on the cross, receiving suffering and agonies to redeem from sin." She seemed to have an intelligent knowledge of the Atonement, but I am inclined to think that she understood it more clearly when deprived of priestly intervention. I have no reason to doubt the sincerity of her statement, and so feel much pleasure in regard-

ing her as an intelligent Christian. With a modest but somewhat dignified air my guests left, promising to repeat the visit.

One permanently residing in a city like this would probably meet with a few encouraging cases among the Roman Catholics. I presume they are not the fruit of the priestly teaching of the present day. I am informed that there was formerly a priest in these parts who was so Evangelical in his views and teaching that he had to be sent home; the particular crime for which he is said to have been sent home was that of distributing the Scriptures. May God raise up some Luthers among them!

June 20th.—I received a few poor and illiterate women, who manifested much simple interest. They listened attentively whilst I, with some little homely illustration, and some Sunday school methods, endeavoured to arouse their interest and to fix some few ideas in their minds. My explanation of the light and haters of the light, in the third of John, pleased them much. They afterwards asked if we had any lady teachers. "Yes, in certain places there are lady friends who teach women and girls," I replied. "Would any be coming here?" "That is hard to say, but I much hope that some will come." Could I not write a letter and ask one to come? Yes, I could write a letter, but they must remember that the distance is very great, and difficult to travel. "But, oh, if one would but come, that would be exceedingly nice; we could talk familiarly about the doctrine, and ask questions, and many women would come. They often want to come with us, but when we tell them that there is no lady here, they will not dare to come." "Yes," I replied, "I don't know how to treat you properly; I, too, think it would be exceedingly nice to have a lady to slowly teach you." One old lady then extended her arms, and exclaimed, "Exceedingly good! and

we would go and *drive* the females here," using the word which is used for driving the mules in the north, but which may only mean "to urge" here.

Sunday, 23rd.—Good day. Many visitors to service in morning. Afternoon twenty women, several children.

June 25th.—Heavy rains still prevail, day after day, and night after night. Though our house is not on the main street, numbers of people continue to visit during the short intervals between the showers, or even in the rain, many of whom are women.

July 6th.—I left Chung-k'ing and arrived in I-chang on the 16th.

July 16th.—Going to our little chapel, I was surprised to find two strange brethren, who introduced themselves as Messrs. Riley and Clarke; they have only been in China about a month, and hope to work among the tribe of Lo-los. I was soon met by other friends—in fact, this place has become quite lively; there are about a dozen foreigners here in all. Mr. Moulman, of the British and Foreign Bible Society, and Mr. G. Parker, of our Mission, are preaching every day to large audiences in the new chapel of the Scotch Mission. The rain continues to fall heavily even here, without cessation: the crops are said to be spoiling, and the mandarins and others are going to the temple to pray for fine weather. I learn that steamers are running to this place regularly; but they regard it as a failure, not being able to get sufficient cargo. Mr. Moulman and Messrs. Riley and Clarke are waiting to go on to Chung-k'ing, but the current is so strong boats cannot get up. Meantime the former is working here, and the latter are studying assiduously. God is blessing us with more labourers—may we all have power, the Holy Ghost coming upon us!

Recent Intelligence.

DEPARTURES FOR CHINA.—The friends mentioned in our last number have left us for China. Their names are:—

MR. AND MRS. STOTT, returning to Wun-chau, CHEH-KIANG.
MISS L. MITCHELL, designated for Hang-chau, CHEH-KIANG.
MISS EMILY SNOW, designated for Chung-k'ing, SI-CH'UEN.
MIDDLE JEANNE MULLER, for Yang-chau, KIANG-SU.
These friends sailed in the *Cyphrenes* on Oct. 11th.
MISS FANNY BOYD, } designated for Gan-k'ing, GAN-HWUY,
MISS ELLEN BOYD, }

also left London for Marseilles on Oct. 17th, whence they would continue their journey to Shanghai, in the Messageries Maritimes steamer, *Pei-ho*. Both parties will be due in Shanghai about the first week of December.

Among other meetings, our friends were commended to God for the journey and for their subsequent work at—

Park Road Chapel, Peckham.
Mr. Spurgeon's Metropolitan Tabernacle.
Salter's Hall Chapel, Balls Pond.
Brook Street Chapel, Tottenham.
The Iron Room, Clapton.
The Conference Hall, Mildmay.
Talbot Tabernacle, Bayswater.

We trust they will also be remembered at the throne of grace by many of our readers who were unable to be present at any of these meetings.

THE NEXT PARTY will probably leave us during the latter half of November. We have many candidates before us, some of them accepted, some on probation or under training, some at present known to us only by correspondence and the testimonials of those who know them and value their gifts and graces. As partners in the great work of China's evangelisation, we most earnestly desire the prayers of our friends that we may be guided aright in the selection and sending forth of those alone whom the LORD has chosen and called, and will use in China. We have not space to detail here how graciously the LORD answered prayer for funds for the sending out of those now on their

way. We fully expect the same loving help for all those whom He would have to go, and we desire to send such only.

MRS. CARDWELL writes that she is still detained in Shang-hai, but that her husband has obtained a suitable building site in Ta-ku-t'ang, and is looking to God for funds for building mission premises there. Ta-ku-t'ang is an important place of call at the head of the Po-yang lake. All native junks inwards and outwards have, we believe, to call there and obtain Customs clearances; so that it is a key to the navigation of the whole province of KIANG-SI. Mr. Cardwell has had a native helper stationed there since July, 1873. Now he would like to reside there himself, and to recommence from that place his missionary journeys to the more remote parts of the province.

Preliminary Notice.

Considerable difficulty having been experienced in obtaining in England copies of the valuable

"RECORDS OF THE GENERAL CONFERENCE OF THE PROTESTANT MISSIONARIES IN CHINA,"

it has been determined to print a limited number of the Volume. These records (to quote from the preface to the Volume), "constitute a treasury of materials from which present and future missionaries may draw stores of valuable information; and their circulation at home will disseminate much important information and be instrumental in creating a deeper interest in China as a mission field."

It was published in China at two and a-half dollars (10s. 5d.) Persons desiring copies can have them forwarded post free for 6s. upon application to Richard Harris Hill, 6, Pyrland Road, Mildmay, London, N. Post-office orders payable at the General Post Office.

TO OUR READERS.

DEAR FRIENDS AND FELLOW-HELPERS IN THE WORK OF THE LORD,—

I cannot send out the last number of CHINA'S MILLIONS for 1878 without a note of grateful praise to our God, and without a word of thanks and of loving greeting to you.

How much we have to thank God for ! We cannot recount His mercies to us personally, nor can we enumerate the acts of His goodness in the work in which you and we are alike engaged on behalf of China. How many prayers we have been permitted to offer ; and how many answers He has graciously given ! How many souls have been added to the LORD this year in China ! How many others have for the first time heard the Word of Life ; and how many have been kept from bodily starvation by the funds ministered through our brethren ! Can we fail to exclaim, " Bless the LORD, O my soul ; and all that is within me bless His holy Name ! "

Then again we would not forget His goodness in sustaining the work pecuniarily through a year of great commercial depression and political excitement. It is HIS work, and He has shown that " The LORD on high is mightier than the noise of many waters ; yea, than the mighty waves of the sea. " Not only have the ordinary requirements of the work been met, not indeed without trial of faith, but yet met—our *need* as is promised, if not always our *desires*, which are often mistaken, having been supplied—but we have also been able in our pages during the year to announce the *return of five missionaries* to China, and the *going out of twenty-three new missionaries* for the first time, involving the cost of *twenty-eight passages*, besides outfits and other expenses connected therewith. The year is not yet terminated, and ere its close we hope by the departure of several others to have further cause for thanksgiving on this score. We pray and believe that God will yet work with us, and that His glorious Name and wondrous faithfulness may be yet more magnified among us.

Again, we bless His holy Name for sparing to us our Brother Easton when ill of smallpox alone in northern SI-CHUEN. For restoring our Brother King when laid low with fever in I-chang ; and we can but adore the goodness of God who so ordered it that at the time of this sickness our beloved brethren of the Church of Scotland Mission were there, and were able to render help ; and our hearty thanks are given to them, and especially to Mr. Paton, who at much risk travelled night and day down the mighty Yang-tse-kiang, not fearing the dangers, and brought dear Mr. King within reach of that medical help and careful nursing without which we have no reason to suppose he would have rallied. And shall I not praise Him, and will not many of our beloved friends join me, for sparing my own dear wife when attacked by cholera in Nankin, and for so restoring her strength as to permit of her going forward to the famine districts of SHAN-SI ? Again, we exclaim with the Psalmist, " Bless the Lord, O my soul ; and forget not all His benefits ! "

But our little band has not been unbroken. Some of our brethren have been called to pass through deep waters ; yet even here shall we not, if with subdued voice and hushed spirit, echo the well-known words, " We also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear. " We adore Him that He has accepted the life-service of our beloved friends Mrs. Rudland and Mrs. Jackson ; we adore Him that He has said, " It is enough : enter thou into the joy of thy Lord. " We adore Him that He gave them grace in the hour of suffering ; that He upheld them when parting from their beloved husbands and now motherless children, and sustained them in unbroken peace in the dark valley. We adore Him for the help given to the lonely and desolate ones in China, and to the bereaved relatives and friends at home. With tearful eyes we would " thank " our " Father, "—" for so it seemed good in Thy sight. "

In conclusion : " Brethren, pray for us. " For me, dear friends, I greatly need your prayers. For the members of the Council, and the officers of the Mission. For all the missionaries abroad and at home. For all the candidates, of whom we have many, and of whom, in the case of not a few, we hope that the way to China may soon be opened. For all the native helpers—yes, and for all the native Christians ; and for the students in training, the scholars in our schools, and the orphans and destitute in refuges. Pray, beloved friends ! It may be that you cannot go to China, should not go in person, but go in spirit ; labour earnestly in prayer, and you will share with us in the joy of harvest, and we shall rejoice together at the glorious appearing of our great God and Saviour Jesus Christ.

6, Pyrland Road, London, N., November, 1878.

J. Hudson Taylor.

MISSIONARIES, NATIVE PASTORS, and other NATIVE HELPERS, in connection with the China Inland Mission.

MISSIONARIES. (60 and 18 wives of Missionaries.)

	Date of Arrival.		Date of Arrival.		Date of Arrival.
J. Hudson Taylor, * <i>Director</i> ...	1854.	George King ...	1875.	Miss Fausset ...	1878.
James Meadows* ...	1862.	James Cameron ...	1875.	J. Dalziel* ...	1878.
George Crombie* ...	1865.	George Nicoll ...	1875.	Alfred Copp ...	1878.
George Stott* ...	1866.	G. W. Clarke ...	1875.	J. Markwick ...	1878.
J. W. Stevenson* ...	1866.	J. F. Broumton ...	1875.	Andrew Whiller ...	1878.
James Williamson* ...	1866.	G. F. Easton ...	1875.	A. C. Dorward... ..	1878.
W. D. Rudland ...	1866.	J. J. Turner ...	1876.	J. H. Riley ...	1878.
J. A. Jackson ...	1866.	Charles Budd ...	1876.	Samuel S. Clarke ...	1878.
Miss Desgraz... ..	1866.	Miss Knight ...	1876.	Miss Rossier ...	1878.
John McCarthy* ...	1867.	Miss Wilson ...	1876.	Miss E. Bell ...	1878.
J. E. Cardwell* ...	1868.	Edward Pearse* ...	1876.	Miss Smalley ...	1878.
C. H. Judd* ...	1868.	Francis James* ...	1876.	F. Trench ...	1878.
T. P. Harvey, L.R.C.P.*	1869.	George Parker... ..	1876.	Miss Mitchell ...	1878.
C. T. Fishe* ...	1869.	Horace Randle ...	1876.	Miss E. Snow ...	1878.
Miss Turner ...	1872.	W. A. Wills ...	1876.	Miss J. Müller... ..	1878.
F. W. Baller* ...	1873.	Miss Horne ...	1876.	Miss F. Boyd ...	1878.
M. Henry Taylor ...	1873.	Miss Crickmay ...	1876.	Miss E. Boyd ...	1878.
A. W. Douthwaite* ...	1874.	Miss Murray ...	1876.	Mr. S. B. Drake ...	1878.
Henry Soltau ...	1875.	Miss Hughes ...	1876.	Mr. W. L. Elliston ...	1878.
Jos. S. Adams* ...	1875.	C. G. Moore* ...	1878.	Mr. A. G. Parrott ...	1878.

The * indicates the Missionaries who are married.

NATIVE PASTORS. (12.)

Wóng Læ-djün. Chü Ying-tsiu. Vaen Sin-sang.	Tsiang Siao-vong. Tsiang Soh-liang. Chu Sien-sang.	Lin Sin-sang. Tsiang Liang-gwe.	Cheng Yung-i. Nying Tsi-ky'ing.	Tsiang Liang-yüong. U Djün-yiao.
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EVANGELISTS. (36.)

Kao Ziao-gyi. Wóng Teng-yüing. Li Cü-kwe. Tsiu Uong-yiang. Dzing T'in-ih. 'O Ah-ho. Vong Ts-pao. Zi Sin-sang.	Nyien Sin-sang. Sing Sin-sang. Li Kwe-yüong. Vaen Kwóng-pao. Wóng Kw'e-kwun. Dông Hyiao-sin. Loh Ah-ts'ih. Wóng Kyüô-yiao.	Zi Ching-djün. Tsiang Ping-hwe. Shih Da-tseng. Tsiang Yüong-kao. Loh Kying-sih. Kôh Yih-djün. Loh Sin-sang. Yiang Sin-sang.	Tsiu Dien-ky'ing. Liang Z-nyün. Chang Sien-seng. Yang Ts'üen-ling. Hsü Sien-seng. Han Sien-seng. Li Ming-hai. Wu Cheng-tsan.	Yü Sien-seng. Lo Gan-fuh. P'en Sien-seng. Ts'ai Sien-seng.
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PREACHERS, COLPORTEURS, AND SCHOOLMASTERS. (37.)

Ts'a Si-vu. Tsiang Fah-kying. Yu Kying. Yu Nyuoh-san. Tsiu Kwe-foh. Væn Yüô-dông. Wóng Yi-jing. Liu Si-yüing.	Wóng Yi-hying. Tsiang Be-nyü. Ling Tsiào-sông. Dzing Sing-dzæ. Ling Kwong-nyun. Kying Tsiing-saen. Yüô Sin-sang. Ih-sing.	P'un Si-fu. Wóng Jü-song. Iao-teh. Feng Weng-ing. Lo Si-fu. U Sien-seng. Vong Veng-siu. Yiao King-fu.	Li Cheng-wan. Ch'eng Si-fu. Chang Chuh-kiu. Hu Teh-yüen. Chang Si-vu. Wu Cheng-mei. Tai Si-fu. Yao Shang-teh.	Tsang Sien-seng. Ch'eng Sien-seng. Loh Sien-seng. Ing Sin-sang. Seng Shü-nyün.
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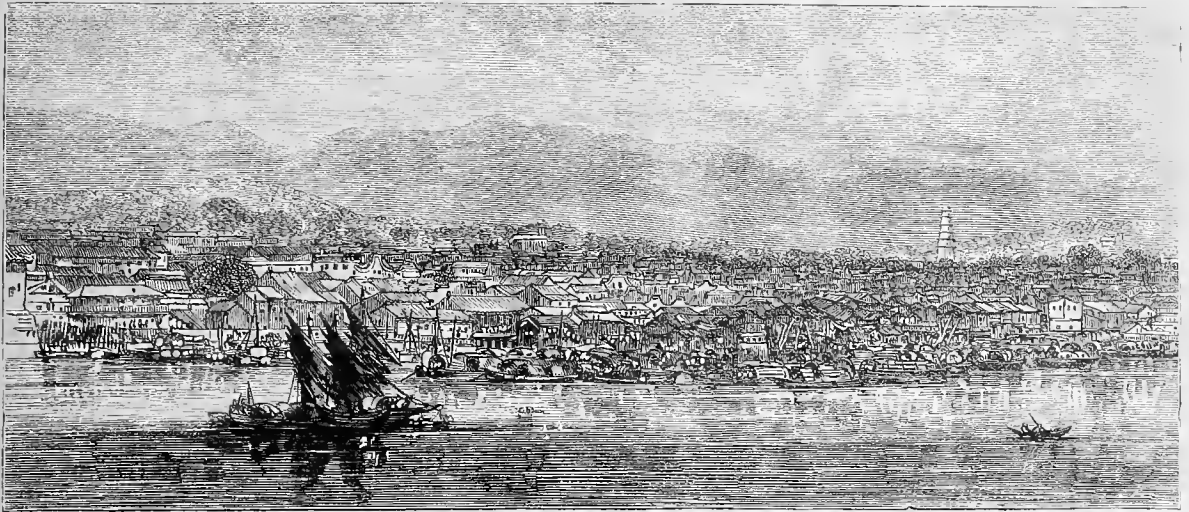
BIBLE WOMEN. (10.)

Tsiu Si-meo (senr.) Tsiu Si-meo (juor.)	Fông Si-meo. Vaen Si-meo.	Shih Si-meo. Liu Si-meo.	Yang Si-meo. Li Si-meo.	Sæn-kwu-tsia. Tsiang Hyü-z.
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CHAPEL-KEEPERS. (6.)

Chü Siao-t'u.	Jü-i.	Liang Si-vu.	Wang Kin-yuen.	Meo-ling.	Ah-pao.
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CHINA'S MILLIONS.



FUH-CHAU, THE CAPITAL OF THE FUH-KIEN PROVINCE.
(From a Hill on the Southern Bank of the River.)

The Conference on Foreign Missions.

THE Conference on Foreign Missions looked forward to with so much expectation and interest has been held. Many labourers from widely distant parts of the great mission-field have had the joy of meeting each other, and in each other's presence bearing testimony to the success vouchsafed to their labours to spread the blessings of the Gospel. The general testimony from Africa, India, China, and all the countries represented, was one of success, and calculated in a high degree to encourage the friends of missions to yet further efforts in the great and holy work of sending the Gospel to the people of every land.

The value of the information given at this Conference will only be fully understood when the papers read and the addresses delivered are quietly pondered over and carefully considered. And this we are glad to think will be possible, as the publication of a full report has been announced.*

We commend this report to our readers, and trust that many who could not be present will, by the small outlay for the forthcoming volume, secure for themselves the pleasure and profit of its perusal. Those who care for the extension of the kingdom of Christ in any one part of the world will care for its extension in every other part. We cannot have joy over souls brought to Christ in China, and not rejoice over wanderers reclaimed in India, Africa, or in any other land. More and more do we feel that real and intelligent interest in the spread of the Gospel will lead to the earnest desire for full and accurate information from all parts of the mission field.

As our object in publishing CHINA'S MILLIONS is to spread useful information about China, we had a full report taken for our own use of all papers and addresses bearing on China Missions; and this month give a verbatim report of the meeting on Wednesday evening. We hope to give the remainder (D.V.) in our January number. The limitation of time (which throughout the whole Conference was rigidly enforced) in several instances arrested the delivery of the addresses, and prevented the speaker completing his remarks. To this must be attributed any abruptness of termination.

* Messrs. J. F. Shaw & Co., Paternoster Row, will publish the official report of the Conference. Price to Subscribers 2s. 6d. Post free 3s. After publication the price to non-subscribers will be 1s. more.

MISSIONS IN CHINA.

MEETING AT THE CONFERENCE HALL, MILDMAY PARK,

On Wednesday Evening, October 23rd, 1878.

LORD POLWARTH IN THE CHAIR.

THE proceedings were commenced by the singing of the hymn,—

“Ye servants of God, your Master proclaim.”

Prayer having been offered,

The CHAIRMAN said: My Christian friends, you are all aware that the country about which we are to hear to-night is one which contains a third of the population of the world. You are familiar with the expression CHINA'S MILLIONS—not her thousands, but her millions. I do not know how it is with you who have lived in London constantly, but I know for myself that I never come to this great city, and walk along its streets, without a feeling of solemn awe as I behold the multitudes who throng them. But when you take the population of all London—the four millions or thereabouts in London—and then cast your eye far away to China, and think of a country which contains, I suppose, something like 360 millions, your mind fails to take it in. We fail to grasp it. It is so vast. It is so great. We cannot apprehend it.

And then when we remember that not only is that empire vast in its extent of 5 million square miles, and vast in its population—when we think of these things, we must not forget that the very vastness of the country and the very multitude of people that have to be dealt with, do not constitute the greatest difficulties. We should remember also the natural depravity of the human heart; and the heathenism and the darkness which prevail there.

Long ago, it is recorded, an earnest Christian man, according to the light he had, was upon one of the little isles near China, and in the intense desire of his heart to make known what he knew of the Gospel of Jesus Christ to the poor Chinese, he exclaimed, “O Rock! Rock! when wilt thou open?” That rock is open. It was closed to him. It has been opened in these latter days, and that is no light thing. The country, which was once a sealed country to missionaries, is opened up in great degree now. It is possible to enter in there. It is possible to go into that great harvest field and reap. It is possible to go to those millions of China and tell them the glad tidings of great joy. It is possible to go to them in their heathendom and darkness, and tell them of a Saviour who *can* save them. It is possible to go to the famishing millions of China and tell them of the bread of life, of which, if a man eat, he shall live for ever. It is possible; aye, and it is within our reach, in some measure. Who can think of the fact that it is possible to reach those millions, and that we have in our own hands and in our own hearts that which is the message of life, and which will prove to them a message of life if we can convey it to them, without having an intense desire to be, in some way or other, a messenger, or to send forth a messenger to the benighted Chinese?

My Christian friends, when we look at the vastness of the enterprise—when we regard the extent of the country and the state of the people in it—we may say, “Who is sufficient for these things?” That country which was once closed is open. Who has done that? Who has caused all things to work together? Who has caused

this treaty and that treaty, and this event and that event to open up China? There is One that sitteth on the throne, and it is He who in the years that have passed away, has been opening up that country.

It is eighteen years since the last Missionary Conference was held at Liverpool. What a history those eighteen years contain! Ah, what a history! And there are Christian friends here who will be able to tell you what has taken place in that period, each one for his own country. I believe they are among the most momentous years of the history of Christian missions. But we are only looking at the beginning. Our eyes—and let us believe it—are only beholding the beginning. There are still greater things in store—far greater. Why do we say that, and why do we venture to feel sure of that? It is because He who sits upon the throne hath all power given unto Him in heaven and upon earth; and we believe that the kingdoms of this world shall yet be the kingdoms of our God and of His Christ. We believe that those regions, steeped as they are in darkness and heathenism, *can* be won to Christ, and *will* be won to Christ. We believe that the Gospel is the great power of God unto salvation to everyone that believeth; and though now they be sunk in misery and sin, God is able to raise them up, and make them bright as the stars which shine in the heavens over our head.

Oh, my friends, let us believe that there is One who has power over China as He has power over the whole world. It is the LORD JESUS CHRIST; and when He sends forth His servants to labour there, it shall be in His strength—in His might. May I recall it to the thoughts of His labourers that the great basis and the great source of our strength is the remembrance that all power is given to the LORD JESUS. Some of you may be familiar with the name of the late Dr. Arnott of Edinboro'. I remember him saying at a missionary meeting, “Christ has given two great pillars of support to His church in the mission work. On the one hand, He has given that truth—‘All power is given unto Me in heaven and upon earth;’ and, on the other hand, He has given that sweet promise, ‘Lo! I am with you always, even unto the end of the world.’” It is because He has all power that we are not afraid to go forth to a country which seems crowded with heathen. It is because He has all power that we may sink our weakness—forget it all, and go forth remembering that we are the servants of One who has unlimited power, and who bids us go in His strength.

I do not know whether it has struck you, but it has struck me, that once the Lord Jesus Christ said that all things were given unto Him by the Father; and just after that He said, “Come unto Me all ye that labour and are heavy laden.” That Christ is still the same Christ to-day. Sitting on His throne in glory, He is still the same Christ, with all power and all might and all dominion; and He still has the same yearning that He had then; and do you think that the perishing millions of China are forgotten by Him? Do you think that China, perishing for lack of the bread of life, is forgotten by Him? Do you think that He who heard the groans and

the cries of His people Israel, is indifferent to the groans and the sighings and the cries which have been going up from China during the months and the years past? Surely not. He who has all power to help and all power to deliver them, has all power of pity and all power of tenderness; and methinks He is putting it into the hearts of His servants to sympathise with Him in His yearning invitation, "Come unto Me all ye that labour and are heavy laden." Oh, do we not behold the Son of God—the Son of man and the Son of God—with His arms of love stretched out to all the bleeding, groaning world of ruined humanity, and bidding them welcome to His bleeding side and His loving heart? Do we not see Him stretching out His hand to the whole world of famine-stricken souls, and offering to them the bread of life, just as when He stood and cried, "If any man thirst, let him come unto Me and drink." To all the world He sends forth His cry, and it is for us, Christian friends, to take up the blessed work to which He calls us. Like as when He said to His disciples that they should go and bear the bread round to the great multitudes, He gives us the great honour of bearing the bread of life in some way or other.

I have been thinking, what is to be the result of our gathering here? Is it to be an influence to reach only those who come to this Conference Hall? Surely not. It is to be far more widely extended. Some of the greatest missionary meetings that have ever taken place in the world were very small gatherings—not a quarter of the size of this—and yet they became centres of blessing to the whole world, for the men who met there were baptised with the Holy Spirit of God, and they went forth living witnesses to all the world of what the risen Christ could do in them, and for them, and by them, and they went forth to inflame others, and to set fire to the whole of their Christian brethren—to animate them with desire to spread the name of Jesus everywhere. What is wanted in this our own Christian land? What is wanted in the Christian church? Oh, is it not a resurrection of missionary interest? Is it not that our churches—that our church members—that our Christian people, should be filled with desire that the whole world should be won to Him whose name they love, and whose servants they are?

Christian brethren, we may take shame to ourselves that we have felt so little and done so little for the millions of China. If the meeting to-night shall be the means of laying China upon our hearts more than it has ever been before, it will not be in vain; and if there shall go forth from this Conference upon Missions an entreaty—an appeal—to the whole Christian church to wake up to its high, and glorious, and greatest work—the spread of the gospel throughout all the world, it will not be in vain that this Conference has been held.

DR. MAXWELL,

of the English Presbyterian Mission, Formosa,

said: Lord Polwarth and Christian brethren, during the few minutes in which it is my privilege to address you I should like to call attention to some of the more manifest and encouraging signs of progress in one portion of the vast mission field of China. Naturally I choose that portion with which I am best acquainted—the region in the south-eastern portion of China which is cultivated by the mission of the Presbyterian Church of England. But what I say of the work there will apply, I am quite sure, to every other portion of China in which the same amount of definite persistence and prolonged work has been applied.

The signs of progress to which I refer are twofold,

those which bear upon *the opportunities given to missionaries to proclaim the Gospel* in an empire the authorities of which are still decidedly hostile to the spread of the Gospel, and those which bear upon *the direct work of a mission—the development of a native church.*

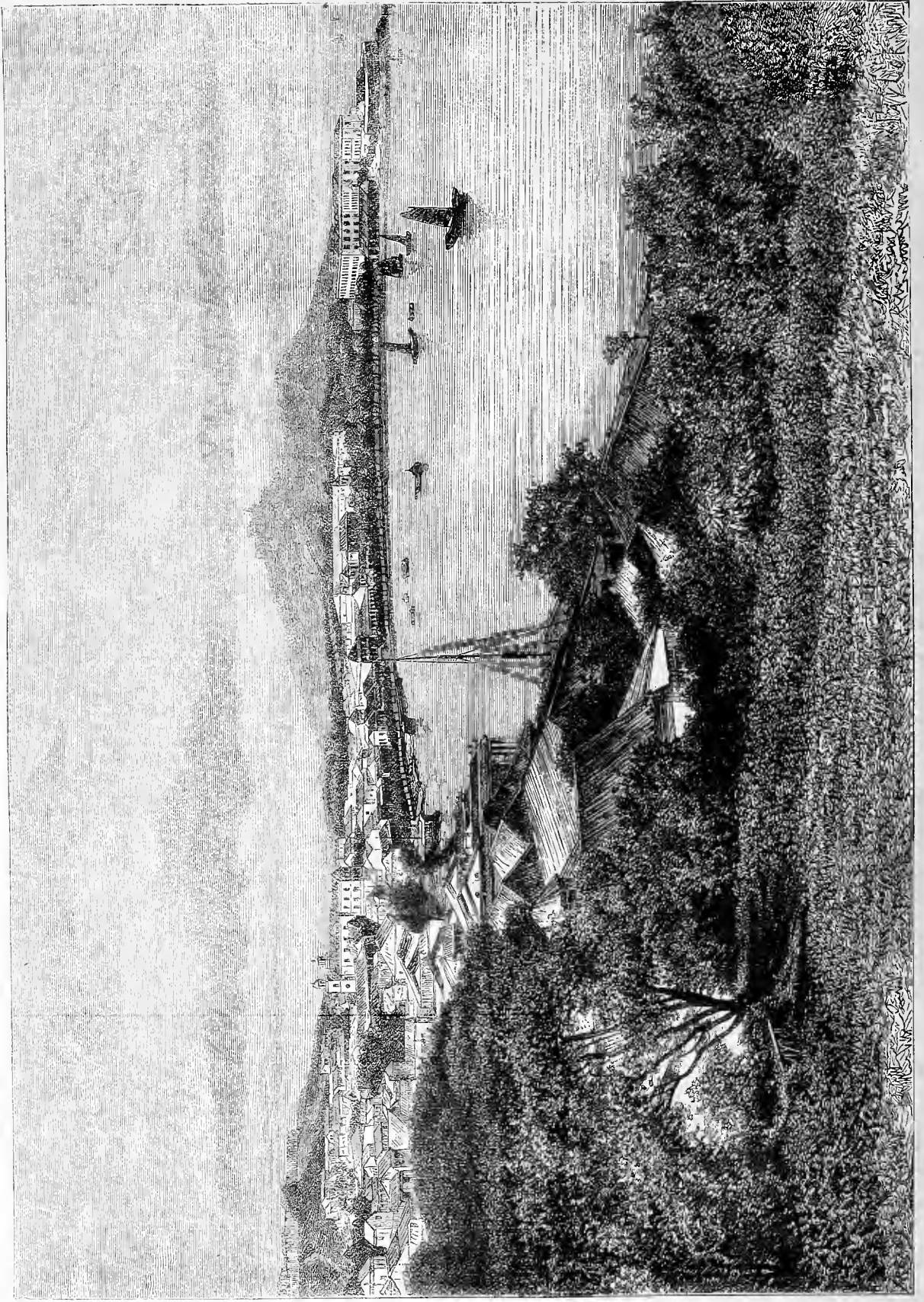
OPPORTUNITIES FOR EVANGELISTIC WORK.

In the year 1847 a large number of missionaries proceeded from this and other countries to China, perhaps more in that year than in most others. After the conclusion of the treaty of Hong-kong in 1842, and the subsequent proclamation of religious freedom to the Roman Catholic and Protestant converts of China, the churches in this country had got the impression that all China was then opened to the Gospel. This was undoubtedly a mistake, for the imperial edicts—the very edicts which followed the treaty—distinctly debarred a foreign missionary from entering into the interior and preaching the Gospel there. However it was a happy mistake. It filled with missionaries those places which were already opened, and it showed what was quite as important; it showed that the church of Christ was eager, in a measure at least, to take fuller possession of the land. And just as in the case of Morrison and his colleagues, after waiting for thirty-five years, the Lord crowned their faith and their prayers with His blessing in the opening up of those five ports which were opened in 1842; so the further labours of the Church of Christ in a still wider field in China were crowned with the divine blessing in the treaty of Tien-tsin in 1860, which practically opened all China to the Gospel.

Among the missionaries who arrived in China in 1847 were the first two brethren of the Basle Missionary Society, and the first missionary of the Presbyterian Church of England. The two of the Basle mission were Messrs. Hamberg and Lechler, and the missionary of the Presbyterian Church of England was Mr. Burns. Each of these three strenuously endeavoured to get into the interior away from the vicinity of the treaty ports that they might labour there in evangelising the people; and for this purpose they all of them assumed the Chinese dress, and, as we have been recently informed by one of the brethren of the Basle Mission, the two brethren in that mission even went to the extent of having their light hair dyed to the requisite darker hue of the Chinese, in order to secure greater freedom in their work. I want to call your attention to the experience of these three men—three of the most devoted labourers that ever entered China.

ATTEMPTS IN EASTERN KWANG-TUNG, BY MR. HAMBERG.

Right opposite Hong-kong, as you will see from the map, lies the great province of Canton [Kwang-tung]. The eastern region of this province is occupied by people whom we call the Hok-los, from their peculiar dialect. The western region is occupied by another people who speak an entirely different dialect—the dialect spoken by the inhabitants of the city of Hong-kong, while the middle of this great province is occupied by a third people, the Hakka people, who reach up to the centre of the province. Mr. Hamberg crossed over from Hong-kong into the Hakka country, and endeavoured again and again to locate himself. However, his experience was rather peculiar. He was not persecuted by the authorities in particular. There was no need for that. The country in which he attempted to settle himself was a peculiarly lawless one, at least at that time, and bands of robbers were continually endeavouring to extort money from such unprotected people as himself, for he had no claim upon the protection of the Chinese government.



MACAO. (See Page 177.)

These robbers were in the habit also of carrying away likely persons in the hope of procuring a ransom. Mr. Hamberg retreated then to Hong-kong, and there he founded in Hong-kong the Hakka mission. But in 1853 he thought that he had secured what would prove a more favourable location about fifteen hours distance on the coast from Hong-kong, and so he attempted to settle down along with his wife, but there again he had the same painful experience, and so frequent and violent were the attempts, almost night and day, on his house in order to carry away Mrs. Hamberg, that they might procure a ransom price, that his health gave way, and he had to retire again to Hong-kong, and in 1854 he died there.

ATTEMPTS BY MR. LECHLER.

Mr. Lechler's experience was very different from that of his colleague. He proceeded to the east of the province—to the Hoklo-speaking country; and whilst he was well-treated by the people, he was pursued from place to place by the authorities. He attempted to settle in no less than six different places, but as many times he found that the authorities were after him issuing proclamations which forbade the inhabitants to receive the foreign intruder; and as many times Mr. Lechler had to resume the pilgrim staff. After having tried this for five years and having been driven out for the sixth time—although, by God's blessing, not without having been able to baptise some converts, one of whom I am glad to say is, at this moment, a very respected elder of the mission of the English Presbyterian Church—Mr. Lechler found that the region was not open to him, and he consequently retired and rejoined his brother Hamberg in Hong-kong in 1853.

ATTEMPTS OF MR. BURNS.

Still later, that is too say in 1856, Mr. Burns in the north-eastern portion of the same Hoklo-speaking region attempted, with two native assistants, to evangelise, and he reached the prefectural city of Chau-chau Fu. At that city he and his two native assistants were seized by the authorities. First the two native assistants were beaten and imprisoned for many months and he himself was sent over land a prisoner by a route of two months' duration, and finally delivered up to the British authorities at Canton as the proper authorities to take note of and punish his illegal proceedings in the interior. Thus at that time, manifestly, China was not open.

FURTHER OPENINGS IN 1860.

All this, however, came to an end in 1860. In that year the treaty of Tien-tsin granted permission to every missionary holding a consular passport to proceed into the interior to preach the gospel wherever he pleased, and not only so, but it gave him the further right to claim the protection of the Chinese authorities in case his movements were violently hindered by the people. And what has been the result of this in this region of which I have been speaking? Not certainly, that missionary work is unaccompanied by many difficulties, or that even persecution to death is impossible, for we have had a recent manifestation of that so lately as two or three months ago. Nor is the result that persecution of lesser forms is not very prevalent, but it is this—that the removal of these legal hindrances has permitted three of the great missionary societies to occupy that Hakka region with its millions in the centre of the Canton province in which Mr. Hamberg was so badly used. It has permitted those three societies—the Basle Missionary Society chiefly, and the London Missionary Society in the south of the Hakka-speaking region, and the mission of the English Presbyterian Church in the

eastern part to occupy the country; and at present the aggregate of their Hakka-speaking converts, three-fourths of which undoubtedly belong to the Basle Missionary Society, will be no less I believe than 1,800 communicants. In the Hok-lo-speaking country again, where Mr. Lechler was hunted from place to place by the authorities, there are no less than forty different congregations divided between the English Presbyterian Church, and the American Baptist Church—forty different congregations, in as many different localities, and with an aggregate of converts, I believe, reaching nearly a thousand communicants. And in that city of Chau-chau Fu, where Mr. Burns and his native comrades were seized, there are now two little Christian congregations, and the open preaching of the gospel in the most public streets of that city. Hence you see that the comparison between the period before 1860 and 1878 is a very marked one in respect to the openness of the country to the preaching of the gospel.

DIMINISHED OFFICIAL HOSTILITY.

Another feature which shows progress is the altered and less hostile bearing of the authorities towards the missionary and his work. Anything said under this head will of course be liable to violent contradiction from facts of an opposite character suddenly emerging* at this point and at that. But it was naturally to be expected, and I believe it is the case, that the mistrust and cruel suspicion which characterised the bearing of the Chinese authorities towards many of the earlier attempts of mission work in various localities has given way, not certainly to approval, but to a tolerance springing from a conviction that the motives of the missionaries are not sinister motives, and that they are not governed by an anti-Chinese feeling. I will give you only one instance of this.

In the summer of 1865, the late Dr. Douglas and myself endeavoured to establish a medical mission in the city of Tai-wan Fu, the chief city of the island of Formosa. In about six weeks we were driven from that city, and this was due undoubtedly to the action of the authorities in conniving at the publication of placards accusing us of the most disgraceful crimes, and which at last raised the terror and suspicion of the people to such an extent that it could not be wondered at that they were anxious to get rid of us. And, subsequently, in another city, not in that island, where an entrance was gained, the same practice was repeated, only in a more violent form. And on this occasion the authorities were, undoubtedly, at the bottom of the mischief. Now I have no doubt that a good portion of this must be put down just to sheer mischief and wickedness on the part of the authorities; but, on the other hand, I have no doubt also that a considerable part of it was due to the fact that the people really believed we were no good, and that at the bottom of our work there was some foreign and anti-Chinese motive. I think we ought to give them credit for that, and to look upon these things as lightly and as kindly as possible.

Happily this bitterness of opposition passed away. We were able to return to the chief city of the island, and my successor, Dr. Dickson, was able not only to introduce and spread the practice of vaccination throughout the island, but by his surgical skill he gained admission even to the residence of the governor of the island and the *denouement* just a few months ago is worth mentioning. When Dr. Dickson returned to England at the beginning of the year, for a time the mission there had been left without a medical representative, but at the beginning of this summer so great was the prevalence of fever and of other diseases that the clerical brethren under the encouragement of the British Consul there felt

emboldened to open a dispensary on their own account, and one of them volunteered to undertake the doctoring. A shop in the city was, accordingly, opened for this purpose. We hear that an average of sixty-five patients present themselves on each dispensing day, and the Gospel is freely proclaimed to them. Best of all, when the governor of the island heard that this work was being undertaken he sent by his subordinates no less than a sum of £60 sterling to help to pay the expenses, with a message of his satisfaction that such a thing is being done.

DEVELOPMENT OF NATIVE CHURCH.

But most cheering and most encouraging of all are those signs of progress which relate to the development of the native church. My dear friends, we must recognise that however valuable and however important the preparatory work of foreign labourers, it is by a native church and by a native church alone that the great problem of the evangelisation of the millions of China is to be solved. Such, at least, is the conviction of our mission, and according to this conviction all our plans are laid. We definitely confine ourselves to certain well marked, well defined spheres—well defined, certainly, but big enough also, for each of the spheres occupied by the mission at Amoy, Swatow and Formosa, covers certainly not less than two hundred miles of territory each of them; but we purposely confine ourselves to these well defined spheres, and we also purposely concentrate all our strength at some central point within these areas, from which central point we seek to work out one station after another through the whole region. Our confident hope and our labour is, through the blessing of God, to plant a native church which shall not only be self-sustaining and self-governing, but which shall prove in due time a far mightier power for the evangelisation of the millions around than any number of foreign labourers can be. Of course it will be understood that in a huge empire like China there must be a vast number of such centres, each of which centres ought to be solidly and carefully manned and worked; I just say this to show you the kind of work at which we aim.

BLESSING UNDER MR. BURNS, IN 1854.

Now to set before you intelligibly the progress of the development of the native church, just let me mention one fact which gave a definite beginning to the work of our mission in China. In the month of January, 1854, Mr. Burns, along with two native converts of the Reformed Dutch Mission of Amoy, proceeded about twenty miles to the west on an evangelistic tour. They were led in the providence of God to a little town called Pechuia, a place of some 6,000 inhabitants, and there they began to preach the Word, and the Word was accompanied by such power that Mr. Burns, who was pre-eminently cautious in speaking of the results of his work, could not but speak afterwards of Pechuia as a wonderful manifestation of the glorious grace of God. The result of the preaching was such that in 1856, when these results could be more accurately gauged, there was found in Pechuia a congregation of thirty-six members, and at a village eight miles further west there was another congregation of eleven members. And the character of the work may be estimated from the language used by one of the converts. After the blessing came persecution; and when one day a mandarin officer entered the shop of this convert—an old cloth merchant, who still lives bringing forth fruit in his extreme old age—the merchant guessed at once the intent of the mandarin officer, and said to him, "I know what you have come for," and taking down some of his goods he pointed to them, and he pointed to the rest of his shop, and he said, "Take them all, and take me

also. I am an old man and I am very deaf. You may take me and my boys and my little girl also. We are all Christians: we are all willing to go to prison." And so astonishing was the result of this statement upon this mandarin officer and those who accompanied him, that they took to their heels and left him undisturbed. That station at Pechuia was the first of the stations of the English Presbyterian Mission, and these converts were the first converts of the church. Now there are no less than seventy stations and 2,200 converts—that is communicants—in connection with the mission.

But it is not a multiplicity of stations, nor even a large number of converts, that marks large progress in the development of what is to be a powerful church in the future, working upon the surrounding millions. There are three lines in which especially we seek to denote the development of a native church. There is, *first*, the line in which we seek to supervise those congregations which have been already formed, watching for the development of Christian character in the members of those congregations, seeking by every means in our power to perfect them. I just mention the fact. Then there is a *second line*—a much more tangible one—the line of money-giving or church finance. My dear friends, it is very much with the Chinaman as it is with us Englishmen or Scotchmen in this matter of money-giving. It takes a long time to teach them the privilege of giving to the Lord. It is a long time before you can persuade them to enter upon not a fitful but a definite and conscientious plan of giving of their substance. But they can be taught, and I am sure no more cheering report has yet proceeded from China than that which came from Amoy a month or two ago concerning the financial report that was presented at the spring meeting of the Amoy Presbytery. The Amoy Presbytery is a Presbytery made up of native pastors and elders representing forty congregations from the region round Amoy, and assisted by the missionaries of the English Presbyterian Church and of the Reformed Dutch Church at Amoy, for these two churches work as one mission. The report was this: That of the twelve hundred native members under the superintendence of this Presbytery, there had been gathered a sum which showed that the average annual payment of each member amounted to 8s. 4d. Two years ago it amounted to 7s. per member, now it is 8s. 4d., and I am sure you will recognise that in that there is not only ample evidence of growth in the church, but a proof that a church which can do that (and much more is expected) will extend itself on every side.

REV. J. HUDSON TAYLOR.

My Lord and Christian friends, I feel it to be a great privilege and a very solemn responsibility to speak to you to-night on the subject of China; and I will ask you to join with me briefly in a word of prayer before I do so.

After a short prayer and a few introductory remarks, the speaker continued—

CHINA IS AN IMMENSE COUNTRY;

but none of us realise how immense it is. Behind me you see a native map printed by the Chinese for their own use, on which has been stencilled in English the names of the provinces. That map may, perhaps, suggest to some the idea of a map drawn on a very large scale. It is not on a very large scale. The smallest of those provinces—that of Cheh-kiang—has more than two-thirds the area of England and Wales, and many of the provinces have a much larger area. If you will just look at two or three you will get

an idea of the scale of the map. The province of Kwangtung in the south, which was first entered by Protestant missionaries, is one-third larger than England and Wales. The next—Fuh-kien—is nine-tenths the area of England and Wales. The next, as I have said, is two-thirds the area of England and Wales. Then Kiang-su is four-fifths the area of England and Wales; and other provinces in similar proportion. I just mention these things that you may realise in some degree what an immense country China is.

And then again, it is also

A VERY POPULOUS COUNTRY.

The population of China is a very difficult subject. Some years ago, before rebellion, and famine, and pestilence had reduced it, it was estimated to exceed 400 millions. At the present time some think that possibly the population does not exceed 240 or 250 millions. Our own missionaries have traversed all the interior provinces, and other travellers have traversed many of them; and, from the reports that they bring, it is undoubtedly the case that the number of inhabitants of China has been very greatly reduced during the last few years. When you think of the fact that in one of the provinces alone—Shan-si—during the last winter, about 7 millions of souls are supposed to have perished by famine; when you know that in the next province, Shen-si, and the adjoining province Kan-suh, there are many places which once were large and populous cities, in which are to be found merely the city walls and only a dozen huts, and in some cases half a ruined street, the whole of the people having been cut off by the Mohammedan rebellion; when you know that in Kwei-chau and in Yun-nan and in Kwang-si, by wars between the Miao-tsi and the Chinese, as well as by the Mohammedan and Tai-ping rebellions, the population has been reduced in some parts to less than one-fifth of what it formerly was,—you will see that the population of China must be greatly reduced. But suppose that we admit the smallest estimate now to be correct, oh, how little can we realise what is meant by such a number as 240 millions of souls.

THE CHINESE ARE A PEOPLE FULL OF VIGOUR.

They are a people people of great mental power, whose influence will be far more widely felt than it has hitherto been. They are spreading abroad now. They are colonising all the great islands of the Eastern Archipelago. They have crossed the Pacific, and in great numbers. They are to be found in San Francisco; and it is no small difficulty to the American Government to know how to deal with these earnest, and industrious, and laborious, and frugal colonists who have come in such numbers amongst them. They are going southward, and in New Guinea and Australia they are to be found in great numbers. They are going westwards. We shall feel their influence in Europe in a way that we have not done hitherto. We shall not be able to look down upon China—to tread upon it and to despise it—as we have done in the past, for the Chinese are becoming a very influential people. And how important it is that the Christian church should rise to its mission, and seek now, while there is opportunity, to influence them at home for God and for Christ, so that their influence may be made a helpful and not an evil influence wherever they go!

CHINA'S DISTRUST.

China, dear friends, has very great needs. Its spiritual needs are appalling. We have all heard, and many of us have been deeply moved by its calamities.

During the past winter, especially, the famine of China has moved many hearts. Great has been the liberality that has been shown, and we do rejoice that British Christians especially have signalised themselves in sending of their substance to minister to the perishing. God has blessed the efforts of those who have distributed those funds; and we have been told by the British Consul at Tien-tsin, that in his judgment, a dozen wars would not have done so much to open China as the ministrations to their relief have done. We shall not think that we have done more than our duty to China in this way, when we remember that the revenue that England derives from opium alone, in two or three days equals the whole sum of money that we have devoted to relieving the famine in China, and which occupied five months in collecting. Since this is so, you will not say that too much has been done. But there has been, at least, evidence shown that the Chinese are amenable to kindness, and that if you can only convince them that your object is, indeed, a true one, they will appreciate that kindness.

This is the one point about which they are sceptical. I recollect having a conversation some years ago with one of the mandarins at Yang-chau, and I urged upon him that the desires of Protestant missionaries were entirely of a benevolent character, and that consequently the suspicion which his countrymen manifested should not exist. He replied, "It is all very well for you, Mr. Taylor, to talk to 'the foolish people' in this sort of way; but you know very well, and I know very well, what the policy of England is with regard to China." "Well, now," I said, "what do you think the policy of England is? I should like to know." "Well," he said, "it is just this. You came to China forty or fifty years ago. You found China united and prosperous and wealthy, and we were too strong for you to absorb as you were absorbing India; and you determined by opium to impoverish our country, and you determined by missionaries to deceive the hearts of the people, and win yourselves a party in the country, and then to seize the whole land for yourselves. We know perfectly well what your designs are, and it is no use your attempting to blind us mandarins by such representations as you make."

About a year ago, going up the Yang-tse-kiang in one of the river steamers, a mandarin who was on board came to my cabin, and had some conversation with me. I endeavoured to interest him in the Gospel; but he told me exactly the same story. "We know perfectly well what the policy of England is. You are first opiumising our country, and endeavouring to get a sufficient number of adherents to Christianity, and then you intend to seize the whole land." I endeavoured to convince him that such was not the case; but I am satisfied that this opinion is very widely spread, for I have met with it in different parts of the country, and in periods of time quite remote from each other.

Now, I believe that through this famine God has given us an opportunity of convincing some of the Chinese that the efforts of England for China are really benevolent. And, oh! I do wish that we could second those efforts by a ratification of the Che-foo convention, without excepting the opium clauses of that treaty, so that the Chinese might have ground to believe that we are willing to allow them to take some steps to save their country from ruin through that terrible opium.

THE CHINESE AMENABLE TO THE GOSPEL.

I must, however, rapidly pass on. It has been proved that China is amenable to the Gospel. I met with two very interesting men during my recent visit to China, in the interior of the Cheh-kiang province. One of them

was formerly a gambler, and the proprietor of a large gambling hell some ten English miles from the city in which I was then staying. How was that man converted? One of the literary graduates of that city came to our missionary, Mr. Stevenson, (then in that part of China, but now in Bhamo in Upper Burmah), and wished to have some conversation with him, having read some translations of scientific works by which he was very much interested. Mr. Stevenson conversed with him on the subject about which he was interested, and then introduced the Gospel, and God blessed his efforts. I have not time to go into the particulars of his conversion. That man at once made public profession of Christ, and though it brought upon him no small amount of persecution and opprobrium, he went out in the power of the Holy Ghost and preached the Gospel in the streets of his own city. There was no foreigner by his side. There was no one to support him. He was there all alone, and the love of Christ constrained him. As he one day stood there preaching, he said, "This Saviour, of whom I am speaking to you, is mighty to save. He is able to cure the opium smoker of his opium smoking. He is able to cure the gambler of his propensities to gambling. He is able to cure the debauchee of his bad habits, and you know very well that it is useless for men who are addicted to these evils, to try to cure themselves. But the Saviour whom I preach—Jesus Christ—is mighty to save." The proprietor of a gambling hell was standing by there, and he said to himself, "If this Jesus can save me He shall." He afterwards had a little conversation with my late friend (for he has now gone in to see the King), and he went home and closed that gambling establishment, which was about thirty li from the city. He sent all the bad women away from that house, and never has it been opened since for the same purpose; but a part of it has been opened for the preaching of the Gospel.

The other man was converted in a very different way in that same city. The successor of this literary graduate, who had died in the meantime—a very earnest native evangelist—was preaching in the Mission-hall there, and a young man came in, as young men often do, to listen and to ridicule the "wild words," as they call them, which the Christian teacher was uttering. (And, dear friends, is it strange that they should call the Gospel "wild words?" Was anything so wild ever dreamed, were it not true, as that the God of glory should give His own Son to come and die for poor sinners—that One who had the power to avenge sin and rebellion, should not only forgive and pardon, but forgive and pardon at such cost? Is it a wonder that these things should be thought to be wild words?) Well, the young man heard the address of the native evangelist, and it was an address from these words, "Come unto me all ye that labour and are heavy laden, and I will give you rest." He spoke of the love of God, and spoke of God as a Father delighting to save, and delighting to welcome sinners. The young man went home, and in his own home repeated the words which he had heard from the preacher, mimicking and perhaps exaggerating his gestures. In the next house to the one in which this mocker lived there was a young man, an orphan, at work. He was a worker in cotton. There was a very thin partition between the two houses, only a few boards, and those boards were not very close to each other, and many of the knots had dropped out. Hearing a good deal of laughter in the adjoining house, the young man got up from his work and first put his eye to a hole in one of the boards. He saw the people highly amused, and laughing exceedingly while the young man was gesturing and repeating something to them. The same hole

which had served for the eye next served for the ear, and he listened; and as he listened the words that he heard struck a chord that responded in the heart of that fatherless and motherless young man. "Oh," he thought, "that I had a Father! Oh, that I had some one to welcome me and to give me rest of heart!" And when the speaker stopped, he put his mouth to the same hole, and shouting through it said, "Tell us more of these good words." This caused increasing laughter. But he was not to be daunted. He went outside and ascertained where these words had been heard. He found his way to the chapel, and was converted to God. He has since suffered very much persecution. During the following winter he was put to perhaps the most severe trial he was capable of. After patient endurance of much ill-usage, the people he lived with, and whom he had long served—as Jacob did with Laban for a wife—determined to bring matters to a crisis. He was called up one night and told that he must either give up his hopes of marriage, and all his labour, or Christ. By God's grace he was faithful. He was further told that he must either there and then give up his home and be thrust shelterless and moneyless into the snow or give up Christ; but God's grace triumphed. He was thrust out, heard the doors barred, saw the lights put out, felt the cold sleet penetrate his thin garments, and had no refuge but God. He cried to Him, and not in vain. A week or two later the family found they could not do without him, and, after trying again in vain to induce him to leave Christ, they took him back, and when I was there there was hope of the conversion of several of the members of the family. The Gospel proves in China, as elsewhere, still to be the power of God unto salvation, and we have no cause to be ashamed of it, or to fear for its success.

The hymn was then sung commencing,

"Onward Christian soldier
Marching as to war."

THE REV. WM. FLEMING STEVENSON

(of Dublin)

said: There can be but one reason why my name should appear on the list of those who address you this evening, and that is that I have myself been recently in China. I feel that China is itself so very vast, and such an imperfectly known country, that it is, as it were, dug all over with pitfalls for the unwary speaker; and I bear in mind the Chinese proverb, that an unlucky word if it once escapes the lips even a galloping horse will never bring back again. All I can pretend to offer to-night will be a few impressions such as have been left upon a traveller—and a somewhat hasty traveller—superficial impressions, but at the same time such as I have striven honestly to correct by information on the subject, which information has been more commonly received from persons who are not missionaries, and who are sometimes unfriendly to missions, than from missionaries themselves.

CATHOLICITY OF MISSIONS.

With the exception of a week spent at Pekin I was able to visit only some of the ports, commencing in the extreme north, Manchooria, and ending with Canton and Hong-kong in the south. It was at the treaty ports, however, that Protestant missions began, and Protestant missions still find their headquarters there; and it was possible thus to see almost all the Protestant missionaries. Besides, through the great courtesy of the missionary societies, I was enabled to hold a conference in every one of these towns

with the missionaries of all denominations represented there in their labour. It is a broad and generous and noble catholicity which thus distinguishes the mission field; and that certainly I think is one of the most inspiring impressions that is left upon a traveller as he passes through the East. This Church of the East is glorious in its catholicity. It was only fitting, my lord, that this meeting, which we all attend with so great and deep interest, should be opened by a paper upon missionary co-operation—a paper admirable in its suggestions if they can only be carried into effect. That paper was a theory. In Pekin it happened that while I was there the largest native Presbyterian Church was dedicated to the worship of Almighty God, and at the dedication service all the native Christians in the place, and all the Protestant missionaries of all denominations in Pekin—Episcopalian, Independent, Wesleyan and Presbyterian—were represented. That is the theory in practice, and that is the spirit of the missions wherever you go. And if there is ever to be anything like the same practical catholicity at home—and surely it is a dream which no Christian man and woman can help sometimes cherishing—it will only be when the Church of Christ pushes forward all its energy in sustaining these great and noble missions to the heathen; because, the nearer we approach to that grand aim of the Church of Christ, the closer we are drawn in brotherly and holy sympathy to our Lord Jesus Christ, and therefore the farther away from all those dividing things that part us from one another.

EVANGELIZATION IN THE FREE PORTS.

I have alluded to the location, and at one time—an early time—the restriction of the missions in China to the treaty ports. Certainly that restriction had both its advantages and disadvantages. No doubt it has developed to a very wonderful extent the capacities of the port towns for receiving the Gospel. It has developed also with a wonderful completeness so much work as can be wrought in cities for the evangelization of China. There is a vast stream of people always pouring into the cities of that country—country people who are simpler in their habits than the town people, and more open to the curious sights of the new place. Evangelistic preaching is one of the curiosities that these country people are somewhat apt to hear of, perhaps from a neighbour, when they come. Not only those in the town who may be moved by curiosity themselves, such as you will find always in cities of a large population, but the stream of country people also continually flows into the chapels, of which at Canton alone, for example, there are nineteen which are open for some hours every day on six days in a week. They are kept open for some hours by a relay of missionaries, mostly native missionaries, however, who are provided as teachers, so that when one is exhausted another takes his place. In this way it has been calculated that in Canton alone, where this system has been wrought with the utmost skill and the greatest completeness, there must be about 40,000 persons every month who are present at those services, and who hear something of the Gospel, if they stay long enough, and of whom I was told that a very large proportion are attendants for the first time.

THE GOOD ACCOMPLISHED.

Now, as to the good that may be wrought by those services. I will merely give a single illustration or two. A few years ago a countryman from very far off Canton came on trade to the city, and by an unfortunate speculation, and an alliance with a dishonest man, he lost his entire fortune. Before he had been very long

in the place, in his poverty, he turned one day into the Mission chapel. What he heard arrested him. I need not pursue the story. That man was brought to Christ. He became a most efficient colporteur. He supported himself as a colporteur by the sale of books chiefly in the Chinese hotels in Canton, having at the same time a burning desire that he might go back to his own place and preach the Gospel. It would be a journey of several months, and it would also cost him much more than his means would allow or than the mission thought it desirable to afford. By a curious Providence, which I need not explain, the way has been opened up for him to return to his place, through a mandarin who is not a professing Christian at all, and the man has now reached his own home and is very busy proclaiming the Gospel of Christ.

In a village in the south of Chih-li there came passing on to the capital some merchants from near the Yellow River. They were attracted by curiosity to go in and hear what was said. The result was that they stayed so long that they received instruction during their visit on trade. They were baptised, and they went back full of the Gospel of Christ to their own district, which is one bordering on the Yellow River. There for a moment or two we shall leave them.

The last instance that I shall mention is in the neighbourhood of Tien-tsin. A man also living not very far from the Yellow River, a peasant farmer, came on business to the city of Tien-tsin, and heard the Gospel. He was impressed and he came back again and again. He was put under instruction and was baptised. Being a young man full of zeal for the Gospel, he determined that he would go forward to the ministry. Finding, however, after a year's trial, that he was not clever enough, and being honest than many people are, he determined to give it up; but having, at the same time, a brother who was younger than himself, and had been brought to Christ through his instrumentality, and who had all the brightness of parts that the elder lad wanted, he said to his brother, "I shall go back to my farm, and I shall farm it, and you go away to the mission, and I will pay for your education, and you will take my place in the ministry." That is the kind of convert that you meet with in China; something like that is worth spending thought on, and your means on, and your prayer on.

COUNTRY WORK MORE SUCCESSFUL.

But after all the soil of the cities is unfruitful soil. It is hard ground. It seems as if a whole legion of devils was always there carrying off the seed as soon as ever it falls on that hard-trodden ground. And then everywhere that you go in the cities there are the thorns that spring up and choke the seed even when it is springing. Over the area of the country the fruit of the mission is much larger in proportion. The missionaries, since permission was given them to go away into the interior, have gone up the rivers, and they have gone along the roads. And you find them, as Mr. Hudson Taylor will tell you, away at Burmah, and you find them away up north, where our own missionary has penetrated till he touched the River Amoor. And I will tell you what he found there. He found traces of a Russian mission in the shape of an excellent catechism prepared by the Russian Church, and containing, as he wrote to me, an excellent digest of Christian truth; and he said in his letter that he rejoiced that day at holding one end of the chain sent out from England, or rather from Ireland, which I hope is the same thing, and he met there in the mission work of the Russian Church the other end of the chain; and

although their end had more alloy in it, and his was a purer gold, yet he said it filled him with delight to join the two ends of that chain together with that broad link, the noble River Amoor.

TRAVELLING IN CHINA.

I have spoken of travelling. I hope that you will not imagine that it is anything like travelling in your broad and easy mail-coaches which run along the roads of Kent and Surrey. I have tried something of these roads in China. They have two conveyances which strike me as singularly characteristic of the place. One is a wheelbarrow and the other is a cart. Some of you have been in Ireland, perhaps. The wheelbarrow in China is a miniature Irish car. Hang a barrow on a wheel, and (if you will allow me a bull) the man who wheels it is the driver. It is very difficult to hold on by, and very often the driver chooses just the narrowest parts of the road which he can get, and sometimes he puts the wheel a little too far over the edge at a height, it may be, of ten or twelve feet over a very sluggish pond of water, and you are kept in a state of nervous apprehension of tumbling altogether over. As to the cart; imagine that the seat on which you are supposed to sit is a bag of hard beans, the framework of the cart being wood in order to bruise your arms, and the top of the cart being also wood in order to wound your head. A loose rope is stretched from the cart and attached loosely to a very vagrant mule, gifted with a stubborn disposition, and usually touching your leg so that if there is a good twist of the rope it will cut it off; then add to that a road running over hard stubble fields; and then, when it comes to anything like civilisation, slabs of stone worn by centuries into deep ruts, sometimes from six to eighteen inches deep, for I measured them once. These occur at intervals of not less than six feet, and always so that when one wheel is in a rut the other wheel is never in one at the same time. Then, if you can imagine a succession of jumps, lasting forty-eight hours, as I had them on one occasion, you can easily understand the delightful experience of missionary travelling, at least in early days in many parts of China.

Let me now

CONTINUE THE PEKIN STORY.

When we arrived at Tien-tsin, that very night there came a messenger from Pekin seeking Dr. Edkins, who was at that time staying at the mission-house with his lamented and noble wife, who has since been taken in to see the King, as Mr. Hudson Taylor has said. This messenger had a story to tell. He was one of those three men that had been baptised at Pekin. The three had gone to this place, and left their own home. They had taught the Gospel. They had gone about among their neighbours, and they had evangelised. Then they sent to Pekin and said, "Oh! send us missionaries." At Pekin they had no missionaries to send, but they did the next best thing which they could do. They sent one of the most trustworthy catechists. He had been there nearly a year, and now he had been sent as a deputation away to Pekin to tell Dr. Edkins the rest of the story—to tell him this mainly—that there were 260 people ready for baptism, and 250 more in training who would very soon be ready for baptism. All that was by the chance hearing of the word of God, as you see. But nothing is by chance. However, from that hearing of the word of God, in that little mission chapel, in this village there is a whole community gathered out of heathenism, and by these very people themselves whose hearts God has set on fire.

There is a line which is now to be traced from Pekin southward till it touches the Yellow River, and then from the Yellow River, running parallel with it, though some miles above it, till it approaches the sea; and along that line one mission society is meeting the work of another mission society. There were pointed out to me on the map stations one after another, here with one family of Christians in it, here with four, and here with two, and those villages not so very far apart but that one family can hold some communication with another family, and strengthen those in the next town.

Why, there is a Christian road made now from Pekin downward to the south, then away to the sea. Those are some of the roads that now supplant some of those old ways of travelling that I have been speaking of. Those are the roads which God has sent us to make all through China; and if only the faith of the Church of God at home sustains the missionaries those ways will be made before very long.

CHARACTER OF THE CONVERTS.

Well, you ask, what is the quality of these converts? I will only say this, I have never met any where in Christian lands Christian men and Christian women of a higher type than some I have met in China. I have never met in any land Christian men or Christian women of finer spiritual experience or of a higher spiritual tone of life. I do not want you to think that they are all like that, but that is my own testimony as to what I found there. I found in Amoy the elder of a native church, active and diligent in the Lord's work, earning his living by carving those beautiful and exquisite stones for the bracelets which your ladies wear. He had been, years ago, the best carver of idols in the city. Now he goes about preaching Christ.

I found in one place a theological tutor in one of those colleges for native teachers. He was a man of the highest education and culture. He had been led to Christ by going into a barber's shop kept by a Christian, and this Christian barber makes it a practice that whoever comes in he will speak to him of Christ. He spoke to that man of Christ, and he spoke to him of the Judgment Day. What the barber said remained in his spirit, and he could not shake it off, and now, as I say, he is theological tutor in that college.

As to the native preachers—well, I have listened to many native sermons, and, of course, I have the great disadvantage of listening through an interpreter. Usually a missionary was kind enough to sit by me and whisper into my ear word by word what was said. I have never heard sermons which impressed me more. There is one of the native preachers I may mention, who is called the Guthrie of North China, and his son also is really a Guthrie, too. They are men full of the greatest power, using admirable imagery, and grafting this on to the soundest doctrine—men of a remarkable eloquence as some of your best pulpit orators who can sway men here. These are the fruit gathered in during the last few years of missionary enterprise by a handful of missionaries.

I went down to Swatau and found there in an hospital a woman who had been brought in for some sickness. She was spoken to in the hospital—by whom? By one of the hospital helpers. That is the principle of a true hospital, when you have in it medical mission work—that every helper in it, no matter what office he has, is a Christian man or a Christian woman. And every helper in that hospital is an out-and-out Christian. This helper spoke to her. The sick woman told her not to say a word about Christ to her again. So it went on for months;

still a word was passed now and then. I shall pass over the story and tell you that she is a noble Bible woman now. What has she done? Her husband would not let her come near him for three years; but she has brought her husband to Christ. She has brought her son to Christ, and she has brought her sister and brother-in-law to Christ. She has eleven of the spoil that she has gathered to Christ. And that is the type of Christian women that you find there in China—that land of which we have such vague notions and of which we think so little.

Well, I may perhaps speak of two matters—two messages, that I think I must deliver. One is from the Chinese themselves—non-Christians—and the other is from the missionaries in China wherever I met them.

CHINESE ANTI-OPIUM SOCIETY.

When I was in Canton I found that there was an Anti-opium Society, and the members of the Society sent me an invitation to meet with them. I asked about their constitution, and I found that they were a branch of a large Society that exists in Canton for the elevation of the people and the spread of benevolence. (And I may mention here what I should have mentioned perhaps before, that the result of this constant preaching in Canton has been that it has developed the preaching of Confucianism in that particular town, and that under the influence of the missionaries this society which I speak of has established a kind of opposition preaching, and they employ opposition preachers who have considerable crowds to hear them. They preach up Confucianism and preach against Christianity. I may mention that in Shanghai I visited twice the Buddhist mission, which the Japanese, with their usual quickness in grafting western institutions upon their own, have thought fit to found in China, for the awakening of the old Chinese Buddhism in that country, in the hope, perhaps, that they may sap their big neighbour, and I think also with a deep earnestness of mind at the bottom. The chapel has been enlarged within the last year on account of the number of people who came to attend it.

Well, this society in Canton embraced a large number of the gentry and professional men, and the mandarins and the official class. We spent some hours together, and some missionaries having accompanied me I ascertained from them, as well as I could, what they thought about their own opium traffic, and what they wanted. They said that they had a message to send to England, whoever would take it. I shall say this simply: you have heard very much of the substance of the message to-night, but you have not heard this. I made special enquiry; and below the rhetoric which it seems to be natural for Chinese to indulge in, and which does not mean very much, I found that this society has so far spread its opinions that in very many cities and towns in the neighbourhood of Canton the older people—and I want to show the earnestness of the Chinese nation against opium, because this is denied sometimes—the older people have made a covenant with all their sons and daughters that they will marry no one who smokes opium, and they have made a rule that if the son smokes opium he will be put out of the clan. The result was that about half of the young men of that district had given up opium-smoking. The extent of that smoking—that terrible disease, that moral pestilence—was such that there were about one-tenth of the people in the country, and three-tenths of the people in the city who smoked. They told me also that in a region of 100,000 people in their neighbourhood the gentry had so far advanced beyond even our proposed Permissive Bill

that they had succeeded in shutting up all the opium-shops in the district, and there was not one in that district of 100,000 inhabitants. And in another district of 40,000 people, not far off, they had done the same thing, and they were yet bold enough to try Canton itself.

But perhaps the most striking fact of all connected with that matter is this. The proclamation, a copy of which I have here, you are aware was issued from Pekin, that opium smoking should be checked in China. It came to the Viceroy in the province as it came to others. Like every member of the official class that I met in China he was an opium-smoker, but he was an honest man, and he felt "How can I dare issue a proclamation against the use of opium when I am using it myself?" Like a brave man he sent to the best physician in Canton, and asked for the best remedy. He took it for some months and cured himself, at any rate for the time, and I hope altogether; and not until then, when he had sent his public thanks to the physician, did he issue the proclamation, beseeching all his people as his fellow-countrymen to give up that practice which was bringing their country down to ruin.

THE REV. DR. LEGGE,

Professor of Chinese at the University of Oxford.

My lord and my Christian friends, you will easily believe me when I say that I have been delighted beyond measure at hearing the account that Mr. Stevenson has given of his experience in China. I have met with travellers who have been to India, and who have been to China, and who have almost given me the lie to my teeth when I was speaking of what God was doing there. They had been to those countries, and they had seen nothing of such things as I and other missionaries reported. How could they see that which they took no pains to discover, and how could they believe that which they denied when it was told to them? You have heard this evening the testimony of a Christian man in sympathy with missionaries; and substantially similar testimony will be borne by every other Christian man in a similar case.

THE CHINESE AMBASSADOR ON THE ENFORCED OPIUM TRADE.

Many of you have no doubt seen the Chinese ambassador, His Excellency Kuo Sung-tao. I am going to tell you of an interview I had with him about fifteen months ago—not very long after he had taken up his residence in London. Being in London, I went to see him, and was received very cordially by him and his colleague, who is now the Chinese ambassador at Berlin. In the course of our conversation His Excellency said to me, "Now, you know both countries. You know England and you know China. I wish to put a question to you. Which of the two countries do you think is the better?" Well, I told him, though it was with hesitation, that I thought England was the better country. He seemed rather surprised, and he said, "Well, I grant you that England is the cleaner country of the two; and you have larger and finer buildings than we have; and you have more engineering skill, and more mechanical ingenuity; but look at the two countries from the moral standpoint. Look at them with reference to benevolence, righteousness, and propriety; and which of the two countries do you say is the better?" I explained my views to him a little, and concluded by saying that, again, even looking at it from a moral standpoint, I must pronounce England to be the better country. I never saw a man so surprised in my life.

He pushed his chair back a couple of yards, got upon his feet, walked across the room once or twice, and said, "You say that, looking at them from the *moral* standpoint, England is the better country of the two? *How, then, does England insist upon our taking her opium!*" I had a long discussion with him on that subject; the time will not permit me to enter into any detail of it; but, after entering into some defence of the opium traffic, I said to him, "Well, now, I talk thus with you for the sake of argument, as I have often done with your countrymen in China; but you are not more opposed to the opium traffic than I and other missionaries are; and, besides, not only am I opposed to the traffic, but I feel ashamed whenever I think of it."

I cannot take up the subject fully at this time of the evening, and especially in the time that it is proper for me to occupy your attention; but I cannot avoid taking this opportunity of expressing the deep feeling of sorrow that I have that our national character and our Christian influence should be so compromised as it is in China by this opium traffic. (Hear, hear.) I sympathized with what I have heard and read during the last two years about Turkish atrocities in Bulgaria. I was excited by what I heard and read about Russian cruelties in Khiva and in other places; but when I thought of those things, I felt pained in my heart and could not but allow to myself that, while that opium traffic lasted, Englishmen had no right to take a stone and throw it at either Turkey or Russia.

FAMINE RELIEF AND THE OPIUM REVENUE.

It was soothing and delightful to the Chinese missionary to see what was done for the Chinese famine during the past twelve months by contributions throughout this country; and, coming from Oxford, I would say that I felt proud of the Oxford young men, that they came forward, as many of them did, to raise contributions in aid of that fund; and if other towns in this country had given in proportion to what was raised by the young men in the University of Oxford, many times more than the sum which was contributed would have been got. I thought that, in that indication, there was hope for the future of many who will, no doubt, play a prominent part in directing the affairs in this country. But notwithstanding what was done (and I have no doubt it will bear great and most precious fruits), yet, as Mr. Hudson Taylor told you, it was very small as compared with what the Indian Government derive from the opium monopoly in China. Why, I did a little sum in arithmetic—a sum of division—while he was speaking, and I found that *all the money contributed to the relief of the famine in China did not amount to a two-hundredth part of the revenue derived by Great Britain from the opium monopoly.*

CEASE TO DO EVIL: LEARN TO DO WELL.

I hope that your attention will not have been called to this subject as it has been this day—as it has been especially at the meeting this evening—without some practical fruit resulting from it. It is not a question nearly so difficult of solution as that about the action of the Government of India, and the education carried on there, which occupied your time and your thought in the morning. I have no doubt that all of us in this meeting would come to a very harmonious conclusion, that the sooner it was done away with the better. And if anyone asks me, as I have often been asked, what practical measures I can propose—what plan I have in order to make up to India for the revenue that it is deriving from this opium—I say I have many plans and many thoughts about it in my own mind; but it is not for me to put

forward the plan that the government of this country ought to adopt in order to rid the country of the shame and of the calamity of this opium traffic. No, I take my stand on the old prophet-ground, and I address to the government of this country the message that Isaiah, by the direction of God, addressed to Judea, and to the people of Jerusalem—"Cease to do evil, and learn to do well." Cease to do evil; give the traffic up, and learn to do well. God will not forsake the country that is eager to put away the evil of its doings. In darkness there will arise light to it. In its perplexity there will arise guidance and wisdom; and if England is to have the great and glorious future which we are fond of auspicing for it, and which we all earnestly and sincerely desire for it, it is only possible by putting itself in a position before God and man which will render it impossible for any heathen statesman to put such a question as the Chinese Ambassador put to myself: "*How, then, does England insist upon our taking her opium?*"

CONCLUDING REMARKS.

I will bring what I have to say, my lord, to a conclusion. I have been glad to have an opportunity of coming here to day, and telling you this afternoon the substance of what has been done by missions in China. I am glad of what Mr. Stevenson has said to you this evening. It will show that there is a future for the Christian Church there. There is such a sphere for Christian zeal, faithfulness, and devotion as never has been opened before. I do not exactly know how great is the population of China. Mr. Taylor has told you that it may have fallen off very much during the past few years, in consequence of the wars and rebellions and famines. Last month I called upon the Chinese Ambassador in Paris, for the purpose of asking him to give me in writing some information on the income and expenditure of his country, and on its population. He said that he could give me the former, but he had no positive statistics to go upon in regard to the latter, though he was satisfied in his own mind that the estimate of the population as being over 400 millions was the correct one; and I do not believe that anybody can say anything more positive to you than that.

But, if it be only between 200 and 300 millions, what a field is there for our Christian enterprise! And we cannot wonder that the Saviour, in the prophetic vision of Isaiah, should conclude the announcement of his triumph with those words,—"These from the land of Sinim." We must be full of prayer, then, dear friends, if we would be full of wisdom in carrying on this work of Protestant missions in China. Send there your best men. I say that in China there is room for all men. Shall I venture to say what came into my mind when Dr. Maxwell was speaking here to-night? The first time I heard him give an account of the Formosan mission in Hong-kong I could not help saying, when I went home, to some friends who were there with me, "Now, there is a proof of what the right man, the true man, and the able man can do in the mission field!" There is room for all men. But I say with regard to every mission-field—the smallest of the South Sea Islands even, and especially the great mission-fields of India and China—the Christian Church ought to send forth its foremost men; and if there be a man higher by his head and shoulders than his brethren in any community, and a man distinguished above others of his compeers by his natural powers and his acquired culture, that is the man to take the Standard of the Cross and bear it into the field of conflict with heathen darkness.

After singing a hymn, the meeting was closed with prayer and the Benediction.

The Famine in China.

WE give this month the last of the twelve cuts engraved by the Chinese to spread the knowledge of the famine among their own people, the preceding eleven having appeared in our former numbers.

This cut gives an interesting insight into the ideas of the Chinese as to the blessings which follow the benevolent. At the top, on the right side, the sun is seen shining brightly upon them. To the left stands a gateway, inscribed with two characters—"Heaven's Gate." Between the two, and a little lower down, is a delineation of the Taoist "Supreme Being," and his attendants, waiting to bless.

The three figures in the centre are gods: the Chinese inscriptions they bear state the blessings they are bestowing on liberal donors for the relief of the famine sufferers. The middle one gives abundance of the fruits of the field; the one to his left promises wealth to the good; and the one to his right grants the highest literary and civil rank to their sons. The flags borne by the attendants announce additional favours: to our left the inscription reads, 'Additional wealth, additional longevity'; to our right the legend runs, "Filial sons, imperial recognition."

At the foot are seen three worshippers, who have been already rewarded, as their costume shows, by being appointed mandarins. Of this the official lamps, suspended from folding tripods, and the flag-staff and umbrella of office seen in front of the mandarin junk, are additional evidences. Already promoted for their benevolence, the



gods are preparing still further blessings for them and for their families and posterity. In this way do the Chinese encourage one another to acts of mercy and deeds of renown. And the events of the past year show that no small success follows the circulation of such representations.

Should we, who have the truth—who have such higher motives and rewards—who should be constrained by the love of Christ—shall we do less? As we enjoy our Christmas reunions, and our Christmas good cheer, let us remember the orphans in China whose parents died of starvation, the widows whose husbands sought in vain for food, and miserably perished in the search, and the destitute who, when the rain came, had no seed to sow, no money to buy it, and who were beyond the reach of the Missionaries dispensing relief. Many, many thousands of them must perish this winter unless help comes

from Christian hearts and Christian hands. Our most recent intelligence refers to districts where the distress is as yet unrelieved, and in which external help alone can prevent a renewal of the horrors of last winter. Our space being so fully occupied this month we must hold over particulars till next month.

MACAO.

(See cut on page 168.)

MACAO, in ancient times a small island off the mainland of Hyiang-shan, in the Kwang-tung province, has since been united to the coast by a sand-bar. This occurrence so disgusted the Chinese that in 1573, shortly after the troubles which the settlement of a few Portuguese at Macao involved, they built a barrier across the bar, with a view to exclude the foreigners from intruding into the interior of the country. The Chinese account of the early Macao Portuguese, and of the manner in which the colony was established, differs materially from that

supplied by the Portuguese writers. It appears that about the beginning of the sixteenth century the Portuguese had attempted to form trading factories at Ningpo, and near Swatow. These they were compelled to abandon. In 1552 they are said to have obtained permission from the Chinese Government to erect mat sheds for storing goods at Macao. This then seems to have been the germ from which the city has grown to its present proportions. "Fortifications and a church were among the first building works undertaken. Ground-rent was not de-

manded by the Chinese Government until long after the settlement was formed—not, in fact, until 1582.” About 1580 Macao was erected into an episcopal see by Gregory III., and thirteen bishops have been consecrated in succession to this port. Macao was in its most flourishing condition shortly before the conclusion of the war with Great Britain and the establishment of our colony at Hong-kong.

It was just prior to these events that the best houses were erected, and the place gradually assumed its present picturesque appearance. The principal residences front the bay, round which runs a broad carriage drive, known as the Praya Grande, shown in the illustration. This picture was taken from the hill above Bishop's Bay, at the southern extremity of the Praya. The inner harbour is on the north-west side of the peninsula, and here the oldest part of the town is to be found. A number of narrow, dingy lanes lead from the Praya to the main streets in the upper part of the town; and here the houses wear an interesting, antique appearance, greatly marred, however, by a variety of bright colours with which the owners daub their dwellings, alike regardless of symmetry and harmony of combination. There is now hardly a sign of trade in these once busy streets—or indeed of active life in any form—save at noon, when tawny worshippers hasten in crowds to the cathedral, or during the evening promenade on the Praya, when the band is playing in the gardens. Influences—local, social, climatic—and fusion of races have dealt unkindly with these descendants of the early Portuguese. They suffer greatly by comparison with the more recent arrivals from the parent land, being smaller in stature, and darker in complexion, than either the Portuguese of Europe or the native Chinese. There are, of course, rare and notable exceptions, but one

seldom meets with a moderately well-formed and attractive countenance. This, it must be understood, applies to the lower orders of the population, and to those only among them who are of mixed blood.

Macao forms a pleasant resort during summer for the residents of Hong-kong. A seamer plies daily between the two ports, and occupies about four hours in accomplishing the run. A good hotel stands on the Praya Grande, and from its verandah one may enjoy the sea breeze and the view of the bay, where fleets of fishing-boats lie at anchor, or sail to and fro among the islands. Three times a week travellers may take steamer to Canton, and make the tour of that ancient and most interesting city. There are many picturesque walks in and around Macao, and retired, sandy bays invite the traveller to taste the luxury of a sea-bath.

Macao since 1848 has earned an unenviable notoriety for its traffic in coolies. These unfortunate men were shipped to Cuba, Peru and other ports on the South American coast, and were, many of them, kidnapped in the province of Kwang-tung or the islands round about. Shut up first in Macao barracoons, they were thence packed off in crowded ships—inhuman treatment frequently leading to mutiny and massacre, or disease and death, perhaps, bringing to these poor bondsmen a last but grateful relief. That this is no exaggeration the following extract may show:—“The ship ‘Dea del Mare’ left Macao in October, 1865, bound to Callao. On touching at Tahiti she had only 162 emigrants alive out of 550.”

The coolie trade of Macao is now under a strict surveillance, and is mainly indebted to the enlightened administration of the present governor for this urgently needed reformation.—*Thomson's Illustrations of China and its People.*

Recent Intelligence.

MANY of our readers will learn with great regret that our brother, Mr. J. A. Jackson, has been suddenly bereaved of his beloved wife. On the 12th of August she was safely delivered of a daughter, and continued to do well until the 21st, when at 2 a.m. she was seized with cholera, which was then raging in the city. Medical help was at hand, and all that was possible was done for her, but in vain. At 1.50 the next morning she fell asleep in Jesus.

Mr. Rudland, whose wife died in Mr. Jackson's house less than two months before, arrived in Wun-chau but a few hours before our sister's decease. Writing to his father-in-law, Mr. George Brealey, he says of his bereaved brother:—“Only a short time since we were here together with our wives: Now both are gone. They were wonderfully attached to each other here from the first: Now they are together again. How strange are the dealings of God with His children; but all are in love.”

DEPARTURES FOR CHINA.—Again we have the joy of announcing the departure of fresh labourers for China. Our friends Mr. and Mrs. Stott and their companions embarked on the morning of October 17th. On the afternoon of that same day we wrote to our brethren, Mr. S. B. Drake and Mr. W. L. Elliston, telling them that, the missionary party having left us, we were able to receive them with a view to their early departure for China. We mentioned that we had not a penny in hand towards the expenses of their going out, but reckoned, as heretofore, on the faithfulness of God to supply all that was needed. These letters were posted at 5.15. By the 9 o'clock delivery of that same night, a letter reached us from a distant European capital, containing donations for several objects. And

amongst them one hundred pounds to pay the passages of two new missionaries to the very districts to which we had designated the above-named brethren. The kind donor knew nothing of the circumstances in which we were placed; but God, who knew all, had anticipated the prayers of that very day, and laid several needs, which were met by that letter, on the heart of His servant. In writing to these two brethren, whom we had known as desirous of serving the Lord in China, for two or three years, we had, as usual, to act in faith; but our readers will notice how soon after the Lord justified that faith which rested on His own sure word of promise. Mr. A. G. Parrott, who has been preparing for work in China about the same time, accompanies them.

MOVEMENTS OF MISSIONARIES.—Messrs. BALLER and MARKWICK have returned from the famine districts of SHEN-SI and HO-NAN. Their description of the state of some of these districts is most heartrending. Both have suffered seriously in health from the hardships to which they have been exposed. Messrs. PARKER, RILEY, and S. S. CLARKE have left I-chang for Chung-king, SI-CHUEN; the two latter to assist Mr. NICOLL in that city, the former to go on to Kweyang, the capital of the KWE-CHAU province, and help our brethren residing there. Messrs. EASTON and KING have left Wu-chang for Chung-king, *en route* for Northern SI-CHUEN and KANSUH. Mr. TURNER writes from T'ai-yuen, the capital of SHAN-SI, on August 27th, anticipating the arrival of Mr. and Mrs. JAMES, Mrs. HUDSON TAYLOR, Miss HORNE, and Miss CRICKMAY to work in that city. Mr. and Mrs. DALZIEL continue to be prospered in their work in Shanghai. Our brethren and sisters inland write very gratefully of the help and comfort afforded by their presence there. Their work among the sailors is also attended with much blessing. Mr. W. A. WILLS, who was seriously unwell, has now been able to resume his work again.

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" A. E. Moule			" A. Williamson, B.A., LL.D.		
" J. D. and Mrs. Valentine			" H. L. Mackenzie		
" R. W. and Mrs. Stewart			" T. Barclay		
Rev. W. Muirhead	}	Of the London Missionary Society.	Rev. D. Hill	}	Of the Wesleyan Missionary Society.
" J. Edkins, D.D.			" A. W. Nightingale		
" Griffith and Mrs. John			A. Wylie, Esq.	...	Of the British and Foreign Bible Society.
" T. Bryson			Rev. R. Lechler	...	Of the Bâse Mission.
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