

China's Millions.

耳設以便以

KRENEZEN

拉以華和耶

JENOYAN-JIREN



Photo by]

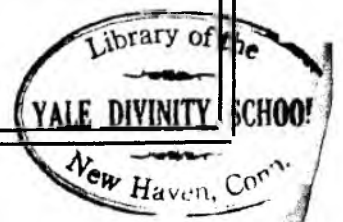
THE FAMOUS MOSLEM CEMETERY OUTSIDE THE NORTH GATE OF CANTON.

[a Chinese.

(For details see "Islam in China," chap. vi., "The Mosques and Tombs of Canton.")

AMONG THE MOHAMMEDANS IN CHINA.

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OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

Telegraphic Address—LAMMERMUIR, LONDON.

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(Continued on page 16.)

CHINA'S MILLIONS.

“God With Us.”

“They shall call His Name Immanuel; which is, being interpreted, God with us.”—MATTHEW i. 23.



THE higher man's conception of GOD, the more he marvels at the incarnation. That a people who worship idols should deify their great men is no wonder, for there the whole standard of deity is lowered. On the other hand the Jew had such a jealous reverence for Jehovah that “he had no alternative to belief in the Godhead of JESUS CHRIST, except the imperative duty of putting Him to death.” The fact, therefore, that all our written evidence for the incarnation of the Son of GOD should be Jewish Scriptures, commands attention. Three instances may be given by way of illustration.

The prophecies which tell of the birth of a Son whose name shall be called Immanuel, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, are given by Isaiah. Yet this prophet at his call had seen “The LORD, sitting upon a throne, high and lifted up,” before whom the Seraphim worshipped with veiled faces. The Apostle John, who records in his Gospel the incarnation of the Word of God, is he who in Patmos had seen the vision of One like unto the Son of Man, Whose countenance was as the sun shining in his strength, and before Whose presence he had fallen as one dead. The Apostle Paul, who counted all things but loss for CHRIST's sake, and who proved from the Scriptures that JESUS was the CHRIST in Whom dwelt all the fulness of the Godhead bodily, is he who before his vision of the Master had been the vehement persecutor. That these men, and others like them, should testify to the incarnation of the Son of GOD is inexplicable unless the incarnation be a fact.

To the candid and unbiassed reader, who accepts the Scriptures as the Word of GOD, the overwhelming wonder of the incarnation comes as an inevitable conclusion, no matter how much the human intellect may be staggered by the mystery. The foreshadowings of the Old Testament; the majestic claims of Christ Himself; and the testimony of those who declared that

which they had heard and seen and handled concerning the Word of Life; together constitute evidence of such a cumulative and overwhelming nature that even the heart of a doubting Thomas cries out: “My LORD and my GOD.”

That this truth has been the very storm centre of criticism and scepticism is only what might be expected. Yet the supreme efforts which have been made by some of the subtlest of human intellects, have only served to bring out more clearly and emphatically the sublime truth of the Deity of CHRIST. For if the incarnation of the Son of GOD were not a fact, and if belief in this fact had not been upheld by GOD Himself, then the humanly improbable—exemplified for all time in “Athanasius against the world”—could never have prevailed and become the creed of orthodox Christendom.

As we enter upon another year we need afresh that this great Christmas truth should grip us. Even though we be among those who fully accept our LORD's Deity, it is still possible, yea, sadly all too possible, to allow the innate unbelief of the heart to make this truth—intellectually acknowledged—practically inoperative. It is possible to confess the truth and yet avoid its practical issues.

Never did the world more need to have its attention directed to Him “Who for us men and for our salvation came down from heaven,” and never did the Church more need to centre its thoughts upon this inspiring truth. “It needs no seer standing on the sands of the shore of any Patmos to see The Beast rising from the world-tide and presenting once more the immemorial alternative ‘Naturism, or Deeper into GOD’! The spectacle of the East, with half a worldful of men, suddenly drawn into the current of world-thought, is one scene in the vision of the modern Apocalypse. The spectacle of the West rapidly surrendering to a radically atheistic philosophy of Nature is the other.” Who can view these portentous spectacles without dismay, save he who dares believe in JESU'S Name?

From a sight of the problems abroad and at home, from a contemplation of the seemingly impossible task of evangelizing the world, the Christian turns for inspiration to the thought of "God with us." Who shall measure the immeasurable hope centred in this Name, or who can put into language the unspeakable comfort of such a fact?

"God with us"! The more we emphasize the first and last words of this short sentence, the more amazing it becomes. God the Holy One, God "the blessed and only Potentate, the King of kings, and LORD of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see"; God "the Eternal, incorruptible, invisible, the only GOD"—with us! In "this matchless miracle of love," GOD deigns "widest extremes to join."

No wonder Solomon prayed "Will GOD in very deed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain Him." Yet to this question, "Thus saith the High and Lofty One that inhabiteth eternity, Whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." And this great and glorious promise is fulfilled in the person of our LORD, and the truth is everlastingly summarized in His name Immanuel, GOD with us.

The reader of Isaiah will remember the sudden effect the mere utterance of this name Immanuel had upon the prophet. The dangers of "the waters of the River, strong and many," which were to "sweep onward into Judah" and "reach even to the neck," were before the prophet; but no sooner is the name Immanuel uttered than a note of triumph bursts forth. "Make an uproar, O ye peoples, and ye shall be broken in pieces, and give ear, all ye of far countries; gird yourselves and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together and it shall be brought to nought; speak the word and it shall not stand, for GOD is with us" (Immanuel).

But what does this Name signify to us as we face the unknown possibilities of another year. The perils and

the problems of to-day may differ from those which confronted Isaiah, but they are just as real to us. So real are they that a mere consideration of them is apt to fill the heart, all too readily, with anxious fears and forebodings, fears for GOD'S honour and fears for ourselves. Fears lest the opportunities of to-day should be lost. Fears lest, while nations abroad are being moved, the Church at home should be unmoved. Fears lest the love of ease and wealth should overwhelm the passion for souls which should fire the hearts of all GOD'S people. Fears lest the floods of ungodliness should prevail and lest GOD'S people should be confounded and put to shame.

Or to come yet nearer home. How great are the problems connected with a work such as GOD has entrusted to the C.I.M.! What possibilities of good and yet of failure, both spiritual and temporal! What constant need for GOD to govern and to guide, to uphold and to provide! In the providence of GOD the little one has become a thousand, for the Mission now has nine hundred and fifty missionaries and more than twelve hundred paid Chinese helpers. And these are responsible, under GOD, for the spiritual guidance and instruction of nearly twenty-five thousand communicants and probably nearly one hundred thousand adherents. These figures could easily be supplemented, but they are sufficient to indicate some of the spiritual and temporal needs of the work. Not unnaturally many questions can arise, which, like the waves which threatened Peter, seem all too ready to engulf us, unless the Master, and not the billows, engage our thoughts. But the name Immanuel, with all that it signifies, stands secure as a Rock of Ages in the midst of the flood. Let us learn yet more to dwell upon that Name, for

"JESU'S tremendous Name

Puts all our foes to flight.

JESUS, the Meek, the angry Lamb,

A Lion is in fight.

By all hell's host withstood,

We all hell's host o'erthrow,

And conquering them, through JESU'S blood,

We still to conquer go."



Photo by]

[J. Palmer

A RIVER SCENE OPPOSITE C.I.M. HOUSE, AT NINGPO.

Among the Mohammedans in China.

BY G. W. HUNTER.



Photo by [R. L. McIntyre.

A NIGHT WATCHMAN.

with his whip. From this we learned that he was a non-idolater and a Mohammedan. When we entered the province of KANSU we had abundant evidence in the ruined temples, farms, villages, and cities that there were many dwellers in the province who to a certain extent were like aliens in a strange land.

With the exception of a short stay at the Mohammedan centre of Hochow, I did not really commence work among the Mohammedans until 1893. At this time I was appointed to Siningfu to relieve Mr. Hall, and this being before the great Mohammedan rebellion of 1895, there were many Moslems living in the district, especially in the Siningfu East suburb, Topar, Kumbum, and Dangar. During the summer months of that year I sold sixty-four portions of Arabic and Persian Scriptures, as well as many Chinese portions, to the Moslems. After the rebellion of 1895 many Scripture portions were found by the Imperial soldiers in the Mohammedan homes. Some of these were brought by the soldiers to Lanchowfu, and even offered us again for sale. One experience I had in Siningfu East suburb reminded me of Pilate and Herod being made friends. I was arguing with a Taoist priest when a Mohammedan came to help him in his argument.

WHEN I arrived in China in 1889 I had practically no knowledge of there being a Mohammedan community, and a remark made to the effect that if it were not for the Mohammedans we should not get any beef came with great surprise. The first Mohammedans I met were on the long journey by the Han river, between Hankow and Hanchungfu, during the winter of 1890-91. While staying on our boat at Hinganfu, two respectable young men came on board and introduced themselves as friends of the late Dr. King. They acknowledged that they belonged to the *Siao-kiao*, which name we discovered to mean Mohammedans.

On the overland journey from Hanchungfu to Tsinchow Kan we noticed that the head muleteer did not pay any respect to the Chinese shrines by the way, but on the contrary struck them

During the month of June, 1893, when on a journey between Dangar and Tatung (Muboshinta), while camping out one morning on those beautiful mountains, I was much surprised to hear the Muezzin give the call for prayer from the neighbouring village mosque. The Mohammedans at that time seemed very fond of living on the borders of Tibet. Many of them understood enough of the language to do business with the Tibetans, and I fear often cheated them. Some of the Mohammedans are hired by official Tibetan Lamas to accompany them as interpreters to Peking.

In March, 1894, I reached the city of Hochow and stayed on until June of the same year. Here the Mohammedans are much more active and more successful in business than the Chinese. Hochow might, in fact, be called the Mohammedan capital of KANSU, for it is by far their most important centre. The whole district between the Hsia, Tao, and Hwang (or Yellow) Rivers may be almost regarded as exclusively Mohammedan. The Mohammedans have a trait of character which the Chinese call *kien*, a word which seems to mean both cunning and deceitful. When staying in Hochow a man came to ask me if I could show him the way to make false silver. I asked him what he wished to do with it, and he replied that he wished it for purposes of trading among the Tibetans. Subsequently I related this to an influential man in Taochow city, and he told me that the Mohammedans were in the habit of cheating the Tibetans with false silver. Of course, all the Mohammedans are not rascals, and some of them have been exceedingly kind to me.

Some of the Hochow Mohammedans are fairly smart in argument. I at one time happened to say that Mohammed could not be a sage as he had eight or nine wives, and was at once told that Solomon was a sage though he had many more. I have also been taunted with the remark that no Mohammedan will become a Christian, and have been told that though I had frequently been at Hochow no one had become a Christian yet. The Mohammedans themselves seem particularly fond of fighting, and are frequently going through a form of drill. When the Chinese were enlisting Mohammedans for the war with



Photo by

[W. W. Laudon.

A MOHAMMEDAN FAMILY IN HONAN.

Japan, I remarked that these men had not been drilled. They thought it was a sufficient answer to say that they were Mohammedans.

In June, 1894, I went to Taochow, now a station of the Christian and Missionary Alliance. Here I found that the kindness and medical work of Miss Annie Taylor, Miss Querry (now Mrs. Ridley), and Miss

Rayner (now Mrs. Belcher) had done much to win the confidence of both the Chinese and Moslems. It was at this time that I noticed that the Mohammedans took long journeys into the interior of Tibet for the purpose of trade. These men said that they needed guns and not pistols, so as to be able to fight with the Tibetans at long range. As a rule the Chinese do not dare to go into the heart of Tibet.

During the first KANSU rebellion Taochow Old City was entirely in the hands of the Moslems, at which time they slaughtered many hundreds of Tibetans. The Mohammedans both at Hochow and Taochow have shown much gratitude for the medical work done among them. Many of them have been willing to purchase portions of Scripture in Arabic and Chinese, although the Mullahs prevent the people buying the Arabic portions when possible.

In September, 1894, I stayed for a short time at Minchow, where there were a number of Mohammedans. The Mohammedan innkeeper and his wife in the inn where I stayed were constantly quarrelling. The man fell ill and asked me for medicine, but his wife, on the other hand, asked me if there was any hope of her husband dying!

In February, 1895, I again visited Hochow and stayed there until the middle of May. At this time the work was much disturbed by the Mohammedan rebellion, which commenced at Sünhwa and extended throughout the Siningfu and Hochow districts. The rebellion arose in consequence of a quarrel between the Salah Mohammedan sects. These people are emigrants from Samarkand, in Central Asia, and have been resident for several centuries in the Hochow and Sünhwa districts. Their original language was Turki, but this is now much mixed with Tibetan.

During this stay at Hochow I had the opportunity of seeing how a rebellion starts. It is not unlike a pestilence in the air. Evil rumours begin to spread, and the Chinese in fear begin to remove their belongings into the city. The well-to-do Mohammedans did not wish for a rebellion, but the rude and baser sort who had nothing to lose were only too glad of an opportunity for loot. This lower class was stirred up by the Mullahs, and they set in motion evil rumours concerning a plot

on the part of the Chinese to massacre the Mohammedans. Counter rumours were not wanting on the Chinese side, and thus the quarrel started, the two classes of people becoming more and more excited and embittered against each other. I certainly have no desire to see another Mohammedan rebellion.

In 1899 I travelled again in the Hochow district, both with Mr. Fiddler and Mr. Blasner. We visited many of the market towns, selling Scriptures and preaching to the people. The old quarrel between the Chinese and the Mohammedans proved, however, a great drawback to the work among these people. Nevertheless, I still say that there are more open doors among the Mohammedans in China than in any other Moslem country.

During the last few years my journeys have been in SINKIANG, where I have been brought into close touch with the Moslem population, and I have learned to realize some of the difficulties of the work. The Turki-Mohammedans are quite different from those mentioned above in KANSU. The Chinese Mohammedans are called Tungans by the Turks. I am sorry to state that although the Turki people are not so much given to rebellion as the Tungans, yet their family and home-life is much inferior. In Kashgar and Yarkand, and many

other places, the marriage laws are very loose, wives are divorced for little or no reason, and they are thus left homeless and friendless. The Turki people are also very poor, and are thus tempted to sell their daughters. For these and other reasons the country is filled with Turki prostitutes, which one would scarcely ever see among the Tungans Mohammedans. The Turki people are also very shy, and their Mullahs are bitter against the Gospel. There is much need for preaching both among the Turks and Tungans, but



Photo by]

[A. Cutler, Esq.

THE PING-TSE-MEN MOSQUE IN PEKING.

This Mosque was founded in the Ming Dynasty, and the stone monuments shown bear illegible Arabic inscriptions.

one needs to be specially prepared for this work, as the ordinary forms of preaching to the Chinese have no weight with the Moslems.

The Swedish workers in Yarkand and Kashgar seem to have good success with their work among the children. These are taken when quite young and brought up as Christians, and the plan is certainly deserving of special notice. Still I have felt that wise and suitable preaching in the power of the Holy Spirit will not be without fruit

among these people. Anyhow, it is our duty to preach the Gospel to them as a witness. It is very encouraging to be present at one of the Turki services in the Mission Homes of Kashgar and Yarkand, and to hear the Turki children singing their hymns and evidently enjoying the services. In both places the Gospel is preached and the Scriptures read and sung to them in their own language.

There are many Tunggan Mohammedans in SINKIANG. They are to be found in nearly every city, and especially at Hami, Karashar, Urumchi, Manass, and in the cities of the Ili district. Many of them have crossed the Russian frontier and have become Russian subjects.

It may be well to add a few words on the languages of the various tribes in the provinces of KANSU and SINKIANG.

All Tunggans (Chinese Mohammedans) understand Chinese and only use that language in speaking. Many of them can read the Chinese character, but the Mullahs only read Arabic and most of them understand it. As a rule, however, they never speak in Arabic, and to do work among them a knowledge of the Chinese language is absolutely necessary. A worker would not require to speak Arabic among these people, but it is desirable that he should be able to read the Arabic language.

The Tungsiang Mohammedans, who live in the region between the Hochow (Hsia) river and the Taochow river, speak a kind of Mongolian dialect, though many of them also understand Chinese. The only books that this tribe use are in the Arabic, though perhaps a few may be in Persian. A knowledge of Chinese is necessary for work amongst them, and it is desirable to be able to speak their own language.

The Salar tribe, in the district of Sunhwa and Hochow, speak a sort of Turki now mixed with Tibetan. Many of them do not understand Chinese, and I believe they prefer to read the Turki character. For efficient work among them it would be necessary to learn their language and also to translate the Scriptures into the same.

The Turki people of SINKIANG speak and read what is known as Kashgarian-Turki. It is absolutely necessary to be able to read and to speak this language to work among them. A knowledge of Chinese is not necessary

for work among these people, though it would sometimes be helpful. Many of them read Arabic fluently, but few understand it.

All Mohammedans both in KANSU and SINKIANG read their prayers in Arabic. The standard theological work among the Turki people in SINKIANG is a book entitled,

"Narratives of the Prophets." It contains seventy-one articles dealing mainly with the prophets and the creation of life, and ending with an account of the deaths of the disciples of Mohammed. There is one long chapter on Alexander the Great, a short chapter on the Virgin Mary, and another chapter which deals with the various heresies of the Early Church. One Party, it states, says that JESUS was GOD, another that He was the Son of GOD, and another that He was the Son of the Trinity. It also states that JESUS frequently spoke with His Mother when in the womb before birth, that He raised people from the dead who had been dead thousands of years, such as Shem, the son of Noah, etc., etc. The book seems to be packed full of Mohammedan nonsense, and this is the guide for the souls of the people in Turkestan. The copy I have weighs from about fifteen to twenty pounds.

It measures fourteen

inches by ten, and is four inches thick. It is not printed, but written by hand. Kashgarian-Turki is not printed, except in the case of the Gospels, but always written by hand. Printed books come from Tashkent and other places. These are not in pure Kashgarian-Turki. The book mentioned above, "Narratives of the Prophets," is one of the text books used by the Swedish missionaries in Kashgar and Yarkand for their Turki examinations.

There are a great many nomad Hassa tribes in the regions of Ili, Tarbagatai, Kobdo, and in the mountains near Kashgar. Many of these people read the Turki language. The Tarbagatai and Kobdo tribes are very wild and much given to stealing and plunder. Their language differs considerably from the Turki, and special work would need to be done among them.

There is much need for consecrated talent, for willingness to endure hardness, for men and means, and especially for a united effort among all Mohammedan workers to reach these people.



Photo by

[A. Cotter, Esq.]

THE MAIN GATE OF THE CHIEF MOSQUE IN PEKING.

The mosque is in the Niu-chieh.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY J. W. STEVENSON AND J. STARK.

November 9th.—Mr. Stevenson writes:—We have recently had the pleasure of welcoming from the homelands a number of workers, as per the following list:—

Oct. 12th.—Mr. W. T. Vatne (Scandinavian China Alliance), from North America.

Oct. 15th.—Misses G. A. Van Duyn, R. S. Thorsen, and A. Kratzer, from North America.

Oct. 17th.—Mr. G. A. Anderson, returned from England.

Oct. 18th.—Mr. A. Orr-Ewing, returned from England.

Oct. 22nd.—Mr. and Mrs. J. Stark and four children, returned; Misses M. J. Williams and F. Cole, returned; and Misses N. Britten, J. B. Purnell, J. Voss Rasmussen, A. L. Parry, M. Downing, A. E. Brett, and A.

Thompson, from England.

Oct. 24th.—Messrs. P. C. Mather, H. A. Weller, J. D. Cunningham, H. L. Bourne, F. G. Snow and J. Olsson (Swedish Mission in China), from England.

Oct. 25th.—Misses L. A. Fetzner and L. Reiber (Liebenzell Mission), from Germany.

Oct. 29th.—Miss Nellie Pearson, from Australia.

Nov. 4th.—Rev. S. H. McClure, Rev. K. B. Naumann, and Mr. E. A. Merian, from North America.

Besides the above, Mr. and Mrs. E. J. Cooper and Mr. W. E. Shearer arrived at Tientsin on the 10th October, having returned via Siberia.

I trust that much prayer will go up for our dear friends resuming their work

for GOD in this land. I would also ask special prayer for the students now in the Training Homes at Yangchow and Anking, that they may not only be prospered in their studies, but be greatly helped spiritually, and equipped for their future service in this country.

Mr. Norris King, who with his wife and child came to Shanghai from Chefoo in order to obtain medical advice for the little girl, has now returned to his station in South SHANSI. The doctor here strongly advised that it would not be wise for Mrs. King to take the child into the interior at present, so she is remaining here, and the child is undergoing special treatment, under which she seems to be improving.

We have been much gratified to learn of the success of the boys and girls at Chefoo in their recent Oxford examinations. This is indeed a great encouragement to the teachers, and we praise GOD for the success which has been granted.

Mr. and Mrs. Grainger left here on the 31st October for Chengtu. Miss M. J. Williams went under their escort, and also the two sisters from Yangchow, Misses Shilton and Wright, who had been previously designated to Eastern SZECHWAN.

Several of our workers have been in poor health. Mrs. Griffith, who is now at Chefoo; Mrs. Macleod, of Ninghaihsien, who is at present in Ningpo; and Mrs. H. E. Stubbs. We hear that Mrs. Stubbs is now somewhat better. Dr. Watney kindly went over from Paoning to render medical assistance, and Mr. and Mrs. Stubbs are going to Sintientze for a change. Mrs. Hogg, of Chefoo, has been in poor health for some time; she is leaving us this week for Canada.

We hear that Mr. Goforth's meetings in Chefoo amongst the Chinese are being greatly blessed. We are very thankful for the measure of peace which prevails throughout the country, and we have been cheered to receive good reports of the Conferences which have already been held this autumn in various centres.

November 23rd.—Mr. Stark writes:—It gives me pleasure to resume my correspondence with you, and in doing so allow me to give you some of the impressions made upon my mind by the information received from the field during the month which has elapsed since my return to China, together with a few gleanings from the letters upon which they are based. The country generally is peaceful, the only place where there has recently been serious unrest is Shanghai, where several days ago there was a disturbance of the tranquility of the settlement which, but for prompt action on the part of the municipal authorities in arming the police and calling out the volunteers, might have been very grave in its consequences. The Health Department had adopted plague-preven-



WINNOWING GRAIN.



CARRYING TEA INTO TIBET.

tive measures, which were misunderstood and resented by many of the Chinese residents. Rumours identical with those so often heard in unenlightened interior cities with regard to foreigners kidnapping children and taking out their eyes to make medicine were circulated, and thousands of the people fled in terror from their homes. These rumours had their origin in the fact that some designing Chinese kidnapers, taking advantage of

the situation and impersonating Officers of Health, prosecuted their nefarious practice. For several days business was almost suspended, and a boycott of the shipping was planned, which would have resulted in much inconvenience and even loss to the local merchants. Order was, however, soon restored, and everything has apparently again become normal.

The outlook of the work as a whole I should characterize as decidedly hopeful. During the period mentioned over four hundred and fifty baptisms have been reported, and to those who have been concentrating their prayers upon the more unproductive parts of the Empire it will be cause of encouragement to learn that in those who thus made public confession of faith in CHRIST several of the less fruitful stations are represented, for instance, Talifu in YUNNAN, Lanchowfu in KANSU, and Chowchih in SHENSI. There are growing indications of progress and blessing, and having regard to the whole-hearted devotion, the diligence and the faithfulness of our fellow-workers in preaching the Gospel, it would be strange indeed if these were absent.

The methods employed with a view to reaching the people with the message of salvation vary with the disposition, the circumstances and the opportunities of the individual worker. A few examples may be of interest to you, and at the same time help to make your intercessions on behalf of the work more intelligent, and therefore more effectual.

Mr. Fiddler, at Ninghiafu, in the remote province of KANSU, has devoted his time largely to his guest-hall, which may be regarded as the personal method. During the last quarter 1,152 men called upon him

there, all of whom heard something of the Word of GOD and the way of life. Mr. T. James, of Luchow, in the province of SZCHWAN, between August 20th and September 30th, travelled three hundred and ninety English miles, visiting seventeen out-stations, for the purpose of exercising a spiritual ministry among the converts and of preaching the Gospel of Christ to the heathen. With regard to one of these centres Mr. James writes: "Long have we laboured for this place and suffered many anxieties and sorrows. Now it would seem that GOD's time to give blessing has come." Here he witnessed the destruction of family gods, whilst an elderly woman, who for thirty years had been a vegetarian and in her zeal for some years devoted herself to the temple gods, daily heard the Gospel preached, and as a result wholly abandoned her temple life, and is now very active in the service of the LORD.

Rev. A. R. Saunders has spent four weeks visiting several cities in the part of KIANGSU province over which he is superintendent, and held special evangelistic services in them. At Taichow Ku he conducted a seven days' Mission. The meetings were held in a tea-shop rented for the purpose. At each service the attendance reached from three hundred to seven hundred. The Gospel was preached by foreigners and Chinese in turn. In the afternoon of the last day three men made public confession of CHRIST as LORD, and in the evening ten more followed. Mr. Saunders writes: "It was grand to see seven hundred men sitting in a tea-shop, listening attentively to the preaching of the Gospel."

Mr. J. H. Edgar recently spent three weeks in the Yangtze and Mekong basins to the South of Batang on the Tibetan Frontier. He was much struck by the timidity and ignorance of the people. This timidity, he says, is a real barrier, and until the missionary, by frequent visitation and kind treatment, is able to win their confidence, little will be accomplished, for the simple reason that no one will come near him in the central stations. By ignorance is meant ignorance of GOD, sin, and salvation. Mr. Edgar writes:—

"The Buddhist religion is so devoid of the idea of an over-ruling Being, and at the same time so beset with multitudinous intelligences higher than man and with the power to injure him, that the missionary finds his progress doubly barred.



CARRYING TEA INTO TIBET.



Photo by]

[R. L. McIntyre.

A TRAVELLING BARBER.

at the outset. It will be understood that the term for GOD has puzzled the earlier pioneers in Tibetan literature. At present Kong-Chog is used, but even with my very limited experience I find that it almost invariably means 'The Buddha; his law and the Church.' During this journey, with the help of a simple tract, 'Who is God?' I have endeavoured to correct the popular mistake, and it is safe to say that for nearly three weeks, every day, often several times a day, to individuals and small crowds, this tract has been explained. Besides this tract, I had with me 'A conference in Hades'—a pamphlet, 'Introduction to the Bible'—a booklet, and portions of Mark and Luke in an easy Tibetan version. For the Chinese also, I had with me one hundred and fifty of the Scottish Bible Society's beautifully illustrated and carefully annotated portions. In all—tracts, pamphlets, booklets, and portions—slightly more than one thousand were distributed. This circuit has been carefully attended to, and it may be that seven hundred families, besides the Atentsi Lamasary, have been supplied with Christian literature, and in the majority of cases probably for the first time."

Conferences for the quickening of the spiritual life of the converts have been held in several places with encouraging results, and this is especially true of one at Shekichen, in HONAN. There was a daily attendance of five hundred men and women from the various outstations. One theme of great importance was considered, namely, "Witnessing for CHRIST, the watchword of our daily life." Mr. Conway mentions that out of 2,211 villages in the Shekichen district, 1,448 have been visited, and that it is hoped that the visitation of the remainder will be completed this year.

With the growth of the Church in China increasing attention is necessarily being given to the education of the children of the converts, and in our school work GOD has

been giving many tokens of encouragement. At Hwochow, in SHANSI, where Miss Cable has a school with over one hundred scholars, ten girls were lately baptized. Mr. Alexander Miller, who has been specially set apart to conduct Bible Schools in part of the province of CHEKIANG, has on his programme for the approaching winter months seven centres where he will spend a longer or shorter period, giving to the Christians instruction in the Word of GOD, which it is hoped will promote their spiritual growth, and make their witness-bearing for CHRIST more effectual. I would bespeak for this important work a place in your intercessions.

Amid our many causes of rejoicing, it must not be forgotten that progress involves increased conflict with the spiritual forces of darkness, and that this fact constitutes a call to greater prayerfulness on the part of the whole church of GOD that grace and wisdom may be given to those who are responsible for the oversight of the work. As an illustration of this point, let me mention that a missionary-in-charge writes from one of our stations: "We are greatly saddened just now by several of the Christians falling into grievous sin."

As a further illustration, from Mr. T. Hamilton we learn that in the Taiping Che district, CHEKIANG, in which province probably more extensively than in any other the Gospel has been preached, the Buddhists have recently been manifesting special activity. In one of the large temples there was an assembly of hundreds of idol-worshippers and forty or fifty priests gathered from the whole countryside. The temple was decorated in a way not previously known in the memory of the people. Priests, old and young, paraded an idol, probably the god of wealth, through the streets. Outside of the temple, Mr Hamilton and an evangelist preached in turns to fine audiences of interested listeners, who were surprised that, unlike the priests, the missionary and his helper did not collect money for their work.

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STREET SCENE IN SHANGHAI.

China's Spiritual Needs and Claims,

As Emphasized by the Edinburgh Conference.



IN the nine official volumes issued by the Edinburgh World Missionary Conference there are many references to China and China's urgent need of the Gospel. It will be remembered that one hundred and sixty picked men, who were in close correspondence with many hundreds of missionaries, spent the best part of two years in preparing the eight reports presented to the Conference. This being so, the pronouncements made in these reports in reference to the needs of any country come with peculiar emphasis and weight. To those who are specially interested in any country the question, "What is said about that country?" naturally arises. We therefore ask: "What do these reports say about China?"

Although more than thirteen thousand sets of the nine official volumes have been issued, there will still be many persons who either cannot afford to purchase them or who cannot give the time necessary to a careful examination of them. We therefore purpose in this and subsequent articles to collect together some of the more important statements which speak of the urgent spiritual claims of China to-day. In doing this there is no need to preface the quotations with facts familiar to our readers.

Space will, of course, only permit of a small selection from the many extracts which could be printed, but these few will be sufficient to indicate the strong conviction which possessed those who prepared the reports after many months of careful and prayerful consideration. The extracts are printed without any editorial remarks, so that the official utterances of the Conference may speak for themselves. In reading the extracts and in meditating upon them let us bear in mind the solemn words spoken by Dr. John R. Mott in the closing address of the Conference. Speaking of the need of reality he said:—

"Infinite harm will have been done to . . . have had facts and arguments burning in our brains with convincing force; to have had our hearts stirred with deep emotion, unless we give adequate expression to all these emotions and convictions. There is something subtly and alarmingly dangerous in acquiring any knowledge of the needs of men and the designs and desires of our Saviour, if these convictions and feelings do not escape in genuine action."

Remembering, then, the solemn responsibility of knowledge, let us prayerfully and seriously consider the passages which follow, all of which are carefully weighed utterances.

The Present Opportunity.

"In nearly every part of China there are signs that the stolid indifference and the proud aloofness of the past are giving way. Notwithstanding the opposition manifested by some of the officials and other influential men, there is among the people in general a large measure of open-mindedness to what the teachers from the West may have to offer. The native mind seems to be clearer as to the aims and motives of the missionary. This does not necessarily imply that there is a higher valuation put upon Christianity, but it does mean that there is certainly less hostility manifested toward its repre-

sentatives. This is due chiefly to the removal of ignorance, prejudice, and superstition by the dissemination of knowledge, and to the influence of the lives and teaching of the missionaries.

"A missionary, writing from a province which until recently was one of the most exclusive of China, says that he could not ask for greater friendliness than that with which he now meets from all classes of the people. He expresses the opinion that in no land is there greater liberty for the preaching of the Gospel. One missionary, writing from one of the westernmost provinces of the country, says that, in visiting two hundred and twenty-four walled cities where he used to encounter opposition, he now finds none."—Vol. I., p. 7.

China Eager to Learn.

"China, which for thousands of years has been self-centred and self-satisfied, has turned her face from the past and has begun to go to school to the world. The changeless has given place to the changing; and the number and variety of the changes are bewildering. A network of telegraph wires has been spread over the Empire, several railway lines have already been established and others are projected, great industrial establishments are multiplying, comprehensive plans for the conservation and development of the material resources are being put in operation, a modern postal system has been adopted, the first stage in preparation for constitutional government has been entered upon, radical and far-reaching social reforms are advancing apace, hundreds of modern newspapers have been established in cities all over the country, secular and religious presses are working to their limit in bringing out new works and translations of the books of important authors of Western nations.

"All these changes seem incredible in view of the constitution of the Chinese mind and its unchanging attitude through centuries. In some ways the most significant and wonderful changes have been those in connection with education. The ancient system, which had been in operation for nearly two thousand years, has been completely abandoned, and in place of it there are springing up all over the Empire modern schools and colleges. Hundreds of teachers are being imported from Japan and the West, and thousands of ambitious Chinese youths are going to Japan, America, and Europe to prepare themselves for the leadership of the new China.—Vol. I., p. 26.

The Magnitude of the Opportunity.

"The Commission desires to record its earnest belief, based on evidence from all parts of the Chinese Empire, that every educational mission should husband and concentrate its forces in order to produce a really effective body of Chinese teachers, men and women. The annals of missionary history have never recorded such unanimous and convincing agreement as to the urgency of the need and the magnitude of the opportunity. We are assured in no measured terms that, though the need for teachers in China may persist, the opportunity for the Church to supply them cannot last for many years. Effective work done now should leave its mark on all future generations.—Vol. III., p. 329.

A Situation of Unsurpassed Importance.

"The information laid before the Commission by means of the replies to its letters of enquiry, and otherwise, makes it clearly evident that the educational situation in China at the present moment is one of unsurpassed importance and opportunity for the Christian Church. The general facts are too well known to require enumeration. The extent and populousness of the Chinese Empire, the importance of the country as a factor in international politics, the definite intention of the Chinese people and Government to abandon their policy of isolation, and to enter into the community of civilized nations, the abolition of the old Chinese system of education, and the definite inauguration by the Government of a new system of education on Western lines, combine to create a situation unparalleled in the world to-day, and rarely, if ever, equalled in past history."—Vol. III., p. 111.

The Needs of China's Women.

"In the general awakening of China nothing is more momentous for good or evil than the change in the status and education of women. Even under the old system women had much influence; under the new that influence will be vastly greater. Here the deepest and most lasting effects of the general awakening will be felt. 'The twentieth century in China,' says one missionary, 'will be the women's century.' The perils and the opportunities accompanying this movement are both stupendous.

"The one indispensable safeguard at this time is a wisely conducted education and an enlightened Christian ideal. But there are two hundred million women and girls in China, and only a handful are as yet under the influence of Christian ideas."—Vol. III., pp. 96, 97.

The Need of Christian Teachers.

"This desire for Western knowledge does not, however, represent quite such a change as at first appears. The spirit is really the old spirit which has characterized China for many centuries, for China has always been a land where learning was highly valued. The change is not in the spirit but in the character of the learning which that spirit admires; it used to admire the literary artificialities of the Chinese classics; it now desires the practical realities of Western science, because it recognizes in these the instruments for the realization of its new national and patriotic ideals. The young people in China between the ages of six and twenty-one require something like a million teachers. This is, of course, a great opportunity for the Church, and at the same time a great responsibility. At present in all the mission schools and colleges there are only about seven hundred teachers."—Vol. III., p. 83.

A Task of Overwhelming Magnitude.

"The task which the Chinese Church has to face is one of overwhelming magnitude. The spiritual foundations on which Chinese society has been built are being shaken and in part removed, and a new basis must be found for the reconstruction of society which is already in progress. The floodtide of Western learning is entering the country, and all the intellectual, moral, social and economic problems with which the Church is confronted in the West must be met also in China. It is impossible that any but an educated Church can grapple with the situation. If the Church fails to make a vigorous effort to educate its members, the intellectual leadership of China must remain predominantly non-Christian, or more probably it will become materialistic and irreligious."—Vol. III., p. 113.

Editorial Notes.



THE New Year.—Once more, with grateful hearts, we raise our Ebenezer in acknowledgment of all the blessings of the year now closed, and pray for all our readers that He who crowneth the year with His goodness may crown them, during the coming year, with His "lovingkindness and tender mercies."

Jehovah Jireh.—In the experience of God's people trial not infrequently precedes blessing, even if trial and blessing are not inseparably joined. In the case of the name which stands at the head of the paragraph it was so, for we read "And it came to pass after these things, that God did prove Abraham," with the result, among other things, that "Abraham called the name of that place Jehovah Jireh." God was proved to be a God of Deliverances, because there were difficulties from which deliverance was needed. And what was true of Abraham is true of all, and only as the Christian is prepared to face the trials God allows, can the fulness of such names as Jehovah Jireh be his.

These thoughts are prompted by some of the Mission's experiences during the past few weeks. On several occasions during the year God has permitted the Mission to be considerably straitened for funds, and

though relief has not always been so full as had been hoped, God's deliverances have been of such a marked nature that the trial which remained was the more easy to bear because of the unmistakable proof that God had heard and answered prayer in His own time and manner. The Mission's experiences during the recent month of November may be mentioned in some detail by way of illustration as a testimony to the faithfulness and lovingkindness of the LORD, and also as an incentive and encouragement to prayer.

In China, owing to the expense and labour connected with the transmission of monies to many hundreds of workers scattered over such a large country, the remittances are made from Shanghai once a quarter, though the funds are forwarded from London to Shanghai every month as received. The last quarter closed with November 30th. During the months of September and October funds in London had been so much below the normal, that somewhat less than one half of a quarter's remittance had been forwarded to China instead of the two-thirds.

Daily prayer was made to God that some larger gifts might be received, but the month of November—the last of the quarter—steadily advanced, and still no special answer came. Some gifts came daily, and for these thanks were given to God, especially as some

of the letters indicated that God was moving His people's hearts. One such letter may be quoted. It ran as follows:—

"I am pleased to enclose cheque value £100 as a donation to the China Inland Mission. I am a widow and live very quietly, so am able to send what is, to me, so large a sum; but I felt a call to do this independently of the usual sum sent annually."

Encouraged by this and similar tokens, prayer was constantly made that God would provide. November 30th arrived, and yet when the Office staff met for prayer, after the morning mails had been opened, there was no sign of deliverance. The daily portion from "My Counsellor" is always read before prayer, and at such times of need the mind and heart are the more ready for some word of promise. Among the verses read that morning were the following:—

"The idols of the heathen are silver and gold, the work of men's hands. . . . They that make them are like unto them; so is every one that trusteth in them.

O Israel, trust thou in the LORD: He is their Helper and their Shield."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

The love of money is the root of all evil: covetousness, which is idolatry."

"Lovest thou Me, more than these? . . . My heart is fixed, O God, My heart is fixed; I will sing and give praise."

There is no need to indicate the line prayer took after such heart-searching words, yet withal such words of hope and praise. The season of prayer and praise was ended, and each worker took up his or her appointed task in faith and joy in Him "Who giveth songs in the night." Not many hours had elapsed, however, ere He also gave "the songs of deliverance," for a special gift of £1,000—not given, we believe, without real self-sacrifice by one who did not know the urgent need—came as another signal proof that our Heavenly Father knows what things His children have need of.

With such another proof of God's watchful care, the exhortation comes afresh to us all, in presence of the constant pressure of life's claims and responsibilities: "Trust ye in the LORD for ever; for the LORD Jehovah is an everlasting rock."

In Memoriam.—The Mission has once again been called upon to suffer the loss of another worker in the removal of the Rev. A. O. Loosley. Mr. Loosley arrived in China from North America in January, 1900, and after a period at the Training Home was appointed to Tientai, in the province of CHEKIANG. Here he has spent the whole period of his service—with the exception of a furlough—and has received much encouragement from God.

On October 11th last he arrived in Shanghai *en route* to a Presbytery meeting at Ningpo. He was then suffering from a boil at the back of the neck, which

developed into a carbuncle. In spite of skilful medical treatment the poison spread to the brain and he passed away on October 27th. His removal is a great loss to the Mission and to the work at Tientai and district, and the converts and enquirers have been much moved at his sudden Home-call. Mr. Loosley leaves a widow and two young children, whom we commend to the sympathetic prayers of God's people. May all the consolations of "fellowship of CHRIST's sufferings" be hers.

Chinese Reform.—Much has been written and

spoken about China's wonderful reforms, and there is much truth in what has been recorded. Only those, however, who have lived among the Chinese, and know how deeply corruption has taken hold of Chinese life and administration, can fully realize how superficial many of these reforms are, and how strangely the old spirit can reign supreme amidst modern innovations. "All is not gold that glitters" is peculiarly true of many of the promising reforms of China.

It is not often that one comes across an outspoken statement to this effect made by the Chinese themselves. The more interest, therefore, attaches to a frank and striking address on Education in China recently made by Mr. E. S. Ling at Foochow. It is only possible to cull a few extracts from this most interesting—pathetically interesting—address delivered before some of the members of the FUKIEN Provincial Assembly, and students of the Foochow College. That China has

such men who will speak so frankly and fearlessly is one of the most hopeful signs, and in this case the frankness appears to be a product of Christian influences.

"It is with the greatest shame, regret, and reluctance that I" (said Mr. Ling) "who have been for twelve years in educational work, have to lay open to you and to the public the existing corruption of our educational system of which we and our educators are so proud. To many a Chinese it may seem dishonourable and unwarranted for me to expose to the world our national weakness, but, on the other hand, to your humble speaker it seems cowardly, arrogant, and deceitful to keep our corruption secret when we still have the opportunity of relieving the situation before it is too late. China is, we hope, still sound at the core."

Starting, then, with the premises that "a tree is known by its fruits, a fountain by its water, and a school by its students," he criticizes first the teachers and then the scholars. "The teachers, with a few exceptions, are those who have obtained some smattering knowledge of modern science and languages from the so-called 'quickly-accomplished' schools of Japan or China. The students having caught hold of some book translated from the Japanese on 'unity, liberty, and equality,' have begun to practise their new ideas on their parents, teachers, and the authorities of the school."



A. O. LOOSLEY.

Space will not allow of any detailed reference to the consequences of such conditions. The speaker, however, illustrates the insubordination and lack of discipline which follows by instances of school strikes, when the scholars refused to attend because the teachers had declined to be dictated to by the students. Among the demands made by the students were that they should know the questions to be asked at the examinations, that European or American teachers should not be engaged, and he acknowledges that "the director, who is always submissive to the students, can but acquiesce!"

The failure of China's time-honoured custom of filial piety naturally follows. "Sunday, to us," he says, "a day of rest, is to them a day of curse and fighting. As birds out of a cage, they have a grand time in feasting, gambling, and going to houses of ill-fame."

Looking at this evil from a national standpoint he says: "China is now preparing for constitutional government, which must have education as its basis. If the foundation is corrupt, how can the building stand? This is a problem which concerns us to-night, when we wish to hasten the time for the opening of our National Parliament."

Facing the difficulty and real need, this bold speaker said: "China will certainly go to pieces unless her sons and daughters establish her on the 'Rock of Ages' before the Manchurian clouds lower. China has plenty of men who wish to be ministered unto, but few, if any, to minister. The men possessing the quality to minister can only be found in the school of CHRIST. . . . Let us not be cowardly. A good cause makes a stout heart. In carrying out your purposes in accordance with your conscience, you will have to face all difficulties, dangers, and the loss of your position, as I myself have experienced, nay, sometimes even the loss of your heads, as the reformers suffered in 1898, but GOD, our Heavenly Father, whom we faithfully serve, shall direct our paths if we only acknowledge Him in all our ways. Be like Daniel of old. Dare to do right, dare to stand alone, according to the encouragement from our Sage: 'The determined officer never forgets that his end may be in a ditch or stream; the brave officer never forgets that he may lose his head.'"

It is impossible to read these words of a Christian Chinese patriot without admiration. China has enormous difficulties before her, but if, under God, the

Christian Churches and schools can turn out such men then she will surmount the trying times which face her. The untold possibilities for good or evil to the world which lie in China should surely call forth our most earnest prayers and efforts.

The Chinese Provincial Assemblies.—Now that the Chinese provincial assemblies have entered upon their second session, it is a fitting time to ask for special prayer both for the men who are members of these Assemblies and for the influence these Assemblies have upon the Chinese Nation. The members are naturally men of position, and they are subject to special difficulties and temptations at the present time. It is gratifying to note that the Secretary and staff of the Y.M.C.A. in Chengtu invited the members of the SZECHWAN Provincial Assembly to a reception. Some eighty members responded, and a pleasant and helpful evening was spent together, many of the provincial members expressing their appreciation of the good work of the Y.M.C.A. and of other kindred Christian institutions.

There are probably about two thousand members in the Provincial Assemblies of China, the province of CHIHLI having one hundred and forty, the largest number, and KIRIN having only forty, which is the smallest number. In addition to the Provincial Assemblies, there is the National Assembly at Peking. The fact that these Assemblies are only advisory and consultative, without any executive power, is apt to make them hasty and impatient with advice without realizing the serious responsibilities connected with the carrying out of the views suggested. One illustration of this may be given.

In the *Times* for November 23rd is a cable stating that a violent scene had occurred in the National Assembly because the Grand Council had referred certain memorials of the Assembly, dealing with salt and education, to the Boards specially concerned. This action was said by one member to override the Assembly and encroach upon its privileges. Several members declared that either the Grand Council or the National Assembly must go, and the Assembly finally drew up a protest which was to be submitted to the Throne. This is only one case among several which show what heat and strong feeling is already manifesting itself through these new political bodies.

It need hardly be said that under such conditions the position of the Central Government and of the



COUNTRY SCENE NEAR SHANGHAI. PREPARING COTTON WOOL.

Prince Regent in particular can be no easy one. There are unmistakable signs that the Assemblies of China are seeking to force the pace before the country is ready for anything like a democratic government. Competent observers are not free from anxiety in regard to such a situation, and we shall do well to give the rulers of China a place in our prayers at this time.

It is painful to note that among the questions which are agitating the Assembly at Peking is the Indian opium trade. Great Britain and the Chinese Foreign Office are engaged in negotiations as to the policy to come into force in 1911, since the three years' agreement terminates with the year 1910. The National Assembly is urgently entreating the Chinese Foreign Office not to sign any new agreement, but, if report be correct, the Chinese Foreign Office is too much afraid of Great Britain to refuse to do so. Unquestionably there is considerable feeling at Peking on this matter, and this is indicated by the cables which have appeared in the *Times* and by appeals, other cables, and private correspondence.

It is deplorable that this long-continued evil should be allowed to estrange the British and Chinese peoples in these days of a fuller and more intelligent intercourse. Our deepest sympathies are with the Chinese in this struggle, and all Christians should continue to pray that GOD will incline the hearts of our statesmen to do the right in this great moral question. The Archbishop of York has recently said: "Christian citizenship can never rest until that shame has been removed. . . . Could there be anything more prejudicial to the credit of Christianity in the eyes of the world than this, that when a non-Christian race shows itself eager to liberate itself from a moral curse, a Christian nation should be backward or suspicious in co-operating with its desires."

Scriptures for the Imperial Family.—Nearly two years ago a few humble Christians in the C.I.M. station, Hotsin, in the province of SHANSI, conceived the idea of presenting the Holy Scriptures to the Chinese Imperial family. The thought was laid before their missionary pastor, Mr. Gillies, and was by him brought before the notice of the Christian Church in China by means of a letter in the *Chinese Recorder*. The Rev. G. H. Bondfield, agent of the British and Foreign Bible Society, most kindly supported the suggestion, which is now about to be realized. The contributions, only two copper cash from each Christian, have come from Chinese all over the world, from America, Hawaii, Straits Settlements, Africa, as well as from all parts of the Chinese Empire. In all nearly fourteen hundred dollars have been given.

Four copies of the New Testament in large type, specially bound in silver covers, have been prepared. These covers have illustrations from the life of our LORD. A carefully-prepared preface has been printed in pure gold on red paper, and this has been bound up with the Testament. For each book an elaborate casket, with carved pictures portraying a New Testament scene, has been prepared by Ningpo carvers. The four New Testaments will shortly be taken to Peking by a deputation of Chinese Christians for presentation to the Empress-Dowager, the Prince Regent, the Empress-Mother, and the infant Emperor.

Should we not specially pray that this tribute of love and loyalty to the Imperial Family from the

Chinese Christians may be specially owned and blessed of GOD. The printed page is probably the only means, at present, by which the Gospel can reach the Imperial Family in Peking.

Mongolia—A Neglected Mission Field.—The British and Foreign Bible Society has just published in booklet form the three interesting articles on Mongolia from the pen of the Rev. G. H. Bondfield, which have recently appeared in "The Bible in the World." Mr. Bondfield, when coming home to England last spring, travelled across Mongolia, and is therefore able to speak as an eye-witness. He sums up the few details there are to be told concerning the two or three centres at which mission work is being done among the Mongol population. In brief it amounts to this, that apart from the Bible Society's colportage work, there are only two missions whose sole or even principal object is the conversion of the Mongols. These two missions have between them only three men equipped with a working knowledge of the language, and further, only two of these three are able to give their whole time to Mongol work. Mr. Bondfield states that at the present day he does not think there are more than two or three baptized Mongols, and including the fruit of Gilmour's heroic work, and of all other efforts which have since been put forth, the total number of Mongol converts to the credit of Protestant missions will not exceed ten.

The difficulties connected with the work in Mongolia are hardly to be equalled in any other country. The immense distances to be traversed, the sparse population, the ignorance, illiteracy, and superstition of the people, together with the degrading influence of Lamaism, make the work of the missionary peculiarly arduous. These facts, however, only constitute a louder call to prayer and consecrated effort, and it is good to learn that the Bible Society has already decided to appoint a special worker for North Mongolia.

The Moslem World.—There will be three days of united prayer for the Moslem world on Thursday, Friday, and Saturday, January 26th, 27th, and 28th, simultaneously with the last three days of the Second General Conference on Missions to Moslems which is being held in India. These prayer meetings will be held in Sion College, on the Thames Embankment, London, E.C., at the hours of 11 a.m. to 1 p.m.; 3 p.m. to 4.30 p.m.; and 5 p.m. to 6.30 p.m. All friends interested in work among Moslems are cordially invited.

Any correspondence may be addressed to J. L. Oliver, Secretary, Nile Mission Press, 16, Southfield Road, Tunbridge Wells; or to Miss A. Van Sommer, Cuffnells, Weybridge.

Famine in China.—As we go to press we have received a telegram stating that famine conditions prevail in North ANHWAI and KIANGSU, affecting some three millions of people. We would earnestly ask prayer for the Chinese authorities and the missionaries who are attempting to relieve the distress, that they may be greatly helped, and that peace and order may be maintained. £200,000 are needed. Fuller particulars are given on the special inset.

Departures for China.

JANUARY 3RD. Per N.G.L. s.s. "YORCK."

*Miss F. J. Fowle.

Miss G. N. Spink.

*Miss M. E. Fearon.

Miss M. Cruickshanks.

* Returning.

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ISLAM IN CHINA

A Neglected Problem.

By
MARSHALL BROOMHALL, B.A.

JOINT PREFACE BY
Dr. J. R. MOTT, Prof. HARLAN P. BEACH,
and Dr. S. M. ZWEMER.

SOME PRESS NOTICES.

"There is something particularly fascinating in the story of Islam in China, and the broad outlines of that story are well drawn in Mr. Broomhall's book. Herein by the light of patient archaeological and literary research we are able to follow the Eastern Vanguard of the armies of the Prophet. . . . The information collected . . . is interesting and valuable. The subject is one of deep and permanent interest, and the book will no doubt stimulate those mission activities for which the author, as a missionary, appeals."—*The Times*.

"This is in many ways a very remarkable and important book. . . . The political vista which Mr. Broomhall opens up for us is of extreme interest and importance, especially as he marshals very well, evidence good in itself. . . . The illustrations in the book are of the highest order, and often serve as confirmatory evidence."—*The Westminster Gazette*.

"The subject is treated with a thoroughness which furnishes the material for a deeply interesting study. Numerous excellent illustrations add much to the attractions of a book which will be found highly instructive in a field peculiarly its own."—*The Christian*.

DONATIONS RECEIVED IN LONDON DURING NOVEMBER, 1910.—Continued.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. |
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| 4667 | 20 | 0 | 0 | 4688 | 1 | 0 | 0 | 4707 | 5 | 1 | 8 | 4725 | 0 | 3 | 6 | 4745 | 105 | 0 | 0 |
| 4669 | 0 | 10 | 6 | 4689 | 0 | 7 | 6 | Legacy. | 25 | 0 | 0 | 4726 | 15 | 0 | 0 | 4746 | 25 | 0 | 0 |
| 4670 | 0 | 15 | 6 | 4690 | 1 | 1 | 0 | 4709 | 0 | 10 | 0 | 4727 | 2 | 0 | 0 | 4747 | 0 | 15 | 0 |
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For Special Purposes.

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SUMMARY.

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China's Millions.

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Photo by] GATEWAY OF THE FORBIDDEN CITY WHERE THE EMPEROR HEARS PETITIONS, PEKING.

[Miss E. M. Acworth.

A NEW SPELLING OF "ABIDE."

AN ADDRESS BY Mr. S. D. GORDON.

MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.
CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

CHINA'S MILLIONS.

A New Spelling of "Abide."

An Address at a China Inland Mission Saturday afternoon Prayer Meeting by MR. S. D. GORDON.



SENSE of awe comes over me in entering this little building. The building speaks to my heart of the man whom GOD touched, and who yielded to GOD'S touch, and through whom the Gospel has been taken to so many thousands in the great land of China. I have a very strong feeling that GOD means to use, and is using, the missionaries of the China Inland Mission for more than a service to China. He *is* using them to tell of His Son to the millions in China,—and the plan which your founder was led to adopt, which I have no doubt was GOD'S own plan, of touching strategic centres and working out from them, has the masterly touch that always reveals GOD'S own presence and plan. But I have a very strong feeling that the missionaries whom GOD is using for that service are unconsciously doing another service beyond that of taking the Gospel of CHRIST to the heathen in China. The whole basis of your work, of course, is that you look to GOD alone for *all*; for the message, for the power, and for the supply; and strange as it may seem, it is hardest for the Christian world to believe that GOD will give the supply. He gives the message; He gives the Saviour; He gives the power; yet, somehow, we are slow to actually step out and believe that He will give the bread and butter,—not only bread but butter on the bread,—to enrich one's blood and make one stronger in the service of taking the message.

I have a strong feeling that as you are true to the very genius of this C.I.M. movement, of trusting GOD, actually looking to Him and pushing forward, trusting not bank accounts, nor income, but Himself, you are bearing a witness to the living GOD to all the other missionaries who are carrying that same Gospel message to the heathen world. I have a profound conviction that the Church of Christ in all its mission work to-day needs the sort of witness-bearing to the power of GOD that your founder stood for.

I want to bring you a very simple word to-day from the Gospel of John, chapter 14. Jesus came on a wooing errand to the earth. First he made the pathway back home for man by His own blood, and then He wooed man to come back by that pathway. John's Gospel is the Gospel of the wooing lover gone on a wooing errand to the earth. Chapter 1, verses 1 to 18 is the lover coming to the front door, as the 11th and 12th

verses show, and being kept outside His own home. "He came unto His own and His own received Him not." Chapter 1, verses 1 to 18, the lover coming. Chapter 1, verse 19 to the close of chapter 12, the lover pleading to be accepted; rejected by the nation, accepted by individuals of all sorts, all classes, and all conditions. Then chapters 13 to 17 reveal the lover GOD opening his heart to those who had opened their hearts to Him. You cannot open your heart except to an open heart. You may try. You may love with great love, but you can reveal your love fully only as love opens. Love opens the heart. Lack of love, failure to love, locks the heart. In chapters 13 to 17 the lover is shut in with those who have opened their hearts to Him, and in those chapters our LORD JESUS, the lover of our souls, opens his innermost heart to this inner circle.

It helps us if we remember that those chapters simply run through about two hours in one evening, the evening on which He was betrayed. The Master and His disciples gather for the evening meal. They have the Passover feast, and an evening feast referred to in chapter 13. Then Judas goes out. The Master does not open His heart until Judas departs. He cannot open His heart till Judas goes out, and if He has not opened His heart fully to you—perhaps sometimes you think He has not done so—it might be a good thing to see if any of Judas's shoes or ragged ends are hidden away somewhere. He cannot open His heart while any ragged remnants of Judas remain about, by our consent. But when Judas had gone out, then He opened His heart.

In the end of the 13th and the beginning of the 14th chapters the Master and His disciples are reclining round the table talking, in a little while they rise and go out. In chapters 15 and 16 they are talking as they go down the road, across the city, and out of the gate, over the creek of the cedars, and then standing, I suppose, by the creek in the open air, JESUS looks up and begins that prayer which we call the great intercessory, the high-priestly prayer, in which there is a little bit of a prophetic suggestion of what He has been doing all the time since—praying. There is a whisper of the subsequent centuries of intercession in that 17th chapter.

I think the heart of the whole Thursday night talk

is in that verse of the 14th chapter: "The works that I do shall ye do also, and greater works." Sometimes we are disturbed to know what the greater works are. Well, *the* works and *greater*—both. As the Church of CHRIST goes out in the power of CHRIST, guided by His Holy Spirit, it shall do, and each member of it as the Holy Spirit guides, shall do, the same work as He did, in the same power, and—"greater works." Our Master tells us how the greater work is to be done. The very next verse of the 14th chapter is, "Whatsoever ye shall ask in my name that will I do. . . . If ye shall ask Me *anything*, in My name, that will I do." Then chapter 15, verse 7, "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." I think another reading is, "I will bring it to pass for you." The literal reading, in our blunt English, would be this, "I will bring it into being for you." "If ye abide in Me and My words abide in you, ask what ye will and I will bring it into being for you." Consider who is talking. He is the same One who, in the creative week, spoke a word and our earth came into being. He spoke a word and the whole circle of worlds came, and then man came, and all that we have here came by a word spoken. The same One came later garbed in human flesh, and He says to the inner circle of His disciples, "If ye abide in Me and My words abide in you, ask what ye will and I will bring it, I will speak it, into being for you."

Then consider verse 16 of that same chapter, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." And twice over in the next chapter, the 16th chapter, from verse 23 and on, again there are promises about prayer. "You ask and I will do." And I have been, for my own practical help, thinking of that Thursday night talk in this way—the chief bit of it, "The works that I do shall ye do also and greater."

And this is the way to do it—by intercession, by prayer. The greatest thing anybody can do is to pray. It is not the only thing, but it is the chief thing. If someone here should be privileged to go out to China and preach the Gospel of CHRIST, that would be a wonderful privilege, but it would not be your greatest privilege. You would only be in one place, one country, China, one province, one corner of the province, in one house at a time. Such ministry would not be your greatest service. There is the whole world besides, and we are sent to the world. The Master's heart longs for the world, and so will ours if touched by His love. You can, by intercession, in China, be doing His service faithfully, and bearing witness and pleading in prayer for those whom you touch. But, while there, you can also, by intercession, be touching Japan, and India, and Africa, and the poor old Homeland. The chief thing is intercession.

Now will you notice two other words in that Thursday night talk? A word that runs all through the prayer promises is the word "abide." But JESUS gives us a new spelling of "abide." I do not know just what the word "abide" means to you. Practically all of you think, perhaps, of a bird living in the air. We abide in the air physically; we breathe it in, and because we breathe it in we are living. But He gives another spelling of the word: "O-B-E-Y"—abide. The great touchstone of His

life was "obey." The one thing that He was doing from the cradle to Calvary, from Bethlehem to the resurrection morning, was obeying. That was the touchstone of His life. As we obey we abide. This new spelling makes the word very practical to me. "Abide" is a wonderfully sweet word. It is a very searching word. It *can* be a very vague and visionary word. I think it oftentimes is. But "obey" is a very practical word. If the impulse comes, pay out that bit of money that came. Do not put it away, but pay it out for the work of the Gospel. But perhaps you say, "Oh I was going to keep that for a rainy day. I was going to buy a new coat with that. True the old coat would do for a season yet with a little bit of patching, but really I would like to have had a new one." But if the message comes to pay out that bit of money, of course "obey" means that you quietly pay it out and begin singing a song for the privilege. If the message comes to send your child out as a missionary and you do not want to do so, "obey" means that you will. And so on through the whole lease of one's life "abide" means "obey." As we obey we abide, and as we abide then we can ask for what we choose to ask, because our whole thought will be to ask that men may know about Him. The touchstone throughout our petitions will be the Holy Spirit—as He suggests, as He inspires, as He creates, as He checks, as He controls. And as we obey we abide, and as we abide we may ask, and as great—and greater—works shall be done.

And then remember this. There is another spelling of the word "ask." It is T-A-K-E. The right spelling of "ASK" is "T-A-K-E." We have all asked in connection with a favour. The thought in our hearts has too often been that by persistence we persuade Him, whereas every true prayer that ever came into your heart and mind was in His heart first. If God could get all the prayer of His heart expressed in our hearts, through our lips, and in our lives, what marvellous things would be seen and done to His glory. "Take" simply means this, that our LORD JESUS CHRIST has come down here. He has met our foe, the usurper prince of this world, who stole away our inheritance—this earth and all that belongs to it—through our disobedience. He met him, He fought him, and through obedience, even unto death, He conquered; and in His resurrection He completely got the victory over the evil world. But He was acting for us. He was obeying for you and me. He was acting as our elder brother, as our new leader. He won the victory for you and for me, and now we are to go in the name of the LORD JESUS with the Gospel to the ends of the earth wherever we are sent, and as we go claim all that is needful for our lives. "Take" simply means this—that as I obey I abide, and as I abide I step out in the LORD JESUS's own name and power and I am to be as He. If I abide, if I obey the evil one will know it. In that 19th chapter of Acts, the evil spirit said: "JESUS I know, Paul I know; but who are ye?" If we abide in the LORD JESUS CHRIST by obeying, that will not be said to us. We can step out as Jesus did, by the power of the Holy Spirit and by His wondrous grace—moment-by-moment grace—take out of the enemy's hands life after life, and bit of territory after bit of territory, and purse after purse, as the need may be. We step out in that victorious word as the Spirit guides. May the Master help us to obey and abide.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

December 14th.—Since the date of my last letter two hundred and fifteen baptisms have been reported, and the mass of correspondence received from our stations is full of encouraging information with respect to the progress of the work of the Mission. Whilst in the Church at some centres there is sad evidence of spiritual declension, revealing itself in laxity in attendance at the services and in apathetic indifference to the condition of the heathen, yet amongst the converts generally there is much genuine piety and whole-hearted devotion

to CHRIST, manifesting itself in love for the Word of GOD and prayer, willingness to endure persecution for His sake, and a spirit of liberality amid deep poverty. By way of illustration, allow me to give you some incidents which have recently been brought to our notice. At Kwangtehchow, HONAN, the station opened by Mr. Argento at such tremendous subsequent personal cost, there has long been need of more suitable premises for the work and the residence of missionaries. The

Church members have taken a great interest in this matter. Mr. Shearer, who is now paying a visit to the district, writes that for about a year they have held a prayer meeting at three or four o'clock on Sunday mornings, so much have they been in earnest in seeking from GOD the supply of this need. At a Christian Endeavour Convention recently held at this station, the Church was so greatly stirred up about the subject that the members subscribed or promised about five thousand ten-cash pieces (roughly speaking £5) toward the amount required, many of the women giving their rings and ornaments, upon which a value exceeding their intrinsic worth must be placed. Desirable premises are now offered for sale, and it is hoped that we shall soon be able to secure them.

Then there is in a number of our stations an increasing sense of responsibility for the evangelization of the country, and I regard it as one of the most cheering features of the work in China that many of the converts

are ready to exercise self-denial in order to give part of their time voluntarily to the preaching of the Gospel. In a letter received from Miss F. L. Morris, of Kiehshu, SHANSI, a few days ago, she mentioned that three of the Christians were about to accompany a Chinese evangelist on a visit to several of the fairs in the district for this purpose.

Mr. Mungeam reports that at Yungning, in the same province, a four days' conference was attended by sixty or seventy Church members or enquirers, the

majority of whom travelled distances of from ten to fifty English miles to be present.

At a conference recently held in Hweichow, ANHWER, a married couple walked a distance of over seventy English miles, whilst two men came eighty miles on foot in order to attend. From fifteen to twenty walked over forty miles.

There are ever-increasing openings for preaching the Gospel, and our fellow-workers are faithfully taking advantage of them. The amount of earnest preaching

done during the period under review, as revealed in the letters received, should fill us with hopefulness that an abundant harvest will soon be reaped.

Mr. Cannon, of Jaochow, KIANGSI, mentions that, accompanied by a Chinese evangelist, he had during the month visited, preached, and sold books in forty-three villages. They were received well practically everywhere. Our brother writes:—"On our last day out we came in the morning to a large village; but for some time we found no one willing to receive tracts or listen to our message. Mr. Tso remarked to me, 'The Devil is withstanding us here.' This led to more earnest prayer as we went along. Presently we had an opportunity of preaching to a small crowd. The people then began to get interested, and kept on coming till about fifty had collected. They then began to buy books, and soon bought nearly all we had with us, buying more in fact than we had sold on any one day during the preceding fortnight. Seeing their interest, we took



Photo by]

[A. Grainger.

A STONE BRIDGE AND WEIR.

"Some of the mountain streams and passes in the west and north are crossed by rope bridges of ingenious construction, and by chain suspension bridges."



Photo by]

[Miss E. M. Acworth.

DRUM TEMPLE, PEKING.

advantage of the opportunity, and preached for a good while to an attentive audience."

Miss Alma Swanson reports that she had recently visited about fifty villages. She found the people friendly, and willing to listen to the Gospel. Mr. Arthur H. Sanders writes that in Kütsingfu, YUNNAN, the attendances at all the meetings are excellent, but he is still looking and longing for signs of the Holy Spirit's working in the hearts of those who come. Lantern services are being continued with most encouraging results as regards numbers. In the preceding month fully two thousand people in this way heard the Gospel. Mr. Sanders says:—"Surely we may expect that some from among these crowds will be touched by the story of love which they hear, and will turn to the LORD."

Mr. C. N. Lack, in referring to a visit recently paid to Wuyang, HONAN, writes:—"We had great crowds of people to listen to the Gospel on the way there and in coming back. We had good services on Sunday, and there were some decisions for CHRIST. My wife and Miss Willoughby were busy with the women from morning till night. I am glad to say that amongst those baptized this autumn was a man from Wuyang, the first to confess CHRIST in that city."

Letters recently received contain several interesting references to work among the literati, whom the average missionary has few opportunities of reaching. If there is one class who, more than another, in China find difficulty in accepting the Gospel and confessing Christ, it is this governing class; for in doing so they are exposed to obloquy and are usually ostracized from educated society. Dr. Laycock, of Lanchowfu, KANSU, mentions that he has had a splendid opportunity

given him with a high official, the Brigadier-General of Liangchowfu, whom he has been treating for some bone disease for over a month. This official has constantly been coming to see the doctor, and has been very grateful for treatment received. On at least three occasions Dr. Laycock has had a long conversation with him on spiritual matters, and has been able to lay before him all the fundamental and most important Christian doctrines, such as sin, judgment, eternal punishment, CHRIST's work on the Cross, His coming again, the work of the Spirit, etc. How far His Excellency has been impressed is not known; but it is hoped that this seed sown will yet bear fruit.

Mr. G. W. Gibb tells us that a Mr. Wu, a Bachelor of Arts, who constantly visits the hall to hear the Gospel and hold conversation with the evangelist there, is partially persuaded to follow the LORD. Prayer is asked for him.

Mr. T. Windsor mentions that, with a sum of money received by him to be specially used for the free distribution of the Scriptures, he is hoping to post a copy of the New Testament to all civil officials in the Tsunyi district, and to present a copy to each of the civil and military officials, the teachers in the schools, and heads of police in the city of Tsunyi.

A Provincial Conference was held at Wenchow, CHE-KIANG, in November, when thirty-five foreign workers, representing a large number of the stations in the province, were present. Mr. Gracie writes that it was a great privilege to have such Christian fellowship with his brethren and sisters in CHRIST, and that the devotional meetings were seasons of much spiritual profit.



Photo by]

[Miss E. M. Acworth.

PART OF THE CITY WALL, PEKING.

Taken from the Observatory.



Photo by H. L. McIntyre.

PRISONER IN LOW CAGE.

Mr. W. H. Warren was unanimously nominated to fill the position of principal of the new Provincial Bible Training Institute at Hangchow, rendered vacant by the lamented death of Mr. Doherty.

Miss S. Garland mentions that the autumn in Tsinchow Kan, KANSU, has been almost the wettest on record, and that the outlook for the winter is very grave. Grain is rising in price, as the autumn crops which gave splendid promise have in some cases been beaten to the ground, and those left standing have now little chance of becoming ripe.

By way of contrast, we learn that in some parts of

the province of KWENCHOW the rice crops have failed owing to drought. In the Prefecture of Chenyüan, Mr. Olesen says, opium is not entirely done away with. In the beginning of the year the magistrate attempted to root it up at Ba-kong, a market town thirty miles distant, but met with rough treatment.

Dr. W. T. Clark reports that there has been a disturbance in South-Eastern Tibet, and that soldiers were sent from several places to quell the rebellion. About two hundred went from Talifu, but their departure was hardly noticed, and everything has remained quiet in the city. A number of soldiers deserted from the SZECHWAN army in consequence of the execution of two of their corporals for some trifling breach of discipline. They appear to have sacked Chungtien, and have moved east to Yungning. They had tried to cross the Yangtze, but had been kept back. It is now believed that the trouble as far as the deserters are concerned is at an end.

Mr. W. Richardson, of Taiping Che, CHEKIANG, mentions that at Shong-meng, one of his out-stations, the chapel

had been placarded with posters calling upon the people to prevent the services from being held, seize the Church members, drive the evangelist out of the city, and burn down the chapel. On investigation it was discovered that the literati were the instigators, and upon a representation being made to the local officials, proclamations were speedily issued cautioning the gentry, and this prevented what might have become a very serious affair. Mr. Richardson writes:—"The Churches in the district are in much prayer and fear; but just now there is rest."

Parcel Post to China.—It may be useful to the friends of missionaries in China to have the most recent facts relating to the carriage of parcels to that land, placed before them in tabular form for reference. The following particulars are taken from the *London and China Telegraph* of December 24th, 1910:—

RATES PER PARCEL POST.

| | | s. | d. |
|---|--|----|----|
| *CHINA.—All places in, except Macao and Kiao-chow Protectorate. (Service through the agency of the Hong Kong Post Office.) Per P. & O. steamers to Hong Kong and Shanghai | Not exceeding 3 lbs. | 1 | 0 |
| | Over 3 lbs., but not exceeding 7 lbs. | 2 | 0 |
| | Over 7 lbs., but not over 11 lbs. | 3 | 0 |
| Do. do. (via Marseilles or Brindisi) | Not exceeding 3 lbs. | 2 | 0 |
| | Over 3 lbs., but not over 7 lbs. | 3 | 0 |
| | Over 7 lbs., but not over 11 lbs. | 4 | 0 |
| *Do. (Chinkiang, Ichang, Nanking, Peking, Tientsin, Tsinganfu and Weihsien—German Agencies) (via Bremen and Hamburg) | Not exceeding 3 lbs. | 3 | 0 |
| | Exceeding 3 lbs., but not over 7 lbs. | 3 | 6 |
| | Exceeding 7 lbs., but not over 11 lbs. | 4 | 0 |

* Dimensions allowed are:— Greatest length, 3-ft. 6-in.; greatest length and girth combined, 6-ft. Parcels are liable to Customs regulations, and in all cases postage is to be prepaid.

Parcels to certain places in the Far East can be insured under the same conditions as registered letters. The sums payable for insurance are:—For £12, 4d.; and 2d. for every additional £12 up to £400. For China, insurance is confined to parcels to Amoy, Canton, Chefoo, Foochow, Hankow, Hoihow, Macao, Ningpo, Shanghai, Swatow, and Wei-hai-wei, and Chinkiang, Ichang, Kiao-chow Protectorate (Litsun, Syfang and Tsingtau), Nanking, Peking, Tientsin, Tsinanfu and Weihsien (German Agencies). The limit of insured value to China (per P. & O. steamers direct to Hong Kong or Shanghai) is £120; via Italy £40, and via Hamburg or Bremen, £120.



(1) TEA HOUSE IN CHINESE GENTLEMAN'S SUMMER GARDEN. (2) A MOUNTAIN TEMPLE NEAR WANHSIEN.

Editorial Notes.



FINANCIAL MERCIES.—In the last issue of CHINA'S MILLIONS a few details were given in regard to the way GOD had recently answered prayer when funds were urgently needed. Now that the year 1910 has closed it is possible to briefly review the financial mercies of the year, so far as receipts in Great Britain are concerned, as has been our custom for some time in the February issue of this paper. Two or three months must yet elapse before details can be given of the whole income of the Mission, which includes monies received in North America, Australasia, in China, and by the Associate Missions on the Continent of Europe, etc.

The total sum received in Great Britain is £39,064 7s. 7d., which is £118 18s. 9d. less than was received during the preceding year, 1909. But as 1909 showed a decrease of £11,976 8s. 9d. on the income of 1908 it is necessary that the income of the last few years be reviewed to gain a satisfactory view of the situation. These figures are given in the table printed in the centre of the page. From this it will be gathered that while the decrease on the total income of 1910 as compared with 1909 was only £118 18s. 9d., the decrease on the General Fund was £906 1s. 11d., and the increase in the "Specials" was £787 3s. 2d. At the same time it will be noted that the decrease of the last two years has been mainly in the funds for special purposes.

It hardly need be stated that these figures indicate that the year has been one of some measure of financial trial. It is cause for gratitude that the work has been steadily maintained, and that no suitable candidate, who has given evidence of GOD's call, has been declined, but the straitness in funds at times has, of necessity, called for self-denial on the part of the members of the Mission. Those who have read "The Story of the C.I.M." will remember that the Mission passed through similar days of trial in earlier years, and the thought which should most seriously exercise the minds of all is that as workers, or as stewards of GOD's gifts, we may be faithful.

It has been the custom of the General Director of the Mission, or his deputy in China, to send a circular letter to every member of the Mission towards the close of the year, calling attention to the special subjects for praise or prayer for the last day of the year, which has from the foundation of the Mission been observed as a day of fasting and prayer. This letter is in the nature of the case of a somewhat private character, but it may not be out of place to quote a paragraph from Mr. Hoste's last letter. Referring to financial mercies, Mr. Hoste wrote as follows:—

"As we render thanks to our Father in heaven for His unnumbered mercies and spiritual blessings and also for the provision for our temporal needs during another year, let us pray for all who by their prayers and their gifts unite with us in this work, and let us not

forget constantly to pray both for temporal supplies and for a spirit of faith and contentment which shall glorify GOD, should we, as has often been in the past, be tested from time to time with periods of lowness of funds. Genuine trust in GOD can only be kept alive and strengthened by testing, and if we are to be spiritual leaders of others; such testing is all the more a needful part of our education."

Though the year has had its trials in financial matters, it is of supreme importance that the great mercies should not be overlooked. That the work has been maintained is abundant cause for thanksgiving, and, as was mentioned in one specific case last month, the Mission has had overwhelming proof that GOD does hear and answer prayer. Shall we not pray that the trial of our faith may be more precious than the gold which might have been given, and that in consequence of the testing more spiritual fruit may abound to GOD's glory. It is for us to take to heart the words of Neumark's beautiful hymn, and do our own part faithfully throughout the coming year:

"Sing, pray, and swerve
not from His ways,
But do thine own part
faithfully.
Trust His rich promises of
grace,
So shall they be fulfilled
in thee.
GOD never yet forsook at
need
The soul that trusted
Him indeed."

As an illustration of how one kind donor fulfilled her part in helping forward the work of the LORD in

China, we quote the following extract from a letter recently received, and reproduce, on the next page, a most interesting photo. The writer of the letter says:—

"I am enclosing the contents of dear mother's China Inland box—£3 17s. 6d. One or two friends sent a donation to it, instead of a wreath, thinking she would have liked that, as I am sure she would. She so loved the China Inland Mission. I shall try and do what I can, though small it must be.

"Mother said she thought it might be of interest to send you her first box in which she first started to collect. One of my brothers made her her present one."

The contents of the box, as shown in the illustration, represent not only an average annual donation of practically fifteen guineas to the funds of the Mission, continued throughout seventeen years, but they represent, what is more valuable still, seventeen years of prayer for the LORD's blessing upon the missionaries, that through their labours the Chinese may come to "know Him, Whom to know is life eternal." This devoted disciple has passed to her reward, and one can almost hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy LORD."

MONIES RECEIVED IN GREAT BRITAIN ONLY.

| YEAR. | SPECIAL. | | | GENERAL. | | | TOTALS. | | |
|-------|----------|----|----|----------|----|----|---------|----|----|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| 1903 | 16,027 | 16 | 5 | 22,178 | 14 | 8 | 38,206 | 11 | 1 |
| 1904 | 17,127 | 19 | 3 | 24,898 | 8 | 2 | 42,026 | 7 | 5 |
| 1905 | 17,421 | 5 | 9 | 27,612 | 19 | 4 | 45,034 | 5 | 1 |
| 1906 | 15,583 | 10 | 5 | 29,787 | 8 | 4 | 45,370 | 18 | 9 |
| 1907 | 17,206 | 13 | 1 | 34,194 | 15 | 3 | 51,401 | 8 | 4 |
| 1908 | 19,396 | 1 | 10 | 31,763 | 13 | 3 | 51,159 | 15 | 1 |
| 1909 | 9,515 | 0 | 4 | 29,668 | 6 | 0 | 39,183 | 6 | 4 |
| 1910 | 10,302 | 3 | 6 | 28,762 | 4 | 1 | 39,064 | 7 | 7 |

The Anti-Opium Movement.—In the *Times* of December 22nd there appears a long article on "China and the Opium Trade," in which "a correspondent" attempts to defend, in a more or less half-hearted fashion, the "morally indefensible" trade. It is difficult to see in the arguments adduced any logical reason why there should not be an immediate and final prohibition of the opium exports from India to China. In a letter published in the same paper on December 20th, Dr. W. St. Clair Tisdall effectively replied to the article. His excellent letter suggests one or two supplementary observations.

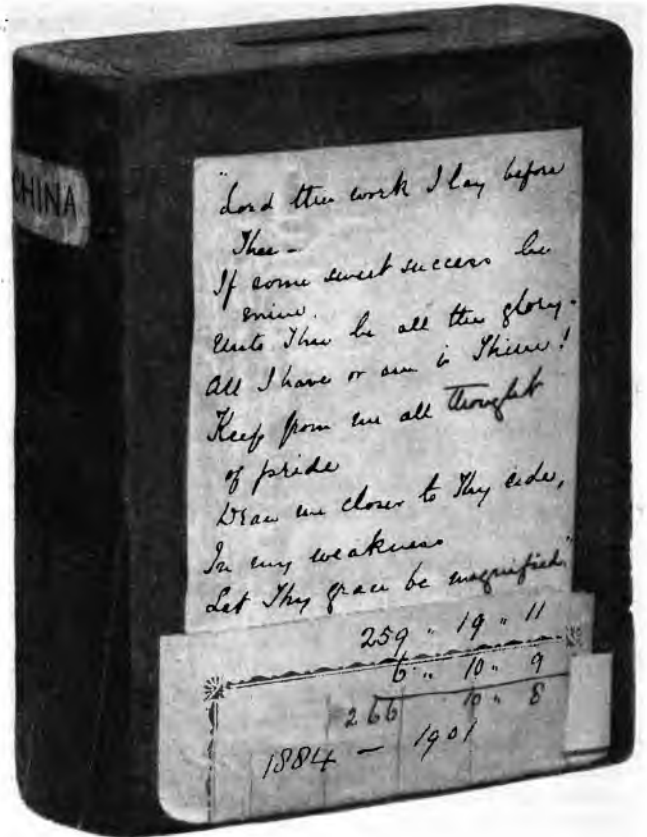
Quoting the telegram sent by the *Times* correspondent from Peking on December 2nd, in which he says:—"Careful calculations estimate the reduction of cultivation at twenty-five per cent., and it is in recognition of this magnificent effort to perform her share of the task that Great Britain is willing to give China an opportunity of dealing more effectively with the importation"—quoting this telegram, the writer of the article says:—"It is evident that, however deeply we may sympathize with the opium abolition movement, we must recognize that its ultimate failure or success in China depends absolutely on the suppression of cultivation in that country; on that point, therefore, we must await fuller and authoritative information."

It may be remembered by our readers that in the December issue of CHINA'S MILLIONS it was stated that "After extensive enquiries from workers resident in all the provinces, and after careful collation of some three hundred reports received, we have no hesitation in saying that China has already reduced the cultivation of the poppy fully seventy or eighty per cent." The twenty-five per cent. was said to be based on Sir Alexander Hosie's report on the northern provinces of KANSU, SHENSI, and SHANSI. It is acknowledged that the reduction in KANSU and SHENSI is unsatisfactory, but these provinces do not produce very large quantities compared with SZECHWAN and YUNNAN. In these two last-named provinces, which produce more than half the total quantity of opium grown in China, the policy of total prohibition has been almost universally observed. If a twenty-five per cent. reduction be regarded, and rightly so, as a "magnificent effort" on the part of China, what shall be said of a seventy or eighty per cent. reduction? Surely there is no longer any reason for hesitating to give China all the "opportunity" she desires for dealing with the importation of the Indian drug.

But another reason urged for delay is that to abolish the trade would be a great wrong to Indian opium growers. Says the writer of the article:—"Is it proposed that we should restore our dignity of righteousness by inflicting undeserved misery on thousands of our defenceless fellow-subjects?" We have been "inflicting undeserved misery" on millions of defenceless Chinese subjects during sixty years, but let that pass. Is it so that the abolition of the trade would seriously injure Indian agriculturists?

In an exceedingly able sermon preached by the Rt. Rev. Bishop Lefroy, in Lahore Cathedral, on October 30th, 1910, a long extract from which appears in the January issue of the *Church Missionary Review* the Bishop, dealing with the objection we are now considering, says:—

"In addition to the loss of Government revenue, to which I have just referred, it is sometimes said that



REDUCED FACSIMILE OF COLLECTING BOX
 Referred to in Editorial Note, on preceding page.

great hardship would be entailed on the hundreds of Indian cultivators who at present grow the poppy crop. This, I believe, would not be the case, or, if at all, in very much smaller degree than is usually suggested, as for some years past the Bengal Opium Department reports have emphasized the difficulty that is experienced in getting cultivators to put in this particular crop. The price of all other cereals has arisen so much, opium remaining nearly stationary, that they really do not care for it at all. In fact, in a recent report one officer of the department says quite boldly: 'Any crop pays them better than opium.' I believe, therefore, that we may feel assured that any land which is withdrawn from poppy cultivation can be immediately utilized for other purposes with little or no loss to the cultivators themselves." This, we think, is a sufficient answer to the objection referred to. The whole sermon, from which the foregoing paragraph is taken, is an admirable pronouncement upon the Indo-Chinese opium trade.

With regard to the Chinese Government's crusade against the trade, the correspondent of the *Times* telegraphed from Peking on January 2nd as follows:—

"The opium negotiations have been resumed by the Chinese Government. It appears to be the desire of China to base the new agreement on the principle of Indian restriction keeping pace with Chinese efforts to reduce the cultivation, irrespective of the seven years' period still outstanding. . . . Further, it is proposed in regard to those provinces where cultivation is reported to have ceased totally to prohibit the im-

portation both of the foreign and the Chinese drug on the same principle as the state liquor prohibition in America.

Let us earnestly pray that these negotiations may result in the attainment of the object aimed at, for if such an agreement as China desires is actually concluded we may confidently expect that the termination of the unholy traffic will be greatly expedited—China will not then have to wait seven more long years before she is freed from the evil which is eating out the very life of the nation. And with the removal of the opium evil there will disappear one of the most serious obstacles to the spread of the Gospel throughout that great empire.

Dr. Gustav Warneck.—We regret to announce the death of Dr. Gustav Warneck, the great authority on modern Missions. He passed away quietly and peacefully, at Halle on December 23rd. For something like forty years he was on the professional staff of the University of Halle. He was a prolific writer of works upon the science of Missions. His great "History of Protestant Missions" is characterized by Dr. Geo. Robson as "by far the best, not only in respect of the completeness and orderliness of its survey, but also in respect of insight into historical development and enlightened sobriety of judgment." He published an able monthly missionary magazine entitled *Die Missions-Zeitschrift*, which is now in its 37th year. We understand that the March issue of this magazine will contain some interesting particulars of his long and eminently useful life.

Missionary Statistics.—The January issue of the *Missionary Review of the World* contains the usual annual table of "Statistics of the Protestant Missionary Societies of the World for 1910." We hope to make fuller mention of these interesting statistics next month, but meanwhile call attention to a curious mistake in the figures set down as representing the home income of the China Inland Mission. This is given as G\$1,772,975, whereas the correct figures are, as shown in our Annual Report, £70,919 1s. 10d., or G\$354,595.49—a difference of G\$1,418,380. Our custom is to represent in our Report the income in pounds sterling and in gold dollars, and we surmise that the compiler of the statistical table has read the gold dollars as pounds sterling, hence the mistake.

A Conference of Students in attendance at the London Colleges was held by the London Inter-Collegiate Christian Union, at King's College, on Friday and Saturday, 6th and 7th January, commencing with a preparatory meeting on the evening of Thursday, 5th January.

Mr. Robert Wilder presided, and his chairmanship was in every way stimulating and helpful.

There must have been rather over four hundred present in the largest meetings. The interest of the students was felt to be very encouraging in view of the fact that only a few years ago it was impossible to gather Christian students together in London in any considerable numbers.

After the devotional half-hour with which the con-

ference opened on each day, the morning sessions were devoted to the consideration of the present missionary problem in its wide outlook. On Friday "The Need of India" was vividly presented by the Rev. W. J. Goudie, Secretary of the Wesleyan Missionary Society; and China, with a special emphasis on the opportunity amongst its students, was described by Dr. H. T. Hodgkin, late of Chengtu, and now Secretary of the Friends' Foreign Missionary Society.

On Saturday morning Dr. Wardlaw Thompson gave a clear and discriminating description of Mohammedanism; and Dr. Karl Kumm followed with an impressive account of some of the heathen tribes in Northern Africa that are in imminent danger of being swallowed up by the advance of Islam.

The afternoon sessions were devoted to the consideration of some important details of missionary work. On Friday Sir Andrew Fraser, speaking on the subject of "The Duty of the Dominant Race," with illustrations from his experiences in India, was most helpful and instructive.

The evening meetings dealt specially with the motives that impel to foreign service, and the address of Miss A. De Selincourt on the Friday night made a deep impression on the audience.

It is interesting to know that 1,118 students in all from Great Britain have gone to the field since the inception of the Student Volunteer Movement.

Plague in Manchuria.—It is distressing to read in the daily papers of an outbreak of plague in Manchuria, and that there have been numerous deaths from the disease. The *Times* correspondent has telegraphed from Peking that the plague is spreading so much that it is "causing alarm in Peking. The death-rate at Kharbin exceeds one hundred daily. Many deaths are also reported at Kwanchengtze and Moukden, and a few at Dalny. A French physician, M. Mesny, of Tientsin, who was engaged in preventive work, has died at Moukden. The epidemic is of an extremely virulent character, death occurring in nearly one hundred per cent. of the cases of infection."

The situation is one that calls urgently for prayer—prayer that the scourge may be stayed, and that the missionary doctors, and others, who are endeavouring to help and heal the plague-stricken people, may themselves be mercifully preserved from infection.

The New Prayer List.—Members of the Prayer Union, and other friends, will be interested to hear that the New Prayer List will be ready about the time this issue of CHINA'S MILLIONS is published. Those who are in the habit of using this booklet do not need to be told of its value as an aid to intelligent prayer for the missionaries of the C.I.M. But for the sake of those who have not yet seen it, we may say that it is so arranged that by following the plan of the booklet all the missionaries of the Mission can be prayed for specially, once a week. The names of all C.I.M. mission stations are given, with the missionaries labouring in each, and by using the alphabetical index which has been added, the location of any missionary can be found at once. The booklet may be had, post free, from the offices of the Mission, for threepence-halfpenny.

"In Labours More Abundant."

BY MISS MILDRED CABLE, HWOCHOW, SHANSI.

THE girls' school has increased to an almost alarming extent. We have received one hundred and seven boarders, and the premises which in the spring we thought to be so large will soon need to be further enlarged to provide accommodation for this ever-increasing family. In this we have been extremely fortunate. The next compound to ours is the house where the missionaries resided prior to the massacre in 1900. Since that time the landlord has been very unfriendly and refused to have any dealings with us. We have often wished that we might secure that courtyard for our boys' school, as our premises for street chapel and boys' school are very cramped, the former needing the large frontage and so cramping the latter. To our surprise and delight the landlord approached us last year offering to sell us the courts. Unfortunately, he asked so large a sum of money that we could not consider his offer, but he has now re-opened the subject, and we have decided to *rent* the place for a sum representing about £3 per annum! However, we hope that later it may be possible to *buy* another court, for the present we are renting this one. This addition enables us to move our stable, with the cow and donkeys, and thus leave our present stable court for extension of girls' school.

I recently visited with Miss Gregg the B.M.S. station of Taiyuanfu, the capital of this province [SHANSI]. It is a five days' journey, and we were thankful to see the city gate after those weary days of travelling. We were to have a mission there for six days, and on the evening before the meetings commenced we gave a lantern lecture to the Government school girls, hoping to interest them and get them to attend the meetings.

These day schools for girls, started by the Government, are one of the interesting features of new China. They are only formed in the large centres, but the rules and regulations are very amusing. The students are paid to attend school, and young and old alike gather together, old married women and little girls, coming which day they please and remaining at home when they please. In order to somewhat overcome the feeling against women walking in the street they adopt a uniform of dark blue cotton with a skirt! As a Chinese woman only wears a skirt on special occasions and then a silk one, you can imagine how grotesque it is to see these little creatures with their heavy cotton skirts tied under their armpits, or otherwise worn, as fancy takes them!

The school premises are very fine, and it is interesting to see the Chinese making an effort to educate their girls but it seems as if these movements will not in any way help towards Christianity, as there is a distinctly anti-Christian movement amongst them.

The people came in large numbers to the lantern lecture. I took them a tour round the world, and then, in order to introduce my subject, I told them of Halley's comet—of which we have had magnificent views—and then of the Star in the East, and of CHRIST'S life, death, and resurrection. They were much interested, and seeing that many were turned away we

had a lantern Gospel service each evening throughout the mission. Further inland than Taiyuanfu an evening meeting would be impossible, but there, with electric light in the streets, and Western ideas rapidly gaining ground, there seems little the women cannot do. Like most transitions this is a difficult and dangerous one, and is fraught with danger for the native Church.

As the Museum Hall where we intended to have the meetings was too small, we moved to a large tent erected on the compound, where each day evangelistic meetings were held, I generally taking the morning, and Miss Gregg the afternoon meetings. It was a great joy to me at the close of the mission to receive many names of those who had come to decision during those days, and to hear many others express their determination to live more entirely for CHRIST, and to seek to witness for Him. It is sad, indeed, in this city, where so many lives have been laid down, to see so few Christians. I hope my readers will pray for Taiyuanfu, with its large medical work started by Dr. Schofield and now carried on by Drs. Edwards, Broomhall, and Balme; and for those Chinese who have so recently come to decision for CHRIST, that they may be faithful and may witness for Him whom they now profess to serve.

* * * * *

The appearance of the comet started rumours in all directions, but the good harvest kept the people too busy to think of risings and riotings. They now say that, seeing it brought such disaster to England as the death of its king, China will go free! All is quiet here, a good many rumours always keep us interested in the general city gossip. The people are very friendly and welcome us and the Biblewomen wherever we go. The Biblewomen have been most valuable to us, preaching and teaching in the villages when we have been unable to go. The opening of a women's dispensary once a week has brought numbers of people to the Hall, and given us many openings amongst the well-to-do city people. Every Tuesday they gather in the waiting rooms and, after being attended to, listen to a short Gospel address, and learn to read a short text of Gospel. One wealthy family comes each week, and I am told they have decided to attend for *one year*! They readily pay the small sum of money necessary, and evidently feel that one year of treatment will last a lifetime. Last time they came, being obviously in perfect health, it was to say one of the ladies was slightly deaf and might her ear be washed!!



TRAVELLING BY LITTER IN SHANSI.

"The Power of the Spirit."

BY H. S. CONWAY, SHEKICHEN, HOJAN.



Photo by] [A. O. Loosley.

A BLIND COLPORTEUR.
Once a fortune-teller, now
a Christian.



A BRIEF report of our Conference held at Shekichen, October 20th to 23rd, may interest readers of CHINA'S MILLIONS. Although nominally a Provincial Conference, bad roads prevented the arrival of any outside help. Yet the promise the LORD gave us the previous Sunday, that without wind or rain our valleys should be filled and victory vouchsafed was blessedly fulfilled. About two hundred people arrived from the out-stations. Beautiful weather, as well as many marked answers to prayer, betokened our GOD as unmistakably for us, whilst much manifest antagonism reported from several quarters proved the enemy most truly against us. A steady increase of blessing was realized throughout. After a most hearty welcome meeting, reports

of the work were given by the evangelists. These were intensely interesting, one special feature being the eight out-station schools, and the good work done amongst the boys, several of whom were subsequently baptized.

Nine maps, showing the villages within a seven-mile radius of each station, were pinned on the wall; places where the Gospel had been preached and books sold were dotted red. Altogether these showed 2,211 villages, out of which 1,448 had been visited. We hope to visit the remainder this year. The theme of the Conference was "Evangelization," and four most interesting and practical addresses were given by our evangelists on this subject, under the headings of (1) Definition, (2) Duty, (3) Difficulties, (4) Essentials. I then

gave a rapid view of the achievements of the Gospel, as seen first in the Acts of the Apostles, and then in modern history, especially in Korea, and endeavoured to show the promise, power and prospect of like signs accompanying the preaching of His Word to-day. My wife felt it laid upon her heart to speak specially to the men

from the verse "Go home and tell . . ." pleading with them on behalf of their women-folk, usually so ignorant and sadly neglected. Mr. Shao closed the theme with a stirring appeal urging upon all that we should make "Witnessing for CHRIST" the watchword of our daily life. Mr. Weller, who has been scarcely a year in China, to the surprise of many, gave a most helpful address to those about to be baptized. A steady attendance of about five hundred was maintained at the meetings during the days.

The 7 o'clock a.m. prayer meetings were marked times of blessing, and when, because of the shortness of time at our disposal, an invitation was given for all to *pray together*, a mighty wave of prayer seemed to sweep over the Hall.

The Gospel meetings in the evenings were times of intense interest and power. On the last day (Sunday) seventy-three converts (eighteen women and fifty-five men) were received by baptism and welcomed at the LORD's table. Never indeed has Shekichen witnessed such scenes as that day brought. In the evening, at the testimony and praise meeting, a long succession of fervent thanksgivings continued for about two hours, and then a strange feeling of tenseness seemed to come over the meeting, as one by one those present began to confess sin. Before long the sound of girls weeping filled the Hall, and we thought it best to let them go back to the school to be dealt with there. When sorrow for sin had turned to the joy of salvation they returned to the meeting again. We were all deeply conscious of the Spirit of GOD striving in our midst. One young man said afterwards: "If the meeting had continued all night no one would have murmured." Another, for whom we have prayed for years, and who seemed almost hopeless, broke down and most clearly received CHRIST. Subsequent conversation with him shows how complete a change has been wrought. The singing of special hymns contributed in no small measure to the success of the meetings. We since have learned that the singing of "Though



SHRINE FOR BURNING WRITTEN PAPER AT.

your sins be as scarlet" as a trio was used to the conversion of one of our boys, and we believe was blessed to many others. One conspicuous figure was that of one of the leading gentry in Tanghsien, who in view of his prominent position we scarcely dared hope would come to the Conference.



Photo by]

[Dr. G. Whitfield Guinness

"COME OVER AND HELP US!"

"And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that GOD had called us to preach the Gospel unto them."—Acts xvi. 10.

He not only came, however, but thank GOD he was broken down and from his faltering prayer and humble testimony we learned, with joy, that he too had stepped into the Kingdom. The Christians regard his case as the miracle of the Conference. One of the evangelists told me how this Mr. Li had come to him on the third evening for a talk about spiritual things. While they were thus talking several of the school-boys and others came in for a time of prayer, and they all knelt together. During a pause, Mr. Li whispered "May I pray?" and being assured that he might, he very simply asked the LORD to forgive his sins for CHRIST's sake. We did not know of this at the time, and so it was with a feeling of wonder that we heard his voice at the prayer-meeting on the following morning, giving utterance to an evidently Spirit-born prayer, that he might "honour, trust, love, follow and serve the LORD JESUS."

One of our boys said to me afterwards that he was sure Mr. Li was really converted, because when he first came he did not pray at all, but before he went away he was praying like the rest. Among those baptized was the man "Djang," of whom I wrote more than a year ago as having been delivered from demon possession in answer to prayer in Yangchai. The case of another man also named Djang, the Tongho school teacher, was

a striking instance of GOD's sovereign grace. When a heathen, he had a quarrel with his son, who left him in anger. When he became converted his first prayer was for his son, and for some time he had no news of his whereabouts. Nevertheless he continued earnestly in prayer. One day the news was brought him that the lad had found his way to the Gospel Hall in Chioh-shan, and had been employed there as table-boy. Later he heard that he was soon to be baptized. Overjoyed at the news, he begged me to write to the missionary there, requesting that the lad might return home for at least a few days, so that a Christian reconciliation might be brought about. Most blessedly did the LORD arrange that they should meet here at the time of the father's baptism. His son's testimony to his conversion and subsequent reconciliation to his father were touching to hear. It was a great joy, also, to baptize two blind men, one of whom had led the other to CHRIST; also the "Meh-beh" school teacher, the fruit of the work of one of our elder boys, and who is now doing a good work among the lads there. We need scarcely suggest how the mentioning of these trophies of grace will bring upon them the malice of Satan, therefore we ask you, while joining us in praise, to still remember them in prayer.

Young People's Page.

A Cruel Custom—Footbinding.

BY MISS A. M. JOHANSEN, YUSHAN, KIANGSI

TOGETHER with one of our Biblewomen I was returning from an out-station after the Sunday's work. We were travelling by wheelbarrow, and finding the cobblestones too rough at times for that kind of conveyance, we walked part of the way. It was a bright summer morning, and we were hot, tired, and thirsty. On our way we came to a small farmhouse, and knowing the Chinese are very hospitable to strangers, we decided to stop there, and ask for a drink of tea. We were resting in the cool shade outside the door, but the farmer's wife came out and invited us into the house. We gladly accepted her offer, and went indoors.

The house was a low mud building, thatched with straw, and the inside looked even less inviting than the outside. We entered the front room, usually called a guest-hall, though at times the chief guests may be the dogs, the chickens, or even the pigs. The first thing that met our eyes was the large centre scroll at the top of the room. It was a painting representing the great Buddha, and looked soiled and torn. But morning and night the incense was lighted before that sacred picture, the family hoping thereby to secure some good luck for this life, and perhaps lay up some merit for the life to come.

But these faithful worshippers of Buddha were not happy people. The men belonging to the family had gone out to work, but the mother and a little girl were at home. The former courteously provided us with the drink we desired, and then while we sat talking to her, resumed the work she had left as we entered, that of binding the feet of her little girl. She took the four small toes and bent them down under the foot, then she took a long piece of calico, and began to wind it tightly round the foot, so tightly that the little girl screamed with pain. A new pair of shoes had been made, especially small, and into one of those the mother now tried to squeeze the child's foot. But alas, the

shoes were too small, or rather, the foot was too large, so she untied the binding and then proceeded to wind it round more tightly than before. Still the shoe did not fit, and then she lost patience and scolded the girl for having such large, clumsy feet, telling her she would never be thought anything of, no one would ever dream of marrying her, she would become an outcast, despised by everybody.

For the third time the mother tried her skill, but without success. The shoe was still too small, but she had no intention of enlarging it, the *foot* must be made to fit. Afterwards each pair of shoes must be made smaller than the former pair, until the length would

only be about four or five inches, often less than that.

How my heart ached as I watched the mother and child! Over and over again the process was begun, often accompanied by threatenings and blows from the mother, and silent tears or loud crying on the part of the girl. At last the desired size of the foot was obtained, through the tight bandaging it had been so reduced that it fitted the shoe, and the mother was satisfied.

When she had finished the one

foot, I abruptly took my departure, for I could stand the sight no longer. When I got outside I had a good cry, and was not ashamed of those tears. I had seen the bound feet every day, I had heard the women saying that they used to cry themselves to sleep, the pain was so great, but to see the thing done with my own eyes was a very different matter. I realized as never before how cruel the kindness of a heathen mother is, for she thinks she is kind. She hopes by the footbinding to procure a better future for her child.

But oh! the suffering of it all! And yet what I saw in the simple farmhouse was only one case in a million: the same thing is done daily in every Chinese home.

But where the Gospel has entered, and the Light of God has shone into hearts and homes, the little girls are spared that suffering. As Christ breaks the fetters that bind them, even the bound feet are set free.



TWO AND TWO MAKE FOUR.

Look at the two dots on each little face—on the tip of the nose and between the eyes. These are beauty spots.

China's Spiritual Needs and Claims,

As Emphasized by the Edinburgh Conference. (Continued.)

A Problem of First Importance.

"We conclude, therefore, that the need of the education of girls is generally recognized, but that it has as yet been very inadequately met; the training of girls to be Christian wives and mothers is almost uniformly assigned the place of first importance, but it is not certain that the methods of the schools are always adapted to the attainment of this result. Apart from the demand for teachers, which is discussed in another chapter, a few colleges are needed for the higher education of a limited number of women. But far the larger part of the education of girls will always be carried on in elementary and secondary schools."—Vol. III., p. 104.

An Irresistible Challenge.

"The increasing number of travellers from non-Christian nations, especially the wonderful migration of Oriental students to Europe and America, has in countless cases resulted in exposing these more enterprising representatives of the non-Christian world to the materialistic, anti-Christian and demoralizing sides of the life of the Western nations. On their return, some of them, as teachers, editors, and Government officials, constitute a great barrier to the spread of the Gospel. This has been notably true of many Chinese and Korean students on their return from Japan. Moreover, there is danger that the thousands of Japanese teachers who are going into Korea, Manchuria, and China will be apostles of materialism instead of being helpful in influencing the people in favour of Christianity. Facts like these constitute an irresistible challenge to the Christian Church to augment greatly its foreign missionary forces and to spread these forces with promptness, thoroughness, and great energy over the non-Christian world."—Vol. I., p. 24.

China's Need of Moral Power.

"From all quarters, from missionaries and from Chinese Christians alike, there comes the testimony that the one thing which China needs to-day beyond all else is moral power. She has possessed for ages a noble system of morality of which she is justly proud, but the general complaint is that there is no power to realize it, and no inner impulse of life driving her beyond it in quest of higher ideals and the power to realize them."—Vol. IV., p. 221.

The Most Promising Opportunity.

"This was the most promising opportunity that the Christian community of Western nations could take hold of for the purpose of bringing that nation to CHRIST. The new education that was rapidly being introduced into China had a great effect in loosening the hold of the old superstitions and religions, and the people were now giving away the old, but they had not yet grasped hold of the new. If some claimed that they had grasped hold of the new, it was simply materialism and not CHRIST. The minds of the Chinese were now empty, and this was the time for the CHRIST to step in. If they waited four or five years, or even three years, they would find such a change in China, that the minds of their people would be blocked."—Prof. P. T. Chang, Vol. I., p. 410.

An Unprecedented Phenomenon.

"China has, in extraordinary measure, the gift of unity. The importance of this fact cannot be over-rated. The phenomenon of four hundred millions of people moving as one phalanx has never been experienced in the history of our own civilization, and the earnest desire now manifested by young China to acquire Western knowledge and to stand side by side with Western Powers demands more than a mere academic interest. It makes the task of Christian education in China one of the greatest importance to mankind, since its success must not only benefit China but must affect the whole world through the solid and massive weight of Chinese influence. This task is invested with a still more serious significance when we realise the danger, urged upon us as imminent by many of the writers, that superstition may be rapidly replaced in China by an aggressive spirit of scepticism and materialism. It is not surprising that many competent observers believe that in China the Christian Church is confronted to-day with the greatest opportunity and the most serious problems which have ever arisen simultaneously in the history of Christian civilization."—Vol. III., p. 65.

Some New Difficulties.

"The new circumstances have brought new dangers with them. 'At the present time,' Dr. Cheung Wan Man reminds us, 'China is being flooded with translations of agnostic literature.' The effects produced at home by the works of Haeckel, Huxley, Grant Allen, and the publications of the rationalistic press, are being reproduced in China. In Manchuria a 'No God' Society has made its appearance, founding itself upon the agnostic literature of the West. The new dangers are creating new difficulties for the Christian Church. Pastors and teachers are being asked questions which their training has not hitherto prepared them to answer. The faith of younger people is shaken."—Vol. III., p. 355.

A Period of Reconstruction.

"This state of flux among all these peoples constitutes a great crisis and opportunity. The present plastic condition of these nations will not long continue. It will be replaced by a more rigid and unyielding one. The present period of reconstruction will give place to some settled order. A country like China, because of the fundamental conservatism of the Chinese character, although it may be changing to-day, is not changeable, and therefore may not change again in generations. It is true of any of these nations that when once it becomes settled it will be harder to move and to impress it than while it is in a transitional state. The great question with reference to all of these countries is, Shall they be dominated by JESUS CHRIST and His religion or not?"—Vol. I., pp. 27, 28.

Far-Reaching Issues.

"In China there is at this moment a unique opportunity which is fraught with far-reaching issues for the future, not only of China and of the whole East, but also of Christendom."—Vol. I., p. 364.

DONATIONS RECEIVED IN LONDON DURING DECEMBER, 1910.—Continued.

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For Special Purposes.

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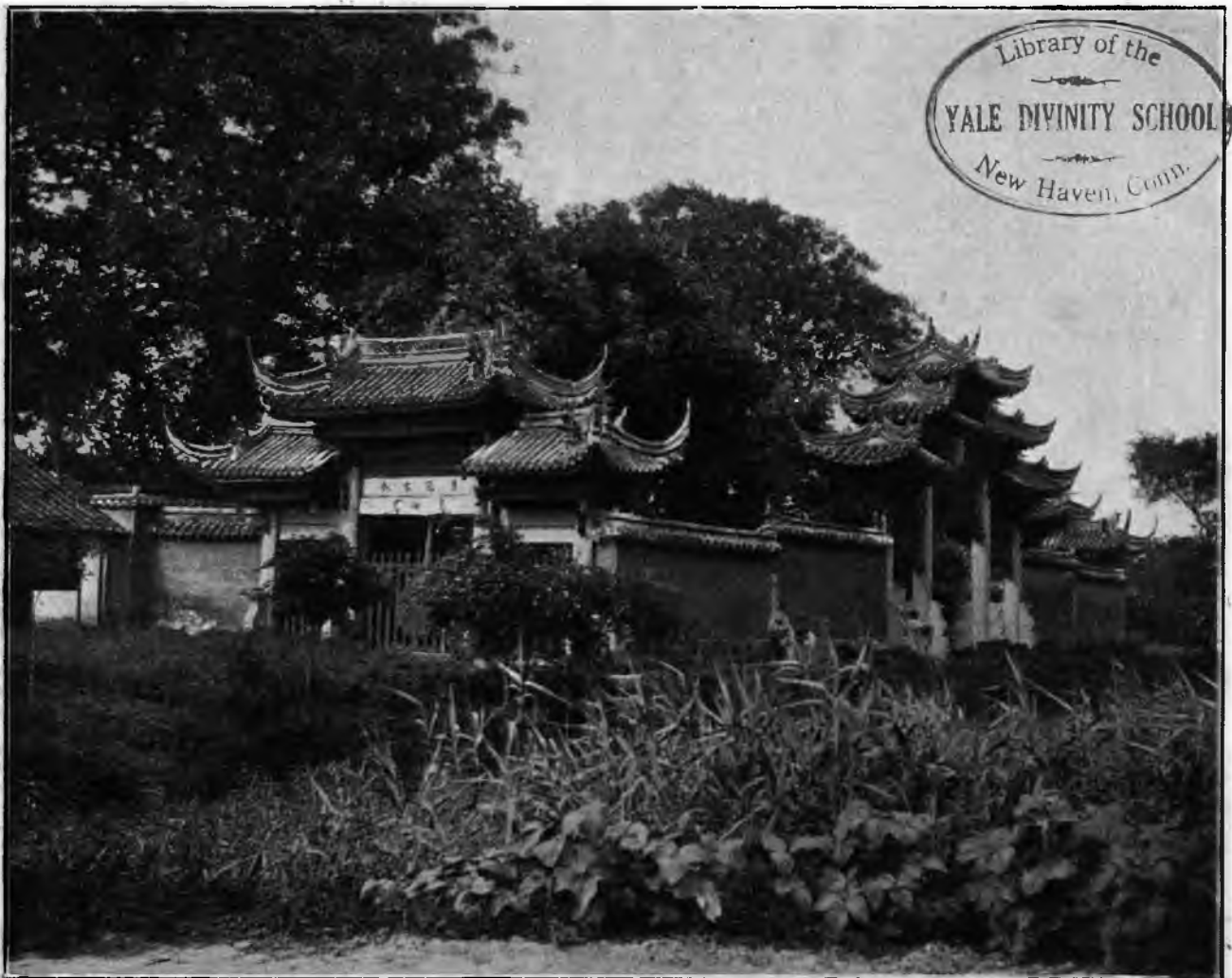
China's Millions.

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JEHOVAH-JIREH



A RICH MAN'S PRIVATE BURYING GROUND, SHANGHAI.

C.I.M. ANNUAL MEETINGS,

QUEEN'S HALL, TUESDAY, 25th APRIL, 1911.

(See page 40.)

China Inland Mission.

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Telephone—1807, DALSTON.

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DONATIONS RECEIVED IN LONDON DURING JANUARY, 1911.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. |
|-----------------------------|----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|
| 2. "And also to the Greek." | 2 | 2 | 0 | 3. 5443 | 0 | 6 | 6 | 4. 5493 | 0 | 4 | 0 | 5. 5603 | 1 | 0 | 0 | 6. 5653 | 0 | 2 | 0 |
| 5392 | 2 | 0 | 0 | 5445 | 0 | 10 | 0 | 5495 | 0 | 11 | 0 | 5604 | 0 | 5 | 0 | 5655 | 1 | 1 | 0 |
| 5393 | 50 | 0 | 0 | 5446 | 0 | 5 | 0 | 5496 | 0 | 6 | 0 | 5606 | 0 | 5 | 0 | 5656 | 3 | 2 | 0 |
| 5394 | 70 | 0 | 0 | 5447 | 1 | 3 | 0 | 5497 | 0 | 5 | 0 | 5607 | 0 | 5 | 0 | 5657 | 5 | 5 | 0 |
| 5395 | 0 | 2 | 6 | 5449 | 25 | 0 | 0 | 5498 | 1 | 0 | 0 | 5608 | 10 | 0 | 0 | 5658 | 0 | 5 | 0 |
| 5397 | 0 | 10 | 0 | 5450 | 5 | 0 | 0 | 5499 | 0 | 9 | 0 | 5609 | 0 | 10 | 6 | 5660 | 0 | 10 | 0 |
| 5399 | 0 | 2 | 0 | 5452 | 1 | 0 | 0 | 5500 | 2 | 0 | 0 | 5610 | 0 | 7 | 6 | 5661 | 1 | 1 | 0 |
| 5401 | 5 | 0 | 0 | 5453 | 4 | 9 | 6 | 5501 | 0 | 3 | 0 | 5611 | 12 | 10 | 0 | 5662 | 1 | 0 | 0 |
| 5402 | 0 | 4 | 0 | 5456 | 0 | 3 | 6 | 5502 | 0 | 10 | 0 | 5612 | 2 | 0 | 0 | 5663 | 0 | 10 | 0 |
| 5403 | 0 | 5 | 0 | 5457 | 2 | 5 | 0 | 5503 | 2 | 0 | 1 | 5613 | 4 | 0 | 0 | 5664 | 0 | 2 | 6 |
| 5404 | 0 | 1 | 0 | 5458 | 5 | 15 | 0 | 5505 | 0 | 5 | 0 | 5615 | 1 | 0 | 0 | 5665 | 1 | 1 | 0 |
| 5405 | 5 | 0 | 0 | 5460 | 0 | 10 | 0 | 5507 | 0 | 10 | 0 | 5616 | 0 | 5 | 0 | 5666 | 1 | 1 | 0 |
| 5406 | 1 | 0 | 0 | 5461 | 0 | 5 | 0 | 5510 | 0 | 6 | 0 | 5618 | 2 | 2 | 0 | 5667 | 0 | 15 | 3 |
| 5407 | 1 | 0 | 0 | 5462 | 1 | 0 | 0 | 5511 | 0 | 13 | 0 | 5619 | 1 | 0 | 0 | 5669 | 1 | 1 | 0 |
| 5408 | 0 | 1 | 0 | A. W. J. | 0 | 7 | 3 | 5512 | 0 | 5 | 0 | 5620 | 0 | 17 | 0 | 5670 | 0 | 1 | 8 |
| 5409 | 1 | 0 | 0 | 5465 | 0 | 3 | 6 | 5513 | 0 | 3 | 0 | 5621 | 0 | 4 | 6 | 5671 | 0 | 10 | 0 |
| 5410 | 0 | 5 | 0 | 5466 | 2 | 0 | 0 | 5514 | 2 | 0 | 0 | 5622 | 0 | 10 | 6 | 5673 | 0 | 7 | 6 |
| 5411 | 1 | 10 | 0 | 5467 | 0 | 2 | 6 | 5515 | 1 | 0 | 0 | 5623 | 0 | 5 | 0 | 5674 | 1 | 0 | 0 |
| 5412 | 1 | 0 | 4 | 5468 | 5 | 0 | 0 | 5517 | 0 | 10 | 0 | 5625 | 1 | 16 | 0 | 5675 | 0 | 5 | 6 |
| 5414 | 0 | 10 | 0 | 5469 | 0 | 2 | 6 | 5518 | 0 | 15 | 0 | 5626 | 0 | 10 | 6 | 5677 | 0 | 6 | 10 |
| 5415 | 0 | 16 | 6 | 5470 | 0 | 3 | 0 | 5519 | 0 | 7 | 6 | 5630 | 1 | 14 | 0 | 5678 | 30 | 0 | 0 |
| 5416 | 1 | 0 | 0 | 5471 | 1 | 1 | 0 | 5520 | 0 | 5 | 0 | 5631 | 2 | 0 | 0 | 5679 | 1 | 0 | 0 |
| 5417 | 1 | 0 | 0 | 5472 | 0 | 10 | 6 | 5521 | 0 | 15 | 0 | 5632 | 0 | 6 | 0 | 5680 | 1 | 0 | 0 |
| 5419 | 24 | 14 | 4 | 5473 | 0 | 5 | 0 | 5522 | 1 | 0 | 0 | 5633 | 1 | 1 | 0 | 5681 | 0 | 2 | 6 |
| 3. Anon. | 0 | 10 | 0 | 5474 | 0 | 10 | 2 | 5524 | 5 | 0 | 0 | 5635 | 0 | 12 | 0 | 5683 | 1 | 0 | 0 |
| 5421 | 0 | 10 | 0 | 5475 | 0 | 10 | 0 | 5525 | 5 | 0 | 0 | 5636 | 1 | 0 | 0 | 5685 | 4 | 0 | 0 |
| 5422 | 1 | 1 | 0 | 5476 | 0 | 5 | 0 | 5526 | 1 | 0 | 0 | 5637 | 1 | 0 | 0 | 5686 | 4 | 12 | 0 |
| 5423 | 0 | 10 | 0 | 5477 | 2 | 0 | 0 | 5527 | 0 | 9 | 0 | 5638 | 0 | 5 | 0 | 5687 | 10 | 0 | 0 |
| 5424 | 1 | 9 | 0 | 5478 | 0 | 1 | 0 | 5528 | 5 | 0 | 0 | 5639 | 0 | 11 | 6 | 5688 | 2 | 4 | 0 |
| 5425 | 2 | 13 | 0 | 5479 | 2 | 0 | 0 | 5529 | 0 | 10 | 0 | 5640 | 0 | 10 | 0 | 5689 | 0 | 15 | 0 |
| 5427 | 0 | 10 | 6 | 5480 | 5 | 0 | 0 | 5530 | 10 | 0 | 0 | 5642 | 1 | 0 | 0 | 5690 | 3 | 1 | 0 |
| 5428 | 1 | 1 | 0 | 5481 | 0 | 8 | 6 | M. F. L. | 1 | 1 | 0 | 5643 | 0 | 1 | 0 | 5691 | 0 | 2 | 6 |
| 5431 | 0 | 3 | 0 | 4. 5482 | 16 | 18 | 6 | 5533 | 5 | 0 | 0 | 5644 | 5 | 0 | 0 | Legacy. | 22 | 10 | 8 |
| 5433 | 0 | 13 | 0 | 5483 | 0 | 10 | 0 | 5534 | 11 | 10 | 0 | 5645 | 1 | 0 | 0 | 5693 | 0 | 10 | 0 |
| 5434 | 2 | 0 | 0 | Anon. | 0 | 11 | 6 | 5537 | 6 | 0 | 0 | 5646 | 2 | 2 | 0 | 5694 | 1 | 0 | 0 |
| 5436 | 0 | 5 | 0 | 5486 | 1 | 0 | 0 | 5539 | 10 | 0 | 0 | 5648 | 1 | 0 | 0 | 5695 | 0 | 2 | 6 |
| 5439 | 0 | 5 | 0 | 5487 | 0 | 10 | 0 | 5540 | 1 | 1 | 0 | 5649 | 5 | 0 | 0 | 5696 | 1 | 0 | 0 |
| | | | | 5488 | 1 | 0 | 0 | 5541 | 1 | 0 | 0 | 5650 | 1 | 0 | 0 | 5698 | 1 | 0 | 0 |
| | | | | 5489 | 2 | 0 | 0 | 5542 | 1 | 0 | 0 | 5651 | 0 | 1 | 0 | 5699 | 2 | 2 | 0 |
| | | | | | | | | | | | | 5652 | 0 | 5 | 0 | | | | |

(Continued on page 47.)

CHINA'S MILLIONS.

Soul Nourishment.*

BY THE LATE GEORGE MÜLLER.



IT has pleased the LORD to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the LORD; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of GOD in this world, and yet not being happy in the LORD, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer, after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of GOD, and to mediation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of GOD, whilst meditating on it, my heart might be brought into experimental communion with the LORD.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the LORD's blessing upon His precious Word, was, to begin to meditate on the Word of GOD, searching as it were into every verse, to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I

have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the LORD is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours before breakfast, walking about in the fields, and in the summer sitting for a while on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case, for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is, of course, not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer.

* This article is published in pamphlet form at the Bible House of Los Angeles, and can be obtained by writing to R. D. Smith, Sec.-Treas, 524, Lissner Building, Los Angeles, California.



Photo by]

[Miss E. M. Asworth.

BELL TEMPLE, PEKING.

But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with GOD, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. If often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since GOD has taught me this point, it is as plain to me as anything, that the first thing the child of GOD has to do morning by morning is, to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. Now, what is the food for the inner man? Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our minds just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to GOD. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of GOD, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We

may therefore profitably meditate, with GOD's blessing, though we are ever so weak spiritually; nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of GOD, I ascribe to this mode the help and strength which I have had from GOD to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of GOD, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of GOD, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the

day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it was when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one.

May 9, 1841.

Parcel Post to China.—In the February issue of CHINA'S MILLIONS we published some particulars regarding the postage of parcels to China. Since then we have received official notice from the Post Office that the rates there given have been revised. This official notice is dated January 24th, 1911, and reads thus:—

The rates of postage on parcels for China to be delivered from Chinese Post Offices and conveyed *via* Suez and Hong Kong will, on and from the 26th inst., be as follows:—

| LONG SEA ROUTE, <i>via</i> GIBRALTAR. | | s. | d. |
|---|--|----|----|
| For a parcel not exceeding 3 lb. in weight | | 2 | 0 |
| " " exceeding 3 lb., but not exceeding 7 lb. in weight ... | | 3 | 0 |
| " " exceeding 7 lb., but not exceeding 11 lb. in weight ... | | 4 | 0 |

OVERLAND ROUTE, *via* ITALY.

One shilling more in each case than the above rates.

These rates will cover conveyance to all Chinese Post Offices served by steamer or railway. A List of these Offices is available for reference at any Post Office.

Insured parcels can be accepted for many of these Offices. [No parcels for China can be accepted for insurance during part of the journey only.]

Parcels destined for Chinese Post Offices not mentioned in the List must not exceed 6 lb. in weight and will be subject to a charge, payable by the addressee, for onward conveyance beyond the limits of conveyance by steamer or railway. They cannot be insured.

No change has been made in the regulations concerning parcels destined for a place in China where there is a British Post Office Agency.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

January 5th, 1911.—Last Saturday, being the closing day of the year, was, as usual here and throughout the Mission, observed as a day of prayer and fasting, when we had very blessed seasons of waiting upon God, both individually and unitedly. Heart-searching messages, appropriate to the occasion, were given by Mr. Stevenson, Mr. Baller, and Dr. Parry, and as we sought the Lord's face in confession of past failure, thanksgiving for unnumbered mercies, and intercession for more power and greater fruitfulness, He drew very near to us, not only giving us a solemn sense of His presence and a consciousness of access, but also filling us with a strong confidence that His unchanging character and faithfulness secure to us for the future His help and guidance, together with the supply of all our needs, as we seek to walk humbly before Him and are true to the trust He has committed to us. Our faith was strengthened, and we enter the new year of conflict with the forces of darkness in this land with fresh courage and hope.

During the year fifty new workers were admitted into the Mission. Of these twenty-nine were from Great Britain, six from North America, two from Australasia, seven from Germany, four from Sweden, and one from Norway, whilst one was accepted in China. Besides these, three former workers were, during the year, re-admitted to the membership of the Mission. After deducting losses by death and retirements from failure of health, family and other causes, the total number of members and associates of the Mission at the end of the year was 968.

Since the date of my last letter over 307 baptisms have been reported, and there are continued indications of expansion and progress in the work in many directions. I recently referred to the growth of the spirit of liberality in the Church, and whilst it must be admitted that a great deal more might be done by the converts in the matter of assuming financial responsibility, yet considering the poverty of many of the Church members, the amounts given in some of our stations are most commendable. In my last letter I mentioned a contribution made by the Church at Kwangchow, HONAN, towards the purchase of new premises. I have since learned that the amount subscribed was 500,000 cash, and not 50,000 as previously stated by the missionary-in-charge.

From SHANSI two further cases of generosity have been reported. The Church at Küwo, with only about sixty members, last year contributed 80,000 cash, whilst the Church at Yicheng, with something like thirty-four members, subscribed 45,000 cash for school and other purposes. In addition to these monetary offerings, many of the Christians in the two districts named gave much time voluntarily to the preaching of the Gospel. During the year it is computed that, in all, the equivalent of fifteen months' service was contributed free of charge. From our workers in other parts of the country we constantly hear of converts giving their time and strength to the work of evangelizing the villages without thought of remuneration, and this is just as it

ought to be; for should not the first, and indeed the continual, impulse of every child of GOD be to share with others the blessings which have come to him through the Gospel?

A conference of the Evangelistic Association, which came into being as a result of the Centenary Conference, was held at Hankow last month, when a large number of Chinese and foreign delegates from near and distant provinces were present. At thirty centres in the city the Gospel was nightly preached, and it is estimated that during the period of six days 60,000 persons heard the message of salvation. Mr. Lack had an opportunity to preach the Gospel to over four hundred students from the Government schools, and they listened splendidly. May I bespeak an interest in your prayers for those who thus heard the truth of GOD?

A letter from Mr. A. Mair, referring to a visit recently paid to Tungchingsien, an out-station of Anking, makes mention of a practice often repeated in the homes of the converts, namely, that of Christian men teaching their wives to read the Scriptures. Our brother writes: "All the Tungchingsien Christians are young in the faith, and while several of them are fervent and zealous in making known CHRIST, their great need is a better knowledge of GOD'S Word. We were glad to note that a few of the men were teaching their wives at home to read the Bible. More than once, when we paid them an unexpected visit, we found them studying their Bibles, and seeking to find out the meaning of certain texts. Their exposition was certainly original."

Mr. P. O. Olesen, who recently paid a visit to Panghai, one of our centres for work among the aborigines of Kweichow, informs us that the tribesmen in that district are not the simple, open-hearted hillsmen found at Kopu on the other side of the province. He visited several of their villages, and though some of them were afraid at first, they soon became very friendly. Mr. and Mrs. Powell, he tells us, are, in spite of many disadvantages, laying a good foundation for what in the future may be a great work. There are villages all along the course of the river and hidden away among the mountains, with thousands of people easily accessible. This work, for which our first martyr laid down his life, I would commend to your prayers.

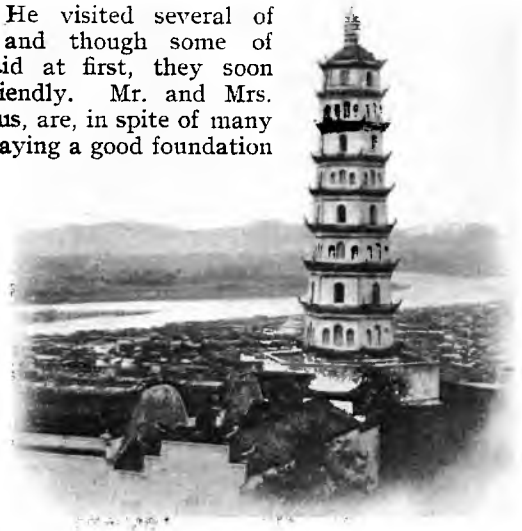


Photo by]

[C. Fairclough.

BIRD'S-EYE VIEW OF LANCHI, CHEKIANG.

Here and There in Kiangsi.

BY MISS MARIAN H. FISHE, HOKOWKI.



A CHINESE BRIDE.

I THINK it may not be without interest if I picture two or three of the scenes through which we have passed during a recent trip into the country.

We are visiting in a village of widely-scattered homes. The chilliness of late autumn was in the air in the early morning, but now the sun is hot. Brother Djang (of Shihtang) leads the way, nearly half concealed by the big family gamp covered with dark blue cotton which he picked up at some second-hand stall. On his arm is a basket filled with the sugar-cane presented to us at the various friendly houses at which we have already called. It is just the height of the season, and munching and chewing is the

employment of the day for all the small folks, and the recreation of the older ones. The general rise in prices has affected even sugar-cane, which is now almost a halfpenny for a yard-long stick! The tree-clad hills with which the whole countryside abounds are now in all their glory, the bright sunshine showing to full advantage the rich warm tints of turning ash, and birch, and sycamore against the dark sturdy firs, and the coarse evergreen bracken. Can there possibly be at this moment a November fog in London?

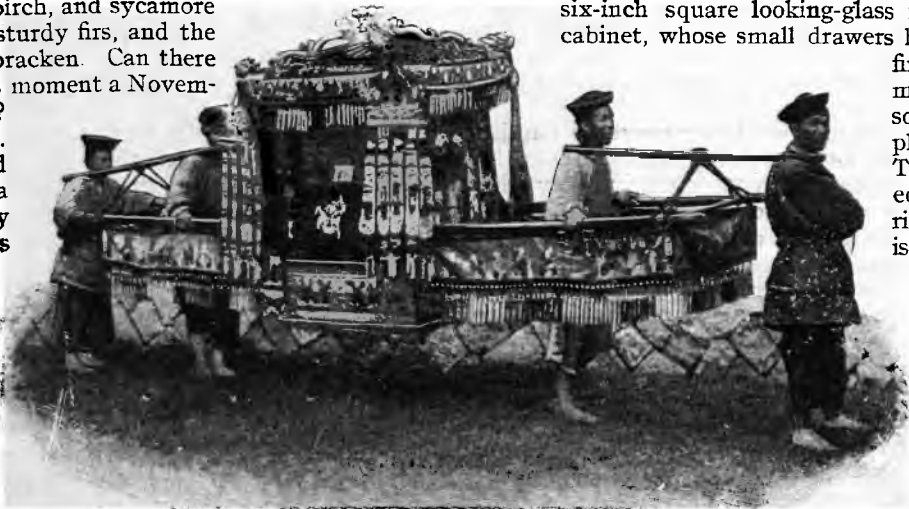
As we reach Mr. Ch'en's courtyard sounds as of a school of especially diligent boys shouting their lessons greet our ears, but a nearer approach shows it to be something very different. A young bride is on the point of leaving home, and is being thus loudly bewailed. We are invited

into the guest-hall, and learn from our old hostess of seventy-two that the bride is a daughter of her second son, who will have nothing to do with the "Jesus doctrine," though their eldest and youngest have been enquirers for some time, and she herself hopes to be baptized soon, if she can possibly come all the way to Hokowki. Suddenly she breaks off, apologizes, and slips away, and we hear that little Miss Ch'en is just ready to start for her new home.

"Would you like to go and see?" asks someone standing near. "Yes, immensely!" for we rarely have a chance of witnessing purely heathen ceremonies.

In the bedroom doorway stands the sixteen-year-old maiden; she has a comely face in spite of the very thickly laid on powder, rather disturbed by traces of tears. She is wearing a long silk robe made Buddhist fashion (something like a "Kimono" without the peculiar Kimono sleeves!), no crown with the heavy fringe of tassels of her grander city sisters, but gaudy artificial flowers in the carefully arranged hair. There is the grandmother! She left us to join the rest of the family again in the weeping and lamentation; this is in lieu of tender embraces, which would be shocking in the extreme. Now comes a male relative and carries the bride to where a sedan is awaiting her in the hall near the main entrance, for her small feet must on no account touch the ground. A mat is spread in front of a table, on which are placed three small cups of wine between two large flaming candles. The bride, at her mother's direction, takes a sip from each of the cups, and prostrates herself three times to the spirits of her ancestors. Then she is lifted into the chair, drops her box keys into a small rice measure handed to her, afterwards to be given to her brother (a purely local ceremony, I think), and the chair-men start, preceded by two coolies carrying the couple of varnished boxes which contain all her worldly possessions. Surmounting these, as a separate and most important article of furniture, is a six-inch square looking-glass fixed on a tiny cabinet, whose small drawers hide coarse and

fine combs, cosmetics of various sorts, and a supply of hair-cord! The Chinese equivalent of our rice and old shoes is a long string of crackers dangling from the end of a clothes-prop, and popping off at a great rate. Immediately after a sheaf of soft yellow papers is burned beside the



A CHINESE BRIDAL CHAIR.

table, supposed to be converted into money for the use of the ancestors in the other world, the fat red candles are blown out, and the ceremony is over—half of it, that is to say. Of course, the more important half takes place in the home to which the bride is going. We could not stop much longer, so after prayer together, we went our way, glad that there was now a light in that dense darkness.

This was in Dz-chu. The second scene was in Shih-



THE GIRLS' SCHOOL AT KWEIKI, IN KIANGSI.

The important station of Kweiki, on the Kwangsin river, has 11 out-stations and 532 Church members. During 1909 a new girls' school to accommodate 50 boarders, a men's prayer-meeting room, and a vestry were built. The entire cost, including the ground and the furnishing, was over 4,000 dollars, the whole of which was sent direct to the workers in answer to prayer. A new boys' school has also been built.

tang (misprinted Chepan on the map), a larger and more important town of about equal size with Hufang and Ch'enfang. We are going to the home of an earnest enquirer, who lives about four miles' walk from the chapel, and has invited us to dine with him. We pass the village proper at the foot of a hill, and climb up a steep incline to where his farmhouse nestles, out of sight almost, among green bamboos. Our host's wife, a genial old woman, hurries out to greet us, and while we, Brother Djang, Mrs. Chu, and I, sit outside and rest, she bustles about lighting the fire to make sugar-water for us to drink, in spite, of course, of our polite protests. In the small open room in the centre of the house is a wadded tub-like basket really meant for grain carrying, but constantly diverted to the use of small scraps of humanity such as the one that has just waked up, and is crying lustily. A wee girl, just turned four, is sitting near by in the doorway, to whom the Biblewoman (who has been here before) says: "Don't you know yet how to look after little brother?" I thought she was joking, but to my surprise the mite jumped up, and began rocking the basket as though her life depended on it. Then I learned that this was a small daughter-in-law, *bought* into the home when quite a baby—an unusually pretty child with a sweet face and wide, round eyes. "I can cut brushwood, too," she chirped, when someone said that our friend and two of the grandchildren were out on the hillside, and soon they appeared, each heavily laden with great bundles of scrub and bracken and fern. Everyone was busy, and there seemed nothing for us to do, so I

went in and tried to persuade two boys of seven and nine to learn a hymn. But their father is utterly indifferent to the Gospel, and the children wouldn't make friends at all: their parents must have said something to frighten them. When I offered to show the inside of my watch, however, the ice thawed a bit, and they came to see, but I could get no one to learn but the little maid, who repeated over and over the first verse of "Jesus loves me."

Then came dinner, and a little talk and prayer with the older folks, after which we had to hurry away, as it was a Saturday, and we had still to prepare for the next day's services. This time we visited altogether forty-four Christian families, and a number of enquirers, and were able to take the message to several new villages. The Dz-chu district is thick with villages, large and small; one cannot but feel how much land there is yet to be possessed. In that place especially we had a nice time of Bible study every evening with any who liked to come.

I returned two days ago to find quite a few country women here for reading. They are anxious to learn, and are at their hymns and Scripture all day with praiseworthy diligence.

"It is always helpful to us to fix our attention on the God-ward aspect of Christian work; to realize that the work of GOD does not mean so much man's work for GOD, as GOD's own work through man."

—J. HUDSON TAYLOR.

Editorial Notes.



THE Annual Meetings of the Mission will be held (D.V.) on Tuesday, April 25th, in Queen's Hall, Langham Place, W., the afternoon meeting at 3 o'clock, and the evening at 7 o'clock, as usual. The closing address in the afternoon will be given by the Rev. Cyril C. B. Bardsley, M.A., Honorary Secretary of the C.M.S., and in the evening by Pastor D. M. Panton, of Norwich. Several missionaries from the field will also speak. Fuller particulars will be given in the April issue of CHINA'S MILLIONS. Meanwhile may we appeal to the friends of the Mission to remember these gatherings in prayer before the LORD, that He may graciously vouchsafe His presence and blessing.

Some New Year's Mercies.—In the February issue of CHINA'S MILLIONS some few details concerning the income of the Mission in Great Britain during the year 1910 were given. Among other things it was stated that "the year had been one of some measure of financial trial," for the total income in Great Britain had been the lowest since 1903. It is with deep gratitude to GOD that we are able to report that the gifts received during January of this year, and before the February issue of this paper was in our readers' hands, exceeded the January income in Great Britain since 1906, when one large donation of £3,000 and a legacy of £1,200 brought up the month's total to £7,437.

During January of this year the sum of £6,921 was received, being £5,666 for the General Account and £1,255 for Special Purposes. It should be mentioned that of this sum £2,000 was a legacy and £1,000 a gift from a kind and generous donor.

It is not easy to put into words what such a token for good means to the Mission at the commencement of a new year, and after a somewhat prolonged period of financial trial. The joy of being able to forward to China a more adequate supply than has been possible for a long time is very real, but the fresh proof that GOD is with us, and is fulfilling His gracious promises, is best of all. It has indeed been blessed to receive these gifts for use in GOD'S work. May every donor know the greater blessing which is GOD'S portion to the giver. The continued fellowship of GOD'S people in praise and supplication will be much valued "that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf." In view of the yearly increasing responsibilities resting upon the Mission, with its growing staff and extending operations, and having regard to the increased cost of living in China, we need to pray that GOD will raise up new friends as old ones are gathered Home to Himself, and that the Mission's testimony to GOD'S faithfulness may never fail through lack of self-denial and obedience either on the part of those who give their lives or of those who give of their substance, as GOD Himself shall ordain.

The East and West.—Lord Curzon, who was installed as the Lord Rector of the Glasgow University on January 25th last, chose as the subject for his Rectorial Address "The Immemorial and Ever Mysterious Connection between East and West," a topic which

circumstances have compelled him to study at first hand for the greater part of his adult life. Opinions expressed by one of Lord Curzon's position, experience, and ability cannot but command careful consideration. Many of his observations are weighty, and such as should be duly pondered, but, unfortunately, the same defect that appears in Lord Curzon's writing on the Far East when he refers to Christianity, is in full evidence in this address.

Lord Curzon's remarks upon two of the many considerations which affect the relations of East and West, viz., population and industrial development, are of far-reaching importance. Asia already contains nearly one-half of the population of the world, and the rate of increase of that population, facilitated by early marriage, etc., is greater than in the West. With the diminution of famines and plagues this will probably be still greater, and with the free intercourse of East and West numbers must tell. Viewed from the Christian standpoint, this certainly is a strong argument for the speedy evangelization of Asia's millions.

Lord Curzon's second consideration was concerned with the industrial future of the East. With developed resources, and the growth of manufacturing industries, the commercial competition of East and West cannot but revolutionize present conditions. Of this, however, we cannot treat here.

Speaking specially of China, he said: "If she can preserve her internal unity and at the same time organize her forces for industry and commerce, she must become one of the greatest Powers in the world, though the self-centred and unwarlike character of her people renders it improbable that she will utilize this power for aggression." This is a high testimony to China's character and prospects.

Christianity and the East.—The part of Lord Curzon's address which we regret is that in which he ventures to criticize the efficacy of Christianity to meet the need of the Eastern heart and mind. While he says:

"I do not think that Christianity, even if its success as a proselytizing agency has been, or is likely to be, circumscribed, has therefore failed to justify itself, or that no work remains for it to perform," he yet dares after this "faint praise," to state that:—

"The East is unlikely to accept Christianity, for two main reasons: First, the religions of Asia give to it what the pagan mythologies did not give to Europe—namely, a definite and intelligible theory of the relations of GOD to man, which satisfies the spiritual aspirations as well as the day-to-day requirements of the Oriental; and secondly, the latter see in the teachings of Christianity something hostile to that revived self-consciousness of which I have spoken, and to which he clings as his dearest possession. Even if he had no objection to the dogmatic teaching of Christianity, he would not consent to become a Christian at the cost of ceasing to be an Asiatic."

The more this statement is considered, the more amazing it appears. The religions of Asia are spoken of as though they were a unity, instead of a number of conflicting philosophies with the strangest mythologies. What the "definite and intelligible theory of the rela-

tions of GOD to man" is, we are not told, nor which of Asia's religions provides it. Further, it is hardly a compliment to the "spiritual aspirations" of the Eastern mind to say they are satisfied, nor do the facts as known to every missionary, who studies at close quarters the soul hunger of the people, justify such a view. The peoples of Asia, more perhaps than the peoples of any Continent, show by their pilgrimages, sacrifices, and penances their longings for what they have not found. The blessed revivals in China, in Korea, and among China's Aborigines have revealed a consciousness of and sorrow for sin, and a joy and peace in believing which declare that the heart of East and West beats much alike in religious matters.

In regard to Lord Curzon's second contention, viz., that "he [the Eastern] would not consent to become a Christian at the cost of ceasing to be an Asiatic," it is only necessary to say "Why should he?" CHRIST, according to the flesh, lived in Asia, and the Scriptures are more coloured with Eastern imagery than with European. It is, of course, important for the missionary to distinguish, in his teaching, between what is vital and what is merely the external form of Christianity as known to him through birth and training. It would be possible to show by statistics that the Asiatic has not found Christianity incompatible with the intensest patriotism, for though the body of Christians may as yet be small as compared with the millions of Asia, it is surely significant that in no Asiatic country is to be found a higher percentage of Christians among the ruling class, than in Japan, which is said to lead the Orient.

It is not, however, necessary to say more. To those who believe that GOD is the Creator of all, and JESUS CHRIST the appointed Saviour of mankind, it is impossible to believe that man can have his "spiritual aspirations" satisfied apart from GOD's appointed way, or that any man can be so placed as to make the truth essentially "hostile" to his soul's deepest needs.

Christianity and Race Self-Consciousness — It is interesting to know how the Oriental himself views the problem of Christianity and the revived self-consciousness of the East, to which Lord Curzon refers. During the last few days an article has come into our hands by Mr. Liu King-shu, the Student Secretary in the Chinese Y.M.C.A. at Tokio, Japan. This article has for its topic, "How Christianity may reach the upper classes," and from it we quote one paragraph related to the problem mentioned above, without, however, necessarily committing ourselves to an unqualified approval. The paragraph is as follows:—

"Christianity has necessarily come to China in the form which has been evolved in the West. The eternal and imperishable truths taught by CHRIST have come to us, as it were, in Western garb. Before China can be Christianized, these same truths must be presented to our people in Chinese dress and be localized in terms of thought and modes of practice adapted to the Chinese conception of life. Above all, it must be shown that CHRIST has not come to China to destroy but to fulfil, and that all the high and noble teachings of our own great sages will but shine with added lustre from the light that will be reflected on them when CHRIST, the Sun of Righteousness, has fully arisen. As it is at present, to the average Chinese mind Christianity is a

religion imported and imposed from without. This mistaken idea of the origin and nature of Christianity gives birth to many misinterpretations regarding the object of missionary enterprise in China. The most widely current view seems to be that the missionaries, under the pretext of preaching Christianity, are helping to realize the political designs of their respective governments. To correct this mistaken view, it seems necessary that, in addition to the naturalization of Christianity, if I be permitted to use this term in this way, the Christian Church should be made independent; that is to say, self-supporting, self-governing, and self-propagating churches should be established. I say this not to disparage the usefulness of missionaries in China, but merely to point out the fact that the evangelization of a nation can never be brought about except by her own people. A church under the auspices of foreigners is something unwelcome and even intolerable to the educated classes in China. Independent churches should be speedily planned and organized, if Christianity is intended to reach the upper classes."

Chinese National Assembly.—The first session of China's National Assembly has ended, and its members have dispersed. Unless urgent business should arise, calling for a special meeting, it will not be convened again until next November. One important result of its deliberations has been the shortening of the period which it was originally proposed should elapse before the establishment of a Parliament. It has been decided that in 1912 a Parliamentary Budget shall be framed, and regulations issued for the holding of elections, to be followed by the organization of a Parliament in 1913. But more has been accomplished than this one concrete achievement. From the information supplied to it by the Assembly, the Government must, as is pointed out in the *North China Herald*, have gained a clearer understanding of the attitude and temper of the people at large regarding the administration of the country, while the conduct of the members of the Assembly itself suggests that the experience gained by three years' probation in the provisional Parliament is a needful preparation for the exercise of their privileges under a parliamentary régime. This is true also of the people generally. The three years' delay is all to their advantage. The country is not yet ripe for fully-developed parliamentary institutions.

Let us pray that these three years of delay, before the establishment of representative government in China, may be years of unprecedented progress of the Gospel throughout the Empire; that the hearts of the ruling classes, as well as of the people generally, may be turned in faith towards Him of Whom it is written:— "And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty GOD, Everlasting Father, Prince of Peace."

Deputation Work.—In calling attention to the Deputation Work may we remind our readers of the great need of prayer on behalf of this Department.

During the autumn and this time of the year many of our missionaries at home on furlough are visiting various parts of the British Isles for the purpose of speaking at meetings and of setting before the LORD's people the great spiritual needs and claims of China.

An extended tour in Ireland, of about one hundred

meetings, was commenced on the 15th of February, and will continue through March into the early days of April. Six of our friends, Miss C. F. Tippet, Messrs. W. B. Sloan, E. Pearse, S. R. Clarke, R. Young and our Deputation Secretary, H. S. Sanders, will be conducting these and we bespeak the earnest prayers of our readers on their behalf. Nearly all the large towns in Ireland will be visited and we trust that the LORD will grant a time of very real blessing.

Missionary Statistics.—Last month we promised to make fuller reference to the useful table of "Statistics of the Protestant Missionary Societies of the World for 1910," which are published in the January issue of the *Missionary Review of the World*. These statistics are compiled and tabulated by Rev. D. L. Leonard, D.D., one of the associate editors of the Review. In an introductory paragraph Dr. Leonard says:—"This table includes only missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that on behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from Annual Reports, and relate in the main to 1910, though sometimes the year includes a part of 1909. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports." Below we reproduce, under their most important divisions, these interesting statistics, adding for the sake of comparison the figures for 1909:—

| | 1909. | 1910. | Advance. |
|----------------------------|--------------|--------------|----------|
| Total Missionaries .. | 21,844 .. | 21,248 .. | — |
| Ordained Native Helpers .. | 5,929 .. | 6,159 .. | 230 |
| Stations & Out-stations .. | 43,934 .. | 45,540 .. | 1,606 |
| Communicants .. | 2,098,503 .. | 2,222,892 .. | 124,389 |
| Baptized during year .. | 135,114 .. | 139,899 .. | 4,785 |
| Adherents .. | 4,866,661 .. | 4,951,325 .. | 84,664 |
| Schools .. | 29,190 .. | 30,215 .. | 1,025 |
| Scholars .. | 1,413,995 .. | 1,562,039 .. | 148,044 |

The reduction in the number of missionaries needs some explanation, but the increase in the number of communicants, adherents, and scholars is very gratifying. A great deal has been done to make the conquering Name of JESUS CHRIST known throughout the world, but even so, "there remaineth yet very much land to be possessed." "And He said unto them, Go ye into all the world, and preach the Gospel to every creature."

Mrs. H. S. Ferguson.—We regret to announce the death, at Yingchowfu, in ANHWEI, of Mrs. Ferguson. She passed away on January 17th. Mr. Stevenson, who communicates this sad news, writes:—"We had heard from Mr. Walker that she was down with fever twelve days before. She was never very robust, and suffered a good deal now and again. We feel most deeply for her husband and the dear children." Mrs. Ferguson, prior to her marriage, was a Miss Cobb, and a member of the Women's Union Missionary Society of America in Shanghai for some years, before she joined the C.I.M. She leaves four children, two boys and two girls. The eldest, a boy, is twelve years of age; the youngest, also a boy, is five and a half. We commend the motherless little ones and the bereaved husband, to the sympathies and prayers of our readers.

The Plague, and Chefoo.—It is sad to read of the continuance of the plague in North China. It has extended now to Chefoo. On Friday, January 20th, the Settlement Doctor visited Mr. F. McCarthy, the principal of the Boys' School, and told him that the port was officially declared "infected." He strongly advised that the children should not be allowed to return to the school. Already the bulk of the scholars had gathered in Shanghai, and many others were travelling towards other ports, on their way back to school after the holidays. Telegrams passed between Chefoo and Shanghai, and after much conference and prayer, it was decided to postpone their departure. In consultation with the teachers, who were waiting with the children in Shanghai, Mr. Stevenson recommended that the Preparatory School children—about twenty-seven—should go to Chinkiang, in charge of Miss Trudinger and Miss Unwin, and that arrangements should be made for the elder scholars to begin classes at once in the Shanghai compound. Dr. Dansey Smith, who, with Mrs. Smith, was on his way to Chefoo to take Dr. Hogg's place, who has left for furlough, will keep the Mission authorities in Shanghai informed as to the condition of affairs in Chefoo, and advise as to the time of the children's return. The utmost care is being taken in the port itself to guard the community from infection. Miss Blackmore, the principal of the Preparatory School, writing from Chefoo, says:—"For ourselves we shelter in Psalm 91, and find comfort and rest."

Let us earnestly pray that "under the shadow of the Almighty" His people in the affected area, in Chefoo or elsewhere, may truly find safety and peace, and that the terrible scourge itself may speedily be stayed. The friends in the Mission compound in Shanghai should also be specially remembered in prayer. They must be greatly pressed to accommodate such a large number of children in the compound.

The Riot in Hankow.—Just as we go to press, news of the riot in Hankow has reached us, and a private letter from Mr. Lewis Jones is printed in this issue which will enable our friends to realize the constant need there is for prayer that peace may be maintained throughout China.

The trouble in this case seems to have arisen through a ricksha coolie being found lying in his ricksha apparently *in articulo mortis*. The foreign police inspector, thinking it possibly a case of plague, had the man taken to the doctor. The man died, however, *en route*, and the rumour spread that the inspector had killed him. Though the doctor and a Chinese doctor, in the presence of the Chinese officials, showed that the man had no signs of violence on his body, the trouble spread and the riot as described took place. It is a cause for thankfulness that the trouble was soon suppressed, and that the missionaries in their treatment of the wounded did not sustain any serious hurt.

Departures for China.

FEBRUARY 10TH. Per P. & O. S.S. MONGOLIA.
J. Hyytinen (Associate).

FEBRUARY 28TH. Per N.G.L. S.S. PRINZ LUDWIG.
*Miss F. Sauzé.

MARCH 14TH. Per N.G.L. S.S. GOEBEN.
*Miss S. A. Cream. | *Miss G. Banks.
*Miss C. Readshaw.

* Returning.

The Riot in Hankow.

BY LEWIS JONES.



SUPPOSE that the wires to Europe and America have been flashing home the news of the Hankow riot [on Sunday, January 22nd], and the newspaper reports will naturally create uneasiness. The London Mission friends have just cabled home "Missionaries all well," so I hope that the papers will get that item too.

Immediately after lunch Mr. Warren went out. G— has a large Sunday School for women, so I wanted to escort her along to her class. We had only gone a little way when we met some volunteers, who told us we could not get through. However, we went on until we found the next street crowded with a mob and the volunteers holding them in check with bayonets.

Just at that moment occurred the tragedy of the day. One block away from us was the Bund, which was held by two large detachments of British and German blue-jackets. A crowd of many thousands was pressing hard on their front and another crowd was collecting in their rear. Fortunately they had no arms, but missiles of all kinds were flying freely. Trees were being torn down and iron railings smashed to provide weapons. A rush was made on one of the houses and on one end of the line of men. A sailor fell and would soon have been killed, when word was given to fire. Several were killed outright and a number of others wounded. The Maxims were not used, or the slaughter would have been much greater. The effect was instantaneous. The crowds dropped their missiles and fell back.

A Battlefield on a Small Scale.

Just at this point G— and I, and one or two other ladies who had joined us, came on the scene. We knew nothing of what had just occurred in front, but came into the mob at the rear. I felt instinctively that they were in an ugly mood, so brought the ladies home and then went out again, this time getting right up to the line held by the bluejackets. In their front the scene was like a battlefield on a small scale. The dead and wounded lay about, and the people, cowed for the moment and attempting no further attack, but muttering angrily, were again gathering.

Some Chinese officials turned up just then, and the Chief of Police asked me to go with him to interpret for him. We requested the help of some soldiers, who had also just arrived, to keep the crowd back and get the wounded away. Here we experienced one of the worst instances that I have met with, personally, of the utter heartlessness of the Chinese. The soldiers who were ordered to help followed us a few yards and then slunk away one by one. Dr. Gillison and Dr. Fowler, of the London Mission, were there, but among the crowds hardly a man would lend a hand, and then only after a lot of haggling as to how much they were to be paid. It was pretty risky down among the crowds on the river bank, but by putting on an air of authority and shouting "Make way for the doctors," we pushed and elbowed our way from man to man, leaving the dead and getting the wounded away one by one. Several in the crowds recognized me, and I heard my name more than once, and I had little trouble, but Warren was struck by a couple of bricks ;

one inflicted a slight blow on the head, but the other caught him full on the chest. He was not hurt, however. I saw Dr. Gillison walking across an open space and going right in among the mob, who let him pass unmolested. Probably some knew him, but I watched with some anxiety, for I quite expected he would get a hot reception.

After nearly an hour of arguing, bargaining, and pleading, the wounded were all got away, on boards or ladders, or any sort of improvised stretchers, to the hospitals. Most of them will recover, but a few of them will probably die. The killed were also removed.

Chinese Troops Stoned.

Just as we were going away a regiment of Chinese troops arrived from Wuchang. The reception they got was astonishing, for they had no sooner taken up their position on the river bank than they received a perfect shower of stones from the crowd on the wharf above them. After this further little ebullition of feeling all quieted down for a while.

We reached home again about 4 p.m. As I came into the house I noticed a very strong smell of tobacco, and, to my astonishment, found Mrs. Warren and G— hard at it providing food and hot tea, etc., for a squad of about twenty German bluejackets who had been quartered on us here. This was kept up for quite a time, as they were getting a little refreshment and then going out to relieve their comrades, who came along in their turn. The Mission House looked like a small barracks, with the fire-arms stacked along the verandah.

As evening drew on we went out again. All seemed as peaceful as possible. Another attack was made about 7 p.m. by a crowd coming from quite a different quarter, but they were small in numbers and were soon dispersed, not, however, till they had penetrated almost as far as our house, and had smashed the big arc lamp at the end of our road.

Two Chinese regiments held all the entrances from the native city, and the sailors and volunteers patrolled the streets all night. There was only one alarm. About midnight I heard firing and got up. It proved to be a lot of rockets set off by Chinese on the edge of the settlement. What they were up to we do not know.

To-day all has been quiet, except that the Chinese are in an ugly humour. They all believe the wild stories that are going about. Even our servants are of the opinion that the police inspector killed the ricksha coolie, though there is not a shred of evidence. The Chinese like us as little as ever they did, and yesterday's work will not tend to improve the relations between East and West.

A fire hose would probably have been even more effective than the rifles in stopping and dispersing the mobs, but, unfortunately, none was available.

The Chinese nature is so volcanic. It seems to slumber quietly for years and then without warning it breaks forth in some destructive fashion. It is difficult to gauge with any accuracy what is passing in the minds of the men who greet you with the politest of bows and the broadest of smiles. Meantime we, who are living here among them and for them, must try as best we can to win their confidence and trust.

"Coming, Coming, Yes, They Are."

BY MISS S. E. JONES, SINCANGHSIEN, CHEKIANG.



A TYPICAL MOUNTAINEER.

Others were to have come this time, but illness prevented them. The names of those accepted are as follows:—

(1) Yü Seng-ts'en, a farmer, thirty-one years of age. He first became interested in the Gospel message through reading a little book which was sold to him by our late preacher Li O-cün. From the beginning this man has proved himself a true seeker after light, and salvation. Once before he was examined, and since that time has made great progress. Being able to read, he makes good use of his time on rainy days and Sundays to study the Word and other good books. A short time ago he brought a dollar to purchase books to give

away, thus proving his desire that others should share the glad tidings which had made

MR. WARREN was with us for four days, but left yesterday for Yih-kö-cün. On Saturday, November 12th, we had sixteen candidates up for examination. Eight were accepted for baptism, the other eight are to have more teaching. About eighteen months ago twenty-three candidates came forward, but none were accepted. More than half of them never turned up again, the others were amongst the sixteen and had greatly improved in their knowledge of the Truth, and in their manner of life.

him a new man. The eldest of his children, a girl of 13, is in our school, her father paying all expenses.

(2) Yih Foh-keng, 65 years of age, a boiler seller by trade. He has been coming for about five years. Once before he, too, was examined, and this time his knowledge was greatly improved. His answers were clear, and each greatly emphasized by "unique gestures." He is always present at the Sunday and week-day services.

(3) K'ong To-dzing, seventy-two years old. He is a mat worker. A quiet and somewhat dignified old man, he has attended the services for several years, always listening with his eyes shut.

This attitude was notable while our old friend was examined, until he began to fear the questions were beyond him, and that he might not be accepted. Then he opened his eyes, stood up, and declared his faith in the SAVIOUR who he had learned to love and trust. For a long time he has been in the habit of praying "on the housetop." He lives with his Christian son, who is very well off, and lives a consistent life as a follower of the LORD Jesus. The grandson is in our school as a day scholar.

(4) Li Ping-ling, a master mason, forty years old. He has worked for years for us, but was very hard, and never expressed any desire to learn more than he knew, until he went to work at one of our out-stations, where the preacher took much interest in him, and spent much time at night in explaining the Gospel to him. Since then he has been a promising enquirer, and always has a word to say to others about his newly-found Saviour. It was with peculiar interest and deep joy we received him. The wife is also an enquirer, and the children are in our schools.

(5) Wong Tsing-dzin, twenty-three years old, a farmer. He was in the mission school years ago, and is the son of a Christian father, and husband of a very bright Christian wife. Three years ago next January this young man began to attend services regularly. He has learned a good deal, and was able



Photo by]

[W. O. Taylor.

A WAYSIDE INN, OR TEA-HOUSE.

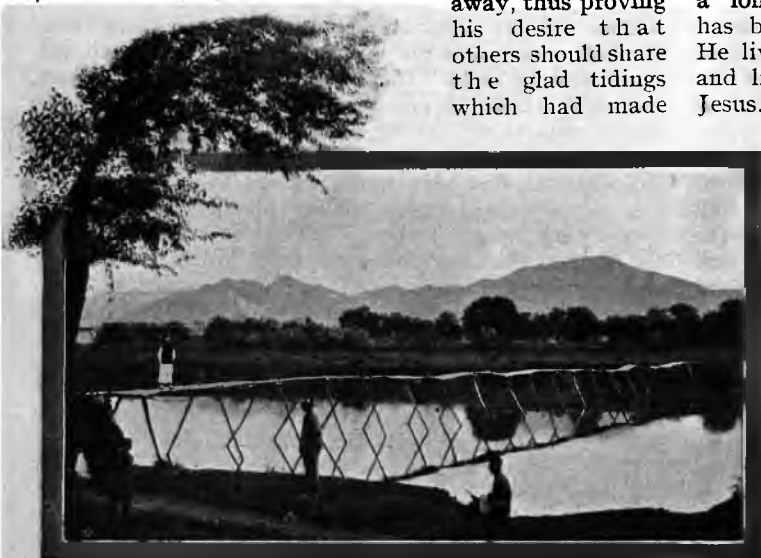


Photo by]

[C. Fairclough.

A PLANK BRIDGE IN CHEKIANG.

to answer all the questions put to him fairly well.

The ages of these men amount to 231 years. Four of them had worshipped idols, and ancestors, for years, and now the LORD JESUS has won them as His followers we do not expect their old master to leave them alone. It is no small loss to his ranks in this city to have fresh lights against his works of darkness. Each of these men has influence, and as that helped the kingdom of Satan in the past, will now further the Kingdom of our LORD. The longer I live in this land, and the more one understands the people, does the personal influence of the native Christians become valuable. Each one, however humble, has influence over someone.

Only three women were accepted :—

(6) Li Jü-yün, sixty-three years old, a widow, a faithful old woman, always present, and in time as a rule. She has been an enquirer for several years, her answers were not as bright as we believe her faith to be strong. A day or two before she was examined her heart was heavy at the thought of the possibility of her being rejected, and through her tears she said to one of the Biblewomen : " I do love JESUS, and desire to follow Him to the end, but I know when the first question is put to me, though I know the meaning, I cannot put it in words." When the names were read the following Sunday there was great joy on the women's side when this aged sister's name was mentioned.

(7) Zah Me-sin, eighteen years old, an old scholar, the

eldest daughter of good Christian parents, a clever girl, and, we trust, one who is in every sense on the LORD's side. We have had a good deal of anxiety on her account, but believe her life is now changed, and that her life in future will prove it. We are hoping to make arrangements for her to be trained as a (medical) nurse. It becomes more and more a problem what to do with these young people now.

(8) The last and queen of the group was a country woman, Tsiang-Seng Sao, the wife of the man who three [years ago was so severely persecuted for refusing to join the heathen to pray for rain. The whole family went through deep waters, and found the shore safely. This woman's testimony, along with her clear answers, cheered us all, and was a great credit to her husband, who had taught her. When Mr. Warren asked, " Do you love JESUS ? " her face beamed with joy, and she made us believe her love was very real. The family live a long way from the nearest chapel, and therefore it is difficult for them to attend often. They are well known for their consistent lives among the heathen in their village.

We shall be glad for prayer for these, as well as the others who were asked to wait, and a note of praise for this fresh victory for JESUS our LORD.

We have had peculiar difficulties, one or two of the Christians who had been bright going back and doing much harm, hindering others. Our eyes are looking unto Him who is able to restore and create anew.

The two Biblewomen left us early yesterday morning for Mdeo, the furthest out-station. They hope to have one month visiting in the villages and come back for Christmas.

Mrs. Doherty is starting a class for enquirers, and we are expecting some women from the country to attend as well as city women.

The Sunday school gives increasing joy to us. We have nine classes.



Photo by]

[C. Fairclough

GRAVEYARD OF BUDDHIST PRIESTS.



Photo by]

[C. Fairclough.

AN ANCIENT BELL NEAR YENCHOWFU.

China's Spiritual Needs and Claims,

As Emphasized by the Edinburgh Conference. (Continued.)

A Great Peril and Great Opportunity.

"In general, the struggle of Christianity in China today seems not to be with any very earnest and formidable religious thought which represents a serious attempt to grapple with the mysteries of life and death, but the resisting forces appear to be rather the universal resisting forces of moral laxity and religious indifference, reinforced by national pride in the past, and the lawful and profound resentment which China feels on account of her treatment by the nations of Christendom.

"It is the Christian Church alone that can meet the emergency. The one gleam of Christian idealism which has come to China from the West through all the rapacity and violence of national policy has been the missionary enterprise. Here she has at least seen something of the faith that can remove mountains and the love that never faileth. But has there as yet been that demonstration of the supreme might and reality of the Eternal which can alone break the slumber of her past ages? Who can say that even yet we have within the existing Church the spiritual force for which the present emergency calls?

"If the views which have been above expressed are sound, we have before this present generation one of the greatest perils and one of the greatest opportunities of human history."—Vol. IV., pp. 223-228.

A Loud and Insistent Call.

"In China there is a loud and insistent call for all the methods in ordinary use in mission fields, with the exception of industrial training, which is not regarded as needed to any appreciable extent. The large areas within the Empire which are yet without a mission station will for long necessitate pioneer and itinerant evangelistic work.

"It should be reiterated that the greatest need of China from the point of view of its evangelization is that of a great increase in the direct evangelistic agency. This is strongly set forth in the report of the Evangelistic Work Committee, appointed at the China Centenary Missionary Conference, as follows: 'No one can question the importance of the work done by those engaged in the medical, educational, literary, and philanthropic branches of our great missionary enterprise; but we would impress upon the home churches the fact that the time has come when direct evangelism must be given the first place. Less than one-half of the whole missionary staff in China is now engaged in this direct evangelistic work, and even this proportion, in itself far too small, is due mainly to the importance which the China Inland Mission places upon evangelistic as compared with institutional work.'"—Vol. I., pp. 303, 305.

A Factor of World-Wide Importance.

"The future history of Christianity in China, and of China itself, if not even of the world, of which China is hereafter to be a more important factor than heretofore, will be largely determined by the way in which Christian nations meet this opportunity."—Vol. III., p. 379.

Encouraging Signs.

"In many parts of the Chinese Empire there have been in the last few years genuine spiritual awakenings. Attention need only be called to the revival in Manchuria, to the transformations wrought by God among the Miao and hill tribes in the far west of China, the revival at Hinghwa in the FUKIEN Province, and the power manifested in the meetings conducted by Mr. Goforth in several provinces. Reports have come from all sections of the country telling of the conversion of large numbers of the illiterate masses. Encouraging as is this movement among the masses of China, when the number of persons involved is considered, the evangelistic fruitage among the educated classes has been even more remarkable. Where the Gospel has been presented to the modern students of China, both from Christian schools and also from Government schools during the past three or four years, it has as a rule met with a favourable response.

"The evangelistic meetings, Bible classes, and personal work carried on among the Chinese students in Tokio constitute by themselves one of the most fruitful efforts on behalf of the educated classes ever put forth in any field. The ethical and social changes and transformations wrought in connection with this spiritual movement in so many parts of China leave no doubt as to its being a work of God. Missionaries writing from all sections of this field tell of the large number of applicants for baptism, numbering in some cases into the thousands, and express their solicitude lest the Church of CHRIST fail to realize the significance of this movement and to put forth its strength. They believe that the revival movement now passing over China may become widespread if the Christians of our day will but see and seize the opportunity."—Vol. I., p. 37.

The Greatness of the Task.

"No one can deny, no one would care to deny, that God has given man prodigious tasks, and in so doing that He has dignified and honoured His creature. We are so constituted that we need the challenge and the constant challenge of difficulty. No young life can grow unless it has before it a hard task, not daunting it, but luring it on. We are sons of God, and being sons of God, it is not fitting that we should have anything less than a task that will bring out all the capacity of God's children."—Vol. IX., p. 330.

The Call and Claim of Christ.

"Whoever would be CHRIST's disciple must not only cling to CHRIST's Cross but take up his own cross. And if there are people in the world who will not give up anything, if there are people who will not for CHRIST's sake give up the hope of being rich, or the hope of having a happy home, or the hope of a studious leisure, or the hope of social ambitions,—if there are people who have that for their last word, then as far as these people are concerned the Christian religion is dead. We cannot hope for anything for the cause of missions or of the Church unless we can revive devotion to JESUS CHRIST."—Vol. IX., p. 328.

DONATIONS RECEIVED IN LONDON DURING JANUARY, 1911.—Continued.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-----------------|-------|----|----|------------------|----|----|----|-----------|------|----|----|-----------|-----|----|----|-----------|-----|----|----|----------|-----|----|----|
| 7. 5700 | 1 | 6 | 0 | 10. 5796 | 0 | 4 | 0 | 13. 5915 | 10 | 0 | 0 | 17. 6032 | 5 | 2 | 6 | 21. 6141 | 1 | 0 | 0 | 26. 6244 | 75 | 0 | 0 |
| 5701 | 0 | 3 | 0 | 5797 | 0 | 10 | 0 | 5918 | 1000 | 0 | 0 | 6034 | 0 | 5 | 0 | 6142 | 1 | 0 | 0 | 6245 | 57 | 8 | 0 |
| 5703 | 1 | 0 | 0 | 5798 | 3 | 5 | 3 | 5919 | 3 | 9 | 6 | 6035 | 0 | 5 | 0 | 6143 | 1 | 1 | 0 | 6246 | 1 | 3 | 2 |
| 5705 | 4 | 10 | 0 | 5799 | 2 | 5 | 0 | 5922 | 0 | 4 | 6 | 6036 | 1 | 10 | 0 | 6144 | 0 | 5 | 0 | 6249 | 0 | 15 | 0 |
| 5706 | 0 | 10 | 0 | 5802 | 1 | 1 | 0 | 5925 | 0 | 10 | 0 | 6038 | 0 | 3 | 6 | 6145 | 0 | 10 | 0 | 6250 | 0 | 5 | 0 |
| 9. 5707 | 0 | 10 | 0 | 5803 | 0 | 12 | 0 | 5928 | 0 | 2 | 0 | 6039 | 1 | 0 | 0 | 6147 | 0 | 10 | 0 | 6251 | 0 | 5 | 0 |
| 5708 | 5 | 0 | 0 | 5804 | 0 | 5 | 0 | 5929 | 0 | 10 | 0 | 6042 | 1 | 0 | 0 | 23. 6149 | 0 | 3 | 6 | 6252 | 1 | 0 | 0 |
| A Friend. | 0 | 5 | 6 | 5806 | 0 | 10 | 0 | 5930 | 0 | 4 | 10 | 6043 | 1 | 0 | 0 | 6152 | 0 | 10 | 6 | 6253 | 0 | 10 | 0 |
| 5710 | 10 | 0 | 0 | 5808 | 0 | 5 | 0 | 5931 | 1 | 1 | 0 | 6046 | 1 | 0 | 0 | 6153 | 0 | 14 | 6 | 6254 | 1 | 8 | 8 |
| 5712 | 1 | 0 | 0 | 5809 | 0 | 2 | 6 | 5933 | 0 | 3 | 0 | 6047 | 1 | 2 | 6 | 6154 | 33 | 0 | 0 | 6255 | 2 | 7 | 0 |
| 5713 | 0 | 4 | 0 | 5810 | 0 | 5 | 0 | 5936 | 0 | 4 | 6 | 6048 | 1 | 1 | 0 | 6155 | 1 | 7 | 6 | 6256 | 2 | 10 | 0 |
| 5714 | 0 | 6 | 0 | 5811 | 0 | 2 | 6 | 5937 | 0 | 5 | 0 | 6050 | 0 | 10 | 0 | 6158 | 1 | 0 | 0 | 6257 | 0 | 5 | 0 |
| 5717 | 0 | 10 | 0 | 5813 | 2 | 0 | 0 | 5939 | 0 | 9 | 0 | 6051 | 1 | 1 | 0 | 6159 | 0 | 18 | 0 | 27. 6259 | 0 | 10 | 0 |
| 5718 | 0 | 19 | 5 | 11. 5817 | 5 | 0 | 0 | 5940 | 3 | 0 | 0 | 6053 | 1 | 1 | 0 | 6160 | 0 | 10 | 0 | 6260 | 100 | 0 | 0 |
| 5720 | 1 | 0 | 0 | 5818 | 0 | 10 | 0 | 5941 | 1 | 0 | 0 | 6054 | 1 | 0 | 0 | 6161 | 1 | 0 | 0 | 6261 | 1 | 0 | 0 |
| 5722 | 1 | 0 | 0 | 5819 | 1 | 0 | 0 | 5943 | 1 | 0 | 0 | 6056 | 1 | 0 | 0 | 6162 | 0 | 5 | 0 | 6264 | 0 | 5 | 0 |
| 5723 | 0 | 10 | 0 | 5820 | 1 | 0 | 0 | 5944 | 0 | 10 | 0 | 6057 | 0 | 10 | 0 | 6163 | 0 | 10 | 6 | 6265 | 0 | 10 | 0 |
| 5724 | 0 | 5 | 0 | M. H. G. | 1 | 0 | 0 | 5945 | 0 | 5 | 0 | 18. 6058 | 0 | 7 | 6 | 6164 | 0 | 10 | 0 | 6266 | 0 | 10 | 0 |
| 5725 | 2 | 2 | 0 | 5824 | 1 | 0 | 0 | 5946 | 0 | 15 | 0 | 6059 | 9 | 10 | 3 | 6165 | 0 | 3 | 6 | 6268 | 0 | 4 | 0 |
| 5726 | 1 | 0 | 0 | 5825 | 0 | 10 | 0 | 5947 | 1 | 0 | 0 | 6061 | 32 | 10 | 3 | 6166 | 0 | 5 | 0 | 6270 | 0 | 6 | 0 |
| 5727 | 0 | 5 | 0 | 5826 | 1 | 0 | 0 | 5948 | 2 | 2 | 0 | 6063 | 1 | 1 | 0 | 6167 | 0 | 10 | 0 | 6271 | 0 | 1 | 0 |
| 5728 | 1 | 0 | 0 | 5827 | 1 | 0 | 0 | 5950 | 2 | 0 | 0 | 6064 | 50 | 0 | 0 | 6168 | 0 | 3 | 0 | 6272 | 5 | 0 | 0 |
| 5729 | 0 | 4 | 6 | 5829 | 0 | 5 | 0 | 5951 | 5 | 0 | 0 | 6066 | 5 | 0 | 0 | 24. 6170 | 3 | 0 | 0 | 6273 | 0 | 2 | 6 |
| M. | 1 | 1 | 0 | 5831 | 0 | 1 | 0 | 5952 | 2 | 0 | 0 | 6067 | 110 | 0 | 0 | 6171 | 0 | 8 | 4 | 6274 | 0 | 2 | 0 |
| 5732 | 0 | 10 | 0 | 5832 | 0 | 10 | 0 | 5953 | 0 | 5 | 0 | 6069 | 0 | 15 | 0 | 6172 | 1 | 0 | 0 | 6276 | 0 | 2 | 6 |
| 5733 | 2 | 10 | 0 | 5833 | 1 | 0 | 0 | 5954 | 0 | 10 | 0 | 6072 | 5 | 0 | 0 | 6173 | 1 | 1 | 0 | 6277 | 0 | 5 | 0 |
| 5734 | 0 | 10 | 0 | 5835 | 1 | 4 | 6 | 14. 5955 | 2 | 0 | 0 | 6073 | 0 | 5 | 0 | 6174 | 0 | 12 | 0 | 6278 | 0 | 7 | 6 |
| 5735 | 1 | 1 | 0 | 5836 | 0 | 5 | 0 | 5556 | 0 | 10 | 0 | A Friend. | 0 | 5 | 0 | 6175 | 0 | 2 | 6 | 6279 | 2 | 2 | 4 |
| Two Friends. | 0 | 10 | 0 | 5837 | 0 | 10 | 0 | 5957 | 0 | 5 | 0 | 6077 | 0 | 5 | 0 | 6178 | 25 | 0 | 0 | 6280 | 1 | 0 | 0 |
| 5738 | 0 | 10 | 0 | 5838 | 5 | 0 | 0 | 5958 | 0 | 10 | 0 | 6078 | 0 | 3 | 6 | 6179 | 5 | 0 | 0 | 6281 | 73 | 18 | 0 |
| 5739 | 0 | 2 | 0 | 5839 | 0 | 5 | 0 | 5959 | 0 | 6 | 0 | 6079 | 0 | 10 | 0 | 6180 | 1 | 1 | 0 | 6282 | 105 | 11 | 4 |
| 5740 | 1 | 19 | 6 | 5842 | 3 | 3 | 0 | 5961 | 1 | 0 | 0 | 6080 | 4 | 16 | 8 | 6181 | 0 | 10 | 0 | 28. 6283 | 6 | 3 | 10 |
| 5741 | 1 | 0 | 0 | 5843 | 0 | 10 | 0 | 5962 | 1 | 0 | 0 | 6081 | 1 | 0 | 0 | 6183 | 0 | 5 | 0 | 6284 | 5 | 0 | 0 |
| 5742 | 0 | 7 | 0 | In Memoriam. | 2 | 0 | 0 | 5964 | 0 | 8 | 0 | 6082 | 0 | 5 | 0 | 6185 | 25 | 0 | 0 | 6285 | 0 | 10 | 0 |
| 5743 | 0 | 10 | 0 | 5847 | 0 | 5 | 0 | 5967 | 0 | 12 | 0 | 6084 | 1 | 1 | 0 | 6186 | 5 | 0 | 0 | 6286 | 4 | 0 | 0 |
| 5744 | 1 | 0 | 0 | 5848 | 0 | 10 | 0 | 5968 | 0 | 7 | 6 | 6085 | 0 | 10 | 0 | 6187 | 100 | 0 | 0 | 6287 | 0 | 1 | 0 |
| 5745 | 0 | 14 | 0 | 5849 | 0 | 5 | 0 | 5970 | 0 | 10 | 0 | 6086 | 0 | 10 | 0 | 6189 | 2 | 0 | 0 | 6289 | 1 | 0 | 0 |
| 5746 | 0 | 5 | 0 | 5850 | 70 | 0 | 0 | 5972 | 15 | 0 | 0 | 6087 | 0 | 5 | 0 | 6190 | 0 | 5 | 0 | 6291 | 0 | 15 | 0 |
| 5747 | 1 | 0 | 6 | 5851 | 4 | 0 | 0 | 5973 | 1 | 15 | 0 | 19. 6088 | 0 | 12 | 0 | 6191 | 0 | 10 | 0 | 6293 | 5 | 0 | 0 |
| 5748 | 0 | 2 | 6 | 5852 | 0 | 11 | 6 | 5975 | 5 | 0 | 0 | 6089 | 25 | 0 | 0 | 6192 | 1 | 0 | 0 | 6294 | 0 | 10 | 6 |
| 5749 | 0 | 12 | 0 | 5853 | 1 | 0 | 0 | 5976 | 0 | 10 | 0 | 6092 | 1 | 11 | 0 | Anon. | 1 | 0 | 0 | 6295 | 0 | 10 | 0 |
| 5751 | 0 | 10 | 0 | 5854 | 0 | 2 | 6 | 5977 | 0 | 4 | 6 | Anon. | 0 | 15 | 0 | 6197 | 0 | 5 | 0 | 30. 6297 | 1 | 10 | 0 |
| 5752 | 0 | 8 | 4 | 5855 | 2 | 4 | 0 | 5978 | 0 | 10 | 6 | 6094 | 5 | 0 | 0 | 6198 | 0 | 5 | 0 | 6298 | 0 | 10 | 0 |
| 5753 | 0 | 10 | 0 | 5856 | 3 | 3 | 0 | 5980 | 1 | 0 | 0 | 6096 | 0 | 5 | 0 | 6199 | 0 | 16 | 7 | 6300 | 2 | 0 | 0 |
| 5755 | 0 | 5 | 0 | 5858 | 1 | 14 | 6 | 5981 | 0 | 10 | 0 | 6097 | 20 | 0 | 0 | 6200 | 1 | 13 | 4 | 6301 | 1 | 12 | 9 |
| 5756 | 0 | 4 | 0 | 5858 | 2 | 12 | 6 | 5982 | 0 | 18 | 0 | 6098 | 10 | 0 | 0 | 6201 | 1 | 0 | 0 | 6302 | 0 | 1 | 0 |
| 5758 | 0 | 1 | 8 | 5860 | 2 | 12 | 6 | 3983 | 0 | 10 | 0 | 6100 | 0 | 5 | 0 | 6202 | 0 | 15 | 3 | 6304 | 0 | 12 | 6 |
| 5759 | 0 | 1 | 8 | 5861 | 5 | 17 | 0 | 5984 | 0 | 10 | 0 | 6102 | 1 | 1 | 0 | C. S. | 5 | 5 | 0 | 6305 | 1 | 0 | 9 |
| 5760 | 0 | 6 | 0 | 5862 | 10 | 0 | 0 | 5985 | 5 | 6 | 0 | 6103 | 0 | 10 | 0 | 6204 | 1 | 0 | 0 | 31. 6306 | 2 | 2 | 0 |
| 5761 | 0 | 0 | 8 | 5863 | 20 | 0 | 0 | 5988 | 0 | 5 | 6 | 6104 | 0 | 5 | 0 | 6205 | 6 | 5 | 0 | 6307 | 1 | 1 | 0 |
| 5762 | 0 | 6 | 6 | 5866 | 5 | 0 | 0 | 5989 | 0 | 1 | 0 | 6106 | 0 | 2 | 6 | 6206 | 3 | 0 | 0 | 6308 | 1 | 0 | 0 |
| 5763 | 1 | 13 | 6 | 5868 | 0 | 10 | 6 | 5990 | 1 | 0 | 0 | 6108 | 1 | 9 | 6 | Anon. | 0 | 2 | 6 | 6309 | 5 | 0 | 0 |
| 10. Legacy. | 2,000 | 0 | 0 | 5869 | 1 | 1 | 0 | 5991 | 0 | 10 | 0 | 20. 6109 | 3 | 5 | 2 | 6208 | 0 | 3 | 6 | 6310 | 0 | 7 | 6 |
| 5766 | 5 | 0 | 0 | 5871 | 0 | 10 | 0 | 5992 | 0 | 10 | 0 | 6111 | 17 | 0 | 0 | 6209 | 4 | 14 | 0 | 6311 | 0 | 3 | 6 |
| 5767 | 3 | 0 | 0 | 5872 | 0 | 5 | 0 | 5993 | 0 | 10 | 0 | 6112 | 0 | 13 | 6 | 6211 | 0 | 2 | 6 | 6313 | 0 | 3 | 0 |
| 5769 | 5 | 0 | 0 | 5873 | 5 | 0 | 0 | 5994 | 0 | 3 | 0 | 6113 | 0 | 8 | 1 | 6212 | 2 | 2 | 0 | 6314 | 0 | 3 | 6 |
| Thank-offering. | 5 | 0 | 0 | 12. Two Sisters. | 5 | 0 | 0 | 5995 | 0 | 10 | 0 | 6115 | 0 | 6 | 0 | 6216 | 1 | 0 | 0 | 6316 | 0 | 3 | 0 |
| 5771 | 12 | 10 | 0 | 5882 | 0 | 10 | 0 | 5996 | 0 | 5 | 0 | 6116 | 1 | 0 | 0 | 6217 | 2 | 2 | 0 | 6317 | 1 | 0 | 0 |
| 5772 | 1 | 0 | 0 | 5883 | 1 | 3 | 0 | 5997 | 1 | 0 | 0 | 6117 | 1 | 10 | 0 | 6218 | 0 | 5 | 0 | 6318 | 5 | 0 | 0 |
| 5773 | 5 | 0 | 0 | 5884 | 3 | 3 | 0 | 5999 | 0 | 1 | 0 | 6118 | 5 | 0 | 0 | 6220 | 0 | 13 | 0 | 6319 | 0 | 5 | 0 |
| 5778 | 1 | 1 | 0 | 5886 | 0 | 10 | 6 | 6000 | 0 | 4 | 6 | 6119 | 0 | 12 | 0 | 6221 | 1 | 0 | 0 | 6320 | 1 | 1 | 0 |
| 5779 | 1 | 5 | 11 | 5887 | 1 | 1 | 0 | 6001 | 1 | 0 | 0 | 6120 | 0 | 2 | 6 | 6222 | 0 | 2 | 6 | 6321 | 0 | 10 | 0 |
| 5781 | 0 | 4 | 6 | 5888 | 0 | 5 | 0 | 6002 | 0 | 10 | 0 | 6121 | 1 | 0 | 0 | 6224 | 32 | 10 | 0 | 6324 | 0 | 2 | 6 |
| 5782 | 1 | 0 | 0 | 5889 | 0 | 2 | 0 | 6003 | 1 | 0 | 0 | H. I. S. | 1 | 1 | 0 | 6226 | 0 | 10 | 0 | 6325 | 0 | 7 | 6 |
| 5784 | 0 | 10 | 0 | 5890 | 0 | 2 | 0 | 6004 | 1 | 0 | 0 | 6123 | 1 | 0 | 0 | 6227 | 4 | 0 | 0 | 6326 | 1 | 0 | 0 |
| 5785 | 1 | 0 | 0 | 5891 | 2 | 0 | 0 | 6005 | 1 | 13 | 0 | 6124 | 10 | 0 | 0 | 6228 | 0 | 10 | 0 | 6328 | 1 | 0 | 0 |
| 5786 | 0 | 10 | 8 | 5895 | 1 | 1 | 0 | 6008 | 0 | 10 | 0 | 6125 | 0 | 8 | 6 | 6230 | 17 | 0 | 0 | 6330 | 0 | 18 | 0 |
| 5787 | 6 | 17 | 0 | 5896 | | | | | | | | | | | | | | | | | | | |

DONATIONS RECEIVED IN LONDON DURING JANUARY, 1911.—Continued.

For Special Purposes.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-----------|----|----|----|-----------|-----|----|----|-----------|----|----|----|-------------|-----|----|----|-----------|----|----|----|-----------|---|----|----|
| 2. 5396 | 2 | 0 | 0 | 5. 5567 | 12 | 10 | 0 | 10. 5783 | 0 | 10 | 0 | 13. 5920 | 0 | 10 | 0 | 18. 6065 | 10 | 0 | 0 | 25. 6210 | 2 | 0 | 0 |
| 5398 | 0 | 5 | 0 | 5573 | 0 | 10 | 0 | Two | | | | 5921 | 2 | 7 | 0 | 6068 | 6 | 13 | 4 | 6213 | 1 | 2 | 0 |
| 5400 | 0 | 17 | 6 | 5574 | 0 | 5 | 0 | Friends. | 0 | 5 | 0 | 5923 | 8 | 0 | 0 | 6070 | 0 | 1 | 0 | 6214 | 5 | 0 | 0 |
| 5413 | 0 | 1 | 0 | 5576 | 0 | 10 | 0 | Anon. | 0 | 12 | 0 | 5924 | 2 | 0 | 0 | 6071 | 5 | 0 | 0 | 6215 | 0 | 12 | 3 |
| 5418 | 17 | 16 | 5 | 5577 | 0 | 5 | 0 | 5805 | 2 | 14 | 0 | 5926 | 0 | 15 | 0 | 6074 | 0 | 5 | 0 | 6219 | 0 | 5 | 0 |
| 3. 5426 | 0 | 5 | 0 | 5579 | 1 | 0 | 0 | 5807 | 2 | 0 | 0 | 5927 | 0 | 7 | 0 | 6076 | 1 | 0 | 0 | 6223 | 1 | 0 | 0 |
| 5429 | 0 | 3 | 6 | 5580 | 0 | 5 | 0 | 5812 | 1 | 0 | 0 | 5932 | 3 | 10 | 0 | 6083 | 5 | 0 | 0 | 6225 | 0 | 10 | 0 |
| 5430 | 5 | 0 | 0 | 5584 | 0 | 2 | 6 | 5814 | 1 | 0 | 0 | 5934 | 0 | 3 | 11 | 19. 6090 | 0 | 2 | 6 | A Friend. | 2 | 0 | 0 |
| 5432 | 1 | 0 | 0 | 5596 | 0 | 7 | 6 | 5815 | 1 | 0 | 0 | 5935 | 11 | 0 | 0 | 6091 | 1 | 0 | 0 | 6234 | 3 | 15 | 0 |
| 5435 | 1 | 1 | 0 | 5602 | 1 | 0 | 0 | 11. 5816 | 3 | 0 | 0 | 5938 | 0 | 10 | 0 | 6095 | 0 | 5 | 0 | 26. Anon. | 0 | 3 | 0 |
| 5437 | 0 | 3 | 6 | 5605 | 1 | 0 | 0 | 5822 | 0 | 10 | 0 | 5942 | 0 | 1 | 0 | 6099 | 0 | 10 | 0 | 6247 | 0 | 18 | 0 |
| 5438 | 0 | 5 | 0 | 6. 5614 | 0 | 2 | 6 | 5823 | 1 | 0 | 0 | 5949 | 1 | 0 | 0 | 6101 | 1 | 0 | 0 | 6248 | 2 | 0 | 0 |
| 5440 | 1 | 15 | 0 | 5617 | 0 | 5 | 0 | 5828 | 0 | 4 | 0 | 14. 5960 | 0 | 10 | 0 | 6105 | 0 | 10 | 0 | 6258 | 6 | 15 | 0 |
| 5441 | 1 | 0 | 0 | 5624 | 0 | 5 | 0 | 5830 | 0 | 5 | 0 | 5963 | 0 | 2 | 0 | 6107 | 1 | 0 | 0 | 27. 6262 | 2 | 2 | 0 |
| 5442 | 27 | 10 | 0 | 5627 | 0 | 1 | 0 | 5834 | 1 | 5 | 0 | 5965 | 2 | 15 | 0 | 20. 6110 | 1 | 8 | 0 | 6263 | 1 | 10 | 0 |
| 5444 | 0 | 3 | 0 | 5628 | 0 | 7 | 0 | 5840 | 1 | 0 | 0 | 5966 | 0 | 5 | 0 | 6114 | 2 | 0 | 0 | 6267 | 0 | 2 | 6 |
| 5448 | 2 | 0 | 0 | 5629 | 0 | 3 | 0 | 5841 | 0 | 8 | 0 | 5969 | 16 | 3 | 6 | 6132 | 1 | 0 | 0 | 6269 | 1 | 0 | 0 |
| 5451 | 5 | 0 | 0 | 5634 | 0 | 1 | 0 | 5845 | 2 | 10 | 0 | 5971 | 0 | 10 | 0 | 6136 | 10 | 0 | 0 | 6275 | 0 | 2 | 6 |
| 5454 | 75 | 0 | 0 | 5641 | 0 | 3 | 0 | 5846 | 4 | 0 | 0 | 5974 | 0 | 10 | 0 | 21. 6137 | 20 | 0 | 0 | 28. 6288 | 0 | 5 | 0 |
| 5455 | 0 | 5 | 0 | 5647 | 3 | 10 | 0 | 5857 | 0 | 5 | 0 | 5979 | 0 | 2 | 6 | 6138 | 2 | 12 | 0 | 6290 | 0 | 5 | 0 |
| 5459 | 2 | 0 | 0 | 5650 | 5 | 0 | 0 | 5859 | 0 | 10 | 0 | 5986 | 5 | 0 | 0 | 6146 | 0 | 10 | 0 | 6292 | 5 | 0 | 0 |
| 5463 | 0 | 5 | 0 | 5654 | 2 | 0 | 0 | 5864 | 20 | 0 | 0 | 5987 | 0 | 10 | 0 | 23. 6148 | 6 | 0 | 0 | 30. 6296 | 3 | 10 | 0 |
| 4. 5484 | 1 | 0 | 0 | 5659 | 4 | 1 | 0 | 5865 | 10 | 0 | 0 | 5998 | 1 | 2 | 0 | 6150 | 6 | 0 | 0 | 6299 | 0 | 5 | 0 |
| 5490 | 0 | 5 | 0 | 7. 5668 | 0 | 1 | 0 | 5867 | 3 | 0 | 0 | 8006 | 1 | 1 | 0 | 6151 | 64 | 0 | 0 | 6303 | 4 | 0 | 0 |
| 5491 | 8 | 0 | 0 | 5672 | 4 | 10 | 0 | 5870 | 4 | 0 | 0 | 8007 | 0 | 3 | 6 | 6156 | 0 | 5 | 0 | 31. 6312 | 1 | 0 | 0 |
| 5492 | 1 | 0 | 0 | 5676 | 1 | 0 | 0 | 5874 | 5 | 0 | 0 | South Craig | 0 | 4 | 0 | 6157 | 1 | 9 | 1 | 6315 | 2 | 0 | 0 |
| 5494 | 1 | 0 | 0 | 5682 | 0 | 14 | 0 | 5875 | 20 | 0 | 0 | 6012 | 5 | 0 | 0 | 24. 6169 | 0 | 10 | 0 | 6322 | 1 | 0 | 0 |
| 5504 | 0 | 6 | 0 | 5684 | 16 | 0 | 0 | 5876 | 2 | 0 | 0 | 6013 | 1 | 0 | 0 | 6176 | 0 | 2 | 6 | 6323 | 0 | 3 | 11 |
| 5506 | 1 | 0 | 0 | 5697 | 0 | 2 | 0 | 5877 | 2 | 0 | 0 | 17. Anon. | 20 | 0 | 0 | 6177 | 2 | 10 | 0 | A Friend. | 0 | 1 | 0 |
| 5508 | 0 | 10 | 0 | 5702 | 0 | 4 | 3 | 12. Two | | | | Anon. | 40 | 0 | 0 | 6182 | 0 | 5 | 0 | 6329 | 0 | 5 | 6 |
| 5509 | 2 | 0 | 0 | 5704 | 0 | 5 | 0 | Sisters. | 2 | 0 | 0 | Anon. | 40 | 0 | 0 | 6184 | 1 | 1 | 0 | | | | |
| 5516 | 0 | 15 | 0 | 9. 5711 | 100 | 0 | 0 | 5880 | 6 | 10 | 0 | 6018 | 2 | 0 | 0 | 6188 | 20 | 0 | 0 | | | | |
| 5523 | 1 | 0 | 0 | 5715 | 0 | 2 | 0 | 5881 | 12 | 0 | 0 | 6020 | 0 | 10 | 0 | 6193 | 9 | 0 | 0 | | | | |
| 5532 | 5 | 0 | 0 | 5716 | 0 | 10 | 0 | 5885 | 1 | 0 | 0 | 6021 | 1 | 0 | 0 | 6194 | 16 | 0 | 0 | | | | |
| 5535 | 25 | 0 | 0 | 5719 | 0 | 19 | 4 | Friends. | 0 | 3 | 0 | 8024 | 100 | 0 | 0 | 6195 | 27 | 8 | 6 | | | | |
| 5536 | 0 | 5 | 0 | 5721 | 1 | 0 | 0 | 5892 | 5 | 5 | 0 | 6025 | 0 | 10 | 6 | | | | | | | | |
| 5538 | 20 | 0 | 0 | 5731 | 0 | 2 | 6 | 5893 | 0 | 5 | 0 | 6028 | 0 | 2 | 6 | | | | | | | | |
| 5543 | 5 | 0 | 0 | 5737 | 0 | 10 | 0 | 5894 | 0 | 1 | 0 | 6033 | 1 | 0 | 0 | | | | | | | | |
| 5544 | 0 | 4 | 0 | 5750 | 0 | 2 | 0 | 5901 | 0 | 10 | 0 | 6037 | 100 | 0 | 0 | | | | | | | | |
| 5546 | 1 | 0 | 0 | Anon. | 1 | 4 | 0 | 13. 5902 | 5 | 0 | 0 | 6040 | 0 | 5 | 0 | | | | | | | | |
| 5. 5549 | 0 | 2 | 6 | 5757 | 0 | 4 | 0 | 5906 | 6 | 0 | 0 | 6041 | 0 | 7 | 0 | | | | | | | | |
| 5553 | 25 | 0 | 0 | 10. 5764 | 5 | 0 | 0 | 5910 | 0 | 17 | 7 | 6044 | 0 | 5 | 0 | | | | | | | | |
| 5554 | 1 | 0 | 0 | 5768 | 5 | 0 | 0 | 5911 | 0 | 10 | 8 | 6045 | 2 | 10 | 0 | | | | | | | | |
| F. D. | 0 | 2 | 0 | 5774 | 0 | 8 | 7 | 5912 | 2 | 0 | 0 | 6049 | 1 | 10 | 0 | | | | | | | | |
| 5560 | 1 | 0 | 0 | 5775 | 1 | 0 | 0 | 5913 | 8 | 5 | 9 | 6052 | 2 | 0 | 0 | | | | | | | | |
| 5562 | 0 | 10 | 0 | 5776 | 1 | 0 | 0 | 5914 | 4 | 0 | 0 | 6055 | 7 | 10 | 0 | | | | | | | | |
| 5564 | 1 | 16 | 6 | 5777 | 5 | 6 | 0 | 5916 | 4 | 0 | 0 | 18. 6060 | 10 | 0 | 0 | | | | | | | | |
| 5565 | 0 | 15 | 0 | 5780 | 2 | 0 | 0 | 5917 | 0 | 5 | 0 | 8062 | 11 | 5 | 0 | | | | | | | | |

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SUMMARY.

| | £ | s. | d. |
|-------------------|--------|----|----|
| General | 5,665 | 2 | 9 |
| Special | 1,255 | 14 | 1 |
| Total for January | £6,921 | 16 | 10 |

New Books and New Editions Received.

- GIRLS OF YESTERDAY AND TO-DAY.** The Romance of the Y.W.C.A. By Lucy M. Moor. S. W. Partridge & Company, Ltd., 8 and 9, Paternoster Row, London. Price 2s. 6d.
- JOHN G. PATON.** Later years and Farewell. A sequel to John G. Paton—an Autobiography. By his friend, A. K. Langridge, and his son, Frank H. L. Paton. With an introduction by Lord Kinnaird. Hodder & Stoughton, London. Price 3s. 6d.
- FROM JAPAN TO JERUSALEM.** By the Right Rev. E. Graham Ingham, D.D., sometime Bishop of Sierra Leone. Church Missionary Society, Salisbury Square, London, E.C. Price 2s. 6d. net.
- THE LAND OF THE BLUE GOWN.** By Mrs. Archibald Little. T. Fisher Unwin, Adelphi Terrace, London. New edition, price 5s.
- SEVENTEEN YEARS AMONG THE SEA-DYAKS OF BORNEO.** By Edwin H. Gomes, M.A. With forty illustrations and a map. Seeley & Co., Ltd., 38, Great Russell Street, London. Price 16s. net.
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China's Millions.

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CHEFOO HARBOUR: LANDING OF AMERICAN DELEGATES IN THE SUMMER OF 1910. The delegates were Commercial Commissioners who visited China at the invitation of the Chinese Chambers of Commerce.

— C.I.M. ANNUAL MEETINGS, —

QUEEN'S HALL, TUESDAY, 25th APRIL, 1911.

(See page 56.)

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| 6347 | 1 | 0 | 0 | 3. 6392 | 7 | 6 | 7 | 6436 | 0 | 18 | 6 | 6526 | 2 | 0 | 0 | 11. 6579 | 0 | 10 | 0 |
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(Continued on page 64.)

CHINA'S MILLIONS.

Deliverance With Honour.*

BY THE LATE REV. PERCY C. AINSWORTH.

"He shall call upon Me, and I will answer him; I will be with him in trouble: I will deliver him, and I will honour him. With long life will I satisfy him, and show him My salvation."—Ps. xci. 15, 16.



HE shall call upon Me. He shall need Me. He shall not be able to live without Me. As the years pass over his head he shall learn that there is one need woven unto human life larger and deeper and more abiding than any other need—and that need is GOD. Thus doth divinity prophesy concerning humanity. Thus doth infinite foresight predict a man's need.

We peer in our purblind fashion into the future and try to anticipate our needs. We fence ourselves in with all sorts of fancied securities, and then we comfort ourselves with the shrewdness and completeness of our forecasting and provision-making. And sometimes it is just folly with a grave face. "He shall call upon Me." A man has learned nothing until he has learned that he needs GOD. And we take a long time over that lesson. It has sometimes to be beaten into us—written in conscience and heart by the finger of pain. How the little storehouse of life has to be almost stripped of its treasures, how our faith in the things of the hour has to be played with and mocked, ere we call upon GOD in heaven to fill us with abiding treasure and fold us in eternal love.

He shall call upon Me, and I will answer him. But I have called, says one, and He has not answered. I called upon Him when my little child was sick unto death, and, spite my calling, the little white soul fluttered noiselessly into the great beyond. My friend, you call that tiny green mound in the churchyard GOD's silence. Some day you will call it GOD's answer. Our prayers are sometimes torn out of our hearts by the pain of the moment. GOD's answers come forth from the unerring quiet of eternity. "He shall call upon Me." "He shall ask Me to help him, but he does not know how he can be helped. He is hedged about by a thousand limitations of thought. His life is full of distortions. He cannot distinguish between a blessing and a curse. I cannot heed the dictations of his prayers, but I will answer him." This is the voice of Him to whom the ravelled complexities of men's minds

are simplicity itself; who dwells beyond the brief bewilderments and mistaken desirings and false ideals of men's hearts.

Oh these divine answers! How they confuse us! It is their perfection that bewilders us; it is their completeness that carries them beyond our comprehension.

There is the stamp of the local and the temporary on all our asking. The answer that comes is wider than life and longer than time, and fashioned after a completeness whereof we do not even dream.

I will be with him in trouble. Trouble is that in life which becomes to us a gospel of tears, a ministry of futility. This is because we have grasped the humanity of the word and missed the divinity of it. We are always doing that. Always gathering the meaning of the moments and missing the meaning of the years. Always smarting under the sharp discipline and missing the merciful design: "With him in trouble." That helps me to believe in my religion. Trouble is the test of the creeds. A fig for the orthodoxy that cannot interpret tears! Write vanity upon the religion that is of no avail in the house of sorrow. When the earthly song falls on silence we are disposed to call it a pitiable silence. Not so. Let us say a divinely opportune silence, for when the many voices grow dumb the One Voice speaks: "I will be with him in trouble," and the man who has lost the everything that is nothing only to find the one thing that is all knows what that promise means.

I will deliver him. What a masterful, availing, victorious presence is this! How this promise goes out beyond our human ministries of consolation! How often the most we can do is to walk by our brother's side whilst he bears a burden we cannot share! How often the earthly sympathy is just a communion of sad hearts—one weak hand holding another! "I will deliver him." That is not merely sympathy, it is victory. The divine love does not merely condole, it delivers.

You cannot add anything to this promise. It is complete. The time of the deliverance is there, the manner of it is there, the whole ministry of help is there. You say you cannot find anything about time and manner. You can only find the bare promise of deliverance. My friend, there are no bare promises in the lips of the Heavenly Father. In the mighty, merciful

* Reprinted, by permission, from "The Threshold Grace," by the late Rev. Percy C. Ainsworth. This is a small but golden book. It costs little, but it is worth much. Published by Chas. H. Kelly, 25-35, City Road, London, E.C. Price 1s. net.

leisure of omnipotence, in the perfect fitness of things, in a way wiser than his thinking and better than his hoping and larger than his prayer, "I will deliver him."

And honour him. It will be no scanty, obscure, uncertain deliverance. There shall be light in it, glory in it. The world battles with its troubles and seems sometimes to be successful, until we see how those troubles have shaken its spirit and twisted its temper; and see, too, how much of the beautiful and the strong and the sweet has been lost in the fight. "I will deliver him" with an abundant and an honourable deliverance—he shall come forth from his tribulations more noble, tender, and self-possessed. Hereafter there shall be given him the honour of one whom the stress of life has driven into the arms of GOD.

Oh how we miss this ministry of ennoblement! We reap a harvest of insignificance from the seeds of sorrow sown in our hearts. We let our cares dishonour us. The little cares rasp and fret and sting the manliness and the womanliness and the godlikeness out of us. And the great cares crush us earthward till there is scarcely a sweet word left in our lips or a noble thought in our heart. A man cannot save his *soul* in the day of trouble. He cannot by himself make good the wear and tear of anxieties and griefs. He can hold his head high and hide his secret deep, but he cannot keep his life sweet. Only CHRIST can teach a man how to find the nameless dignity of the crown of thorns. The

kingship of suffering is a secret in the keeping of faith and love. If a man accepts this deliverance of his GOD folded in flashes of understanding, ministries of explanation, revivals of faith, and gifts of endurance, he shall find the honour that is to be won among life's hard and bitter things.

With long life will I satisfy him, and show him My salvation. We have seen a grey-headed libertine, and we have missed from among the clean-hearted and the faithful some brave young life that was giving itself vigorously to the holy service. But perhaps we have had the grace not to challenge the utter faithfulness of GOD. The measure of life is not written on a registrar's certificates of birth and death. There is something here that lies beyond dates and documents. Life here and hereafter is one, and death is but an event in it. Who lives to GOD lives long, be his years many or few. It is reasonable to expect some relationship between godliness and longevity. But we are nearer the truth when we see how that faith and prayer discover and secure the eternal values of fleeting days.

And show him My salvation. That is the whole text summed up in one phrase. That is the life of the godly man gathered into the compass of the divine promise. For every one who goes the way of faith and obedience, life in every phase of it, life here and hereafter, means but one thing and holds but one thing, and that is *the salvation of the Lord*.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

February 3rd.—Chefoo, where several days ago there were fourteen certified cases of plague, having been declared an infected port, a large number of our missionaries' children, who had been spending their winter vacation with their parents in Central and Southern China, were prevented from returning to the school there. The situation had to be faced with promptitude, as most of these children had already arrived in Shanghai, and the accommodation of a steamer had been engaged. Mr. Stevenson, after consultation, finally decided that, in view of all the circumstances, temporary schools should be opened in the Mission compound here for the elder boys and girls, and at Chinkiang, where there are commodious premises, for the younger children. The members of the Chefoo staff, who had come south for their holidays, under the guidance of Mrs. Hayward and Mr. Lea, organized classes and completed dormitory, culinary, and other arrangements necessary to provide for the needs of between sixty and seventy children.

Through the destruction of crops, as the result of floods, famine is again raging in the north of the Provinces of KIANGSU and ANHWEI. Much destitution and consequent suffering are reported, and our missionaries in the affected districts are doing what they can to relieve the distress with funds which have been freely flowing in from England, America, and Australia for the purpose.

Mr. and Mrs. W. E. Hampson, we are sorry to learn, have been wrecked on their journey up the Yangtze. Their boat, after a series of misadventures, while pas-

sing a rapid twenty miles below Kweichowfu, struck a sunken rock, and they had a narrow escape. On arrival at Kweichowfu Mrs. Hampson wrote:—

"We are both feeling very well, and none the worse for our shocks, though a little tired after our exertions. Our things are all spoiled, many ruined, and several broken; but we are thankful that nothing actually went to the bottom, and the water mark of the Yangtze will but serve as a reminder of GOD's goodness to us in preserving us in our time of danger."

As a further instance of GOD's care of the lives of His servants, let me give you an extract from a letter recently received from Mrs. H. A. Sibley, which I think will be of interest to you. At Christmas time the usual Church rally was held at Kucheng, HUPEH, and Mrs. Sibley writes:—

"During the night following, a terrible fire broke out two doors from our front preaching hall and burnt out a whole square of buildings adjoining the full length of our place from the front to the back street. Conference guests, sleeping on the premises, besides other Christians and friends, worked nobly and hard, and, with us, many prayed as they worked. The danger was imminent, and we made ready to flee at a moment's notice; but the place still stands, a very plain object lesson of the power of GOD. The only *house* saved in the square was one where a widowed Church member lives, the only *shop* not burnt being the one between our preaching hall and where the fire started. All this has greatly strengthened the faith of the converts, and



Photo by]

[Rev. Geo. Douglas.

MISSIONARIES' CHILDREN AT CHEFOO.

There have been 270 scholars in the three departments of the C.I.M. School at Chefoo. The picture shows some of the infants in the Preparatory Department with Miss Warren in charge. Bishop Iliff is in the boat. One of the greatest trials of missionary life is the unavoidable separation of parents and children.

as we know it was not allowed without a purpose, we hope to see blessing following."

In Shanghai, as in other cities in China at this time of the year, restrictions in regard to gambling having been suspended for a few days, the national propensity for this vice is manifesting itself in the full advantage of the license given, which is being taken by the people. Everywhere there are to be seen groups of Chinese casting dice or exchanging money in other games of chance.

On the 16th inst. we had the pleasure of welcoming Dr. and Mrs. Dansey Smith, of South China, who, at the session of the Council held here in October last year, were accepted as members of the Mission. Dr. Smith, with his wife, who is the eldest daughter of Mr. Baller, left twelve days ago for Chefoo, where he has since taken charge of the hospital and the medical work in connection with the schools, thus making it possible for Dr. Hogg to take a much-needed furlough.

Since the date of my last letter three hundred and ninety-seven baptisms have been reported, including one hundred and thirteen amongst the aborigines in the district of Wuting, in the Province of YUNNAN.

During the period under review a large number of yearly reports have reached us from the Provinces, and in reading these it has been cheering to notice the indications of progress in the work in some stations, where it has hitherto been hard and unproductive. In the present outlook there is a great deal to encourage our faith and to justify our confidence in GOD.

Mr. G. W. Hunter, on a journey to Hotien, in the New Dominion, had an interesting experience at Ushturfan. While preaching in this city, Mr. Li, the magistrate, who was riding on horseback, recognizing Mr. Hunter, whom he had previously met in KANSU, dismounted and shook hands with him, afterwards telling the people that Mr. Hunter was an old friend, he having known Mr. Hunter for twenty years, that he was a good man, and that they ought to listen to what he had to say. The official also made his interpreter tell the people in Turki what he had said. Mr. Hunter writes:—"I felt thankful to Mr. Li for his brave confession before all his people in the market. Though a stranger in the place, yet I felt quite at home because its ruler was my friend. After Mr. Li left I preached and sold books."

The suppression of opium cultivation in Fukiang, KANSU, Mr. Mann informs us, is making strides. The large crop reported as having been sown in September has completely disappeared, and there is talk of all the opium shops being closed soon. Mr. Mann is meeting with encouraging results in his opium refuge. When he last wrote he had among his patients one Buddhist priest and two idol manufacturers. Such men are not easily reached with the Gospel; for their acceptance of it involves a change of occupation which obviously constitutes a difficulty.

From Lantien, SHENSI, where there is at present no resident foreign worker, we learn that at four new centres special meetings have recently been held, entirely

on the initiative of the Chinese Christians. At one of these a poor widow invited the Chinese preachers and converts to conduct a three days' mission, the expense of which she herself undertook to bear. In answer to prayer, a rich non-Christian neighbour opened one of his larger buildings for the meetings, and there GOD mightily worked, several people deciding for CHRIST. At another place a poor newly-converted widow arranged for a special mission, and in order to prepare grain for her guests, she worked her grinding mill all night with her own hands.

GOD has been giving further encouragement in connection with our school work. Of the twenty boys in the Mission school at Suintingfu, SZECHWAN, we learn from Mr. Thomasson, two were baptized last year, and most of the others have been led to CHRIST. Then from Kanchow, Ki, KIANGSI, Mr. Carver writes:—"I have every reason to believe that there is spiritual as well as educational work going on amongst the scholars, several recently having asked for baptism, and I am bound to say that their lives tally with their profession. For all this we praise GOD."

Mr. E. Toyne has been spending fifty days in the district of Omeih sien, SZECHWAN, holding evangelistic meetings, aided by magic lantern exhibitions. The message was acceptable in all the places visited with the exception of four, where the attitude of the people towards the foreigner was disrespectful. Mr. Toyne used the public theatrical platforms, possessed by all the cities and villages, their use being freely granted. His audiences varied from 150 to 1,500. In all, something like twenty-six thousand people heard the Gospel on this journey.

A few days ago Mr. Goforth spent an evening at the Mission House here, and spoke most helpfully at our mid-weekly meeting for prayer. It is cheering to hear of the same manifestations of Divine power, in conviction and confession, attending his ministry during recent missions in SHANTUNG as were present three years ago in Manchuria, Korea, and elsewhere. I would bespeak your prayers on behalf of Mr. Goforth in his important work.

February 23rd—The plague is still raging in North China, and a large number of people have suc-

cumbed to it. In Chefoo the number of deaths resulting from this cause is reported to be three hundred and fifty-seven, including two foreign nurses, whilst the mortality at Peking is sixteen and at Tien-tsin forty-eight.

The famine conditions, we learn, are increasing in North KIANGSU. Our workers at Tsingkiangpu are so pursued by beggars wherever they go that it is almost impossible for them to venture outside the compound. Recently a determined band of starving people walked through the principal streets and stole all the food they could lay hands on.

Since the date of my last letter, Mr. Stevenson has paid a visit to the Training Home at Yangchow, where he made the following designations: Miss N. Britten to

Liangchowfu, and Miss A. E. Brett to Tsinchow Kan, in KANSU; Miss M. Downing to Yunnanfu, and Miss A. Kratzer to Talifu, in YUNNAN; Miss L. G. Ogden to Eastern SZECHWAN. I would bespeak prayer for these workers, all of whom have started on their long journeys to their future spheres of service for CHRIST in this land.

On the 16th inst. we had the pleasure of welcoming Dr. and Mrs. J. J. Kitchen and Mr. John Macfarlane from Australasia.

Dr. Kitchen and Mr. Macfarlane have both, for many years, rendered valued service to the Mission, the former as Honorary Treasurer in Melbourne, and the latter as Honorary Secretary and Treasurer in Hobart. They hope to visit a number of stations of the Mission, with a view to gaining personal knowledge of the work in China, which will be useful to them in representing the Mission in the homeland.

Mr. W. Richardson reports that some parts of the district of Taiping Che, in CHEKIANG, are in a very disturbed state. Recently the two Yamen in the city were rioted. Fighting between the soldiers and rioters resulted in six of the latter being killed, and in several on both sides being wounded. Subsequently the officials and soldiers went to the place where the ringleaders live, with the object of burning down their houses. "For several days," Mr. Richardson writes, "the city has been in a state of siege, the military pouring in from different parts of the prefecture to prevent a general up-rising. The LORD has kept us in peace and safety."



Photo by]

[A. Grainger.

CHINESE BARROW-MEN RESTING. THEIR LOADS ARE SACKS OF RICE.

Miss Jessie Gregg, after correspondence and consultation, has decided to go to Kaifeng, HONAN, to hold a mission among the women from the 8th to the 18th of April. I would ask your prayers that her ministry may there, as it has been in other centres, be a means of much spiritual blessing.

Mr. J. H. Edgar, in a recent report of a visit to Litang and Hokow, on the Tibetan frontier, tells us that he was much struck with the friendly spirit manifested. The following extract from his journal will, I think, be of interest to you.

"In the evening, I chanced to be sitting in a shop when a lama came up and offered me some berries. Up to the present the lamas have been very friendly; but this is the first positive kindly action I have noticed in Litang. I spoke to the lama about GOD, and when I finished another lama came along and gave me berries."

It is estimated that there are probably six thousand lamas between Hokow and Batang. There are two professing Tibetan Christians in Litang, where Mr. Edgar feels the initial work of making friends has been largely done. He is hoping soon to arrange for a Chinese evangelist to take up residence there.

Miss E. Wallace, of Fukow, HONAN, has been cheered by a message recently received from Mr. Chang, a B.A., begging her soon again to visit Yenling, as a friend of his had told him that since her last visit all the women in their half of the street had broken their vegetarian vows.

Mr. W. T. Gilmer has recently received reports of blessing in three of his out-stations, in the same province. He says: "I was speaking to a young man from one of these places lately, and it was cheering to hear his bright testimony for CHRIST."

Mrs. D. A. G. Harding, of Tsin

chow Kan, KANSU, writes:—"Street visiting brings many disappointments, but I notice tokens of the LORD's working here and there; e.g., I recently came upon a house in the west suburb where the wife, a young woman of thirty, seemed to be truly saved, though much tied at home with small children. She told me her husband constantly attends the street shop preaching and that they are both of one mind in having their house cleared of idolatry."

The following extract from the diary of Miss M. A. Edwards, of Sisiang, SHENSI, will suggest prayer on behalf of a class amongst whom comparatively

few opportunities are found for making the Gospel known:—

"This evening, one of the T'ai-t'ai who called last Thursday, sent for us to go and spend the evening at her home.

We went, and on our arrival found a room full of ladies, who were there to see us and to hear the doctrine. Several of them had begun reading the books we had given. They were specially interested in Dr. John's Catechism, and one of them asked me if I could let her have a copy, while one of the young ladies wanted a copy of another tract. They asked us to explain several things in the books they had read."

Miss E. M. Parr reports that several women in Tushan, KWEICHOW, have asked for baptism. Amongst the number is a married daughter of the Kweiyang evangelist who resides in Tushan.

We are called when we suffer to take it patiently—and more than patiently, thankfully and joyfully—because seen from a right point of view there is neither ground nor excuse for impatience, but on the contrary abundant cause for overflowing thanks and joy.—J. HUDSON TAYLOR.



A VILLAGE STREET IN NORTH CHINA.



Photo by]

[R. L. McIntyre.

A TRAVELLING RESTAURANT.

Editorial Notes.



ANNUAL Meetings.—As intimated in the March issue of CHINA'S MILLIONS, the Annual Meetings of the Mission will (D.V.) be held on Tuesday, April 25th, in Queen's Hall, Langham Place, W. It is hoped that Mr. D. E. Hoste will be able to preside at the Afternoon Meeting, at 3 o'clock (doors open at 2.30), and the closing address at this meeting will be given by the Rev. Cyril C. B. Bardsley, M.A., Honorary Secretary of the C.M.S. The Evening Meeting will begin at 7 o'clock (doors open at 6), and the chair will be taken by Wm. Williams, Esq., the closing address being given by Pastor D. M. Panton, of Norwich. There will be the usual number of Missionary Speakers at both meetings, each of whom will, we anticipate, have an interesting story to tell. We are issuing a few reserved seat tickets for friends living at a distance. These may be obtained from the Secretary, Mr. F. Marcus Wood, if applicants will say which meeting they wish to attend and enclose a large stamped envelope for reply. Friends are requested to kindly return immediately any tickets which they cannot use.

Tea will be provided between the meetings, but as there is only accommodation for 500, it has been arranged that admission to the tea rooms shall be by ticket. These tickets, 6d. each, can be obtained by application at the office of the Mission, Newington Green; or, if not all disposed of previously, at the bookstalls on the day of the meetings.

We greatly appreciate the kind help and sympathy of our friends, expressed in so many ways, and maintained through so many years: and, once more, we appeal, with confidence, to them to help by prayer, and, if possible, by their presence with us, to make these meetings successful in stimulating a wider and deeper interest in the spread of the Gospel in China.

China's Efforts to Save Her Empire.—China in the past, according to the Customs Reports, has produced as much as 584,800 piculs of opium per annum. During the first three years of her anti-opium programme, which terminated in December, 1910, she appears to have reduced her production by about seventy-five per cent. Space will not permit us here to reproduce the evidence in support of this statement, but it can be obtained upon application to Mr. B. Broomhall, Honorary Secretary of the Christian Union, 2, Pyrland Road, N. The evidence of missionaries, supported by the Consular and Customs Reports, prove that in the five provinces of SZECHWAN, YUNNAN, SHANSI, SHENSI, and KANSU there has been a reduction amounting to about sixty per cent. of the total quantity produced in China. Concerning four of these five provinces we now know through the statement made in the House of Commons by Sir Edward Grey that Sir Alexander Hosie's reports confirm what missionaries and Customs Reports have previously stated. With the sixty per cent reduction in the five chief opium growing provinces, it is not difficult to prove, from what is known of the remaining provinces of China, that the total reduction has not been less than seventy and may be as high as eighty per cent. This alone is striking evidence as to China's sincerity and self-denial. But while China has reduced her cultivation about seventy-five

per cent., the export of opium from India for China has only been reduced by the British Government thirty per cent.

As to the financial aspect of the question, the reduction in India so far has not cost India one penny, but rather the reverse, for the price of opium has been so enhanced through the reduced quantities produced in China, that the Indian Treasury has actually received a sum of £13,183,900 during the first three years of the agreement instead of the anticipated sum of £5,226,900. In fact, India has already received a larger sum during these three years than she would have received during the whole ten years had the prices remained what they were before China began her anti-opium crusade.

On the other hand, China has by her reduction of about 438,000 piculs from the total of 584,000 made the greatest financial sacrifices. If the value of this opium be computed at what was the Indian price at the beginning of the agreement, we find that it amounts to over £20,000,000, and if to this be added what she has suffered through the surplus gain to India of the last three years, it may be as high as £28,000,000. Even if China's opium be valued at a lower figure, and a reduction of £5,000,000 sterling be made, we still have the enormous sum of £23,000,000. These are tremendous facts. They prove that so far India has sacrificed nothing while China has sacrificed tremendously. It is surely time that Great Britain should respond not only generously, but justly and honourably, towards a friendly nation. There is much need for prayer at the present time, when negotiations are in progress between Great Britain and China, that our Government may be led to do that which is right.

The Need of Reinforcements.—In a private letter received recently from Mr. J. McCarthy, the Superintendent of the work in YUNNAN, the following sentences occur:—"You will be sorry to know that at the present time the C.I.M. has not even one medical worker in the whole of the province of YUNNAN. On my way to this place (Bhamo), I met Dr. Clark on his way down to Shanghai, and by this time he is no doubt on his way home to Toronto. He really needed furlough, and Mr. Embery, who was pretty much in the same condition, has had to leave Tengyueh and take Dr. Clark's place at Talifu, or we should have been compelled to close the station. In consequence Mr. Fraser, who has been a little over a year in Tengyueh, has been left alone there."

This brief statement is but one illustration of what could be said of other districts. In the neighbouring province of KWETCHOW there is as yet no medical missionary, and the call for workers comes from almost every centre. We have, within an hour or two of writing these lines, received a copy of a formal request presented to the Mission by the leading gentry of Chowkiakow, HONAN, for the opening of a hospital in that large river port. The original letter was duly forwarded to the headquarters of the Mission in SHANGHAI, but owing to the dearth of medical men it has not been possible to respond. Surely these facts are a call for prayer that God will thrust forth labourers into His harvest.

Progress of Missions in China.—The first issue (1910) of "The China Mission Year Book," edited by the Rev. Donald MacGillivray, D.D., contains an interesting table of "Statistics of the work of Protestant Missions in China for 1908-1909," which we summarize as follows:—

| | |
|--|---------|
| Missionary Societies | 91 |
| Foreign Missionaries (including Medical Missionaries—217 men and 66 women)... .. | 4,209 |
| Chinese Workers (including 487 Ordained Pastors) | 11,661 |
| Stations (670 with Resident Missionary) | 3,485 |
| Primary Schools | 2,029 |
| Scholars | 45,730 |
| Intermediate, High Schools, and Colleges | 1,116 |
| Students | 34,064 |
| Number of Congregations | 2,341 |
| Baptized Christian Community | 195,905 |
| Catechumens | 49,172 |
| Total Christian Community | 278,628 |
| Chinese Contributions to Church Mex. \$298,687.56 | |
| Hospitals | 170 |
| Dispensaries | 133 |
| In-patients | 45,188 |
| Out-patients | 897,011 |

These figures indicate that since the Martyr Year (1900) there has been a quite remarkable progress in the work of Protestant Missions in China. During the past ten years, as will be seen by a comparison of the statistics given by Prof. Harlan Beach in "The Hills of T'ang" and the Year Book mentioned above, the number of communicants has increased from 80,682 to 195,905; day schools have grown from 1,766 to 2,029, and pupils from 30,046 to 45,730; higher institutions of learning from 105 with 4,285 pupils, to 1,116 with 34,064 students. Foreign mission workers have increased from 2,461 to 4,299, and Chinese mission workers from 5,071 to 11,661. Truly "the blood of the martyrs is the seed of the Church."

We would take this opportunity of calling attention to this new publication. "The China Mission Year Book" will, in future, be issued annually, and will be invaluable to those desirous of following intimately the progress of Missions in China. Orders could be sent to the offices of the C.I.M., and would be executed as soon as the book was obtained. The price is Mex. \$2.

Prayer for Students.—In response to a call issued by the General Committee of the World's Student Christian Federation, Sunday, February 26th, was observed as a Universal Day of Prayer for Students. The importance of prayer for students in all lands cannot be too greatly emphasized. There are 150,000 students in over 2,000 universities and colleges in forty different countries. With them lies, in no small measure, the future of the world, "whether in the realm of pure scholarship, politics, religion, or even commerce, for in every country an increasing number of the captains of industry are being drawn from the student class. The needs and opportunities of student life are manifold."

There is much to thank GOD for in connection with the work amongst students:—"The World Missionary Conference in Edinburgh revealed more fully than ever the unique opportunity confronting the Student Movements of all lands to promote the world-wide expansion of Christianity. The Student Volunteer Convention in

Rochester, U.S.A., at the beginning of the year, has also yielded large missionary results. The formation of the Student Volunteer Movement of China is an event of far-reaching consequence, as it will help to supply an educated leadership for the forces of the Christian Church in that land. The conferences of students have increased in number, in attendance, and especially in spiritual influence. There have been noteworthy gains in the direction of more efficient leadership of the Student Movements. The past year has witnessed a deepening interest in vital religion among the students of St. Petersburg and Moscow, and this affords ground for hope that the Movement in Russia will grow as it has in other countries."

The subjects for intercession as suggested in the paper containing the "call" are very comprehensive, and may profitably engage the thought and supplication of the people of GOD, not only on the special day appointed, but constantly. The General Committee say:—(1) Let us pray that all places of learning may be illuminated with heavenly light, so that the faith of students may be firmly established. (2) Let us pray that there may be a great increase in the number of those students who will respond to the call for personal service in the neediest parts of the earth. (3) Let us pray that the Holy Spirit may guide in the preparation for, and in the work of, the Conference of the Federation to be held in Constantinople, April 26th-30th; also that the two Secretaries of the Federation may be divinely directed and empowered in their work during the winter and spring in Switzerland, in the Levant, and in the Balkan States. (4) Let us pray for that growing number of Oriental students who are studying in the West, that they may find Christian hospitality as well as sound learning, and that efforts put forth to lead them to the Saviour of the whole world may be wisely directed. (5) Let us pray that apostles of unity may come in increasing numbers from the universities, who will help to lead all followers of CHRIST into the vital unity for which He prayed."

The Plague at Chefoo.—The letter from Miss L. Blackmore on page 60 will, we are assured, evoke much prayer on behalf of the schools at Chefoo, that GOD, in His abundant mercy, will shield the teachers, and children, and all others quarantined there, from being contaminated by the plague. It is a matter for great thankfulness that the admirable situation of the School Buildings makes an effective quarantine so comparatively simple, and, that Miss Blackmore can write with such confidence:—"Humanly speaking, we ought to be quite safe from the terrible plague, if our servants are faithful." Let us pray that they may be so; and, that the teachers, and others, who bear so great a strain of responsibility, may daily realise the comforting presence of the Great Burden Bearer, and be able to cast their burden upon Him.

A Missionary Exhibition.—The Nurses' Missionary League is arranging an all-day Missionary Exhibition for Nurses, to be held on Wednesday, May 10th, at the Holborn Hall, London, E.C. (at the junction of Gray's Inn Road and Theobald's Road). Tickets and further particulars can be obtained from Miss Richardson, 52, Lower Sloane Street, London, S.W.

The Chinese Church and Independence.

BY E. C. SEARLE, PINGYANGHSIEN, CHEKIANG.

The following article indicates one of the most difficult problems with which the missionary is faced as the work develops, viz., the relation of the missionary and the native Church. There are three alternatives which present themselves: 1, Separation; 2, Gradual withdrawal; and 3, Co-operation. The problem cannot of course be discussed here in an editorial note, but it may be said that a premature, complete independence is of necessity fraught with great danger, and we trust that a perusal of the article printed below will lead to definite prayer that all who are exercised by such problems may have Divine wisdom granted to them.—Ed.



An unusual enthusiasm to take a larger proportion of the burden of the work has recently been shown by the Chinese brethren at Pingyanghsien.

The first outward manifestation of this occurred in May, when, during a conference of Acting Pastors, two Church officers, making a brief visit from an old out-station, asked permission to address the assembly. They stated their conviction that (1) the Pingyanghsien work having received financial help from the Mission for upwards of thirty years, a more definite movement towards self-support should now be made; and (2) the foreign pastor should be set free from all business matters in connection with the work so as to have more time for teaching and effective spiritual supervision.

They then asked approval of calling a general assembly of delegates from all Churches to discuss and develop these ideas, which, however, the foreign pastor would not be expected to attend, lest his presence should appear to suggest that the proceedings were at his instigation.

It subsequently transpired that the brethren had learned, by reading the newspapers, of the Chinese Independent Church in Shanghai, and elsewhere, inaugurated and fostered by Pastor U, late of the American Presbyterian Mission, and they had appealed to Pastor U to instruct them as to procedure in an independent state, and to secure official recognition for them in commencing a Chinese Independent Church work for themselves. The leaders of this movement towards independence were Church officers, and did not include any of the paid staff of preachers.

Its actual working commences with the Chinese New Year, 1911, so that up to the present it has accomplished nothing except elect its officers and take measures for the securing of full financial support for the year of all Church work and workers, except Biblewomen, in the Pingyanghsien county. The brethren feel that the first year being experimental, it is not wise to assume financial

responsibility for what may prove beyond their strength; but they expect subsequently to include the Biblewomen in their self-support scheme, and to consider the question of helping Church work in T'ajung county also. As regards officers, a chief pastor was elected by the votes of delegates from all the Churches and out-stations. The electors have the power to encompass his removal from office if, after accepting it, he proves unsatisfactory. His function is to visit Churches, to interview candidates for baptism, to interest himself in the spiritual condition of the Churches visited, and to adjust matters more of a temporal nature that may be referred to him from the different centres. Upon him also devolves the responsibility of appointing all voluntary helpers to their work of supplying Churches throughout the year. He has no power of himself to veto the appointment of any worker not considered by him to be satisfactory, but the expression of his opinion, coupled with that of officers who are associated with him, is likely to have much weight. In the event of a worker proving unsatisfactory, action would be taken by the chief pastor in conjunction with his officers and the Church employing the delinquent.

The chief pastor only, will, in the future, have the right to make any representation on behalf of Church affairs to the Yamen, and no other Church officer or member will have any such right. Meantime, as before, matters requiring reference to the Yamen are subject to the control of the missionary.

The chief pastor has a deputy also elected by delegates' votes. He is a Church officer of the status of elder, his function being apparently for the most part consultative and advisory. There is also a chief inspector, who is responsible for supplying intelligence upon any subject of interest in connection with the Churches in the entire field, and in this function he also is mainly associated with the chief pastor.

The three above-mentioned officers constitute what might be called the Central Authority, such as it is. To meet local needs the entire county has been divided into seven



Photo by J

[C. Fairclough.

SIDE STREET NEAR EXAMINATION HALL,
IN YENCHOW, CHEKIANG.



Photo by]

[C. Fairclough.

BY THE WEST LAKE, HANGCHOW, CHEKIANG.

Church groups, and within these groups election by Church members has taken place of (1) a treasurer, whose duty is to collect local funds and hand them on to the chief treasurer at the Central Church; (2) an inspector, who inquires and reports on all matters affecting the local Churches; (3) two expectant acting pastors, who are willing to supply vacancies as they occur in any part of the field, subject, of course, to the unanimous call of any vacant Church.

Latest information to hand shows that in a number of cases the electors have, on the whole, done wisely and well in their choice of officers.

As regards funds, when it is considered that in deciding not to use foreign contributed money for Church work during the present year the brethren are adding to themselves a burden of something over £60, it will at once be seen that the step is a bold one; but there is no doubt that it has its justification in a phrase which, applied to the whole Church, has voiced the common feeling about self-support for some years past, viz., "They can if they will." I have heard of more than one Church centre where the contributions for this year will increase by more than 100 per cent., and similar liberality has been manifested by four merchant promoters of the self-support movement, each of them making himself responsible for \$100 Mex. in order to ensure a good financial start.

The attitude of the paid helpers forms an interesting gauge as to the general confidence of success in the movement, nothing having been heard so far of the intention of any one of them resigning from the work when the new arrangement comes into operation.

So far as is known, all that the leaders rely upon for increased funds is increased liberality on the part of individual believers. When the movement was first started, and it became evident that the idea of entirely giving up the use of Mission help was not altogether favourably received, it seemed easy to foresee that success would not be readily achieved. But as the movement grew those who at first held out have

been drawn in, and enthusiasm now seems general.

It was interesting, and beyond the ordinary, to hear, at a self-support conference held some months ago, a Chinese speaker describing Mr. Hudson Taylor's attitude towards begging for money and taking up collections for helping Church work, and holding up his example for the encouragement and emulation of those who are interested in self-support and how to attain it.

It now remains to offer a few remarks regarding the motives of the leaders and the reason for the widespread character of the self-support movement. Due weight ought to be given to the words of the two Church officers already recorded unless there is good evidence of lack of sincerity in them.

Fears have been expressed that desire for power for litigation lies behind the otherwise laudable desire for self-support and self-government. But the question arises where is such power to come from? The officers of the Independent Church in Shanghai announce that they use not one particle of influence they have in interfering in lawsuits; and the Provincial

Governor, in issuing his proclamations giving recognition to the Chinese Independent Church of CHRIST, twice calls upon Church leaders to hold followers in restraint, that there be no lawsuits. Every indication at present is that the brethren have gained nothing in Yamen influence by seeking to be self-supporting and independent. Such might be possible only after the lapse of years, when, the Church having become more popular, intriguing in the Yamen might easily follow. Our hope must be that, as the leaders realize the need of starting and continuing the new movement upon their best behaviour, as the eyes of the whole Church are upon them, so they may long continue.

The universality of the movement, and the somewhat remarkable spontaneity in subscribing funds, provide much food for speculation; but one fact deserves mentioning, viz., that the missionaries have done much over a number of years to urge the duty of self-support and self-government upon the Church. Mr. Grierson always taught that when missionaries had done their part in building up the Chinese Church they were to be set aside as the no longer required scaffolding, and he also did much to reduce Mission expenditure for the support of evangelists and others, thus preparing the way for what has now come to pass.

It is more than probable that the present conditions are caused by the novelty of having an organization which the Chinese Church can claim as fully their own, and for which each individual associate has a measure of responsibility. Until quite recently in every single matter requiring effort and financial outlay the foreign missionary had to be first and last, and no sense of responsibility attached to the Church as such. This is now happily passing away, and it is small cause for wonder that, under a sense of latent possibilities within themselves, Chinese Christians in this country are showing marked activity with a fervour which, if unusual, may, under the control of the Spirit of GOD, result in blessing to the whole Church in China.

The Plague in Chefoo.

A Private Letter.



Photo by] (W. Belcher.

Evangelist Starting Out on a Preaching Tour.

MY DEAR FRIENDS. It is only a fortnight since my last journal, but I am sure you are wondering what is taking place out here, while we are wondering what the newspapers are telling you! Things have steadily got worse since my last letter.

Four days after I wrote we went into the strictest quarantine; this necessitated all the preparatory school moving! We had one day in which to do it! What a rush it meant!

Nearly forty of us to go with our possessions to the Boys' School, where they had an equal rush in kindly preparing to receive us. Our school is just outside our big C.I.M. compound; now we are all together within our boundaries of walls, or barbed wire! Only such servants are kept as are willing to keep inside. No one is allowed in, and only three are allowed out (e.g., the postman). All gates but one are locked, and that one has relays of two keepers, one of whom delivers any notes that may come to the gate. We have always been most thankful for our lovely situation; now it is specially a cause for deep gratitude; we are able to quarantine our children here as no others in Chefoo can. Humanly speaking, we ought to be quite safe from the terrible plague, if our servants are

faithful; they are most vigilantly watched. Most of them are too frightened to go out, but as many are so fatalistic they would not mind. We pity them very much, for all this has come at their one treasured holiday, the New Year. They have been so good, working hard right on the most important days, as that was exactly when we were moving. Mr. Faers has tried to make up a little for their deprivations by inviting them each evening to the chapel for reading or magic lantern, etc. Each man, woman, and child (Chinese) on our compound wears a badge, "C.I.M.," and the gatekeepers wear a red cross on white. One of our



C.I.M. BOYS' SCHOOL, CHEFOO—VIEWED FROM THE REAR.

head business helpers was sent a short errand, and stayed out most of the day visiting, making New Year calls! So he had to undergo the threatened penalty of being quarantined at the hospital for five days! A great inconvenience to those in our business department, but a great warning.

All going towards the town here have to wear a kind of mask; the medical officer frequently issues notifications of advice, etc. The whole native city is divided into districts, and each day the head Chinese magistrate sends a detachment of his bodyguard to each division to inspect and report. Whereas the deaths at first were four daily, they have gradually increased, until this week they are twenty to twenty-five. This, too, will be the smallest estimate, as the Chinese hide all they can of death during the opening weeks of the New Year. In fact the poor people really believed that New Year's Day would send the plague away, so they are very disappointed. It is a dreadfully serious matter for Chefoo and similar places. Business is at a standstill, no export trade



C.I.M. BOYS' SCHOOL, CHEFOO—VIEWED FROM THE FRONT.

is allowed, so that many firms are threatened with ruination.

You will remember I said some Roman Catholic nurses went to help nurse at an isolation hospital. As no patients were willing to come they went back, and I suppose were quarantined. Last Saturday one of them died, and another since, and this morning we have just heard that of the twenty reported deaths yesterday, four were Roman Catholics (Chinese). Isn't it fearfully sad? The R.C. buildings are right in the Settlement, so the foreign residents are very upset.

We are on the beach with no very near Chinese neighbours, except isolated houses. The village to the east and the one on the west, each about ten minutes away, have both had deaths in them. We do trust it will not spread.

Such sad tales come in from many places. Yesterday we heard of a Baptist evangelist with a family of six, all wiped out. All railways here in the north are stopped, even the Peking-Hankow railway! (Think of the long time letters will take!) At Tsingtao, the German port, they have put sixty-seven miles of barbed wire round the town, and put the place under martial law. Yesterday we were told that after to-morrow scarcely any

boats will come near here, so I don't know how letters will go! They have not been able to go except to England, via Siberia, for some days. At Ninghaichow, our out-station twenty miles off, the plague has begun severely. One hundred deaths, as many as thirty, or more, a day. Bodies are just put out on the street! There is no one to enforce carefulness, so it is a sad look-out. The Chinese won't believe in infection. Even our own evangelist there went to see four of the bodies in the inns! We do trust he has not endangered himself and others. It seems so sad that missionary work is so broken into. No public services can be held, no visiting can be done. We are so thankful that we have a large number of our valuable servants with us, as they have the opportunity of services and daily prayers in our quarantined compound.

We are having regular lessons with the eighty children here. About seventy are in Shanghai, being taught, and thirty, or so, of our little ones at Chinkiang, also having lessons. How thankful we shall be to be reunited!

Yours,

(Signed) L. BLACKMORE.

Chefoo, Feb. 8th, 1911.

China's Spiritual Needs and Claims.

As Emphasized by the Edinburgh Conference. (Continued.)

A Grave Danger.

"In recent years the influence of Japan in China has been very great, and the testimony from all parts of China is startlingly frequent and emphatic as to the extent to which Japanese literature is affecting the reading classes. In Manchuria, 'Japanese versions of Western materialistic and agnostic literature flood the country.' In Shansi, 'the student class are reading much Western atheistic and materialistic literature, so that it is being commonly declared that the Western savants have discovered that there is no God.'

"In Wuchang it is felt that 'there is great danger to the student and other reading classes from a class of vile and infidel literature chiefly imported from Japan.' In KIANGSU, 'agnostic literature is spreading greatly among the officials and literati of higher degree. The Japanese have translated and scattered the works of atheists,' etc.

"In South China, Japanese books against Christianity are getting into circulation rapidly."—Vol. II., p. 248.

A Flood of Rationalistic Literature.

"From almost every quarter of China there is appeal for help against the flood of rationalistic literature now poured into the land. The old books of evidences do not fully meet the need. New literature is called for. It is suggested that works found useful in apologetics at home are readily acclimatised in China, and the West must come to the help of the East in this matter. There is also a widespread wish for more of the apologetic which lays stress upon the fruits of Christianity.

"In the domain of moral, scientific, and general literature there is a place for more periodicals, both newspapers and magazines; for biographical works dealing with leaders of the Christian Church and others, whose lives illustrate the application of Christian

principles; for good, healthy, entertaining literature, including wholesome fiction, and for books which boys and girls, educated under the new system, will read.—Vol. III., p. 358.

Science Without Christianity.

"In China, 'Science without Christianity' is the watchword of many students. The aspiration for new learning seems to be fixing the minds of the Chinese upon the materialistic aspects of our modern civilization. The Chinese accept quickly the agnostic explanations of the universe. They are apt to receive the impression that religion is not necessary to the life of a nation. As they are by nature an eminently practical people, when through the study of science they see the folly of their old superstitions they will give them up, and, unless influenced by Christianity, will be apt to put nothing in their place. This consideration is a strong ground for calling for immediate and aggressive efforts to supply that which we know to be the really essential thing in our modern civilization; namely, the truth and power of CHRIST. Among the educated youth of China there is a real stirring of thought, and at such a time new truth comes with power and authority. This is pre-eminently the time to reach them with Christian truth."—Vol. I., p. 29.

"Till He come," our Master expects each of His followers to do well, to suffer for it, and to take it patiently. HE is still an example for us; and we should follow in His steps, who did well; who suffered not for Himself but for us; who, when He was reviled, reviled not again; when He suffered, threatened not; but committed alike Himself and His cause to Him who judgeth righteously.—J. HUDSON TAYLOR.

"I Will Say to the North, Give Up."

BY GORDON AND M. HARDING, TSINCHOW KAN, KANSU.



BEAUTIFUL fall of snow which keeps us all indoors gives us also an excellent opportunity of writing another "circular." We have had recently another "gala" day, when we had the joy of baptizing another seventeen men and four women. We do not so much as remember our English Bank Holidays in this remote place, but those days when we examine and receive candidates for baptism more than take their place. The examination is as interesting a part of the proceedings as any. How you would enjoy, with us, to hear the bright testimonies that are given at these times by those who have literally "turned to God from idols," especially when, as was the case this time, seven of the men baptized were the first-fruits from our out-station, Hsi-ho.

In a former letter we asked prayer for the leader at Hsi-ho, a man of much influence, who though he had believed for some years, was not a church member, some hindrance preventing him from being baptized. Those who have prayed for him will be rejoiced to hear that he has now been received into church fellowship, and gave a very satisfactory testimony to the power of the Gospel. In coming for baptism he brought with him eight ancestral tablets which he desired to see the last of. His relatives did not at all approve of his giving these up, and we do not know but what they have been some hindrance to him since he believed. Be that as it may, he seemed to be extra bright after they were presented to us.

Another of these Hsi-ho candidates for baptism was also a man of some money and influence, and has been saved from the power of opium. When he came to break off the habit, he looked a physical wreck, so much so that we thought that while perhaps he might succeed in breaking off his opium he could never live afterwards. Now, on the contrary, he already begins to look a new man. Another old fellow of about sixty years of age is also manifestly a new man in CHRIST JESUS. He formerly went by the name of "King of Hades" because he was such an old terror. He was a heavy opium smoker, with one foot in the grave and could not walk upright. Now he looks years younger and is able to go round the village with others, telling the glad tidings. Oh, how his face did beam as he spoke of the change he had experienced. The youngest of these Hsi-ho men seems a very promising young fellow of twenty-six years. Pray for his father who is

not yet saved. He helped us in getting our premises at Hsi-ho. Speaking of the building there, the men have themselves made some alterations so as to enlarge the chapel. About thirty attend the regular meetings.

We baptized five men from our Eastern district. One is a very rich man and owns about six hundred acres of land; another is the head of the market where he has his residence; one is a native doctor; and another an old man of over seventy years whose son is the J.P. of his market town and is connected with the coming Parliament. We would love to see this J.P. saved. Pray for him. His old father about a year ago, in a time of much rain, had the destruction of his mill threatened by a flooded river. As the river swept down its course, he sat down by its bank and prayed. The on-lookers ridiculed him, and advised him to do something, for said they: "What is the use of praying now?" "Well," said he, "I can do nothing else but pray," meaning that was his only means of help. Nor was his hope disappointed, for before the flood reached his mill it had providentially turned off in another direction.

From U-chia-chuang we received three more men. Of our city people we only baptized two women, two boys, and two girls. The last four were school-children. Perhaps the most interesting fact about these is that one of the boys and one of the girls are betrothed the one to the other. This is the first time we have had a young engaged couple baptized in this city. Now we want our readers to help these new converts by prayer. In

regard to the men of influence, of which there were quite a few, they need our special upholding at the throne of grace. If they run well it means blessing in each of our out-stations, and if not then they will, no doubt, hinder the work for years to come. It seems almost more important that their light should shine brightly in the gross darkness out here, than that English Christians should shine in their, we might say, "dusky" corners in the homeland.

November 13th was the day of the baptisms. The following Sunday quite a number of the members from this mother church, including the Pastor, and the only single lady worker we then had in the station, went to the opening of a new chapel some six or seven miles from our out-station on the East Road, where the one or two Christians have mortgaged a building and fitted it up as a chapel. It is a snug little corner where some



Photo by]

[A. Moore.

A WATER PRAYER WHEEL IN KANSU.

ten or a dozen people gather every Sunday, and where there are also some of the women folk coming round. You may have noticed that all the newly-baptized persons from the country are men. This is largely due to the fact that the women need so much more teaching, and with our few workers we have been unable to get out into the country as we should have liked. Now we are rejoicing in a new young lady worker from London, a Miss Levermore. She arrived a fortnight ago and comes to us as a gift from GOD. Those of you who complain of murky London would appreciate a breeze from that city (as it reaches us in the shape of this fresh worker) if your lot were cast up here. We have a bedroom and a study and a big welcome at our house for a new young man worker when he shall reach us.

The country work is growing so fast now, and there are such possibilities, if only we had more workers. Every new place of worship opened, every convert baptized, every person willing to come around and hear the Word of Life, is preparing the way of the LORD in this region, and makes it easier for others to be saved. We still long for more life and salvation to be manifested in the city, and are rejoiced to hear that there is every probability of our having a visit from Mr. Lutley and the native helper who have been so much used in revival blessing in other places. Our colporteurs still go their daily rounds, and this last Sunday we had a man and

a boy from different country places, both of whom had heard the Gospel from one of our colporteurs and had come in to know more. We are keeping them here a few days so that they may get some further knowledge of the truth, and we pray that the LORD may apprehend them, for His glory. They both seem very interested.

As we visit in the houses throughout the city, we find many hungry hearts who we are sure are convinced of the truth and long for it if only they could but break away from the chains of sin, and the relatives who prevent them from embracing the Truth.

One wife of an official we visited, who had never heard the Gospel before, was in great bitterness of soul. Owing to the fact that she had no son (she had had several who had not lived) her husband had put her to live in a separate apartment, and taken to himself a young new wife. The first wife had taken to opium, and just sat in her well-furnished apartment, surrounded by every comfort, nursing her grief. The Gospel seemed to have no attraction for her as one might have thought it would have had for such a heavy-laden one. Probably this was due to the fact that she was not only nursing grief, but anger also against her rival. She did not admit so much, but I (M. H.) expect she was really put in the separate apartment because she could not live at peace with the newcomer. No wonder the light of the glory of GOD did not shine in her heart. Perhaps I may have another opportunity of visiting her.

Baptisms.

| | | | | | |
|------------|---------------------------------------|-----|-----------|---|-------|
| KANSU— | Lanchowfu | 1 | KIANGSI— | Kweiki | 21 |
| | Kingchow Kan | 11 | | Iyang Ki and out-station... .. | 26 |
| | Tsinchow Kan | 21 | | Hokow Ki and out-station | 19 |
| SHENSI— | Sisiang and out-station | 20 | | Fuchow Ki and out-station | 7 |
| | Hanchenghsien | 16 | | Loping | 13 |
| | Tungchowfu | 10 | | Anjen and out-stations | 19 |
| | Chowchih | 3 | | Tunghiang and out-station | 12 |
| | Sianfu out-station | 4 | | Tsungjen | 5 |
| | Lantien out-station | 9 | | Kanchow Ki out-stations... .. | 27 |
| SHANSI— | Kichow and out-station | 17 | | Kinki | 3 |
| | Sichow and out-station | 16 | | Yungsin and out-station | 6 |
| | Taning | 29 | | Kianfu and out-station | 10 |
| | Hwochow | 45 | ANHWEI— | Kienping | 10 |
| | Hungtuang | 7 | | Yingchowfu | 1 |
| | Kiehsiu | 1 | | Ningkwofu and out-station | 20 |
| | Chiehchow | 3 | | Hweichow | 5 |
| | Puchowfu | 12 | | Kwangtechow | 1 |
| | Pingyaohsien | 3 | | Chengyangkwan | 7 |
| | Wukung | 5 | CHEKIANG— | Lanchi and out-stations | 23 |
| CHIHLI— | Suanhwafu | 6 | | Wenchow and out-stations | 41 |
| HONAN— | Shekichen and out-station | 73 | | Sienkü | 5 |
| | Yencheng Ho | 15 | | Sungyang and out-stations | 41 |
| | Honanfu | 4 | | Ninghaihsien and out-station | 7 |
| | Yungning | 4 | | Yünho | 7 |
| | Sinanhsien | 3 | | Taichowfu and out-station | 9 |
| | Kwangchow and out-station | 52 | | Lungchuan, CHE., | 4 |
| KIANGSU— | Chinkiang | 4 | | Shaohingfu out-station | 5 |
| SZECHEWAN— | Kwanhsien, SZE., out-station | 15 | | Pingyanghsien and out-station | 32 |
| | Pachow, SZE., and out-stations | 13 | | Chüchowfu out-station | 1 |
| | Luchow and out-station | 18 | | Chuchow | 10 |
| | Chengtü and out-stations | 39 | | Hwangyen and out-stations | 28 |
| | Yingshan, SZE. | 12 | | Hangchow and out-stations | 23 |
| | Chuhsien out-station | 14 | | Yung kang | 26 |
| | Shunking out-station | 18 | HUNAN— | Siangtan | 6 |
| | Kaihsien | 32 | | Nanchowting | 9 |
| | Paoning and out-station | 34 | | Changsha | 4 |
| | Suitingfu | 4 | | | |
| KWEICHOW— | Anshunfu and out-stations | 52 | | | 1,332 |
| YUNNAN— | Wuting | 175 | | Previously reported to October | 1,406 |
| | Talifu | 1 | | | |
| | Yunnanfu | 5 | | | |
| HUPEH— | Laohowkow and out-station | 13 | | Total reported to December, 1910 | 2,738 |

DONATIONS RECEIVED IN LONDON DURING FEBRUARY, 1911.—Continued.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-------------|-----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|---|----|----|-----------|----|----|----|----------|----|----|---|
| 14. Anon. | 1 | 3 | 0 | 15. 6658 | 0 | 10 | 0 | 18. 6698 | 1 | 0 | 0 | 20. 6726 | 0 | 4 | 0 | 22. 6762 | 2 | 1 | 1 | 25. 6797 | 5 | 0 | 0 |
| 6624 | 0 | 5 | 2 | 6659 | 1 | 7 | 0 | 6699 | 2 | 0 | 0 | 6728 | 0 | 10 | 0 | 6764 | 10 | 0 | 0 | 6798 | 9 | 10 | 0 |
| 6625 | 11 | 13 | 10 | 6660 | 10 | 0 | 0 | 6701 | 1 | 0 | 0 | 6729 | 0 | 5 | 0 | 6766 | 0 | 3 | 0 | 27. 6799 | 0 | 10 | 6 |
| 6627 | 0 | 2 | 0 | Legacy. | 11 | 2 | 6 | 6703 | 0 | 5 | 0 | 6731 | 7 | 0 | 0 | 6767 | 1 | 0 | 0 | 6800 | 1 | 4 | 7 |
| 6628 | 0 | 10 | 0 | 6662 | 3 | 0 | 0 | 6704 | 3 | 0 | 9 | 6732 | 1 | 1 | 0 | 6769 | 0 | 2 | 6 | 6803 | 5 | 5 | 0 |
| 6629 | 0 | 10 | 0 | 16. 6665 | 10 | 0 | 0 | 6705 | 0 | 10 | 0 | 6733 | 1 | 0 | 0 | 6770 | 0 | 2 | 6 | 6804 | 1 | 0 | 0 |
| 6630 | 1 | 0 | 0 | 6666 | 0 | 5 | 0 | 6706 | 0 | 2 | 6 | 6734 | 0 | 10 | 0 | 6771 | 3 | 0 | 0 | 6805 | 0 | 5 | 0 |
| 6631 | 2 | 0 | 0 | 6667 | 0 | 10 | 0 | 20. 6707 | 2 | 2 | 0 | 6735 | 1 | 0 | 0 | 6772 | 5 | 0 | 0 | 6806 | 0 | 6 | 0 |
| 6632 | 2 | 0 | 0 | Anon. | 0 | 1 | 0 | 6708 | 1 | 10 | 0 | 6736 | 0 | 1 | 0 | 6773 | 5 | 0 | 0 | 6807 | 0 | 4 | 6 |
| 6633 | 5 | 0 | 0 | 6670 | 0 | 10 | 0 | 6709 | 7 | 14 | 10 | 6737 | 0 | 6 | 6 | 6774 | 15 | 0 | 0 | 6808 | 1 | 0 | 0 |
| 6635 | 0 | 10 | 0 | 6671 | 0 | 5 | 0 | 6710 | 4 | 18 | 0 | 6738 | 2 | 0 | 0 | 6775 | 0 | 5 | 0 | 6809 | 63 | 12 | 6 |
| 6636 | 0 | 10 | 0 | 6672 | 2 | 2 | 0 | In His | 20 | 0 | 0 | 6739 | 1 | 1 | 6 | 6776 | 0 | 9 | 0 | 6812 | 10 | 0 | 0 |
| 6637 | 0 | 5 | 0 | 6673 | 0 | 2 | 6 | Name | 20 | 0 | 0 | 6740 | 0 | 5 | 0 | 24. 6777 | 0 | 8 | 0 | 6813 | 0 | 10 | 0 |
| 6638 | 1 | 1 | 0 | 6674 | 0 | 18 | 4 | 6712 | 10 | 0 | 0 | 6741 | 0 | 10 | 0 | 6778 | 0 | 3 | 0 | 6814 | 0 | 4 | 4 |
| 6639 | 0 | 2 | 1 | 6675 | 1 | 1 | 0 | 6713 | 2 | 2 | 0 | 6743 | 0 | 1 | 0 | 6779 | 0 | 8 | 0 | 28. 6815 | 0 | 5 | 0 |
| 'A Widow's | 0 | 2 | 6 | 17. 6676 | 1 | 0 | 0 | 6714 | 1 | 0 | 0 | 6744 | 2 | 10 | 0 | 6780 | 1 | 0 | 0 | 6816 | 1 | 2 | 6 |
| Mite." | 0 | 2 | 6 | 6677 | 65 | 0 | 0 | 6715 | 1 | 0 | 0 | 6745 | 1 | 5 | 0 | 6781 | 0 | 5 | 0 | 6817 | 2 | 0 | 0 |
| 6641 | 6 | 0 | 0 | 6681 | 6 | 0 | 0 | 6716 | 0 | 10 | 0 | 6748 | 0 | 8 | 0 | 6782 | 12 | 10 | 0 | 6819 | 2 | 14 | 0 |
| 6643 | 1 | 0 | 0 | 6688 | 0 | 10 | 0 | 6717 | 0 | 10 | 0 | 6749 | 3 | 0 | 0 | 6783 | 50 | 0 | 0 | 6820 | 3 | 10 | 0 |
| 6644 | 1 | 0 | 0 | 6689 | 5 | 0 | 0 | Anon. | 1 | 5 | 6 | 22. 6752 | 0 | 5 | 0 | 6785 | 1 | 0 | 0 | 4821 | 0 | 15 | 0 |
| 6645 | 1 | 0 | 0 | 6690 | 1 | 0 | 0 | 6719 | 1 | 10 | 0 | 6753 | 0 | 10 | 0 | 6786 | 2 | 11 | 6 | 6822 | 1 | 1 | 0 |
| 6650 | 0 | 5 | 0 | 6691 | 8 | 16 | 6 | 6720 | 0 | 18 | 0 | 6757 | 0 | 14 | 0 | 6787 | 0 | 3 | 0 | 6823 | 0 | 10 | 0 |
| 15. Legacy. | 180 | 0 | 0 | 6692 | 2 | 17 | 6 | 6721 | 0 | 5 | 0 | 6758 | 5 | 3 | 0 | Legacy. | 90 | 0 | 0 | 6825 | 0 | 5 | 0 |
| 6652 | 1 | 11 | 3 | 6693 | 2 | 3 | 0 | 6722 | 1 | 5 | 0 | Anon. | 3 | 0 | 0 | 25. 6790 | 1 | 1 | 0 | 6826 | 1 | 0 | 0 |
| 6653 | 2 | 3 | 6 | 6694 | 8 | 0 | 0 | 6723 | 1 | 0 | 0 | 6760 | 1 | 17 | 5 | 6791 | 1 | 0 | 0 | | | | |
| 6654 | 1 | 4 | 4 | 18. K. | 50 | 0 | 0 | 6724 | 7 | 7 | 0 | Thank- | 2 | 0 | 0 | 6793 | 0 | 5 | 0 | | | | |
| 6655 | 0 | 1 | 7 | 6697 | 0 | 3 | 6 | 6725 | 3 | 0 | 0 | offering | 2 | 0 | 0 | 6794 | 0 | 15 | 0 | | | | |
| | | | | | | | | | | | | | | | | | | | | | | | |

£3,352 7 11

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| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|--------------------|----|----|----|-----------|----|----|----|
| 1. 6355 | 1 | 0 | 0 | 8. 6514 | 5 | 0 | 0 | 11. 6595 | 5 | 0 | 0 | 17. 6678 | 5 | 0 | 0 | 22. 6763 | 10 | 0 | 0 | Rect. No. | £ | s. | d. |
| 6361 | 6 | 0 | 0 | 6520 | 4 | 0 | 0 | 13. 6598 | 40 | 4 | 2 | 6679 | 0 | 5 | 0 | 6765 | 1 | 1 | 0 | Anon. | 0 | 2 | 6 |
| 6363 | 2 | 0 | 0 | 9. 6524 | 0 | 5 | 0 | 6602 | 0 | 6 | 0 | 6680 | 6 | 0 | 0 | 23. 6768 | 0 | 5 | 0 | 6810 | 15 | 5 | 6 |
| 6368 | 1 | 10 | 0 | 6525 | 1 | 1 | 0 | 6604 | 8 | 0 | 0 | 6682 | 6 | 0 | 0 | 24. 6784 | 1 | 0 | 0 | 6811 | 1 | 0 | 0 |
| 2. 6377 | 5 | 0 | 0 | 6528 | 2 | 0 | 0 | 14. 6612 | 0 | 10 | 0 | 6683 | 0 | 2 | 6 | 25. 6789 | 0 | 2 | 6 | 6818 | 20 | 0 | 0 |
| 6387 | 5 | 0 | 0 | 6533 | 0 | 11 | 0 | 6615 | 1 | 0 | 0 | 6684 | 0 | 10 | 0 | 6792 | 16 | 9 | 7 | 6824 | 25 | 0 | 0 |
| E. F. G. | 0 | 5 | 0 | 6535 | 0 | 10 | 0 | 6616 | 0 | 14 | 4 | 6685 | 22 | 10 | 0 | 6795 | 5 | 0 | 0 | 6827 | 5 | 0 | 0 |
| 3. 6400 | 5 | 0 | 0 | 6536 | 2 | 0 | 0 | 6617 | 0 | 5 | 0 | 6686 | 0 | 10 | 0 | 6796 | 0 | 10 | 0 | | | | |
| 6409 | 0 | 8 | 0 | 6537 | 21 | 19 | 6 | 6619 | 0 | 5 | 0 | 6687 | 1 | 0 | 0 | 27. Anon. | 1 | 0 | 0 | | | | |
| 6411 | 5 | 0 | 0 | 6538 | 40 | 0 | 0 | 6623 | 0 | 5 | 0 | 6695 | 2 | 0 | 0 | | | | | | | | |
| 4. 6431 | 4 | 7 | 6 | 6541 | 5 | 0 | 0 | 6626 | 2 | 19 | 0 | 18. 6700 | 0 | 10 | 0 | | | | | | | | |
| 6446 | 1 | 0 | 0 | 10. 6550 | 1 | 0 | 0 | 6634 | 0 | 1 | 0 | 6702 | 0 | 5 | 0 | | | | | | | | |
| 6451 | 0 | 2 | 6 | 6552 | 5 | 0 | 0 | 6642 | 5 | 12 | 0 | 20. 6727 | 0 | 4 | 0 | | | | | | | | |
| 6459 | 0 | 10 | 0 | 6553 | 5 | 0 | 0 | 6646 | 0 | 12 | 0 | 6730 | 0 | 7 | 11 | | | | | | | | |
| 7. 6461 | 0 | 10 | 0 | 6565 | 0 | 19 | 10 | N. N. N. | 5 | 0 | 0 | A. F. D. | 1 | 1 | 0 | General | .. | .. | .. | 3,352 | 7 | 11 | |
| 6476 | 1 | 5 | 0 | 6566 | 0 | 2 | 6 | 6648 | 1 | 0 | 0 | 6746 | 2 | 10 | 0 | Special | .. | .. | .. | 419 | 18 | 2 | |
| 6490 | 0 | 5 | 0 | 6574 | 3 | 0 | 0 | 6649 | 5 | 0 | 0 | 6747 | 2 | 10 | 0 | | | | | | | | |
| 6492 | 1 | 10 | 0 | 6578 | 1 | 0 | 0 | 15. 6656 | 1 | 0 | 0 | 6750 | 3 | 0 | 0 | Total for February | .. | .. | .. | 3,772 | 6 | 1 | |
| 6499 | 0 | 5 | 6 | 11. 6581 | 0 | 10 | 0 | 6657 | 0 | 7 | 0 | 22. 6751 | 4 | 4 | 0 | Brought forward | .. | .. | .. | 6,921 | 16 | 10 | |
| 8. 6501 | 1 | 0 | 0 | 6589 | 8 | 13 | 4 | 16. Anon. | 0 | 2 | 6 | 6754 | 1 | 1 | 0 | | | | | | | | |
| 6508 | 20 | 0 | 0 | 6590 | 5 | 0 | 0 | 6664 | 1 | 10 | 0 | 6755 | 0 | 5 | 0 | | | | | | | | |
| 6509 | 0 | 10 | 0 | 6593 | 1 | 1 | 0 | 6669 | 0 | 10 | 0 | 6756 | 2 | 2 | 0 | | | | | | | | |

£10,694 2 11

SUMMARY.

| | £ | s. | d. |
|--------------------|---------|----|----|
| General | 3,352 | 7 | 11 |
| Special | 419 | 18 | 2 |
| Total for February | 3,772 | 6 | 1 |
| Brought forward | 6,921 | 16 | 10 |
| | £10,694 | 2 | 11 |

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For General Fund.

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|-----------|----|----|----|-----------|-----|----|----|-----------|----|----|----|--------------------|----|----|----|
| 1. 6828 | 50 | 0 | 0 | 3. 6873 | 1 | 8 | 0 | 7. 6925 | 1 | 0 | 0 | 9. 6972 | 5 | 0 | 0 |
| 6829 | 50 | 0 | 0 | 6874 | 10 | 0 | 0 | 6926 | 1 | 0 | 0 | 6973 | 4 | 18 | 6 |
| 6830 | 1 | 0 | 0 | 6875 | 0 | 10 | 0 | 6927 | 1 | 13 | 6 | 10. 6978 | 10 | 0 | 0 |
| R.M.C. | 1 | 0 | 0 | 6877 | 0 | 10 | 6 | 6929 | 0 | 5 | 0 | 6979 | 1 | 0 | 0 |
| 6832 | 1 | 0 | 0 | 6878 | 2 | 10 | 0 | 6931 | 1 | 1 | 0 | 6980 | 1 | 5 | 0 |
| 6833 | 0 | 10 | 0 | 4. 6880 | 5 | 5 | 0 | 6932 | 1 | 0 | 0 | 6981 | 5 | 0 | 0 |
| 6834 | 1 | 0 | 0 | 6881 | 0 | 2 | 6 | 6933 | 3 | 0 | 0 | 6982 | 1 | 1 | 0 |
| 6835 | 1 | 0 | 0 | K.I. | 1 | 0 | 0 | 6934 | 0 | 10 | 0 | 6983 | 4 | 14 | 2 |
| 6836 | 5 | 11 | 9 | 6883 | 0 | 10 | 3 | 6935 | 1 | 0 | 0 | 6984 | 0 | 10 | 0 |
| 6837 | 6 | 4 | 0 | N.O.N. | 1 | 0 | 0 | 6936 | 5 | 0 | 0 | 6985 | 0 | 5 | 0 |
| 6839 | 1 | 0 | 0 | 6887 | 1 | 0 | 0 | 6937 | 0 | 10 | 0 | 6986 | 0 | 5 | 0 |
| 6840 | 0 | 10 | 0 | 6888 | 1 | 1 | 0 | 6938 | 1 | 0 | 0 | 6987 | 0 | 10 | 0 |
| 6841 | 3 | 0 | 0 | 6889 | 0 | 12 | 6 | 6939 | 0 | 10 | 0 | 6988 | 10 | 0 | 0 |
| 4842 | 10 | 0 | 0 | 6890 | 0 | 5 | 0 | 6940 | 1 | 0 | 0 | 6990 | 0 | 5 | 0 |
| 6843 | 1 | 0 | 0 | 6891 | 0 | 10 | 0 | 6941 | 0 | 10 | 0 | 11. 6995 | 1 | 1 | 0 |
| 6844 | 1 | 0 | 0 | 6892 | 1 | 0 | 0 | 6942 | 5 | 0 | 0 | 6998 | 0 | 6 | 0 |
| 6846 | 0 | 5 | 0 | 6893 | 4 | 0 | 0 | 6943 | 0 | 5 | 0 | 6999 | 0 | 2 | 6 |
| 6847 | 0 | 3 | 6 | 6896 | 0 | 4 | 0 | 8. 6946 | 3 | 0 | 0 | 7000 | 0 | 11 | 0 |
| 6848 | 5 | 5 | 0 | 6897 | 0 | 5 | 0 | 6947 | 1 | 0 | 0 | 7002 | 2 | 0 | 0 |
| 2. 6849 | 1 | 0 | 0 | 6898 | 0 | 18 | 9 | 6948 | 1 | 0 | 0 | 7003 | 0 | 10 | 0 |
| 6850 | 0 | 5 | 0 | 6. 6900 | 0 | 10 | 0 | 6949 | 0 | 5 | 0 | 7004 | 0 | 10 | 6 |
| 6851 | 1 | 0 | 0 | 6902 | 0 | 2 | 6 | 6950 | 1 | 0 | 0 | 7005 | 0 | 5 | 0 |
| 6852 | 1 | 0 | 0 | Anon. | 0 | 10 | 0 | 6951 | 2 | 2 | 0 | 7008 | 2 | 0 | 0 |
| 6853 | 5 | 0 | 0 | 6905 | 15 | 0 | 0 | 6952 | 0 | 5 | 0 | Anon. | 1 | 0 | 0 |
| Anon. | 0 | 2 | 0 | 6906 | 0 | 5 | 0 | 6954 | 1 | 0 | 0 | Anon. | 0 | 13 | 0 |
| 6856 | 0 | 10 | 0 | 6907 | 0 | 10 | 0 | 6955 | 25 | 0 | 0 | Of Thine } 16 18 4 | | | |
| 6857 | 5 | 0 | 0 | 6908 | 1 | 1 | 0 | 6956 | 1 | 0 | 0 | Own. } 7012 7 13 0 | | | |
| 6858 | 1 | 1 | 0 | 6910 | 0 | 10 | 0 | 6957 | 11 | 12 | 6 | 13. 7014 | 5 | 0 | 0 |
| 6859 | 0 | 15 | 0 | 6911 | 2 | 2 | 0 | 6958 | 0 | 8 | 6 | 7016 | 0 | 3 | 0 |
| 6860 | 1 | 1 | 0 | 6912 | 5 | 0 | 0 | 9. 6959 | 5 | 0 | 0 | 7017 | 0 | 19 | 0 |
| 6863 | 3 | 3 | 4 | 6913 | 0 | 2 | 0 | 6960 | 1 | 0 | 0 | 7019 | 0 | 10 | 0 |
| 6864 | 2 | 2 | 0 | 6916 | 0 | 1 | 0 | 6961 | 1 | 0 | 0 | 7020 | 12 | 0 | 0 |
| 6865 | 5 | 0 | 0 | 6917 | 0 | 5 | 0 | 6962 | 0 | 10 | 0 | 7021 | 3 | 0 | 0 |
| 6866 | 10 | 0 | 0 | 6918 | 8 | 0 | 0 | 6963 | 0 | 5 | 0 | 7023 | 0 | 5 | 0 |
| 6867 | 2 | 0 | 0 | 7. 6919 | 0 | 1 | 0 | 6964 | 10 | 0 | 0 | 7024 | 0 | 10 | 0 |
| 3. 6868 | 0 | 1 | 0 | 6920 | 5 | 0 | 0 | 6965 | 1 | 0 | 0 | 7025 | 2 | 2 | 0 |
| 6869 | 0 | 3 | 6 | Legacy. | 322 | 14 | 6 | 6968 | 0 | 3 | 0 | 7028 | 5 | 0 | 0 |
| 6870 | 0 | 10 | 0 | 6923 | 1 | 0 | 0 | 6969 | 2 | 0 | 0 | | | | |
| 6871 | 0 | 7 | 6 | 6924 | 4 | 8 | 0 | 6970 | 0 | 10 | 0 | | | | |

(Continued on page 77.)

CHINA'S MILLIONS.

The Annual Report

Presented at the Annual Meetings held at the Queen's Hall, Langham Place, W., on April 25th, 1911.

"O give thanks unto Jehovah, call upon His Name; make known among the peoples His doings. Sing unto Him, sing praises unto Him; talk ye of all His marvellous works. Glory ye in His Holy Name; let the heart of them rejoice that seek Jehovah."

—Psa. cv. 1-3.

THESE words of the Psalmist express the purport of this Annual Meeting. We assemble together that we may give thanks unto the LORD, that we may call upon His Holy Name, and talk of all His marvellous works. The Psalms are full not only of ascriptions of praise but also of history, for with the Psalmist to make known GOD's mighty acts was to praise Him. He therefore loved to say:

- "He saved them for His Name's sake;"
- "He rebuked the Red Sea also;"
- "He led them through the depths;"
- "He reprov'd kings for their sakes;"
- "He opened the rock and waters gushed out;"
- "He remembered His holy word;"
- "He gave them the lands of the nations."

May we to-day, as we record His mercies to the China Inland Mission, glory in His Holy Name.

The Field.

It is no small cause for thankfulness that, though plague, famine, and violence have occurred in various districts, China has still been preserved as a country wonderfully open to missionary work. With the exception of some disorganization to the Chefoo Schools this year, the plague has not seriously affected the C.I.M. centres. In consequence of the imposition of fresh taxes, the cornering of rice, the suppression of the poppy, and anti-foreign rumours, more or less serious outbreaks of violence have taken place at a number of centres, the worst being those in HUNAN, where for several days in April the city of Changsha was in the hands of organized rioters. Mention may also be made of an outbreak among the soldiers in Canton, unrest in the province of YUNNAN, a local

MAY, 1911.

rising in Sinkiang, and the riots at Shanghai and Hankow. In the providence of GOD no Protestant missionary has lost his life,* though in Changsha practically all foreign property, whether missionary or otherwise, was destroyed. It is with thankfulness that we report that the workers in HUNAN have received many expressions of gratitude from the people and officials in consequence of the attitude taken by the Mission and missionaries in not accepting indemnity for either Mission or personal property; and there is reason to believe that, with GOD's blessing on this decision, more will be gained to the work than has been lost.

The year 1910 will remain famous in Chinese history for the opening, on October 3rd, of the first session of the National Assembly, which Assembly has, in consequence of strong representations to the Throne, obtained a promise of the opening of a National Parliament in 1913. Meanwhile, China's chief national problem is financial reform, for her constitutional and reform movements are involving her in increased expenditure and more serious indebtedness (in consequence of loans) to foreign Powers. China's aggressive policy in Tibet has led to the flight of the Dalai Lama to India and to his subsequent deposition by Imperial Edict. The conclusion of the Russo-Japanese agreement on July 4th, and the annexation of Korea by Japan in August, have not strengthened China's position in her important dependency of Manchuria. Railway construction has made but little progress. Permission was given by an edict dated December 21st for Chinese in the Army, Navy, and Police services, to dispense with the queue.

China has made astonishing progress in her anti-opium campaign, for there is good reason to believe,

* We regret that three Roman Catholic priests were accidentally drowned in consequence of the Changsha riots, and another has more recently been killed in YUNNAN.

after careful investigations, that by December 31st, 1910, when the first three years' agreement between China and Great Britain terminated, China had reduced her cultivation about seventy-five per cent., though the Indian exports to China had only been reduced thirty per cent. That the Indian export of opium may speedily be terminated is a consummation to be earnestly desired.

One noteworthy feature of the year was the opening at Nanking of the Great Nanyang Exhibition, which is the first of such exhibitions to be held in China. Special and united efforts were put forth by the Missionary Societies to make use of this important occasion for the spread of the Gospel.

It may here be gratefully recorded that no lives have been lost in travelling by land or water, and though several Mission stations have been in the sphere of serious floods and fires, Mission property has been wonderfully preserved. At Changteh, HUNAN, the flood rose fifteen feet above the level of the streets and was only kept out by the city wall. At Wanh sien a most disastrous fire destroyed nearly half the city, causing great loss and suffering, but the Mission property, though in great danger, was in GOD'S mercy preserved. At Kucheng, HUPEH, the whole block of buildings among which the Mission premises stood was destroyed by fire, with the exception of the Mission premises, the shop next door, and a house where a widowed Church member lived.

The Mission's Staff.

During the year fifty-three new workers joined the Mission, including three former workers who rejoined the work after temporary retirement. Of these fifty-three, thirty were from Great Britain, six from North America, two from Australasia, seven were Associates from Germany, four from Sweden, one from Norway, while three joined or rejoined the Mission in China. (For details see note 1 opposite.)

After deducting the loss of nine workers by death, and the retirement of nine more on account of failure of health, marriage into other Missions, family and other reasons, there has been a net gain of thirty-five workers, making a total of 968 at the close of 1910. (For details see note 2 opposite.)

It will be seen from these figures that the Mission's staff of foreign workers is only thirty-two short of 1,000, and to these are to be added no fewer than 2,008 Chinese colleagues, 689 of whom are either self-supporting or are supported by the Chinese Church. For such a staff of workers we give thanks unto the LORD, but we need constantly to "call upon His Name." There is no need to labour the point that the direction of a Mission with such a staff and such far-reaching operations is replete with difficulties and heavy responsibilities, and we would seek earnest and constant prayer for Mr. Hoste and for those associated with him

in China and at home, that they may have health and heavenly wisdom for this great enterprise. We cannot too often remind ourselves that such a work can only be maintained and saved from disaster by the absolute control and direction of GOD Himself.

The Honoured Dead.

The nine beloved workers who have been taken from our ranks by death during the year are the following:—Miss C. M. Biggs, Mr. J. F. Broumton, Rev. W. J. Doherty, Mrs. R. W. Kennett, Rev. A. O. Loosley, Mr. C. F. Nystrom, Miss B. J. L. Reynolds, Mrs. J. Southey, and Rev. W. C. Taylor.

The death of nine workers from more than nine hundred labouring in the trying conditions inseparable from missionary work in China may be considered numerically small, but nevertheless the loss to the Mission is severe, especially as some were workers of long experience. Only two had given less than ten years' service to China, and the remaining seven had devoted an average of more than eighteen years to the service of the Mission. These have laboured and others are now entering into their labours. To-day, for instance, when we are rejoicing at the wonderful work of grace among the aborigines in South-West China, it may be remembered that Mr. Broumton, who commenced work in the province of KWEICHOW thirty-four years ago (1877) was privileged to baptize the first three converts from among the Miao—the first-fruits of a glorious harvest. "And I heard a voice from

| Country. | NOTE 1. | | | | Total. |
|--|---------------|-----------------|-----------------|-----------------|-----------|
| | Returned. | | New Workers. | | |
| Great Britain | 13 men | 22 women | 6 men | 24* women | 65 |
| North America | 3 " | | 3 " | 3 " | 6 |
| Australasia | 2 " | 1 woman | | 2 " | 5 |
| Accepted in China | | | 1* man | 2* " | 3 |
| Total Members | 15 men | 23 women | 10 men | 31 women | 79 |
| Scand. China Alliance | 1** man | 1 woman | 3 men | | 5 |
| German China Alliance | | 1 woman | | 3 women | 4 |
| Liebenzell Mission | | | | 2 " | 2 |
| Norwegian Mission | 1 " | | | 1 woman | 2 |
| Swedish Mission in China | | | 1 man | | 1 |
| German Women's Union accepted in China | | | | 2 women | 2 |
| Total Associates | 1 man | 3 women | 4 men | 8 women | 16 |
| Summary : | | | | | |
| Members .. | 15 men | 23 women | 10 men | 31 women | 79 |
| Associates .. | 1 man | 3 " | 4 " | 8 " | 16 |
| Grand Totals | 16 men | 26 women | 14 men | 39 women | 95 |
| | 42 Returned. | | 53 New Workers. | | 95 |

* One of these rejoined the Mission after temporary retirement, making 3 in all who rejoined.

** Transferred at marriage from Swedish Holiness Union to Scandinavian China Alliance.

| | NOTE 2. | | | | | Total. | Stations. |
|---------------|---------|---------------|--------|---------|-----|--------|-----------|
| | Men. | Single Women. | Wives. | Widows. | | | |
| Members .. | 278 | 241 | 211 | 22 | 752 | 159 | |
| Associates .. | 92 | 67 | 52 | 5 | 216 | 56 | |
| | 370 | 308 | 263 | 27 | 968 | 215 | |

heaven saying, write, Blessed are the dead who die in the LORD from henceforth; yea, saith the Spirit, that they may rest from their labours, for their works follow with them."

Financial Mercies.

The year, though by no means free from financial trial, yet has its record of wonderful mercies, so that we can say: "Let the heart of them rejoice that seek Jehovah."

Without speaking of the funds of the Associate Missions (with their 216 workers) which do not appear on the Mission's books in England, but which will be included in the larger Report, we thankfully report, as is the custom at these Annual Meetings, the income received in Great Britain, together with the donations received in China, and the remittances received in China from North America and Australasia. These are as follows:—

| | £ | s. | d. |
|--|----------------|-----------|----------|
| Received in Great Britain during 1910 | 39,064 | 7 | 7 |
| Received in China, and remittances to China from North America and Australasia during 1910 | 13,842 | 11 | 1 |
| Total | <u>£52,906</u> | <u>18</u> | <u>8</u> |

Comparing these figures with the monies received from the same sources during 1909, there is

| | | | |
|---|-------------|-----------|-----------|
| A decrease in the income received in Great Britain of | £ | s. | d. |
| | 118 | 18 | 9 |
| And a decrease in the donations given in China and remittances to China from North America and Australasia of | 677 | 17 | 2 |
| Making a total decrease of | <u>£796</u> | <u>15</u> | <u>11</u> |

It is not possible in a few words to present the whole financial problem, but we will attempt to indicate the more important aspects of the question that we may ask for definite prayer and praise in regard to this subject.

A decrease of £796 between the incomes of 1910 and 1909 would not in itself call for much comment, but it will be remembered by some that the income for 1909 was £11,626 lower than 1908. The years 1907 and 1908 were, however, exceptionally good, and are in themselves hardly fair guides. A fairer basis for comparison will be the average of the ten years 1900 to 1909 inclusive. This shows a decrease in 1910 of £3,925 below the average of those years, although the staff of the Mission has considerably increased during that period. It will therefore be seen that during the past year the Mission has had to face the problem of providing for a larger number of workers and a growing work with a smaller income. This has only been possible by the assistance given through special funds, together with a slight reduction in the personal remittances to the workers.

When it is remembered that a large amount of the Special Funds is provided from the Morton Legacy, which is rapidly drawing to a close, the figures for 1910

certainly emphasize the need for prayer that the General Funds of the Mission may be largely increased.

While it will be recognized that the year has certainly had its financial trials, which have called for much economy and some self-denial, it can yet be thankfully recorded that the work has not appreciably suffered. The year has had its wonderful deliverances, some of these being so marked as to abundantly demonstrate the fact that GOD does hear and answer prayer, even though He may, at times, be pleased to allow His children to feel their need and dependence.

Though it does not properly belong to the Report for 1910, we are most thankful to be able to state that the income received in Great Britain during the first quarter of the present year 1911 has exceeded by a little over £6,000 the income for the corresponding quarter of last year, and by more than £4,250 the income for the corresponding quarter of 1909. This has already enabled the Mission to forward to China such sums of money as will suffice to have relieved the strain both to the work and workers occasioned by the straitness of last year. Thus are we taught both "how to be abased" and "how to abound." During the forty-six years of the Mission's history the lessons of how "to suffer need" and how "to abound" have been varied as GOD saw they were necessary, and to-day we are again called upon "to remember the years of the right hand of the Most High," being neither depressed by the year of trial nor neglectful of prayer in the year of prosperity. There are not a few signs to show that the measure of shortness experienced during 1910 has been helpful in emphasizing our position of dependence upon God and in stirring up many to renewed prayer. Will those who remember the Mission in their prayers join with us in asking GOD for the necessary increase in its General Funds.

Baptisms.

As we turn from a consideration of the means GOD has given to a brief review, so far as that is possible with our limited knowledge, of the results which have been vouchsafed, we find fresh cause to say: "Sing unto Him, sing praises unto Him," for the reports, so far as they are yet to hand, tell of some 2,832 baptisms during the year. As we think of these nearly 3,000 souls who have publicly confessed their faith in CHRIST, and are enjoying the immeasurable blessing of being turned from darkness to light and from the power of Satan unto GOD, we cannot sufficiently praise GOD. Yet at the same time let us frankly confess that we need to stir up ourselves to seek greater things from GOD, and we would venture to dwell a little more in detail upon this point, that we may recognize not only the causes for praise but the urgent need for prayer.

It is now nearly forty-six years since Mr. Hudson Taylor yielded himself to GOD at Brighton for the leadership of this work, and forty-five years since the

sailing of the *Lammermuir* party. During these years some 36,500 Chinese have, in connection with the work of the C.I.M., publicly confessed CHRIST in baptism. Of these 36,500, nearly 13,000 (to be exact 12,964), were baptized during the thirty-five years which preceded the Boxer crisis, and the remaining 23,500 during the years which have succeeded that baptism of blood. It will be recognized that the last ten years have witnessed a considerable increase in baptisms as compared with the early years of pioneer work. But this is, of course, what would naturally be expected. The apparently barren years of ploughing and of seed-sowing are now bringing forth their harvest. But should we not look for yet greater things? The average number of baptisms per annum for the last ten years has been about 2,600. Without in any sense under-estimating the value of these figures,—and we thankfully recognize that the Mission has been used of GOD both at home and abroad in ways statistics cannot show,—the question still arises, Is it not time to expect yet greater things from GOD?

If those who go down to the battle and those who tarry by the stuff share alike in the spoil, they also share alike in the responsibility of prayer, and we would seriously ask for definite prayer that it may be given to the Mission to see a large increase in the number of those who profess their faith in CHRIST during the succeeding years. May we venture to present this request in a way to secure definite prayer? In four years' time, *i.e.*, in 1915, the Mission will, if the LORD tarry, celebrate its jubilee. An annual increase of baptisms from 2,600 to 3,500 during those four years would mean that thanks could be given to GOD upon that jubilee for 50,000 souls who had publicly joined the Church in China as a result under GOD of the Mission's labours. What cause for jubilee such a fact would be! Without pressing this thought, we throw it out as a suggestion. But whether we take up this definite petition or not, let us all seek greater things for the glory of GOD and the good of immortal souls.

Some General Features.

Having enlarged upon this special subject of baptisms, space will only permit the briefest references to a few of the general features of the work.

In a number of the stations the Christians are manifesting an increasing sense of responsibility for the evangelization of the country, and it is one of the most cheering features of the work that many of the converts are ready to exercise self-denial to this end. In not a few centres the Christians are regularly giving time to the preaching of the Gospel. As an illustration it may be mentioned that two churches in SHANSI, with an aggregate membership of ninety-four members, contributed the equivalent of fifteen months' service free

of charge. In HONAN the members of another church have systematically visited 1,448 villages out of 2,211 in their district, and they hope to visit the remainder this year.

Another church in the same province, which, in consequence of the ill-health of the missionary—occasioned by his terrible sufferings in 1900—has been without a resident missionary for some years, has most liberally subscribed towards the purchase of much-needed premises. Out of much poverty they subscribed some 500,000 cash (roughly about £50) towards the sum required, many of the women giving rings and ornaments upon which a value far exceeding their intrinsic worth must be placed.

There are on all hands ever-increasing opportunities for preaching the Gospel, as also openings for reaching the student and official class. At a Conference of the Evangelistic Association held at Hankow, preaching took place at thirty centres in the city, when, it is estimated, some 60,000 persons heard the message of salvation during the period of six days. One of our workers was privileged to preach to more than four hundred students from the Government Schools, and these youths listened splendidly. Another worker conducted a seven days' mission at Taichow, in KIANGSU. The meetings were held in a teashop rented for the purpose, and at each service the attendance was from 300 to 700 persons. In Lanchowfu, the capital of KANSU, Dr. Laycock has, in consequence of medical relief which he gave to the Prefect, obtained special opportunities for speaking of the Gospel to the officials from the Viceroy downwards.

In Hwochow, SHANSI, Miss Gregg held a special mission for women and girls, when there was an average attendance of about 500. It is estimated that 1,000 women heard the Gospel daily. At the testimony meeting 225 women spoke, more than half of whom professed conversion to GOD. Special missions for the deepening of the spiritual life have been held in the West and North of China by Mr. Lutley and Mr. Wang, his colleague, when many have, after painful confession of sin, entered into a new and fuller experience of the Christian's privileges in CHRIST.

These are but a few illustrations of the steady and systematic work proceeding at some 200 central and 830 out-stations and surrounding districts. While, as our LORD said, "it is impossible but that occasions of stumbling should come," and these exist in China as elsewhere, there are growing indications of progress and blessing, and having regard to the whole-hearted devotion of those on the Field who are diligently preaching the Gospel, and the sympathy and prayer and gifts of the many at home, it would be strange if these signs of GOD's presence were absent.

The year will long be remembered by reason of the great World Missionary Conference at Edinburgh, which

Conference we trust will be but the starting point for a more devoted missionary advance. This Conference, in conjunction with other Mission matters, was the occasion for the coming to England of Mr. Hoste the General Director, Mr. Southey the Director in Australasia, Mr. Polnick and Pastor Coerper the Directors of the Associate Missions in Germany.

In recording the visit of these Directors of the work in other countries, we would take the opportunity of reminding our friends that the Mission has Home Centres in the United States of America, in Canada, and in Australasia, in addition to eight Associate Missions with Home Centres in Europe, which complex conditions not unnaturally make heavy demands upon the strength of the General Director and those associated with him. We praise GOD for the bond of Christian love which unites these workers of so many nationalities and sections of the Church of Christ in the blessed co-operation for the evangelization of China.

This year, when the English-speaking peoples are celebrating the Tercentenary of the Authorised Version of the Bible, and when the King and citizens alike acknowledge that Book as our "first of national treasures" and "the most valuable thing this world affords," we would also bear our testimony to what that Word has been to the China Inland Mission and, through its labourers, to China. In the first instance it

emboldened Mr. Hudson Taylor to attempt the seemingly impossible task of evangelizing inland China without human guarantee of support; it has encouraged more than a thousand persons in connection with the C.I.M. alone to follow his example; and it has united in the most cordial relations peoples of many nationalities and of almost every section of the Protestant Church within the circle of one organization for this great enterprise, so that all minor distinctions of sect have been almost forgotten. And the Mission's faith in the promises of God recorded in that Word has been more than justified by the opening up of the closed provinces of China, by the breaking in pieces of doors of brass and the cutting in sunder of bars of iron, by the baptism of more than thirty-six thousand persons and the influencing of countless thousands more, by the receipt of more than one and a-half millions of money for the support of the work without authorized collections or appeals, and by numberless other encouragements and helps which eternity alone can reveal. And to-day we pray that the Mission may still be guided by that Word, that every member may be loyal and obedient to its commands, and that every worker, be he Chinese convert or foreign teacher, may be enabled more effectually to wield the Sword of the Spirit, which is the Word of GOD, and that thus the future may give us even more abundant cause to talk of all His marvellous works and glory in His Holy Name.

Editorial Notes.



THE Annual Report.—In this issue of CHINA'S MILLIONS is printed the short report of the Mission as presented at the Annual Meetings on April 25th. Though reports are proverbially considered uninteresting, we trust our friends will be able to give the time necessary to read this condensed account of last year's work, for it contains those salient points which will enable the reader to sympathetically appreciate some of the problems which face the Mission, and to support the work by more intelligent prayer. Copies of this short report will be supplied freely to any who can make use of them.

For the sake of friends in Scotland, we would mention that the Scotch Annual Meetings will be held in Glasgow, in the Christian Institute, Bothwell Street, on May 2nd, at 3 and 8 p.m. The chair will be taken by Mr. W. B. Sloan, and the speakers will be the Rev. Hector Mackinnon and several missionaries who have recently returned from China.

The English Bible.—The great place which the Bible has held, and still holds, in our land is a cause for deepest gratitude. To read the history of our English Bible and follow its struggles through the last three or

four hundred years, and then to observe the position which it holds to-day, cannot but gladden the heart. As one reads the words of King George V., in acknowledging the presentation of the Scriptures, when he calls the Bible "the first of national treasures" and "the most valuable thing that this world affords," one feels how truly Tyndale's dying prayer, when he was being strangled for his noble work—"LORD, open the King of England's eyes"—has been answered, in a way he hardly expected.

No one can estimate what the open Bible has meant to England and to the world. The Bishop of Durham, speaking recently on the Authorised Version and its influence, said: "The Authorised Version has been our supreme Book for just those two and a-half centuries which have seen a growth amazing and unparalleled beside other epochs, in the material and mental development of our race. During that lapse of time England has expanded from an insular European Power, scarcely of the first rank, to be the mighty mother of nations that she is now, the living head of a cosmopolitan Empire, and the progenitor besides of the vast Republic of the Western world. . . . The English Bible, and now particularly this great version, has been the premier Book of our race throughout periods of surpassing mental and moral activity and growth."

A Contrast.—When reading recently a book entitled "The Catholic Church in China," we felt afresh how great is the gulf which separates the Protestant Church from the Roman Catholic Church in its attitude towards the Bible. The author of the book mentioned, a scholarly and well-informed man as well as a generous controversialist, in speaking of what he calls "Bible Christianity," says: "It should be added that with all Her reverence for the Bible as one of Her greatest treasures, the (Roman) Catholic Church is in no way dependent on it. The Holy Book came from Her, not She from it. She existed as an organized Body before a word of the New Testament was written, and several centuries before the Canon of Holy Scripture was fixed."

"She does not depend in any degree upon the Bible for authority or doctrine; but that, on the contrary, the Bible depends upon Her for guarantee and interpretation."

These paragraphs are not quoted in any controversial spirit, but simply because they have struck us at this time, when we are rejoicing in the Tercentenary Celebrations, as forcibly emphasizing the ground we have as a people for gratitude in having, through the sufferings of our forefathers, inherited the privileges of the open Word of God.

The Use of the Bible—The Bishop of Durham, in the concluding remarks of the sermon to which we have already made reference, reminds us that true gratitude for the Bible should be shown in its use. His words are as follows:—"Thanks be to God for His glorious gift. May He continue to give us grace, with the gift, to use it for the Giver. My brethren, let the Tercentenary rouse us all to be Bible readers with new purpose and new desire. Let us address ourselves anew to-day not to read about it, but to read it. Let us resolve not so much to study maps and guide-books of its territory, more or less accurate, as to walk upon its hills and in its valleys, to count its towers and palaces, to explore its gardens and the sunlit vistas of its forests, to dig its mines of celestial gold. Let us set about making the Bible more than ever our company and friend, till it lights us at last over the unbridged river, along the path which its promises have cleft in the waters, those promises of life eternal which in its Christ are all Amen."

The Bible in China.—Turning from a consideration of the blessings we as a nation have received, it is impossible not to desire that other nations may enter into a like inheritance. The prayer of Erasmus was: "I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Saracens. . . . I would that the husbandman at the plough should sing something from hence, that the weaver at the loom should sing something from hence, that the traveller might beguile the weariness of his journey by narration of this kind." The retort of Tyndale to an opponent was: "If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost." These prayers and desires have in large measure been fulfilled, but there is much which needs to be done ere China and the other countries of the world are in a like condition. Concerning China,

it can now be said that in the main the translations are ready, and the country is open and enjoying full freedom to read the Word of God, but as yet, scarcely half a million Bibles, and less than three million New Testaments, have been circulated among China's four hundred millions. It is true that more than forty million portions of Scriptures, that is, single Gospels, Psalms, etc., have been sold in that land, but the number of whole Bibles and New Testaments is as stated above. The greatness of the task still before the Church in China is almost beyond our power to appreciate, for it has been estimated that it would cost three million pounds to give a single copy of one of the Gospels only to every Chinese throughout the Empire.

In this connection, it may be mentioned that, through the kindness of a friend, a special effort is now being made in six provinces of China to present copies of the Scriptures to the student and official class. Already good results have been reported, and prayer will be valued that through these and other similar efforts, should friends make this possible, the entry of God's Word may give light to many who at present are sitting in spiritual darkness.

In Memoriam—It is with deep regret we report the death of Mr. G. J. Marshall, which took place at Shanghai on March 9th. Mr. Marshall had three days previously undergone a surgical operation, the shock of which evidently proved too much for him in his weak state of health. Mr. Marshall arrived in China from North America in 1890, and though never a physically strong man, was yet an earnest and faithful missionary. We mourn the loss which the Mission has sustained by his death, and commend to the sympathy and prayers of our readers the widow and three fatherless children in their sore bereavement.

Among the Tribes in South-West China.—The Rev. Samuel R. Clarke, who has for over twenty years laboured in the province of KWEICHOW, has just completed a most interesting book dealing with the Tribes in South-West China and Christian work among them. Most of our readers will already know something of the wonderful work of grace among these peoples, and we commend to their attention the fuller details contained in the advertisement of this new book given on p. 77.

The Annual Meetings.—As this issue of CHINA'S MILLIONS goes to press some days before the Annual Meetings, all reference to the Meetings must be reserved until next month. In case early copies of this number should be in the hands of any of our readers before the meetings take place, we take this opportunity of repeating the arrangements as they now stand. The meetings will (D.V.) be held at the Queen's Hall, Langham Place, London, W., on Tuesday, April 25th, at 3 p.m. and 7 p.m. In the afternoon the chair will be taken by Mr. D. E. Hoste, the General Director, and in the evening by Mr. William Williams.

It is hoped that a full report of these meetings will be published in the June and July issues of CHINA'S MILLIONS, and the help of friends in gaining for these special numbers a wide circulation will be much appreciated.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

March 17.—The famine in North ANHWEI and North KIANGSU, to which I referred in a previous letter, is causing great and widespread distress. A large proportion of the people in the affected area are obliged to live on the bark of a certain kind of tree ground and mixed with a little bran or meal, whilst others subsist on sweet potato vines, which are usually kept for feeding goats and cattle. Messrs. G. A. Anderson, J. Brock, H. S. Ferguson, H. T. Ford, R. A. McCulloch, and others have been ministering relief from the special funds received from the various home countries for the purpose. The Chinese officials and gentry have co-operated in the distribution.

I am thankful to report that the plague conditions in North China have shown marked improvement since I last wrote to you. The death-rate at Chefoo, but more especially in Manchuria, has greatly diminished, and the outlook has become decidedly more hopeful, though it has not yet been considered safe for us to arrange for the return of our Chefoo school children, for whom temporary classes here and at Chinkiang are being continued.

Very strict quarantine regulations have been imposed upon the shipping at Shanghai; so that there has recently been very little steamer communication with the northern ports.

Mr. and Mrs. Hampson have had some trying experiences on their journey on the Upper Yangtse. Between Wanhsien and Chungking, as also on the smaller river from the latter city to Kiatingfu, they have had many accidents and narrow escapes. Their books and clothing have been ruined by the river mud. It is due to the protecting hand of GOD that, though their boat was, on more than one occasion, badly damaged by the impact of sunken rocks against which the current rapidly carried it, our two friends sustained no personal injury beyond the shocks which their nerves suffered.

Mr A. T. Lavington and Miss E. R. Bolton were

united in marriage on the 9th inst., and are now on their way to Suitingfu, taking under their escort Mr. G. F. Snow, who has been designated to Eastern SZECHWAN. It is to be hoped that they will be spared the unpleasant experiences which befell the other newly-married couple to whom I have just referred.

Since I last wrote to you, forty-one baptisms have been reported, and a large number of enquirers enrolled in different parts of the field. In the correspondence received during the period now under review, there are many other encouraging indications of progress in the

work. At Hunyüan, in SHANSI, a special gathering recently held resulted in the conversion of several boys who attend the Mission school there. Letters received from Küwo, in the same province, and Changshan, CHE., in the province of CHE-KIANG, tell of Church members giving several days to voluntary evangelistic effort in other towns and villages. Miss Edith Harvey, in an account of a visit which she and Miss Clarke lately paid Yün-yanghsien, informs us that a young man, who had been occasionally attending

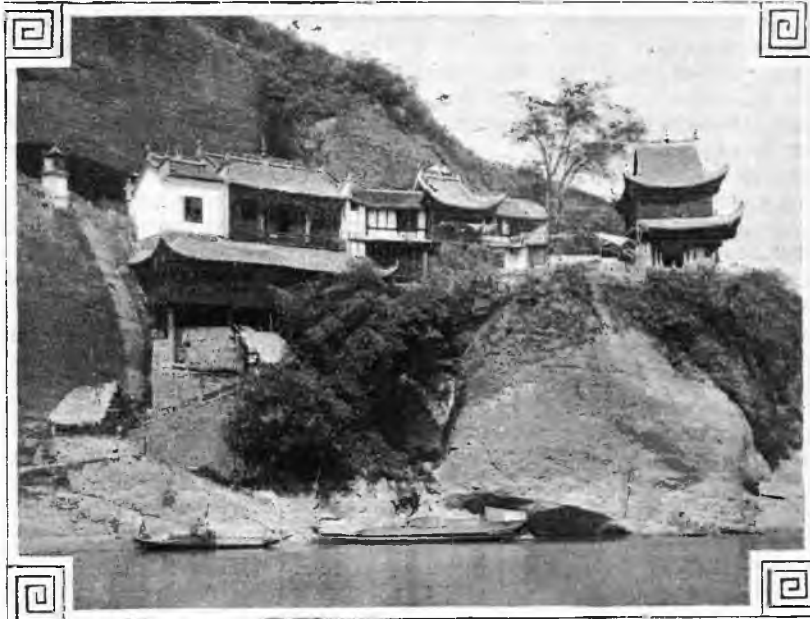


Photo by

[Dr. F. A. Keller.]

TEMPLE OF THE GODDESS OF MERCY,

On the bank of the Siang River, in Hunan. Many pilgrims en-route to the Sacred Mount, "The Southern Peak," worship here.

the services last year, in the presence of a number of men destroyed all traces of idolatry in his home. Our sister writes: "His mother looked very nervous and fearful as he tore down the paper gods, but we tried to comfort her. The evangelist spoke very well, and after a time of prayer we left."

Mr. J. L. Rowe sends a report of a twenty-seven days' journey in the district of Hingkwö, KIANGSI, in the course of which he visited ten markets beside the Hsien city, and sold 22,000 cash worth of books and calendars. Mr. G. T. Denham and Mr. C. Bromby, who have been visiting the markets in the district of Suitingfu, SZECHWAN, found the people very friendly, and always ready to listen with attention and interest to the message proclaimed. In Suitingfu itself, Mr. Denham, at Chinese New Year, on the streets and in the tea-shops, gave away to the better class people over

three hundred attractively printed copies of St. Mark's Gospel, kindly provided by the Scripture Gift Mission. Mr. Denham writes: "The scholars, who on ordinary occasions do not condescend to stop and listen, gladly accepted these, and we are praying much that the Holy Spirit will use His Word to bring light to some of these men."

Mr. K. R. Anderson tells us that there is great cause for thankfulness in the friendliness of the people, which is manifested in the whole of the Honanfu district. A good many scholars and business men are interested in the Gospel, though very few have hitherto had courage to make public confession of CHRIST.

The Rev. A. R. Saunders, writing of a special mission which he has been conducting at Kaoyuchow, in this province, says:—

"The men's meetings are held in a tea-shop—in the morning at eleven o'clock, when we have a congregation of about 150, and in the evening at seven o'clock, when the attendance is about 500. The women's meetings, conducted by Mrs. Saunders, assisted by two Christian women, are held in the chapel each afternoon, and are attended by from 100 to 150 women."

Mr. Isaac Page a short time ago visited a Chin Miao village. He went there quite unexpectedly as he wanted to ascertain whether or not the idol symbols had been removed from the homes of two families. On visiting the one home, the first thing that he noticed was a clean wall facing the big doors and in huge characters the text, "God will have all men to be saved."



C.I.M. SANATORIUM, CHEFOO.

He stayed until midnight teaching hymns and reading the New Testament, as great eagerness to learn was manifested.

Whilst there are indications of the working of the Spirit of GOD on every hand, there is also evidence of activity on the part of the adversary. Mr. W. J. Embury, of Talifu, gives an example of this in a letter lately received. He writes:—

"Recently there has been a great stir among the vegetarian and idolatrous women here owing to the arrival of a special Buddhist priest clothed in yellow, and professing to have Imperial directions and favour. Many of the women went out to meet him, a large number prostrating themselves before him. He remained here for a day or so in one of the city temples before passing on to a noted mountain some distance from Talifu. Mr. Chao, one of our members, told the people this showed the power of the devil over them, and that all the glittering show was but the devil's glory."

On March 23rd Mr. Stark writes:—"The plague conditions in North China continue to improve, and you will be glad to learn that yesterday evening we received a telegram from Chefoo, asking that all the children be sent back as soon as possible. This morning, in response to a wire sent by us enquiring as to the actual state of things at that port, we have received a further telegram saying that during the last few days the average number of deaths has been less than five, and that there were only two last Monday. We are most thankful for the prospect of early relief from the strain inseparable from the presence of so many children in the compound."



C.I.M. GIRLS' SCHOOL, CHEFOO, SHOWING EXTENSION.

An Interesting Itinerary in Shansi.

BY MISS ALICE HUNT, LUANFU.

SINCE writing my last journal I have been away a good deal in the villages, and though it is rather tiring I think it is the part of the work I enjoy most of all, for living with the women in their homes brings one into such close touch with them; and then I do love the country, so it is always such a rest to look round on the works of our Heavenly Father. The southern villages are amongst the mountains. Some of them seem to consist of a mass of rock, and are almost bare of vegetation; others are cultivated in terraces. Many of the rocky ones contain iron and coal. Travelling along those roads one meets any number of coal carts, and often when a strong wind is blowing it is certainly far from flattering to look in a glass on reaching one's destination, for the ground is black with the dust from these carts. How the carters go on patiently driving their carts over those huge stones and boulders, year after year, as they do, and never attempt to make a good road, is still a puzzle to me. Only the fact that they travel at the slow pace they do enables them to go on without more accidents. I usually walk over the roughest places. This time in nearly every village I found something to encourage—just little things that do not sound much when put on paper, and yet they make one realize that GOD is working and answering your prayers and ours for the women. I can only mention a few of the villages. At Kehlang, where Keotsi lives, I found his wife trying to teach a few of the neighbours' children. At Pi-tei, Mrs. Han now gets quite jealous if she does not have a proper visit, instead of sulking as she used to do. At Tayu the villagers are eager to be taught. At Wang-yang there is a

kindlier spirit in the home, and old Mrs. Tsin is doing her best to train her little grandchildren. At Lanshui the condition of things was rather discouraging. The father (Mr. Su) has been for some time smoking opium (he has been helped break off the habit six times) and his wife has about given up hope, she is not at all strong, and that does not help. She still holds on to the fact that JESUS is her Saviour, but otherwise seems to have lost all joy and hope in everything. I had so hoped that Tsan-mei's (Praise) marriage into that home might have been made a blessing, but she does not seem to press on upwards at all, and sometimes I wonder whether she is really true, or only a professing Christian. She is an enquirer, but I long to see her more out and out for the LORD. I spent two nights in Tsaofang, and one day went from there on to Namlutsuen, the other side of Chang-tsi-tsien, where old Mrs. Kueh lives. It was touching to see the old lady's joy when I reached there. I had tried to go and see her in the summer, but had been turned back by the heavy rains, and she is too old and weak to get in to see us; besides that, they are too poor to hire an animal to bring her, if she could come. Just as I was leaving she burst into tears, and said, "When you come I seem to get a fresh sight and fresh knowledge of the LORD, and my heart burns, and I love to pray, but when month after month passes and no one comes, my heart gets gradually colder." Poor old woman, she cannot read a line and there is no one near to help her. Her husband sometimes reads to her, but he also is far from strong, do pray for her. At U-li-chuang I had a real good time as usual. Most of the men were away; though that is true also of nearly all the Christian homes in the different villages.

Over thirty persons from Christians' and enquirers' homes have gone off hunting this year. Some will (p.v.) be away five months, others not so long. I tell them it seems contagious. Those that went last year had a good time, so this year everyone wants to go. It makes no difference that some of them have no gun, and couldn't use it even if they had. They buy strychnine and use that to poison the foxes and wolves. There were two parties about whom I felt really anxious. They had only one gun between five of them (each party mostly consists of five men) and not one of them could handle it properly. They said that they would learn. However, one party has returned, the other has pressed on into Shensi, and we hear that they have killed a fox on the way, so I hope they will be kept and get on all right. The other parties are better. They are mostly Shantung men, all can use a gun, and most of them have one of their own; besides, they have been before. The U-li-

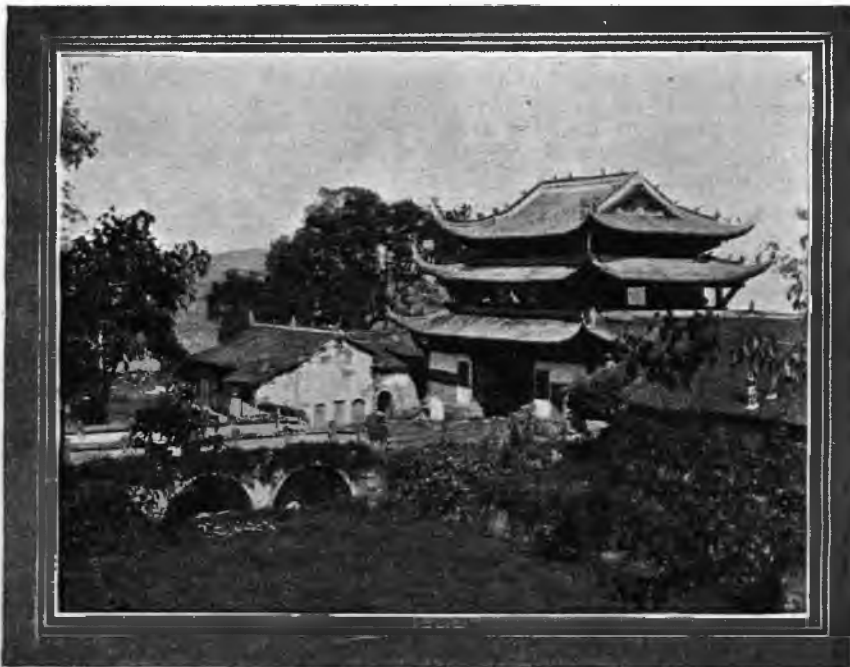


Photo by]

[R. L. McIntyre.

TAOIST TEMPLE BUILDINGS.

chuang men are very anxious to have a good time so as to get more money, and finish the chapel. Some £6 or £7 is still needed. I found Mrs. Wang and her daughter-in-law and Mrs. Liu's daughter having a daily prayer meeting (1) for the hunters, that they might be blessed and kept in safety and used to witness for the LORD wherever they went, (2) for Mrs. Liu that she might be converted, (3) that the LORD would send enough money to finish the chapel. Oh, how they love that little chapel! It has meant so much prayer and self-denial and labour. They

only live in mud houses themselves. Mrs. Liu's daughter slips round to the prayer meeting on most days though it often means curses (and a few blows for going. I was touched when she brought me her book, "Important Scripture Texts," to repeat to me. She has had to learn most of them secretly, and repeated over two hundred texts and references without a mistake. God grant that every verse may be made a blessing to her.

Since then we have had the women in for a class. The date was fixed some time ago, before I knew that the men would be away then, and we have just had to keep on praying that the LORD would undertake so that the women could come in, for in many cases it meant that there was no one to look after the house while they were away; and where they could manage to leave, there was no one to bring them in. Well, the LORD did answer prayer, and in spite of everything, we have had the best class that has been held since I have been here. Eighteen women (besides children) were here for the class, and four more (with another baby) came for the weekend, so that at the end of the week we had fifty-two women and children on the place, every one of whom had come in spite of difficulties. The place was overcrowded, and we would ask you to join us in prayer that the premises may be enlarged. We did praise God for bringing these dear women in, and though we did not have the floods of blessing that we have been longing and praying for, yet I believe they were all helped and blessed. How one's heart echoes the words in Isa. lxiv. 1, 2: "Oh that *Thou* wouldst rend the heavens, that *Thou* wouldst come down, that the mountains



[Photo by]

[A Chinese.

A GARDEN ADJOINING THE YAMEN AT KIANGCHOW, SHANSI.

might flow down at Thy Presence; as when the melting fire burneth, the fire causeth the waters to boil, to make Thy Name known . . . that the nations may tremble at Thy Presence!" Dear friends, hold on with us until the LORD'S Name is magnified in the lives and witness of these dear women, and every one is used to lead others to our precious Saviour.

There is another cause for praise. I asked you last time to pray that the Christians might be led to pay up their debts to God and man. The answer has begun to come. One who had promised to restore money used wrongfully, after the Boxer trouble, has given a draft for the amount owing, others have also paid some. We do long that everyone shall be led to fulfil all their vows.

The schools are going on as usual. I forget exactly how many boys Mrs. McKie has, but nineteen girls have been here this term. Some of them are dear Christians. They keep Miss McDonald busy.

The Pagoda Branch.—In connection with the C.I.M. there exists a branch the especial object of which is to enlist the sympathy and help of young people in furthering the evangelization of China. This branch is called "The Pagoda Branch." Any young person, or older friend as well, who desires to join this branch, should send a postcard either to the Secretary of the C.I.M., at Newington Green, or direct to the Secretary of the "Pagoda Branch," Miss F. Freeman, 21, Webster Gardens, Ealing, London, W., when a printed form will be sent them to be filled in.

JUST PUBLISHED.

Among the Tribes in South-West China.

3/6

BY
SAMUEL R. CLARKE

3/6

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— (For Thirty-Three Years a Missionary in China). —

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336 Pages of Letterpress.

16 Full-Page Art Illustrations.

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Of these tribes Consul Bourne has said: "There is probably no family of the human race—certainly no family with such claims to consideration—of which so little is accurately known as the non-Chinese races of Southern China."

This book gives many interesting details about these non-Chinese tribes, and tells the wonderful story of the progress of Christianity among them. This is certainly one of the marvels of modern Missions. It should be read by all.

DONATIONS RECEIVED IN LONDON DURING MARCH, 1911.—Continued.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-----------|----|----|----|-----------------|-----|----|----|-----------|----|----|----|-----------|----|----|----|-------------|------|----|----|---------------------------|----------|----|---|
| 21. 7118 | 1 | 5 | 0 | 22. 7151 | 0 | 13 | 0 | 24. 7182 | 25 | 0 | 0 | 27. 7211 | 1 | 0 | 0 | 29. Legacy. | 700 | 0 | 0 | 31. 7272 | 1 | 0 | 0 |
| 7119 | 20 | 0 | 0 | 7152 | 0 | 6 | 0 | 7183 | 1 | 0 | 0 | 7212 | 0 | 10 | 0 | Anon. | 1 | 0 | 0 | 7273 | 0 | 10 | 0 |
| 7120 | 1 | 1 | 0 | 7153 | 0 | 10 | 0 | 7184 | 2 | 2 | 0 | 7213 | 10 | 10 | 11 | 7242 | 16 | 5 | 0 | 7274 | 1 | 0 | 0 |
| 7121 | 5 | 0 | 0 | 7154 | 0 | 10 | 0 | 7185 | 0 | 7 | 0 | 7214 | 1 | 1 | 0 | 7245 | 1 | 4 | 8 | 7275 | 0 | 2 | 6 |
| 7122 | 1 | 0 | 0 | 7155 | 0 | 14 | 0 | 7186 | 0 | 3 | 0 | 7216 | 0 | 10 | 0 | 7247 | 0 | 1 | 0 | 7276 | 0 | 6 | 0 |
| 7124 | 0 | 10 | 0 | Thank-offering. | 1 | 0 | 0 | 7187 | 0 | 8 | 8 | 28. 7217 | 1 | 0 | 0 | 7248 | 5 | 0 | 0 | Readers of the Christian. | 25 | 15 | 7 |
| 7125 | 4 | 8 | 2 | 7157 | 0 | 13 | 6 | 7188 | 1 | 0 | 0 | 7218 | 0 | 6 | 0 | 7249 | 0 | 6 | 8 | | | | |
| 7126 | 0 | 5 | 0 | 7158 | 100 | 0 | 0 | 7189 | 2 | 17 | 0 | 7219 | 0 | 3 | 0 | 7250 | 20 | 0 | 0 | 7280 | 0 | 15 | 6 |
| 7127 | 0 | 2 | 6 | 23. Anon. | 0 | 1 | 8 | 7190 | 20 | 0 | 0 | 7220 | 0 | 5 | 0 | 7251 | 5 | 0 | 0 | 7281 | 1 | 1 | 0 |
| 7129 | 2 | 2 | 0 | 7161 | 5 | 0 | 0 | 7192 | 1 | 0 | 0 | 7221 | 0 | 5 | 0 | 30. 7252 | 10 | 0 | 0 | 7282 | 1 | 9 | 7 |
| 7130 | 0 | 7 | 9 | 7162 | 0 | 3 | 1 | 7193 | 0 | 10 | 0 | 7222 | 0 | 10 | 0 | 7253 | 2 | 14 | 0 | 7284 | 0 | 5 | 0 |
| 7132 | 1 | 0 | 0 | 7164 | 9 | 12 | 0 | 7194 | 0 | 5 | 0 | 7223 | 0 | 6 | 6 | 7254 | 2 | 0 | 0 | 7285 | 2 | 10 | 0 |
| 7133 | 1 | 0 | 0 | 7165 | 0 | 2 | 6 | 7195 | 0 | 10 | 0 | 7224 | 0 | 10 | 0 | 7255 | 5 | 0 | 3 | 7286 | 1 | 0 | 0 |
| 22. 7134 | 0 | 10 | 0 | 7166 | 0 | 2 | 6 | 7196 | 1 | 0 | 0 | 7225 | 0 | 15 | 0 | 7256 | 1 | 0 | 0 | 7287 | 1 | 0 | 0 |
| 7135 | 3 | 0 | 0 | 7167 | 0 | 10 | 0 | 7197 | 3 | 0 | 0 | 7226 | 20 | 0 | 0 | 7258 | 0 | 1 | 0 | 7288 | 1 | 0 | 0 |
| 7137 | 0 | 8 | 6 | 7168 | 0 | 5 | 0 | 25. 7198 | 0 | 16 | 0 | 7227 | 10 | 0 | 0 | 7259 | 2 | 2 | 0 | 7290 | 0 | 6 | 8 |
| 7138 | 0 | 5 | 0 | 7169 | 0 | 10 | 0 | 7199 | 2 | 2 | 0 | 7228 | 6 | 0 | 0 | 7260 | 0 | 10 | 0 | 7291 | 1 | 0 | 0 |
| 7139 | 0 | 15 | 0 | 7170 | 1 | 0 | 0 | 7200 | 0 | 12 | 6 | 7229 | 16 | 5 | 0 | 7261 | 0 | 11 | 0 | 7292 | 0 | 6 | 0 |
| 7140 | 5 | 0 | 0 | 7171 | 0 | 10 | 0 | 7201 | 0 | 7 | 0 | 7230 | 2 | 0 | 0 | 7262 | 0 | 12 | 6 | 7293 | 10 | 0 | 0 |
| 7141 | 1 | 0 | 0 | 7172 | 0 | 11 | 9 | 7202 | 13 | 2 | 0 | 7231 | 0 | 10 | 0 | 7263 | 0 | 16 | 5 | Thank-offering. | 1 | 0 | 0 |
| 7142 | 0 | 5 | 0 | 7173 | 50 | 0 | 0 | 27. 7203 | 5 | 5 | 0 | 7232 | 0 | 18 | 4 | 7265 | 0 | 5 | 0 | | £3,236 | 5 | 6 |
| 7143 | 5 | 0 | 0 | 7176 | 0 | 10 | 0 | 7204 | 5 | 0 | 0 | 7233 | 0 | 5 | 0 | | 7266 | 0 | 10 | 0 | 31. 7268 | 2 | 0 |
| 7144 | 4 | 0 | 0 | 24. 7177 | 2 | 2 | 6 | 7206 | 10 | 0 | 0 | 7234 | 0 | 2 | 6 | 7267 | 0 | 10 | 0 | 7269 | | 5 | 0 |
| 7145 | 0 | 2 | 6 | 7178 | 2 | 2 | 0 | 7207 | 0 | 1 | 0 | 29. Anon. | 0 | 2 | 6 | 7270 | 2 | 0 | 0 | 7271 | 2 | 2 | 0 |
| 7147 | 0 | 10 | 0 | 7179 | 5 | 0 | 0 | 7208 | 1 | 0 | 0 | 7237 | 0 | 10 | 0 | 7271 | 2 | 2 | 0 | | | | |
| 7149 | 0 | 10 | 6 | 7181 | 2 | 2 | 0 | 7209 | 10 | 0 | 0 | 7238 | 2 | 0 | 0 | | | | | | | | |
| 7150 | 1 | 6 | 0 | | | | | 7210 | 0 | 12 | 0 | 7239 | 1 | 0 | 0 | | | | | | | | |

For Special Purposes.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|-----------|----|----|----|-----------|-----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|----------------------|------|----|----|
| 1. 6838 | 0 | 10 | 0 | 7. 6930 | 20 | 0 | 0 | 11. 7013 | 2 | 2 | 0 | 18. 7099 | 0 | 5 | 2 | 29. 7244 | 12 | 14 | 3 | 31. 7283 | 0 | 5 | 0 |
| 6845 | 13 | 0 | 0 | 6944 | 11 | 0 | 0 | 13. 7015 | 10 | 0 | 0 | 7103 | 0 | 10 | 0 | 7246 | 2 | 10 | 0 | 7289 | 0 | 13 | 4 |
| 2. 6855 | 5 | 5 | 0 | 8. 6945 | 0 | 0 | 0 | 7018 | 1 | 0 | 0 | 20. 7113 | 20 | 0 | 0 | 30. 7257 | 2 | 10 | 0 | Interest on Deposit. | 2 | 8 | 3 |
| 6861 | 65 | 15 | 1 | Anon. | 0 | 10 | 0 | 7022 | 3 | 0 | 0 | 7114 | 20 | 0 | 0 | 7267 | 30 | 0 | 0 | | 7277 | 12 | 10 |
| 6862 | 6 | 10 | 2 | 6966 | 1 | 0 | 0 | 7026 | 0 | 5 | 0 | 21. 7123 | 1 | 0 | 0 | 31. 7270 | 2 | 0 | 0 | 7277 | | 12 | 10 |
| 3. 6872 | 50 | 0 | 0 | 9. 6967 | 4 | 14 | 2 | 14. 7027 | 4 | 9 | 0 | 7128 | 1 | 0 | 0 | 7279 | 4 | 9 | 0 | £884 | 14 | 0 | |
| 6876 | 0 | 8 | 6 | 6971 | 0 | 5 | 0 | 7044 | 12 | 10 | 0 | 7131 | 30 | 0 | 0 | | | | | | | | |
| 6879 | 6 | 0 | 11 | 6974 | 11 | 0 | 0 | 7045 | 86 | 1 | 11 | 22. 7136 | 1 | 12 | 6 | | | | | | | | |
| 4. Anon. | 0 | 2 | 6 | 6975 | 1 | 0 | 0 | E.M. | 5 | 0 | 0 | 7146 | 1 | 0 | 0 | | | | | | | | |
| 6886 | 4 | 6 | 0 | 6976 | 0 | 2 | 6 | 15. 7049 | 1 | 0 | 0 | 7148 | 5 | 0 | 0 | | | | | | | | |
| 6894 | 1 | 0 | 0 | 6977 | 0 | 5 | 0 | 7053 | 0 | 5 | 0 | 23. 7159 | 5 | 9 | 4 | | | | | | | | |
| 6895 | 8 | 0 | 0 | 10. 6989 | 10 | 0 | 0 | 7055 | 1 | 0 | 0 | 7163 | 0 | 5 | 0 | | | | | | | | |
| 6899 | 0 | 16 | 6 | 6991 | 20 | 0 | 0 | 7064 | 2 | 0 | 0 | 7174 | 4 | 4 | 0 | | | | | | | | |
| 6. 6901 | 3 | 11 | 0 | 6992 | 7 | 7 | 0 | 7068 | 6 | 8 | 5 | 7175 | 0 | 10 | 0 | | | | | | | | |
| 6903 | 3 | 0 | 0 | 6993 | 172 | 13 | 0 | 16. 7069 | 50 | 0 | 0 | 24. 7180 | 16 | 0 | 2 | | | | | | | | |
| 6909 | 1 | 0 | 0 | 6994 | 50 | 0 | 0 | 7076 | 5 | 0 | 0 | 7191 | 0 | 5 | 0 | | | | | | | | |
| 6914 | 1 | 0 | 0 | 11. 6996 | 1 | 10 | 0 | 7077 | 3 | 0 | 0 | 27. 7205 | 25 | 0 | 0 | | | | | | | | |
| 6915 | 0 | 5 | 0 | 6997 | 1 | 0 | 4 | 17. 7095 | 0 | 5 | 0 | 7215 | 1 | 1 | 0 | | | | | | | | |
| 7. Anon. | 0 | 1 | 0 | 7001 | 1 | 1 | 0 | 7096 | 0 | 5 | 0 | 28. 7235 | 0 | 5 | 0 | | | | | | | | |
| 6928 | 0 | 5 | 0 | 7007 | 1 | 0 | 0 | 7097 | 0 | 10 | 0 | 29. Anon. | 0 | 1 | 0 | | | | | | | | |

SUMMARY.

| | £ | s. | d. |
|------------------------|----------------|-----------|-----------|
| General | 3,236 | 5 | 6 |
| Special | 884 | 14 | 0 |
| Total for March | 4,120 | 19 | 6 |
| Brought forward | 10,694 | 2 | 11 |
| Total | £14,815 | 2 | 5 |

China Inland Mission—Great Britain.

GENERAL SUMMARY OF CASH ACCOUNT FOR 1910.

| Dr. | | | | Cr. |
|---|--------|---------|------------|-----|
| | £ | s. | d. | |
| To BALANCES from 1909 :— | | | | |
| <i>General Fund Account</i> | | 11 | 2 8 | |
| <i>Special Accounts :—</i> | | | | |
| Compassionate Account | 5 | 3 | 10 | |
| New Medical Missionary Account | 307 | 13 | 6 | |
| | | 312 | 17 4 | |
| | | | 324 0 0 | |
| To RECEIPTS ACKNOWLEDGED IN "CHINA'S MILLIONS," as per Total in February Number, 1911 :— | | | | |
| <i>General Fund Account</i> | 28,762 | 4 | 1 | |
| <i>Special Accounts :—</i> | | | | |
| CHINA ACCOUNT :— | | | | |
| For Specified Purposes in China | 4,303 | 1 | 6 | |
| " Missionaries at Home on Furlough | 184 | 1 | 6 | |
| | | 4,487 | 3 0 | |
| CANDIDATES ACCOUNT :— | | | | |
| Refund of Training Fees | 100 | 0 | 0 | |
| Donations | 2 | 18 | 0 | |
| | | 102 | 18 0 | |
| OUTFITS AND PASSAGES ACCOUNT | | 167 | 17 6 | |
| PROPERTY ACCOUNT :— | | | | |
| Rents of Lochee Property, and No. 4, Pyrland Road | | 102 | 3 5 | |
| HOME DEPARTMENT ACCOUNT :— | | | | |
| Office Account, Rent of Telephone and Telephone Poles | 12 | 2 | 0 | |
| Towards Expenses of Meetings | 12 | 6 | 0 | |
| Donation towards Expenses of Glasgow Office | 35 | 0 | 0 | |
| Refund from Missionary Home | 10 | 0 | 0 | |
| | | 69 | 8 0 | |
| SUPERANNUATION ACCOUNT :— | | | | |
| Interest on Investments | | 167 | 2 10 | |
| MORTON LEGACY ACCOUNT | 5,000 | 0 | 0 | |
| COMPASSIONATE ACCOUNT :— | | | | |
| Interest on Investments | | 22 | 7 2 | |
| NEW MEDICAL MISSIONARY ACCOUNT :— | | | | |
| Interest on Investments | | 183 | 3 7 | |
| Part Repayment of Mortgage | | 39,064 | 7 7 | |
| Sale of Compassionate Account Investment | | 100 | 0 0 | |
| | | 81 | 10 9 | |
| | | 139,569 | 18 4 | |
| | | | 324 0 0 | |
| | | | 4,487 3 0 | |
| | | | 102 18 0 | |
| | | | 167 17 6 | |
| | | | 102 3 5 | |
| | | | 69 8 0 | |
| | | | 167 2 10 | |
| | | | 5,000 0 0 | |
| | | | 22 7 2 | |
| | | | 183 3 7 | |
| | | | 39,064 7 7 | |
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| | | | 324 0 0 | |
| | | | 4,487 3 0 | |
| | | | 102 18 0 | |
| | | | 167 17 6 | |
| | | | 102 3 5 | |
| | | | 69 8 0 | |
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| | | | 5,000 0 0 | |
| | | | 22 7 2 | |
| | | | 183 3 7 | |
| | | | 39,064 7 7 | |
| | | | 100 0 0 | |
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| | | | 4,487 3 0 | |
| | | | 102 18 0 | |
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PARTICULARS OF EXPENDITURE ON THE VARIOUS ACCOUNTS—GREAT BRITAIN.

| I. CHINA ACCOUNT. | £ | s | d. |
|--|----------------|-----------|----------|
| Remitted to China from London :— | | | |
| For General Purposes | 17,100 | 0 | 0 |
| „ Special Purposes (Exclusive of Morton Legacy Account) | 4,353 | 1 | 6 |
| Telegraphic Expenses | 7 | 14 | 7 |
| Allowances to Missionaries on Furlough | 3,599 | 14 | 2 |
| Allowances to Aged Parents of Missionaries | 30 | 0 | 0 |
| Support and Education of Missionaries' Children at Home | 78 | 0 | 0 |
| Allowances out of Testamentary Bequests | 42 | 0 | 0 |
| | <u>£25,210</u> | <u>10</u> | <u>3</u> |

| II. CANDIDATES ACCOUNT. | £ | s | d. |
|---|-------------|-----------|----------|
| <i>Men's Probation and Training Home :—</i> | | | |
| Rates, Taxes, Insurance, and Repairs | 62 | 5 | 5 |
| Water, Coal, Gas and Housekeeping | 150 | 8 | 5 |
| <i>Ladies' Probation and Training Home :—</i> | | | |
| Rent, Rates, Taxes, and Insurance | 251 | 2 | 6 |
| Medical Examinations, Vaccinations, Travelling Expenses, Stationery, Postages, and Sundries | 31 | 1 | 0 |
| | <u>£494</u> | <u>17</u> | <u>4</u> |

| III. OUTFITS AND PASSAGES ACCOUNT. | £ | s | d. |
|---|---------------|-----------|----------|
| Outfits, Passages and Fares to China, etc. | 2,910 | 7 | 8 |
| Shipment of Baggage and Sundries | 80 | 2 | 10 |
| Remitted to China to complete Outfits of New Workers on Arrival | 135 | 0 | 0 |
| | <u>£3,075</u> | <u>10</u> | <u>6</u> |

| IV. PROPERTY ACCOUNT. | £ | s | d. |
|---|------------|-----------|----------|
| Repairs to Pyrland Road Houses, and Attention to Mission Garden | 71 | 12 | 7 |
| Ground Rent and Insurance | 17 | 1 | 5 |
| | <u>£88</u> | <u>14</u> | <u>0</u> |

| V. HOME DEPARTMENT ACCOUNT. | £ | s | d. |
|---|---------------|-----------|----------|
| <i>Missionary Home :—</i> | | | |
| Rates, Taxes, Insurance and Repairs | 129 | 5 | 2 |
| Water, Coke, Housekeeping and Sundry Expenses | 252 | 17 | 6 |
| <i>Office Expenses :—</i> | | | |
| Rates, Taxes, Insurance and Repairs | 72 | 6 | 10 |
| Gas, Water, Coke and Cleaning | 56 | 0 | 5 |
| Salaries of Home Officials and Office Helpers | 1,075 | 8 | 11 |
| Typewriter, Stationery and Sundries | 82 | 8 | 8 |
| Postages, Telegrams and Telephone | 89 | 15 | 1 |
| Cheque Books and Bank Commissions | 12 | 18 | 11 |
| <i>Expenses of Meetings arranged in London :—</i> | | | |
| Deputation, Travelling, Printing, Advertising, Lantern Slides and Hire of Halls | 658 | 8 | 0 |
| Rates, Taxes, Gas, Water, Coke, Repairs, etc. | 36 | 2 | 11 |
| <i>Other Expenses :—</i> | | | |
| Expenses of Glasgow Office and Meetings arranged in Scotland | 227 | 4 | 0 |
| Missionaries Employed on Home Staff | 1,169 | 11 | 3 |
| Printing and Circulating "CHINA'S MILLIONS" (supplied Free to Donors) | 540 | 0 | 0 |
| Notices of Bequests and Sundry Expenses | 14 | 11 | 6 |
| | <u>£4,418</u> | <u>19</u> | <u>2</u> |

| VI. SUPERANNUATION ACCOUNT. | £ | s | d. |
|---|------------|----------|----------|
| Allowances to Retired Workers | 501 | 11 | 3 |
| Repairs to Property (Investment) | 18 | 15 | 0 |
| | <u>£50</u> | <u>6</u> | <u>3</u> |

| VII. MORTON LEGACY ACCOUNT. | £ | s | d. |
|-----------------------------|---------------|----------|----------|
| Remitted to China | <u>£5,000</u> | <u>0</u> | <u>0</u> |

| VIII. COMPASSIONATE ACCOUNT. | £ | s | d. |
|---|------------|----------|----------|
| [Special Gift for Relief of Sufferers through Boxer Riots of 1900.] | | | |
| Grants to Missionaries with Donor's consent | <u>£22</u> | <u>0</u> | <u>0</u> |

| IX. NEW MEDICAL MISSIONARY ACCOUNT. | £ | s | d. |
|--|-------------|-----------|----------|
| [Bequest of the late Miss L. C. Sparke.] | | | |
| Towards Training of Medical Student | 73 | 12 | 0 |
| Re-investment of Amount as per contra | 100 | 0 | 0 |
| | <u>£173</u> | <u>12</u> | <u>0</u> |

We have examined the above Accounts with the Books and Vouchers and the Bank Pass Books, and find them correct.

We have also verified the Investment of £900 in Consols held by the Mission, and £300 on deposit.

The other Property of the Mission in England and Scotland is vested in the China Inland Mission Corporation (a Body that acts as Trustee for the Mission), and consists of the Mission's Freehold Premises at Newington Green, some Property in Lochee held in Fee Simple; two Leasehold Houses in Pyrland Road and one in Grosvenor Road, Highbury, and the following Invested Funds:—Superannuation Fund of £5,412 18s. 10d.; New Medical Missionary Fund of £5,226 4s. 10d.; Investment for Support of a Missionary, £1,500; and Annuity of £54 12s. 4d. for Native Workers.

1, Finsbury Circus, London, E.C., March 30th, 1911.

(Signed) ARTHUR J. HILL, VELLACOTT & Co.,
Chartered Accountants.

ABSTRACT OF CHINA ACCOUNTS.

Dr. Disposition of Funds remitted from England, America, and Australasia, and Donations received in China during 1910. Cr.

| | Tls. | cts. | Tls. | cts. |
|--|----------|------|---------|------|
| To Balance | | | 172,526 | 18 |
| General and Special Accounts:— | | | | |
| Remittances from England: | | | | |
| Dec. 16th, 1909, to Dec. 8th, 1910— | | | | |
| Funds for General Purposes of the Mission | £16,910 | 0 | 0 | |
| Special Donations (including Morton Legacy £5,000, and £135 for Outfits of Missionaries on arrival in China) | 9,448 | 9 | 0 | |
| | *£26,358 | | 9 | 0 |
| £26,358 9s. 0d. produced at Current Rate of Exchange | 218,079 | 26 | | |
| Donations in China and Receipts from America and Australasia, see list below (at 2s. 5d. per Tael=£12,688 18s. 4d.) | 104,970 | 76 | | |
| From Exchange and Interest Account (at 2s. 5d. per Tael=£1,168 11s. 9d.)... .. | 9,588 | 81 | | |
| Sale of Property at Tsing-Kiang-pu | 518 | 70 | | |
| | | | 333,157 | 03 |

| | Tls. | cts. | Tls. | cts. |
|---|---------|------|---------|------|
| General and Special Accounts:— | | | | |
| By Payments to Missionaries: | | | | |
| For Personal Use | 218,766 | 25 | | |
| For the Support of Native Helpers, Repairs of Houses and Chapels, Travelling Expenses, and Sundry Outlays on account of the Stations and Out-stations of the Mission | 72,085 | 10 | | |
| For Expenses of Boarding and Day Schools | 9,166 | 42 | | |
| For Medical Missionary Work, including Hospital, Dispensary, and Opium Refuge Expenses (exclusive of buildings) | 4,779 | 43 | | |
| For Property Account (Special Funds for New Premises at Ningsia, Lanchow, Taikang, Kwangchow, Panshan, Paoning, Kwangyuan, Kweichowfu, Tsunyi, Anshun, Hangchow, Jaochow, Antung, etc., etc.)... .. | 41,684 | 00 | | |
| | | | 346,481 | 20 |
| For Passages to England, America, and Australasia (including special funds Tls. 2,847.32) | | | 14,476 | 37 |
| For Famine Relief | | | 4,592 | 40 |
| For unused Famine Funds disbursed according to Donors' instructions | | | 6,601 | 42 |
| | | | 372,151 | 39 |
| † Balance carried forward | | | 133,031 | 82 |

* Note.—This amount includes the sum of £1,395 14s. 11d. remitted to China during December, 1909, which was not acknowledged in the Cash Account for 1909. On the other hand, it does not include the sum of £1,573 7s. 5d. remitted to China during December, 1910.

Tls. 505,183 21

† With the exception of Tls. 314.52 the whole of this balance belongs to Special Accounts to be used for particular purposes.

(Tls. 372,151.39 at 2s. 5d.=£44,968 5s. 10d.)

Tls. 505,183 21

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the "Home Accounts" as remitted to China, and find they are duly accounted for, with the exception of the Items referred to in the above Note.

1, Finsbury Circus, London, E.C. 30th March, 1911.

(Signed) ARTHUR J. HILL, VELLACOTT & Co.,
Chartered Accountants.

LIST OF DONATIONS IN CHINA, AND RECEIPTS FROM AMERICA AND AUSTRALASIA.

| Rect. No. | Tls. | cts. | Rect. No. | Tls. | cts. | Rect. No. | Tls. | cts. | Rect. No. | Tls. | cts. | Rect. No. | Tls. | cts. | Rect. No. | Tls. | cts. | |
|-----------|--------|------|-----------|-------|------|-----------|-------|------|-----------|-------|------|-----------|-------|------|-----------|-------|-----------------|--|
| 1 | 30 | 00 | 35 | 4,159 | 10 | 69 | 28 | 24 | 103 | 150 | 00 | 137 | 3 | 75 | 171 | 52 | 50 | |
| 2 | 15 | 00 | 36 | 2 | 25 | 70 | 2 | 25 | 104 | 2 | 25 | 138 | 100 | 18 | 172 | 3 | 00 | |
| 3 | 90 | 00 | 37 | 120 | 00 | 71 | 4,471 | 70 | 105 | 42 | 00 | 139 | 52 | 50 | 173 | 97 | 3 | |
| 4 | 1,694 | 42 | 38 | 15 | 00 | 72 | 8 | 19 | 106 | 111 | 83 | 140 | 1,598 | 12 | 174 | 26 | 25 | |
| 5 | 25 | 13 | 39 | 28 | 74 | 73 | 4 | 16 | 107 | 15 | 00 | 141 | 488 | 03 | 175 | 35 | 00 | |
| 6 | 782 | 84 | 40 | 22 | 50 | 74 | 52 | 50 | 108 | 3 | 75 | 142 | 138 | 59 | 176 | 75 | 75 | |
| 7 | 52 | 50 | 41 | 40 | 00 | 75 | 1,387 | 96 | 109 | 1,500 | 00 | 143 | 2 | 25 | 177 | 821 | 35 | |
| 8 | 85 | 53 | 42 | 3 | 15 | 76 | 3 | 75 | 110 | 150 | 00 | 144 | 7 | 50 | 178 | 7 | 92 | |
| 9 | 3 | 75 | 43 | 7 | 50 | 77 | 45 | 00 | 111 | 37 | 50 | 145 | 1,809 | 32 | 179 | 3,591 | 82 | |
| 10 | 100 | 83 | 44 | 8 | 77 | 78 | 3 | 75 | 112 | 929 | 86 | 146 | 25 | 00 | 180 | 37 | 50 | |
| 11 | 58 | 31 | 45 | 8 | 77 | 79 | 7 | 50 | 113 | 30 | 00 | 147 | 3 | 75 | 181 | 71 | 50 | |
| 12 | 5 | 00 | 46 | 2,570 | 42 | 80 | 100 | 00 | 114 | 15 | 00 | 148 | 50 | 00 | 182 | 200 | 00 | |
| 13 | 37 | 50 | 47 | 2,673 | 13 | 81 | 7 | 50 | 115 | 1,000 | 00 | 149 | 7 | 50 | 183 | 41 | 74 | |
| 14 | 25 | 27 | 48 | 2,519 | 02 | 82 | 41 | 20 | 116 | 52 | 50 | 150 | 43 | 48 | 184 | 2,983 | 80 | |
| 15 | 124 | 67 | 49 | 15 | 00 | 83 | 205 | 57 | 117 | 50 | 00 | 151 | 68 | 06 | 185 | 52 | 50 | |
| 16 | 39 | 75 | 50 | 28 | 91 | 84 | 5 | 25 | 118 | 90 | 00 | 152 | 7 | 50 | 186 | 30 | 00 | |
| 17 | 52 | 50 | 51 | 52 | 50 | 85 | 112 | 50 | 119 | 2 | 25 | 153 | 52 | 50 | 187 | 2,352 | 58 | |
| 18 | 55 | 70 | 52 | 30 | 00 | 86 | 27 | 58 | 120 | 2,096 | 46 | 154 | 2,104 | 57 | 188 | 15 | 00 | |
| 19 | 5,782 | 55 | 53 | 3 | 00 | 87 | 2,219 | 55 | 121 | 3,701 | 21 | 155 | 112 | 50 | 189 | 3 | 00 | |
| 20 | 10,243 | 59 | 54 | 50 | 00 | 88 | 143 | 75 | 122 | 854 | 70 | 156 | 2,124 | 19 | 190 | 650 | 13 | |
| 21 | 7 | 50 | 55 | 112 | 50 | 89 | 712 | 21 | 123 | 52 | 50 | 157 | 1,148 | 37 | 191 | 807 | 13 | |
| 22 | 56 | 47 | 56 | 56 | 02 | 90 | 1,165 | 80 | 124 | 30 | 00 | 158 | 2 | 25 | 192 | 3 | 75 | |
| 23 | 8 | 58 | 57 | 100 | 83 | 91 | 18 | 75 | 125 | 81 | 00 | 159 | 198 | 75 | 193 | 7 | 50 | |
| 24 | 3,057 | 80 | 58 | 7 | 50 | 92 | 50 | 00 | 126 | 75 | 00 | 160 | 4 | 50 | 194 | 116 | 60 | |
| 25 | 140 | 03 | 59 | 3 | 75 | 93 | 100 | 00 | 127 | 9 | 00 | 161 | 37 | 50 | 195 | 75 | 229 | |
| 26 | 5 | 00 | 60 | 1,228 | 38 | 94 | 52 | 50 | 128 | 43 | 44 | 162 | 75 | 00 | 196 | 20 | 00 | |
| 27 | 10 | 00 | 61 | 3 | 75 | 95 | 7 | 50 | 129 | 17 | 42 | 163 | 200 | 00 | 197 | 7 | 87 | |
| 28 | 25 | 32 | 62 | 510 | 64 | 96 | 24 | 75 | 130 | 8 | 33 | 164 | 75 | 00 | 198 | 16 | 89 | |
| 29 | 5,000 | 00 | 63 | 127 | 12 | 97 | 10 | 00 | 131 | 7 | 50 | 165 | 81 | 88 | 199 | 68 | 00 | |
| 30 | 1 | 23 | 64 | 847 | 46 | 98 | 156 | 00 | 132 | 25 | 58 | 166 | 688 | 49 | 200 | 29 | 42 | |
| 31 | 17 | 31 | 65 | 7 | 50 | 99 | 164 | 81 | 133 | 18 | 75 | 167 | 2,311 | 19 | 201 | 150 | 00 | |
| 32 | 3 | 75 | 66 | 3,849 | 50 | 100 | 101 | 50 | 134 | 7 | 00 | 168 | 7 | 50 | 202 | 3 | 75 | |
| 33 | 42 | 86 | 67 | 1,411 | 48 | 101 | 37 | 50 | 135 | 7 | 00 | 169 | 30 | 00 | 203 | 3 | 16 | |
| 34 | 52 | 50 | 68 | 100 | 00 | 102 | 82 | 58 | 136 | 14 | 69 | 170 | 3 | 00 | 204 | 289 | 13 | |
| | | | | | | | | | | | | | | | | | Tls. 104,970 76 | |

China's Millions.

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Photo by]

[A Chinese.

THE GARDEN OF THE MISSION HOUSE AT CHANGSHAN, CHE., CHEKIANG.
Some of the Scholars, with the Missionaries, Miss Guex and Mrs. Just, and the Teacher.

AFTERNOON ANNUAL MEETING ADDRESSES.

MORGAN & SCOTT, LTD., 12, PATERNOSTER BUILDINGS, LONDON, E.C.
CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

China Inland Mission.

OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

Telegraphic Address—LAMMERMUIR, LONDON.

Telephone—1807, DALSTON.

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General Director D. E. HOSTE.

London Council.

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Assistant Home Director WALTER B. SLOAN.

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 CECIL H. POLHILL, 41, Hyde Park Square, W.

REV. J. STUART HOLDEN, M.A., 45, Hyde Park Square, W.
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All donations to be addressed to the Secretary. Cheques and Money Orders (payable at G.P.O.) to be made payable to the CHINA INLAND MISSION, and crossed "London County and Westminster Bank."

It is particularly requested that on every occasion when a sum of money is sent for transmission to a Missionary as a gift, or for any private purpose, it be clearly indicated as for transmission only. But money intended for the support or work of any particular Missionary, or for a Native Helper, or Biblewoman, or Scholar, or any other Mission object, being practically a contribution to the Mission, should not be marked for transmission, but the desired object indicated only.

DONATIONS RECEIVED IN LONDON DURING APRIL, 1911.

For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | | | | | |
|-----------|-----|----|----|-----------|----|----|----|------------------|----|----|----|-----------|----|----|----|--------------|------|----|----|----------|-----|----|---|------|---|----|---|
| 1. 7295 | 50 | 0 | 0 | 4. 7351 | 0 | 10 | 0 | 7. 7399 | 5 | 0 | 0 | 11. 7452 | 0 | 2 | 0 | 13. 7504 | 5 | 0 | 0 | 19. 7535 | 0 | 3 | 6 | | | | |
| 7296 | 1 | 1 | 0 | 7352 | 0 | 5 | 0 | 7400 | 0 | 2 | 6 | 7454 | 20 | 0 | 0 | 7505 | 2 | 0 | 0 | 7536 | 0 | 7 | 6 | | | | |
| 7298 | 16 | 5 | 0 | 7353 | 0 | 10 | 0 | 7401 | 1 | 1 | 0 | 7455 | 0 | 15 | 0 | 18. 7510 | 1 | 0 | 0 | 7557 | 0 | 2 | 0 | | | | |
| 7299 | 0 | 7 | 6 | 7354 | 1 | 0 | 0 | "Hugue- not." | 2 | 0 | 0 | 7458 | 0 | 1 | 0 | 7511 | 0 | 6 | 0 | 7558 | 0 | 10 | 0 | | | | |
| 7301 | 0 | 10 | 0 | 7355 | 5 | 0 | 0 | 7403 | 1 | 0 | 0 | 7459 | 2 | 0 | 0 | 7512 | 7 | 10 | 0 | 7559 | 0 | 3 | 6 | | | | |
| 7303 | 1 | 0 | 0 | 7356 | 0 | 18 | 6 | 7404 | 2 | 10 | 0 | 7460 | 0 | 10 | 0 | 7513 | 1 | 0 | 0 | 7561 | 0 | 5 | 0 | | | | |
| 7304 | 5 | 9 | 4 | 7357 | 0 | 3 | 0 | 7405 | 2 | 2 | 0 | 7461 | 1 | 0 | 0 | 7514 | 1 | 0 | 0 | 7562 | 1 | 1 | 0 | | | | |
| 7306 | 50 | 0 | 0 | 7358 | 0 | 7 | 6 | 7406 | 0 | 6 | 0 | 7463 | 1 | 14 | 0 | 7516 | 0 | 5 | 0 | 7565 | 120 | 0 | 0 | | | | |
| 7307 | 25 | 0 | 0 | 7359 | 2 | 0 | 0 | 7407 | 5 | 0 | 0 | 7464 | 0 | 5 | 7 | 7518 | 1 | 0 | 0 | 7566 | 0 | 4 | 0 | | | | |
| 7308 | 1 | 0 | 0 | 7361 | 1 | 0 | 0 | 7412 | 3 | 0 | 0 | 7465 | 0 | 5 | 0 | 7520 | 0 | 3 | 6 | 7567 | 0 | 6 | 6 | | | | |
| A.W. | 30 | 0 | 0 | 7362 | 32 | 0 | 0 | 7413 | 0 | 5 | 0 | 7466 | 1 | 0 | 0 | 7521 | 2 | 2 | 0 | 7569 | 5 | 0 | 0 | | | | |
| 7310 | 0 | 10 | 0 | 5. 7364 | 0 | 3 | 9 | 7414 | 0 | 5 | 0 | 7467 | 8 | 4 | 9 | 7522 | 1000 | 0 | 0 | 7571 | 0 | 10 | 0 | | | | |
| 7311 | 1 | 0 | 6 | 7365 | 2 | 0 | 6 | 7415 | 2 | 0 | 0 | 12. 7468 | 1 | 1 | 0 | 7523 | 100 | 0 | 0 | 7572 | 2 | 2 | 0 | | | | |
| 7312 | 50 | 0 | 0 | 7366 | 10 | 0 | 0 | 7416 | 0 | 7 | 6 | 7469 | 2 | 0 | 0 | 7524 | 32 | 10 | 0 | 7573 | 1 | 0 | 5 | | | | |
| 7313 | 0 | 2 | 6 | 7367 | 2 | 0 | 0 | 7417 | 0 | 0 | 0 | 7470 | 5 | 0 | 0 | 7525 | 0 | 15 | 0 | 7574 | 3 | 5 | 3 | | | | |
| 7314 | 0 | 12 | 8 | 7369 | 0 | 2 | 0 | F.C.B. | 2 | 0 | 0 | 7471 | 0 | 10 | 0 | 7526 | 1 | 0 | 0 | 20. 7575 | 1 | 1 | 0 | | | | |
| 7315 | 0 | 13 | 0 | 7370 | 0 | 10 | 0 | 7418 | 0 | 5 | 0 | 7472 | 0 | 10 | 0 | I.J.C.M.S. | 0 | 10 | 0 | 7576 | 0 | 10 | 6 | | | | |
| 7316 | 0 | 14 | 1 | 7371 | 0 | 5 | 0 | 7419 | 0 | 14 | 0 | 7473 | 1 | 4 | 4 | A.L.M. | 1 | 0 | 0 | 7577 | 1 | 1 | 0 | | | | |
| 7321 | 1 | 0 | 0 | 7372 | 1 | 0 | 0 | 7420 | 1 | 1 | 0 | 7477 | 1 | 0 | 0 | 7529 | 0 | 5 | 0 | 7579 | 0 | 10 | 0 | | | | |
| 7324 | 0 | 9 | 9 | 7373 | 0 | 10 | 0 | 7421 | 1 | 0 | 0 | 7478 | 0 | 1 | 0 | 7530 | 0 | 10 | 0 | 7583 | 1 | 0 | 0 | | | | |
| 7325 | 0 | 5 | 0 | 7374 | 0 | 5 | 0 | 7422 | 2 | 0 | 0 | 7479 | 1 | 0 | 0 | 7532 | 1 | 1 | 0 | 7584 | 0 | 5 | 0 | | | | |
| 7327 | 0 | 7 | 0 | 7375 | 1 | 5 | 0 | 7423 | 12 | 10 | 0 | 7480 | 0 | 5 | 0 | 7533 | 0 | 16 | 6 | 7585 | 1 | 1 | 0 | | | | |
| 7328 | 0 | 10 | 0 | 7376 | 0 | 5 | 0 | 7425 | 5 | 0 | 0 | Anon. | 50 | 0 | 0 | 7534 | 0 | 10 | 0 | 7586 | 1 | 1 | 0 | | | | |
| 3. 7329 | 0 | 10 | 0 | 7378 | 0 | 11 | 0 | 7426 | 2 | 2 | 6 | 7485 | 0 | 10 | 0 | 7535 | 0 | 2 | 6 | 7587 | 50 | 0 | 0 | | | | |
| 7330 | 0 | 4 | 0 | 7379 | 12 | 10 | 0 | 7427 | 0 | 5 | 0 | 7487 | 1 | 15 | 0 | 7536 | 4 | 0 | 0 | 21. R.B. | 0 | 2 | 6 | | | | |
| 7331 | 25 | 0 | 0 | 7380 | 0 | 6 | 4 | 10. 7429 | 46 | 0 | 0 | 7488 | 1 | 3 | 6 | 7537 | 0 | 10 | 0 | Anon. | 2 | 0 | 0 | | | | |
| 7332 | 1 | 0 | 0 | 7381 | 1 | 0 | 0 | 7430 | 1 | 0 | 0 | 7489 | 2 | 0 | 0 | 7538 | 0 | 10 | 0 | 7590 | 1 | 1 | 0 | | | | |
| 7333 | 2 | 0 | 0 | 7382 | 8 | 17 | 1 | 7432 | 3 | 7 | 8 | 7490 | 1 | 10 | 0 | 7539 | 0 | 5 | 0 | 7592 | 1 | 0 | 0 | | | | |
| 7334 | 30 | 0 | 0 | 6. 7384 | 2 | 2 | 6 | 7433 | 1 | 5 | 0 | 7491 | 0 | 10 | 0 | 7540 | 0 | 7 | 6 | 7593 | 50 | 0 | 0 | | | | |
| 7335 | 200 | 0 | 0 | 7385 | 1 | 1 | 0 | 7434 | 1 | 0 | 6 | 7492 | 1 | 0 | 0 | 7541 | 0 | 10 | 0 | 7594 | 19 | 13 | 4 | | | | |
| 7336 | 0 | 5 | 0 | 7387 | 0 | 7 | 6 | 7435 | 0 | 5 | 0 | 7493 | 0 | 10 | 0 | 7543 | 0 | 10 | 0 | 22. P.T. | 0 | 5 | 0 | | | | |
| 7338 | 0 | 3 | 3 | 7388 | 0 | 2 | 6 | 7437 | 1 | 1 | 6 | 7494 | 0 | 5 | 0 | 7544 | 75 | 0 | 0 | 7596 | 7 | 10 | 0 | | | | |
| 7341 | 2 | 0 | 0 | 7389 | 10 | 0 | 0 | 7438 | 2 | 0 | 0 | 7495 | 0 | 10 | 0 | 7546 | 0 | 13 | 0 | 7597 | 0 | 10 | 0 | | | | |
| 7342 | 1 | 1 | 0 | 7391 | 7 | 0 | 0 | 7442 | 0 | 5 | 6 | 7496 | 0 | 11 | 0 | 7547 | 5 | 0 | 0 | 7598 | 0 | 8 | 3 | | | | |
| 7344 | 0 | 10 | 0 | 7392 | 0 | 5 | 0 | 11. 7445 | 1 | 10 | 0 | 7498 | 0 | 2 | 6 | 7548 | 0 | 5 | 0 | 7600 | 2 | 2 | 0 | | | | |
| 7346 | 4 | 0 | 0 | 7393 | 32 | 10 | 0 | 7447 | 0 | 10 | 0 | 13. 7499 | 0 | 10 | 0 | 19. His Own. | 0 | 5 | 0 | 7552 | 0 | 10 | 0 | 7602 | 0 | 18 | 0 |
| 7347 | 0 | 5 | 0 | 7. 7396 | 0 | 6 | 0 | 7449 | 1 | 6 | 0 | 7500 | 0 | 5 | 0 | 7551 | 1 | 0 | 0 | 7603 | 0 | 12 | 6 | | | | |
| 7349 | 6 | 10 | 0 | 7397 | 0 | 10 | 0 | 7450 | 0 | 10 | 0 | 7501 | 0 | 5 | 0 | 7552 | 0 | 10 | 0 | 7604 | 0 | 10 | 0 | | | | |
| 7350 | 1 | 0 | 0 | 7398 | 0 | 5 | 0 | 7451 | 0 | 18 | 0 | 7502 | 0 | 6 | 2 | 7554 | 1 | 1 | 0 | 7605 | 25 | 0 | 0 | | | | |

(Continued on page 95.)

CHINA'S MILLIONS.

The Coronation.

KING GEORGE V.

The Prayer to be offered just before the King is Crowned.

O God, the crown of the faithful: Bless we beseech Thee and sanctify this Thy servant GEORGE our King: and as Thou dost this day set a Crown of pure gold upon his head, so enrich his royal heart with Thine abundant grace, and Crown him with all princely virtues, through the King Eternal, Jesus Christ our Lord. Amen.

The Benediction, after the King has been Anointed, Crowned, and has received all the Ensigns of Royalty.

The Lord bless you and keep you: and as He hath made you King over His people, so may He prosper you in this world, and make you partake of His eternal felicity in the world to come. Amen.

QUEEN MARY.

The Prayer which precedes the Anointing and Crowning of the Queen.

Almighty God, the fountain of all goodness: Give ear, we beseech Thee, to our prayers, and multiply Thy blessings upon this Thy servant MARY, whom in Thy Name, with all humble devotion, we consecrate our Queen: defend her evermore from all dangers, ghostly and bodily; make her a great example of virtue and piety, and a blessing to this kingdom; through Jesus Christ our Lord, who liveth and reigneth with Thee, O Father, in the unity of the Holy Spirit, world without end. Amen.



THE British Nation is once again face to face with one of the great events of its history. By a solemn and imposing ceremony King George V. is to be crowned as Sovereign over the British Empire, with its four hundred millions of people. While the season will rightly be one of national rejoicing, it is to be hoped that all Christian people will also recognize the overwhelming responsibilities of Empire which are thus formally vested in the King, and obey the injunction of Scripture and make supplications, prayers, intercessions, and thanksgiving on his behalf.

It is only necessary to recall the history of our own country during the last two or three hundred years to realize the powerful influence for good or evil which, even under a limited Monarchy, is inseparable from the throne. For the sake, therefore, of the Nation, and for the world at large, it is incumbent upon all Christians to unceasingly pray for the King and all in high place. There is abundant evidence that the King himself realizes the serious nature of his office. In his replies to the Addresses from the Convocations of Canterbury and York he recently said:—

“I am profoundly sensible of the solemn significance and character of the ceremony which, in God’s providence, is to mark the coming summer, and will confirm and consecrate my accession to the Throne. . . . It will always be my endeavour, with God’s help, to maintain and consolidate the foundations of public and private virtue which you labour to preserve, and on which the welfare of my people rest. The knowledge that the prayers of the Church are offered unceasingly on my behalf strengthens and increases my trust that the Almighty will bestow His blessings in fullest measure

at the solemn hour of my Coronation and throughout whatever length of years He may be pleased to grant me.”

These words, together with many others of a somewhat similar nature spoken by the King at various occasions during the past year, can hardly fail to call forth special thanksgiving and prayer. It has been truly said that the King at his Coronation in Westminster Abbey ascends his Throne by passing over the dust of dead kings. This fact and the lessons taught by the fall of great empires of old are sufficient to solemnize those who look beyond the pomp and glitter of the passing pageant. For our King George V. we pray that from the beginning of his reign he may realize the ideal outlined in the dying words of a ruler of old, a man after God’s own heart, even: “the anointed of the God of Jacob” :—

“Now these be the last words of David.
David the son of Jesse saith,
And the man who was raised on high saith :

The God of Israel said,
The Rock of Israel spake to me :
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the
sun riseth,
A morning without clouds ;
When the tender grass springeth out of the earth,
Through clear shining after rain.”

May the House of King George V. be so with God,
“ordered in all things and sure.”

China Inland Mission Annual Meetings.

HELD AT QUEEN'S HALL, LONDON, APRIL 25th. 1911.

ADDRESSES GIVEN AT THE AFTERNOON MEETING.

"The Business of the Lord."

ADDRESS BY MR. D. E. HOSTE.



DEAR Christian friends and supporters of the China Inland Mission,—We have all, I trust, joined in heart with the words of thanksgiving to GOD with which the report, to which we have listened, commenced. It is, indeed, meet and right that we should thank GOD for the continued existence of the Mission. What debtors we are to His mercy continually! I think, as one goes on in this work, one has a growing sense of the many mistakes which we missionaries make, and how much we are apt to hinder the Gospel, sometimes through lack of faithfulness and diligence in our work, sometimes through well-meant energy which is misdirected, and sometimes through a failure to maintain—and this is so vital—that close abiding in CHRIST, with daily feeding upon the Holy Scriptures and spending of time in secret prayer, without which our Mission, or indeed, any organization for carrying on GOD's work, is doomed to disintegration and decay. And, therefore, whilst we have rightly sounded a note of thanksgiving, I cannot help feeling that we do well to be truly and sincerely solemnized in heart and mind before GOD.

We believe that this is a work of GOD which has been entrusted to us, and in that word "us" I include not only those of us who are members of the Mission, but yourselves who believe yourselves called, by your prayers and by your gifts, to take your share in the work. Dear friends, may I very earnestly ask you to dedicate yourselves afresh to GOD for the fulfilment of your share in the carrying on of this Mission; not that I would forget, on behalf of us all who are more directly engaged in it, to offer you our most sincere and grateful thanks for all that you do do and have done for us. We deeply appreciate the ministry which, in various ways, you exercise on our behalf, and are deeply sensible of its value.

It is very hard on an occasion like this to avoid the utterance of what seem like platitudes. So many missionary meetings have been held for so many years that there has almost grown up a certain stock of conventional phrases which can be uttered and listened to, and there is a danger lest we all go away pretty much as we were before. I was impressed by one of the petitions in the prayer offered by Mr. George Grubb just now when he asked that, as a result of this meeting, the heart of each one of us might be drawn nearer to the heart of GOD our Father, not only now but that we should all hold fast any impressions in that direction received in this meeting. May GOD give each of us grace, as a result of our being here to-day, to do more than heretofore to promote the spread of the Gospel in Inland China.

Dear friends, I cannot help saying, though you have probably heard it and read it scores of times, we deeply need your prayers. I alluded just now to the sense, which I believe all of us sincerely have of the blunders we are too apt to make in our work, and, alas, of the sin and failure which mark it. But now, how is it to be remedied? Why do I utter such words before you all? I trust that it is not in any spirit of mock humility, the pride that apes humility. No. It is that you, by GOD's help, may really, by your prayers, uphold us. So much is written nowadays about prayer, but I sometimes wonder whether there is a corresponding increase in the amount of praying that is done. Oh, that we may bear up before GOD day by day, or week by week, at any rate in our own closets, if we cannot meet with others to do so, the work of the Gospel in China.

In the time at my disposal now, I can only make allusion to two or three of the topics touched upon in the interesting report presented by our Secretary. I refer first to the progress of the anti-opium movement in China, and I suppose everyone here has read in the papers of the remarkable announcement that has appeared concerning negotiations in progress between our own Government and that of China, which seem likely to lead to the definite termination of the Indian opium traffic within a period of two years. This simply means that this great and Christian country is coming into line with China in her efforts, her remarkably successful efforts, to deal with a vast moral and material evil.

I am reminded in connection with this subject of one whose name will be known to all here and who is honoured amongst us. I refer to Mr. Broomhall, now lying in great weakness on his bed of sickness at home. He is widely known, for some twenty years, as the Secretary of this Mission, and, subsequently, by his devoted and persistent efforts to bring about the severance of this country with the opium traffic, and I think that I shall only be expressing the desire of this meeting if I suggest that we should send to Mr. and Mrs. Broomhall a message conveying our deep sympathy with them in dear Mr. Broomhall's illness, and expressing our thankfulness to GOD for the great progress that has been made in the anti-opium movement. I will, therefore, with your permission, instruct our Secretary to have a suitable telegram made out and despatched embodying that message.

You will have heard that some 2,832 Chinese were baptized in connection with our work last year. Of that number some 562 of the aboriginal tribes in the west of China were baptized. Most of you, I suppose, know something of the truly remarkable work which

has sprung up amongst those tribes during recent years. I may remind you that something like 4,300 persons have been baptized from amongst these people in connection with the C.I.M., and I would take this opportunity of especially asking your prayers for these converts. In their previous pagan condition their moral state was extremely low, and they do need the assistance of us who are so highly favoured in this land. I may say that a book, the author of which is Mr. Samuel Clarke, for over thirty years a missionary worker in China, and for the greater part of that time labouring in the vicinity of these tribes, giving a very full account of them and also of this work of GOD amongst them, has just been brought out by the Mission, and I would commend it to you as a volume calculated to stimulate your interest in that good work. (See advertisement on back page.)

May I ask that you should seek Divine wisdom for the missionaries in the very important and often difficult duty of dealing with candidates for baptism. Like most things in this world it is possible to err on two sides. The work may be obviously hindered by rashness and carelessness in admitting into the church persons who are not truly converted. Such a policy is, of course, highly disastrous. On the other hand, it is possible, through failure to discern the grace of GOD in those who are but infants in CHRIST, to discourage and throw back the little ones. May I ask you in your petitions to remember our brethren who are charged with dealing with catechumens.

Another topic to which I would allude is that of our schools. I have nothing new to say about it. I think you here are aware, in a general way, that we have now a large number of schools which aim at giving first of all instruction in the Holy Scriptures and at practically instilling into the minds of the children principles of Christian life and standards of Christian conduct. We now have some two hundred and sixty-six such schools. Their primary use and intention is for the children of the Chinese Christians. It is a truism to say that the future of the Church in China lies with these children, and if we are to get an intelligent, strong, Christian community capable of standing alone, capable of bearing responsibility, and bearing an adequate corporate testimony to the Christian faith, this generation of young children must be instructed in the Word of GOD, in the truths of the Christian faith, and their characters must be formed, so far as the ministry of the missionaries can accomplish this, along Christian lines. It is not easy for us in this country to realize to the full how the environment in China is hostile to such a process. Where for many centuries the essential ethics of Christianity have been absent, an atmosphere prevails of a very sad kind, and, unless the children are got hold

of young, it is highly probable that whilst as they grow up they may be nominally Christians they may be terribly tainted with the vices of heathendom. I would commend to your prayers, therefore, this work, that our missionaries may truly be able, so far as in them lies, to raise up a generation of godly people, and to this end, may ever keep the spiritual welfare of their scholars before them, as the paramount object, with which no other considerations, important though they may be in their place, must be permitted to interfere.

A reference occurs in the report to the fact that we are an international Mission. I remember dear Mr. Hudson Taylor once correcting a speaker who used that word "international," saying, "Oh, no, not international, supernatural." What he meant was this, that a true Christian union is a union in Christ. It is on resurrection ground, where there is neither English nor Chinese, nor German, nor American. That is to say, the basis, the essence of the union must be that created by the Holy Ghost in our risen LORD JESUS CHRIST, and I think that it is not out of place, though here we are holding our annual meeting for Great Britain more particularly, that at least a sympathetic reference should be made to our sister branches in other lands. And I am more glad to do so on this occasion because we are just about to receive into the fellowship of the Mission, as associates, another band of workers in that great land



Photo by]

[Gladstone Porteous.

GROUP OF CHRISTIAN ABORIGINES—GIRLS.

of Germany—Germany, that country to which, under GOD, Great Britain owes so much. They are a devoted band of ladies who have done much work for CHRIST already in their own fatherland; and we trust that not a few of them, as time goes on, will be led to go out and join in that work, to which I alluded just now, for the evangelization of the aboriginal tribes in Western China. That is a token for good which GOD has been pleased to give us, and for which we give Him thanks.

I trust that you will not think I am presuming, in any sense, to lecture an audience such as this, if I close by earnestly asking you to listen to the speakers that follow, as in the sight of GOD. May we regard this as a meeting, to which we have come, not so much to be interested for the moment—it is a very small matter whether a particular speaker interests us at the time or not—but in order to hear about the LORD'S work with a view to seeking His face as to what we can do to promote His work afterwards.

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 "Not only must missionaries suffer in going forth, but the Church must go forward in self-denial to the point of suffering. Redemption work, soul-saving work, cannot be carried on without suffering."

—J. HUDSON TAYLOR.

## “Helping Together by Prayer.”

ADDRESS BY THE REV. MONTAGU BEAUCHAMP, B.A., KWEICHOWFU, SZECHWAN.

**I**T is a great encouragement to me to find that in the daily portions of this day's reading we have two exhortations to prayer. From the 62nd chapter of the Prophet Isaiah this portion is in to-day's reading: "Ye that are the Lord's remembrancers, keep not silence." Then, from the New Testament, our LORD's words in the opening verse of the eighteenth chapter of Luke are chosen: "Men ought always to pray and not to faint." I do not know how it is with others, but I find it myself more easy to get slack in prayer than in anything else. As one continues in work, the tendency is to allow work to take the place of prayer, and we know that this is fatal. In the eighth verse of that chapter we have the words of our LORD: "But when the LORD cometh will He find faith upon the earth?" I noticed some time ago that the context of that question proves very clearly that the LORD implied that His

people would give up praying. The chapter begins with: "Men ought always to pray and not to faint," and there are at least three different instances in that chapter of three different kinds of prayer and intercession, and then comes the question: "Nevertheless, when the Son of Man cometh will He find faith upon the earth?" Will He find us continuing in prayer to the last?

After mentioning one or two "ancient instances" of the power of prayer, Mr. Beauchamp continued:—And now I tell you, with much joy, of a modern instance. About a year ago, when I was in China, I received a letter from a poor woman, whom I do not remember, but she remembered some meetings we held in Aberdeenshire, and she wrote: "I am but a poor woman, tell some of your friends in China that we are as poor here as they are." (She was referring to the Chinese converts.) "I have been laid on a bed of sickness for some time, and I still



Photo by]

[Montagu Beauchamp, B.A.

### WUSHANHSIEN, THE CITY OF THE "WIZARD MOUNT."

This is a very small city, but the capital of a large county. The district is all mountains, yet well populated. There are here boundless opportunities for preaching the Gospel. A resident missionary is needed, who from this centre can work three outposts and give regular instruction. This picture is taken from the house looking over the city and down the Wushan Gorge. Away beyond those mountains, 4,500 ft high, there is a valley where people are crying loudly for a teacher, several leading families having put away their idols, and they speak of 1,000 people who wish to "follow us."—M. BEAUCHAMP.

N.B.—Mr. Beauchamp has a number of photographs, which will shortly be ready for sale at the C.I.M. Business Department. They comprise fine views of the Yang-tze, etc., also of the Canadian Rockies, and Niagara Falls. Prices are as follows:—5-ins. by 4-ins. at 1s. each; 12-ins. by 10-ins. 4s. each; 15-ins. by 12-ins. 7s. 6d. each; 23-ins. by 17-ins. at 10s. 6d. each. All profits from the sale of these pictures will go towards the Church Building Fund at Kweichowfu. Orders, and all enquiries, regarding these pictures should be addressed to the Business Department, China Inland Mission, Newington Green, London, N.

have children who are dependent upon me, but I give myself more to prayer." Such was the gist of her letter. By the same post I got a letter of a kind I had never received before in China. An unknown friend sent a considerable sum of money for the help of the work in Kweichowfu. A few weeks before that particular time a bit of property came into the market which I saw was necessary for our work, and most advantageous from every point of view. A small sum of money had been paid in advance from a floating fund, and this second letter contained a cheque for about £170, which eventually exactly paid for that property. The gift of that cheque came as an answer to the prayers of that poor sick woman. So you see the encouragement for those who pray.

May I now give you, briefly, some subjects for prayer. First of all, there are people who ask: "Is that movement going on in China of which we heard after 1900?" You will remember that the year 1900 was the great turning-point of all mission work throughout the Empire of China, and what is known as "The Movement" was felt more deeply in some parts than in others. People have asked me continually: "Does that movement continue?" Others say: "You cannot expect that movement to continue as it did at its beginning, some eight or ten years ago." My answer is: "That movement continues where you are." May I make it a little clearer? If you are there to use the opportunity there the movement is going strong still. I say: "The movement continues where you are." As applying to you, beloved friends, who cannot go personally, you can project yourselves into those places by prayer.

May I mention that it is possible to pass through a district and to see but little of that movement. It is necessary to dwell amongst the Chinese in order to see it. A week-end visit merely may easily result in disappointment. But as we live amongst them we find that they gather around us, and, I think, that they come to hear the preaching of the Word. I do not think that there is anything else, really, which draws them. In the main, those who come around us are drawn by the preaching of the Word. If you will follow the pointer at the city of Kweichowfu, marked on the map behind me, you will see there is a district there larger than Wales. That is the district in which I have been able to sow the seed of the Kingdom to a certain extent. And will you remember that this is only one large district among many in the Empire of China with only one missionary at work in it? But thank God for the district which I represent. It is a little eastern corner of the western diocese of China. Thank GOD, too, for Mr. and Mrs. Andrews, who are holding the fort there in my absence.

I returned to that district after being away in the country for some little time, and what did I find? Directly I began regular preaching in the streets people came in such crowds that the little shop-front was much too small to contain them. We went into a tea-shop. It is quite a common thing in China to preach in a tea-shop. We were soon crowded out there, but the owner said to



Photo by]

[M. Beauchamp, B.A.

#### INTERIOR OF THE "WIZARD HOUSE."

This property of a Buddhist Temple is rented to us: and I should much like to see it bought right out before a turn in the tide may come and make purchase impossible. This house was haunted. Previous tenants fell sick and even died when attempting to remove the spirit occupant. But old Mr. Teng, one of our first adherents, went boldly "In the Name of Jesus Christ" and lifted out the great jar, where the devil was said to be. No harm came to him, but his faith was greatly strengthened. That table is where the devil had his seat, but now it is the table of the Lord. It is surmounted by a board thus inscribed: "The Most Holy Place," and this was the gift of two leaders. Only six have been baptized here, but with them a large number of adherents and friends are as sheep without a shepherd. Who will go? It is by permanently occupying centres of this kind that our Roll of Baptism might be doubled and trebled during the next few years. By private gifts this charming little house has been enlarged and improved so as to be ready either for a married missionary or two single ladies. As in all heathen houses the windows originally all faced inwards and the rooms were consequently dark. But since cutting holes in the outer walls, God's light and glorious scenery have made all bright. A lesson for us individually and for the Church at large. Have you learnt that lesson?—M. BEAUCHAMP.

me: "I have a larger tea-shop just two streets along," and he invited me to go there. We went to the larger tea-shop and were again quickly crowded out. The streets were narrow, and the traffic was stopped, and the crowds continued to gather every night. Several of the largest shop-owners in the city offered me their shops, and the crowds continued to come. We had a rise in the tide in the Sunday meetings. We had sitting accommodation for not more than sixty or seventy people, but for several Sundays in succession I counted between two and three hundred people regularly at our meetings. That is the place where now a church is being built.



Photo by]

[M. Beauchamp, B.A.

#### TANINGHSIEN.

This was the last of the county capitals, or Hsien cities, of the Kweichowfu Prefecture to have the Light given them. *Laus Deo!* These people have waited for eight years with a persistency possessed only by Chinese; having sent almost yearly petitions to be allowed to open a "Gospel Hall." The house we now have is only borrowed for a limited time. A free gift house was offered us seven years ago. The would-be adherents at that time were more numerous. They are a little doubtful now as to our sincerity in following up their lead. Only three are baptized as yet, and each in mountain districts far apart. When there last summer I was amazed to find how faithfully these men had witnessed, and how widely they were known. Does not that little group, who followed me weeping to the river side, appeal to someone at home? That city is glorious in situation and with most pleasant surroundings, but quite isolated. Yet not so isolated as the road of solitary loneliness which our Blessed Lord trod to Calvary for you. One hundred miles by boat up that tiny river from Wushan, the city of Taningshsien is waiting for . . . ? Would that you might see your name written there!—M. BEAUCHAMP.

But what caused these people to come. People have been astonished—even my fellow-workers at a distance have been astonished—to hear of these people coming in such numbers. I know that many of them have wrong motives, and I tell them so. But I do not say: "Your motives are wrong; go about your business." It seems to me that the right thing to do is to recognize that God is bringing these people. As a matter of fact, the leading gentry in Kweichowfu wish to annoy the magistrate. The magistrate annoyed them. He lost his temper one day in Court and said: "What have I done to all you gentlemen that you want to join the foreigner's religion?" The consequence was that on the next Sunday they came in double supply. But is that any reason why we should be vexed with them? Ought we not rather to see the hand of God in it? The leading gentry—sixteen or twenty—all bought Bibles, and came regularly to the meetings, and they continue to come regularly, and have notified their willingness to give some contribution to the new church.

My colleagues—Mr. Andrews and his wife—are Dutch Americans who have been trained in the Moody Bible College. Their coming has given a new impetus to the

school. There was a building and a school ready for them on arrival. The school-children, boys and girls, filled our ordinary accommodation. In addition to that there was a very bright Christian lad in the Government industrial school (he is not what he ought to be now; pray for him), one of two boys in that school who for over a year always got leave to come to us on Sunday. They told us that there were a number of lads in their school who were interested in the Gospel, and whenever I went into that school those lads would call me their godfather, following the example of the two boys who regarded me in some such way. There was no reason why they should so regard me. They got nothing from me but good will. Those boys petitioned me, saying: "Will you not ask our under-mandarin that we may have every seventh day in the same way as the Government schools have?" May I remind you that the Government schools throughout the Empire of China observe one day in seven as a rest day, and in this industrial school the pupils had only one rest day in ten. They said to me: "You need only petition the mandarin, and then we can all come on the seventh day, whether it is Sunday or not, instead of two or three of us just coming to pay you a visit." I felt, not having sitting accommodation for my regular congregation, that it would not be right to present that petition. At the

same time I had a petition from some of our scholars in the Government high school. We had one bright, clever lad with us who was known in the high school, and his fellow-students said to me: "If you will come for only an hour a week and simply talk English to us we will come in a body to your Sunday services."

Oh, what a change has come over China within the last fifteen years. Those young lads used to be our bitterest enemies and the whole class of scholars used to oppose us behind the scenes. Now think of these opportunities. I tell you candidly that my friends have written to me since I left, and they say these people are not coming as they ought to come, simply because there is no missionary living in their midst. Surely we do not want a stronger appeal than the fact that in this district of the size of Wales—and it is but a little corner in the western diocese of China—in that little district there are eight centres which have largely been given to us by heathen.

And here I must end, but I hope that your prayers will continue, knowing that the opportunities are as great as you make them by your presence in the midst of such people.



## "The Lord Working with Them."

ADDRESS BY MISS M. GUEN, CHANGSHAN CHE., CHEKIANG.

**T**WENTY-TWO years have passed since I, for the first time, went out to China, in connection with the China Inland Mission. Fifteen years I have spent in the province of KIANGSI, in a city called Yühshan, and the remaining years I have spent in the province of CHEKIANG, in a city called Changshan Che. In KIANGSI I worked mostly among women, itinerating among the villages. Then for a number of years I have been engaged in school work. The LORD enabled me in 1893 to begin the first girls' school in the interior of that vast province of KIANGSI. I cannot dwell on the great difficulties that were connected with such beginnings, but I stand here as a witness to the power of GOD to overcome all the efforts of the evil one to hinder the LORD from working His work. Though the difficulties were so great, yet the LORD blessed. When we began we had to beg from the parents permission to allow their girls to come to us, though at that time we were educating them without charge. It was considered ridiculous by the Chinese at that time to think of girls, from the ordinary class of people, coming to study books, as the Chinese say that anyone who studies books must do nothing else. But we have had the privilege of receiving many girls into that school; and other schools were opened later on in the interior of the province. To-day I have great pleasure in remembering many of the first girls that we had in those schools, girls who are now bright Christians, married to Christian men, some to evangelists, and are a help in the church to-day. Their children have never worshipped idols; they never have had their feet bound; and there will be no forced marriages among them.

In 1898 I took my first furlough, and in January, 1900, I returned to China with one of my sisters, who has been working these ten years with me in CHEKIANG. As you know the year 1900 was what we call the terrible year. I returned to my old station in KIANGSI, but a very short time after, we had to flee to Shanghai for our lives. There we had wonderful times, and GOD allowed us to work among the frontier soldiers, during our enforced time of comparative rest.

And now I come to the time when I left KIANGSI and came to Changshan Che. That station had been wrecked at the time of the Boxers, and our missionaries were all killed and the houses were pulled down; in fact, the city had been burnt; so when we arrived there we found that the church had diminished a great deal,

and was in charge of an evangelist living at the north gate, in a small house. This evangelist had been miraculously preserved. When fleeing with Mr. Ward, the missionary, and another Chinese, on their way to the next city, they were seen by the Boxers, who seized Mr. Ward and killed him, and the man with him. This evangelist escaped them by throwing himself into a field of millet. Now, he always says that he has been saved to serve. (His photo appears on this page.)

When we arrived at Changshan Che., we found only thirty-six members in the church there and in the three out-stations near. During the six years we have been there seventy-four converts have been admitted into Church fellowship, and we have seen the LORD working mightily in our midst. We have also seen the enemy of souls working mightily side by side with us. The LORD has blessed us and blessed the Christians there, especially in the matter of giving. During these six years they have given about one hundred dollars towards the work of the LORD. These people, the members of these little churches, are for the most part very poor, and this sum of money represents real, hard, self-denial.

I will give you an example of a woman named Wang. She sells rice-cakes in the streets, and she is at it every day, from early morning to the evening. Of course, she cannot earn much money in that way. That woman was brought to the LORD in a remarkable way, and she is so in love with her LORD that she considers nothing too much for Him. I have been in her house and it is a very poor house indeed. She gives all she can to the LORD's work. One year she gave sixteen Mexican dollars, and the following year she gave thirteen. Her example has brought

to the feet of JESUS all the members of her family, her daughter and her son, her daughter's husband and her son's wife.

Now, we have in Changshan Che., a dispensary. We missionaries are all obliged to be doctors in our stations, and we have a great many patients coming to us for healing. We have had remarkable cases of healing, which we put down to the LORD's power, for we have not studied medicine. We use very simple means, because many of the diseases of the Chinese come through dirt, so we just use a disinfectant, and plenty of water and carbolic, and a very few other medicines, and these do great wonders.

Now, I want to speak to you about a few of our



*The Evangelist (with his son) who*

*escaped from the Boxers "by throwing himself into a field of millet," referred to by Miss Guen.*

Christians. From Changshan' Che., we have lost a very dear woman. She was also very active in the LORD'S work, in her own way. She lived in a village near our city, and when she died she was much regretted by all the people in that village, and by us. Her son, who was also a believer, had her coffin painted bright red, because "red" is the colour of joy in China, and old people—she was over seventy—have permission to wear red at their death, and are also allowed in our district to have a red painted coffin. But the idea of this son was that she need not be mourned for in the same way as those who have no hope, for she was saved and her body would be in the earth only for a short time. He also made two banners to be carried in front of the procession, on the day of the burial. On one of the banners were written these words, "Her spirit in Paradise." On the other banner was written, "At CHRIST'S coming her body shall rise." Now, is it not worth while to go to China to see the power of GOD in such dark hearts?

I have been asked if I would return to China. I have been twenty-two years there and this is my second furlough. People say, "Your hair is grey now, and surely, you have been out there long enough. You have given twenty-two years to the work, and twenty-two years is a long period in a woman's life." Dear friends, I say to you that I do not think I could rest in this land. I *must* go back, and we hope to go back soon again, my sister and I.

Now I would like to tell you of another of our Christians. He is a doctor called Yang. He bought a small Bible, and used to carry it in his pocket. He was always ready to give his testimony as he went to his patients. He never tires of saying how much he has been blessed by coming to the LORD and how very miserable he was both materially and spiritually before, and how the LORD has prospered him. Indeed, it seems that he has more cures among his patients than any other Chinese doctor, therefore his practice, since he has become a Christian, has enlarged very much. This doctor was the means of bringing to the LORD an old scholar. This aged scholar was living near his village, and Dr. Yang attended to him because he was sick and had taken to opium smoking. Referring to his patient's habit of opium-smoking, Dr. Yang said: "You must leave the opium. I know of a GOD who is the living GOD, and I know of a Saviour who can save you from your sins, because illness comes from sin and you must trust in Him." So this aged scholar came to the LORD, and left his opium, and he is in the church now. His son also has come to the LORD, and we call him Gideon, because he is a young man who has a great courage for GOD and a great hatred for idols. This young man had a sister who was an idolater. That sister had a son who was sick and she brought him to the temple to be healed. The priest said that he would offer prayer and incantations and promised that the son would be healed, if she would first pay five dollars. But the son died. Then Gideon, this young Christian, was so roused that he went into the temple and took the three idols that were standing



Photo by]

[A Chinese.

The two old people in this picture are the Father and Mother of "Gideon," to whom Miss Guex refers in her address.

there, and defaced them, and threw them into a corner. We were very much afraid when we heard this, but we prayed to GOD, and no evil result followed, although the deed was witnessed, so we were told afterwards, by about three hundred people. However, we told Gideon that, another time, he had better pray first, and be cautious about what he did. Now this temple has lost all its prestige. The idols there had a great reputation for healing people, but the sick people that were in the temple, seeing the young man die there, left the place. To this day that temple has not the reputation that it used to have. I have been in that temple myself.

At one of our out-stations we have, as an evangelist, a rare man of GOD. He is a very humble man and he knows about the guiding of the Holy Spirit. He has given lately 100 dollars, out of some money he had to spare, to build a wall in front of the chapel, and he has a burning zeal for GOD. In that out-station we have seen the hand of GOD in a very special way. We will value your prayers for our work.

"It would have been a wonderful exhibition of condescending grace had our LORD JESUS from heaven spoken the leper clean; but far more wonderful, and far more touching too, was that grace which led Him to become *man*, and *as man* to lay His hand on the polluted one."—J. HUDSON TAYLOR.

## The C.I.M. in Australasia.

ADDRESS BY DR. J. J. KITCHEN, HON. TREASURER OF THE AUSTRALASIAN COUNCIL.



It is well nigh twenty years since I last visited this great city of yours. Having finished my medical course in my native land of Australia I was pursuing special studies in London preparatory, as I thought, to going to China as a medical missionary. But I only arrived there a few weeks ago, and then on but a short visit, and the LORD taught one that He sometimes gives the call, but He does not always send. That is a very important distinction, and I thank GOD for the blessing He gave me, and the experience I passed through.

I can give but one thought concerning China at this time. The most casual visitor to that land cannot but notice the startling changes that are there taking place politically, commercially, and socially; and the Christian visitor is specially impressed with the thought that there is a wide and effectual door open for the preaching of the Gospel. I was standing on the wall of an inland city with a missionary, and we looked out into the great plain, and the missionary pointed out scores upon scores of villages, telling me that extending in that direction there were hundreds and hundreds that we could not see, and he told me that as far as he knew in every one of the villages there was an opportunity of proclaiming the name of our LORD and Saviour JESUS CHRIST. He said: "I can guarantee in almost every village there a sympathetic hearing," and he further said that, humanly speaking, in all probability there would be, within a short space of time, a church called out to GOD'S praise, and he wondered how long it would be before that door swung to. There, at any rate, in that province of HONAN, I was witness—and I bear testimony here—that there is a wide door open. The missionaries do not say that the people are hungering for the Gospel, but they tell us frankly that if we will go the people will listen.

And now let me take you over to Australia for a few moments, while I say a few words concerning the work of the China Inland Mission in that land.

In the year 1890 a few godly men in the city of Melbourne had their minds exercised about taking the Gospel to China. As they thought, and pondered, and prayed, their attention was called to the China Inland Mission, its undenominational character, its practices and principles, and methods, and they were attracted thereto. After a little while they placed themselves in communication with Mr. Hudson Taylor, and, feeling that this was a call of GOD, and recognising the voice of the Spirit, dear Mr. Taylor almost immediately proceeded to Australia, and in that year 1890 he formed the Australasian Council in Melbourne, and auxiliary Councils and representatives in other cities. No little spiritual blessing followed his visit, one result being that he took back with him to China a party of eleven men and women that same year, one of whom, Mrs. Allen, is with us on the platform to-day.

Soon the work developed, and a permanent secretary was appointed, the council strengthened, and more recently a home has been obtained, and an Australasian director appointed; so that we are now largely in line with the work in Great Britain and in America. Dur-

ing the twenty-one years a fair number of men and women have proceeded to China, and at the present time, in connection with the work from Australasia, we have slightly over one hundred workers connected with the China Inland Mission.

I would like to say this in all humility, and to give praise to GOD, that the testimony of the China Inland Mission in Australia has been distinctly beneficial and helpful to the Christian Church.

We have special difficulties there, one being the size of our country, with its sparse population. Australia is nearly as large as Europe; but we have not as many people as you have in this city of London. For us of the northern capital, Melbourne, to visit Brisbane, means a journey of over one thousand miles, and to go from Perth, the capital of Western Australia, means a journey of more than two thousand miles. And you will understand how this increases the difficulty of deputation work. There are other difficulties also of which we cannot now speak.

I must just say one word in closing, as befits one as treasurer in Australia, as to the LORD'S leading and goodness to us financially. In Australasia we have not the men of wealth to be seen in most countries. It is true that in proportion to our population we are, I think, the richest country; but the wealth is more equally distributed. We have, therefore, few Christian men of large means, and we do not receive specially large donations, and we are unable to send to China the full proportion towards the support of our Australasian workers. But while I say this, we do thankfully recognize GOD'S goodness, and we do record to His praise that He does hear and answer prayer. In our small way there is hardly a month passes but we realize that GOD hears us when we cry to Him. If time permitted, one could tell many interesting instances of how GOD hears our petitions. We know what it is, when a party is leaving, say on Thursday for China, to have a farewell meeting on Tuesday night without the wherewithal to send them, and yet to have the joy of seeing them depart on the day fixed. On another occasion, on the very day that a party was leaving, we received towards the expenses one hundred pounds. I remember, on another occasion, a party leaving at five o'clock in the afternoon, and at half-past twelve we were still forty pounds short of what was needed; and then there came, from hundreds of miles away, from one who knew not the need, just the necessary amount, and a few shillings over. We know what it is to pray for five hundred pounds, and to receive the exact sum. Again, we know of one occasion when we were led of the Spirit of GOD to ask for a thousand pounds, GOD gave us one thousand two hundred pounds. And, once more, we know what it is for young men to have the mortification of removing their baggage from a steamer just leaving for China and waving their farewell to their comrades who are gone; and yet before that steamer left the last port of Australia, in a way that I cannot tell now, these young men were found on board. GOD has not failed us there any more than He has failed you here, and we are thankful to know that His name is Jehovah Jireh.

## Winning the World for Christ.

ADDRESS BY THE REV. CYRIL C. B. BARDSLEY, M.A., HON. SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

**Y**OUR position is a very wonderful one: redeemed by the blood of CHRIST; called into fellowship with GOD. Our task is also an unspeakably wonderful one: to be fellow-workers with GOD, and the end of the task, the eternal salvation of souls, to the glory and praise of GOD. The time also is wonderful: the opportunity of the age is for China. The prayers of those who have gathered together in your anniversary meetings in years that are past have been answered, and never have you held your anniversary in a time when GOD was more clearly calling you to press forward in your great campaign.

Now, if we are to be faithful let me suggest two needs. First, we need to have the World-winner's faith: faith in the love of GOD, the love that passeth knowledge. Its height, and its depth, and its length, and its breadth, know no measure. That love of GOD, revealed in JESUS CHRIST, in His great stoop from the throne of the universe to the cradle of Bethlehem; in His three years' ministry, and above all, in His sacrifice on the Cross of Calvary; that love of GOD revealed in the gift of CHRIST—"GOD so loved the world that He gave His only begotten Son"—is as infinitely great for each soul in that vast Chinese Empire as it is for each one of us here this afternoon. Is it not written: "Other sheep I have . . . them also I must bring"? We need *faith* in that love, and we need faith also in GOD's purpose, that purpose hidden in the ages that are past, but revealed in His own time—His eternal purpose in CHRIST JESUS. And most of all, we need faith in GOD Himself, the eternal I Am; GOD in us; GOD, Who upholdeth "all things by the word of His power," Who "tellethe the number of the stars; He calleth them all by their names"; GOD, Who will not let a sparrow fall, unnoticed, to the ground; GOD, the all-adequate; GOD, Who has revealed His power in the shaking of the nations; GOD, Who has called *you* to such a special work in China. We need to "have faith in GOD"—a World-winner's faith.

I sometimes think that one special privilege which we, who are allowed to take part in this great work, have, is that so often we hear of that which should strengthen our faith. A few weeks ago I was with one of our missionaries home from Persia. He had been out at Ispahan. That is a fanatical city, a Moslem city. When our missionaries first went out there and started work at Julfa, a suburb or village outside, GOD answered prayer, and they entered Ispahan. Now a men's hospital, and a women's hospital testify to the faithfulness of our GOD Who answers prayer; and on a bit

of land, unoccupied some four years ago, between those two hospitals three or four of our missionaries were together, and they were saying how wonderful it was that those hospitals stood there; and then, looking to the future, they said one to the other: "Will those who succeed us, the next generation of missionaries, those who take our places, see a church in Ispahan? It seems impossible, but GOD has already answered prayer, and provided the hospital buildings, and it may be that there

will yet be a church there." And I doubt not that they lifted up their hearts in prayer to GOD for this. Well, to-day there is a consecrated church on that very bit of land between those two hospitals, and on last Easter Sunday, the day of consecration, there were over 160 communicants. Not only so, but more wonderful still, there are some 250 Moslem men attending the services Sunday after Sunday, and taking part reverently, following the worship and listening to the Word of Life. And all this has happened within four years. Oh, fellow-workers, we who take part by the grace of GOD in this great work *must* have the World-winner's faith. "LORD, increase our faith!"

And this is our second need: we must live the World-winner's life. The old danger which threatened missions was that nobody knew anything about them practically; there was ignorance. Men did not read, and men did not know. But things have changed very much. To-day there is a vast amount of know-



Photo by]

[James Hutson.

**GROUP OF MOHAMMEDANS IN CHINA.**  
Notice the Tablet to the Emperor on the table in the background.

ledge. There is, for instance, the wonderful missionary study movement. A very large number of you, no doubt, have met with study circles. There is, too, a great deal written about missions now in our papers. Yes, there is vastly more knowledge and far more interest. But now a new danger threatens, and this new danger comes from the very familiarity of knowledge. Facts interest men's minds, but the interesting facts are not burning themselves into the consciences of men. It is so easy to get used to hearing of dramatic changes in China, of this startling edict and of that. The most tremendous incidents are taking place, and the world has become so compressed, and news travels rapidly. Yet while we know, and we expect, and we are greatly interested, we are not *moved* as we should be. Oftentimes some of us are troubled in heart, and we say: "Why is it that at this time, this extraordinary time, there is not a great advance in missionary contributions. Why is it that the Church seems to be failing her LORD?" May not the answer be that we are not living adequate lives, we are not impressing the world at large, we are not impressing the church at large, with the tremendous fact of the supreme importance of the next few years in the whole missionary enterprise.

What, then, are one or two of the outstanding marks of a World-winner's life? This must come first,—that which we have heard about so much this afternoon,—prayer. May I venture to say a word to you about your China Inland Mission meetings during the coming year? You have begun a new year to-day. We in the C.M.S. are feeling the need of much more prayer at our public meetings, and at our committee meetings too, this new year; and we are asking our committees, right through the country, to arrange time for intercession at the ordinary committee meetings, and we are asking for prayers right throughout the country at the annual meetings. We are asking for not just an ordinary prayer at the beginning of the meeting, but for a definite time for silent, or audible, intercession during the meeting. We want to give to prayer a more prominent place at all our meetings throughout the country this year. And will you help us to do this by proposing to do it yourselves? I know what a spirit of prayer there is at our meetings; but let us strengthen one another's hands in God. Let us help one another in making our meetings gatherings where the presence and the power of GOD are felt, and where a spirit of true prayer prevails.

And then, again, there should be individual prayer. There was once a girl who was anxious about a young fellow whom she was going to marry. He was going often into the public-house. One Saturday afternoon, only a few days before they were to be married, she went upstairs, after dinner, troubled in mind, and knelt down, and prayed for that young fellow. When he had finished his dinner that Saturday he went out, and strolled, as usual, towards the public-house. But when he got there he did not go in. Somehow or other he felt that he did not want to go in, or that, if he wanted to, he had better not; and he thought of the girl whom he was going to wed. He did not go in, and he let the girl know that evening. You need not ask him if he believes in prayer.

Now we can, as it were, kneel by the side of those far-away missionaries at the front, and we can strengthen them by our prayers. We can uphold our missionary

brothers and sisters in JESUS CHRIST; and we can strengthen the converts in their weakness and in their great temptations. We can help to sanctify lives by our prayers. Oh, this is the secret of Hudson Taylor's life, as you know far better than I do. Yes, we must have this mark in our lives—the mark of prayer.

But, again, there must be a life of intense earnestness. We must feel that there is no place for trillings, or for small things, in our lives. If God has called us to take a part in the winning of the world to Him, there must be an earnestness which will show itself in refusing to be daunted. Dr. Mott tells a fine story of a Russian student girl. When he was about to visit that country to conduct a campaign among the students there, this girl gave herself to the work of preparing his way. She had no organization at her back, but her faith was great, and she engaged the largest theatres, and she advertised, and spent hours each day in distributing tickets, and giving invitations. She only met with ridicule, and opposition, and scorn; but she persisted, she would not be damped down. On she went, and at last others began to catch the contagion of her enthusiasm; and when Dr. Mott came to the place the theatres were filled with eager souls, and GOD was with them. We must have an earnestness which will not be daunted. We may be misunderstood; we may meet with discouragement; but we must be prepared for that, and we must be earnest.

The whole story of missions, surely, is a story of an earnestness which, because it is the fire of GOD in the soul, is an earnestness which knows no disheartenment, and which will not be daunted. An earnestness, too, which will lift us up above the meaner things of our lives—above the petty jealousies, above that criticism which poisons so much of our Christian work, and above those inconsistencies of life which so hinder us. Oh, there is no call for a stern fight against sin in our lives like the call to take part with GOD in the winning of the world.

Let me read you a few words:—"I wanted to wear out my life in His service for His glory. I desired nothing so ardently as that GOD should deal with me as He pleased. I rejoiced in my necessity of self-denial. I cared not where or how I lived or what hardships I went through so that I could but gain souls for CHRIST." Those are the eager words of that great soul, David Brainerd. A Japanese Biblewoman put it so beautifully: "We must go through much to bring in souls. He saved us; Himself He could not save." In the early days in Japan when there were but a handful of disciples of JESUS CHRIST, this was the question which was asked of each new disciple: "Can you die for CHRIST?" Oh, that we might hear a voice at our meeting this afternoon—we who are met in connection with this glorious work—saying: "Can you die for CHRIST? Can you die to self, die to self-ambition and to thoughts of success in this life; die to the old habits, the old weakness? Can you die for CHRIST?"

As we finish, we come back to where we began: the wonder of it all, the extraordinary mercy that each one of us in this hall may say: "Unto me is this grace given that I should preach among the Gentiles the unsearchable riches of CHRIST." It is indeed a grace given, and if we are to be faithful we must have a World-winner's faith, a great faith in our great GOD, and we must seek more and more to live the World-winner's life; and then the Church will be blest.

## Editorial Notes.



**THE Annual Meetings.**—In this issue of CHINA'S MILLIONS a full report is printed of the Afternoon Meeting held at the Queen's Hall on April 25th. The meeting was opened with the hymn "Rejoice, the Lord is King," after which a portion of Scripture (Isaiah lv.) was read by Mr. Theodore Howard, the Home Director. After the Rev. George Grubb had led the meeting in prayer, an abstract of the Annual Report was read by the Secretary, Mr. Marcus Wood. The speeches which followed will be found in full in this issue. It is hoped to publish a full report of the Evening Meeting in the July number of CHINA'S MILLIONS.

**A Beautiful Act.**—It will be known to many of our readers, though reference has not previously been made to it in these columns, that during the recent plague in Manchuria, a young medical missionary, named Dr. Jackson, who had just been appointed by the United Free Church of Scotland to work in the Far East, accepted the post of danger in the plague-preventive work at the Moukden Railway Station, where after only ten days' labour he was himself stricken by the fatal disease and died. Rarely has the death of a missionary so deeply impressed the Chinese mind, and the tribute paid by the Viceroy Hsi Liang at the funeral service was of a most noteworthy character.

In recognition of Dr. Jackson's devoted services the Chinese authorities went further, and the Provincial Treasury made a grant of \$10,000 to Dr. Jackson's bereaved mother. This entirely voluntary and spontaneous action on the part of the Chinese does them the highest credit. And now we learn that Dr. Jackson's mother has placed this money at the disposal of the Medical College at Moukden, where the various Missions are seeking to train Christian Chinese doctors. Who shall measure the immediate and ultimate good of such a beautiful act upon the nations of East and West around that ancient capital of Moukden? It is now proposed to found a Jackson Memorial Chair in connection with the Moukden Medical College, and in the *Times* of May 10th appeared an interesting letter from the acting British Consul-General at Moukden, appealing for the sum of £7,500 to carry the whole scheme into operation.

**The New Opium Agreement.**—On Monday, May 8th, the new Opium Agreement between Great Britain and China was signed at Peking after somewhat long and protracted negotiations. The full text of this Agreement has not yet been published in this country, but judging from the summaries printed in the public Press, which summaries are officially certified to be substantially correct, a great step forward has been taken towards the termination of this iniquitous traffic.

It will be remembered that the British Government agreed to reduce the export of opium from India to China by one-tenth annually from the year 1908 for a tentative period of three years, on the understanding that this policy of reduction would be continued till the whole trade ceased by 1917, if China was found to be fulfilling her part. The three experimental years closed with December, 1910, when it was found that China had more than fulfilled her pledge, she having reduced

her cultivation by about eighty per cent. in contrast to a reduction of thirty per cent. in the exports from India.

Space will not permit the printing here of even a summary of the ten articles of the new Agreement, but it may be mentioned that the vital point is contained in article 2, which states that the British Government agrees that the export of opium from India shall entirely cease when China can give proof that her native production has terminated. The wording of the published summaries is somewhat vague upon this point, but Mr. Montagu, the Under-Secretary for India, in the House of Commons on May 9th, when replying to Mr. Theodore Taylor, who asked "whether the new Agreement permitted China to exclude Indian opium as soon as she could show that her own small remaining production had entirely stopped," said: "The answer is in the affirmative."

While there are other subordinate points of considerable importance connected with the opium still in bond in China, and in relation to an increase of import duty, which have also been satisfactorily settled, the most important point is the one mentioned above, which gives China power to exclude Indian opium when she has ceased to produce it herself.

This new Agreement is a substantial victory for the anti-opium cause, but it is of the utmost importance that friends of this movement should not be misled into thinking that the struggle is entirely at an end. No time is said to be more full of danger than that which succeeds a victory, for the temptation then is to relax vigilance and effort. There is, of course, the greatest difference between a victory in the case of an important battle and the victory which terminates a long campaign. Many victories preceded the crowning victory of Waterloo, and it is too early to say that the anti-opium campaign will be brought to an end by this new Agreement. While deeply thankful to God for what has been obtained, constant prayer and effort are yet needed to push to the final issue of a crowning victory what is really nothing more than a reluctant retreat on the part of the Indian Government. It must also be sorrowfully recorded that Great Britain has surrendered to China the moral leadership in this great cause, and has at the best only promised a conditional withdrawal from what the House of Commons has on two or three occasions declared to be a "morally indefensible traffic."

**Mr. G. E. E. Samuelson.**—We deeply regret to report the death of our brother, Mr. G. E. E. Samuelson, which took place at Saratsi, SHANSI, on March 10th, after fifteen days of illness. Mr. Samuelson, who was a member of the Scandinavian China Alliance, working in connection with the C.I.M., only arrived in China about five months before his illness. Four days after reaching his station he contracted smallpox, and he had barely completed his recovery when he was smitten with the fever which ended his earthly career. During his sickness he most earnestly prayed for China, its Emperor, and people. Referring to the great mystery of being cut off at the beginning of his work, he said, as his life was ebbing away: "Happy day which will make it all clear."



**The Canton Riots.**—The serious accounts which have recently appeared in the Press concerning certain riots at Canton and neighbouring cities, have naturally not a little distressed the friends of those who are labouring in the south of China. Subsequent information tends to show that the reports in the Press were exaggerated statements, and the latest news to hand at the time of going to press says that order has been restored. The disturbances which have taken place, and the prevalence of rumours in other parts of China, which tend to disturb and mislead the minds of the people, should remind us afresh of the ever-present need for prayer that peace and order may be maintained. There are not wanting in China to-day those elements of disorder which might easily lead to serious trouble unless the hand of God keep these evil forces in control.

**Changes in China's Government.**—An important edict, dated May 8th, was issued in Peking which abolishes the time-honoured Grand Council, the Grand Secretariat, and other ancient forms of ministry, and has created instead a Cabinet and a Privy Council. The effect of the changes will be watched with much interest.

**A New Book.**—Special attention is called to the new book entitled "Among the Tribes of South-West China." The book tells the wonderful story of the work of grace among the aborigines of KWETCHOW and YUNNAN, and it has been published at a specially cheap

price to secure a wide circulation. Particulars will be found on the last page of this paper.

**A Special Offer.**—The attention of our friends is drawn to the special offer of C.I.M. publications which will be found on the last page of this issue of CHINA'S MILLIONS. The books and booklets, the names of which will in most cases be familiar to our readers, have already had a wide circulation and been blessed to many. We hope this special offer will secure for them a yet wider sphere of usefulness. In the case of one or two of the books and booklets the remaining stock does not exceed 100 copies, and as these will not be re-printed, only early applicants can obtain the parcel as advertised. In all subsequent orders, however, another book or booklet of equal value will be substituted.

**Prayer for China.**—A meeting for prayer for the work in China is held every Saturday afternoon, from four o'clock, at the Headquarters of the Mission, Newington Green, Mildmay.

It is the custom at these gatherings for prayer to read interesting letters from our missionaries in different parts of the field, to commend to GOD outgoing parties of new workers, or to hear returning missionaries, who have just come home for furlough, speak about the work they have so recently left.

We cordially invite all our friends who live in the London district to join us, whenever able to do so, at these Saturday afternoon meetings.

**DONATIONS RECEIVED IN LONDON DURING APRIL, 1911.—Continued**

**For General Fund.**

| Rect. No. | £  | s. | d. | Rect. No.   | £  | s. | d. | Rect. No. | £  | s. | d. | Rect. No. | £  | s. | d.   | Rect. No. | £ | s. | d. |          |    |    |   |
|-----------|----|----|----|-------------|----|----|----|-----------|----|----|----|-----------|----|----|------|-----------|---|----|----|----------|----|----|---|
| 24. 7607  | 0  | 2  | 0  | 25. 7625    | 3  | 0  | 8  | 26. 7645  | 2  | 0  | 0  | 27. 7668  | 1  | 0  | 0    | 28. 7684  | 0 | 8  | 0  | 29. 7701 | 6  | 0  | 6 |
| 7608      | 0  | 3  | 6  | To help go. | 0  | 5  | 0  | 7647      | 0  | 10 | 0  | 7669      | 0  | 10 | 0    | 7685      | 1 | 0  | 0  | 7705     | 2  | 2  | 0 |
| 7609      | 5  | 0  | 0  | 7627        | 5  | 0  | 0  | 7648      | 0  | 10 | 6  | 7670      | 0  | 10 | 0    | "Alpha."  | 0 | 5  | 0  | 7706     | 10 | 0  | 0 |
| 7611      | 6  | 6  | 0  | 7629        | 0  | 5  | 0  | 7649      | 5  | 0  | 0  | 7671      | 0  | 10 | 0    | 7687      | 2 | 0  | 0  | 7707     | 0  | 3  | 0 |
| 7612      | 0  | 18 | 0  | 7630        | 5  | 0  | 0  | 7650      | 2  | 0  | 0  | 7672      | 5  | 0  | 0    | 7688      | 0 | 10 | 0  | 7708     | 0  | 10 | 0 |
| 7613      | 8  | 0  | 0  | 7631        | 5  | 5  | 0  | 7651      | 0  | 7  | 6  | 7673      | 0  | 7  | 6    | 7689      | 0 | 10 | 0  | 7710     | 0  | 8  | 0 |
| 7614      | 1  | 7  | 0  | 7632        | 1  | 0  | 0  | 7653      | 1  | 0  | 0  | 7674      | 0  | 10 | 0    | 7690      | 4 | 6  | 10 | 7711     | 1  | 1  | 0 |
| 7615      | 0  | 5  | 0  | 7633        | 0  | 13 | 1  | 7655      | 5  | 0  | 0  | 7675      | 0  | 4  | 6    | 7691      | 0 | 12 | 6  | 7712     | 0  | 6  | 0 |
| 7616      | 0  | 1  | 0  | 7634        | 0  | 10 | 6  | 7657      | 2  | 0  | 0  | 7676      | 3  | 0  | 0    | 7692      | 0 | 8  | 0  |          |    |    |   |
| Anon.     | 0  | 1  | 4  | 7637        | 0  | 3  | 6  | 7658      | 0  | 10 | 0  | 7677      | 0  | 10 | 6    | 7693      | 1 | 0  | 0  |          |    |    |   |
| 7618      | 0  | 10 | 0  | 7638        | 1  | 1  | 0  | 7660      | 0  | 15 | 0  | 7678      | 88 | 9  | 3    | A Friend  |   |    |    |          |    |    |   |
| 7619      | 0  | 5  | 0  | 7639        | 75 | 0  | 0  | 7661      | 2  | 12 | 9  | 7679      | 0  | 17 | 7    | of China. |   |    |    |          |    |    |   |
| 7620      | 4  | 13 | 3  | 7640        | 0  | 10 | 0  | 27. A     |    |    |    | 7680      | 65 | 0  | 0    |           |   |    |    |          |    |    |   |
| 7621      | 40 | 0  | 0  | 7641        | 10 | 0  | 0  | Friend.   | 20 | 0  | 0  | 7681      | 1  | 0  | 0    |           |   |    |    |          |    |    |   |
| 7622      | 0  | 5  | 0  | 7642        | 0  | 10 | 0  | 7665      | 1  | 0  | 0  | 28. Anon. | 0  | 8  | 6    |           |   |    |    |          |    |    |   |
| 25. 7624  | 2  | 2  | 0  | 7644        | 5  | 0  | 0  | 7666      | 1  | 0  | 0  | 7683      | 3  | 4  | 0    | 7699      | 6 | 5  | 0  |          |    |    |   |
|           |    |    |    |             |    |    |    |           |    |    |    |           |    |    | 7700 | 0         | 4 | 0  |    |          |    |    |   |

**£2,867 13 3**

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|-----------|-----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|-----------|----|----|----|----------|---|----|---|
| 1. 7294   | 10  | 0  | 0  | 5. 7377   | 1  | 0  | 0  | 11. 7453  | 0  | 10 | 0  | 18. 7542  | 0  | 10 | 0  | 25. 7936  | 1  | 9  | 0  | 27. 7667 | 0 | 10 | 0 |
| 7297      | 6   | 0  | 0  | 7383      | 1  | 10 | 0  | 7456      | 2  | 15 | 0  | 7545      | 25 | 0  | 0  | 26. 7643  | 25 | 0  | 0  | 28. 7696 | 0 | 7  | 2 |
| 7300      | 10  | 0  | 0  | 6. 7396   | 0  | 7  | 6  | 7457      | 2  | 0  | 0  | 19. 7549  | 1  | 0  | 0  | 7646      | 18 | 0  | 0  | 7698     | 0 | 9  | 0 |
| 7302      | 1   | 10 | 6  | 7399      | 1  | 0  | 0  | 7462      | 5  | 0  | 0  | 7553      | 3  | 10 | 0  | 7652      | 12 | 11 | 4  | 7702     | 3 | 0  | 0 |
| 7305      | 4   | 0  | 0  | 7. 7394   | 1  | 1  | 0  | 12. 7474  | 0  | 5  | 0  | 7560      | 5  | 0  | 0  | 7654      | 0  | 2  | 6  | 7703     | 5 | 19 | 0 |
| 7317      | 0   | 10 | 0  | 739       | 1  | 0  | 0  | 7475      | 25 | 0  | 0  | 7563      | 25 | 0  | 0  | 7656      | 0  | 5  | 0  | 29. 7704 | 5 | 0  | 0 |
| 7318      | 401 | 18 | 11 | 7408      | 1  | 8  | 0  | 7476      | 2  | 0  | 0  | 7564      | 10 | 0  | 0  | 7659      | 20 | 0  | 0  | 7701     | 1 | 1  | 0 |
| 7319      | 125 | 0  | 0  | 7409      | 2  | 10 | 0  | 7482      | 0  | 10 | 0  | 7568      | 5  | 0  | 0  | 7662      | 5  | 0  | 0  |          |   |    |   |
| 7320      | 5   | 0  | 0  | 7410      | 1  | 19 | 6  | 7483      | 1  | 0  | 0  | 7570      | 18 | 0  | 0  | 7663      | 8  | 16 | 5  |          |   |    |   |
| 7322      | 2   | 0  | 0  | 7411      | 0  | 4  | 0  | 7484      | 1  | 0  | 0  | 20. 7578  | 0  | 10 | 0  |           |    |    |    |          |   |    |   |
| 7323      | 0   | 10 | 0  | 8. 7424   | 2  | 10 | 0  | 7486      | 0  | 18 | 0  | 7580      | 19 | 19 | 9  |           |    |    |    |          |   |    |   |
| 7326      | 2   | 10 | 0  | 7428      | 1  | 0  | 0  | 13. 7497  | 0  | 17 | 0  | 7581      | 5  | 5  | 11 |           |    |    |    |          |   |    |   |
| 3. 7337   | 3   | 0  | 0  | 10. 7431  | 0  | 5  | 0  | 7503      | 2  | 0  | 0  | 7582      | 2  | 0  | 0  |           |    |    |    |          |   |    |   |
| 7339      | 2   | 0  | 0  | A.M.W.    | 0  | 10 | 0  | 7506      | 8  | 0  | 0  | 21. 7591  | 2  | 0  | 0  |           |    |    |    |          |   |    |   |
| 7340      | 0   | 5  | 0  | 7439      | 5  | 0  | 0  | 7507      | 1  | 0  | 0  | 22. 7599  | 8  | 0  | 0  |           |    |    |    |          |   |    |   |
| 7343      | 0   | 12 | 0  | 7440      | 10 | 0  | 0  | 7508      | 2  | 10 | 0  | 7601      | 1  | 0  | 0  |           |    |    |    |          |   |    |   |
| 7345      | 30  | 0  | 0  | 7441      | 85 | 0  | 0  | 18. 7509  | 0  | 10 | 6  | 7606      | 40 | 0  | 0  |           |    |    |    |          |   |    |   |
| 7348      | 3   | 0  | 0  | 7443      | 10 | 1  | 3  | 7515      | 1  | 10 | 0  | 24. 7610  | 10 | 10 | 0  |           |    |    |    |          |   |    |   |
| 4. 7360   | 2   | 10 | 0  | 7444      | 12 | 0  | 0  | 7517      | 1  | 0  | 0  | 7623      | 30 | 14 | 0  |           |    |    |    |          |   |    |   |
| 7363      | 7   | 0  | 0  | 11. 7446  | 1  | 0  | 0  | 7519      | 0  | 1  | 0  | 7628      | 1  | 1  | 0  |           |    |    |    |          |   |    |   |
| 5. 7368   | 0   | 5  | 0  | 7448      | 0  | 5  | 0  | 7531      | 5  | 0  | 0  | 25. 7635  | 1  | 0  | 0  |           |    |    |    |          |   |    |   |

**SUMMARY.**

|                        | £              | s.        | d.        |
|------------------------|----------------|-----------|-----------|
| General                | 2,867          | 13        | 3         |
| Special                | 1,443          | 0         | 3         |
| <b>Total for April</b> | <b>4,010</b>   | <b>13</b> | <b>6</b>  |
| <b>Brought forward</b> | <b>14,815</b>  | <b>2</b>  | <b>5</b>  |
|                        | <b>£18,825</b> | <b>15</b> | <b>11</b> |



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The Books and Booklets offered below have already had a wide circulation and been blessed to many. It is hoped that this special offer will obtain for them a yet wider sphere of usefulness. See Editorial Note on page 95.

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|----------------------------------------------------|------------------|
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It is particularly requested that on every occasion when a sum of money is sent for transmission to a Missionary as a gift, or for any private purpose, it be clearly indicated as for transmission only. But money intended for the support or work of any particular Missionary, or for a Native Helper, or Biblewoman, or Scholar, or any other Mission object, being practically a contribution to the Mission, should not be marked for transmission, but the desired object indicated only.

## DONATIONS RECEIVED IN LONDON DURING MAY, 1911.

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|----------------|----|----|----|-----------|-----|----|----|-----------|----|----|----|----------------|----|----|----|-----------|----|----|----|----------|----|----|---|
| 1. 7713        | 0  | 4  | 0  | 3. 7760   | 1   | 0  | 0  | 6. 7807   | 0  | 3  | 6  | 9. 7852        | 1  | 0  | 0  | 13. 7898  | 3  | 10 | 0  | 19. 7957 | 0  | 6  | 0 |
| 7715           | 1  | 16 | 8  | 7761      | 2   | 0  | 0  | 7808      | 1  | 13 | 0  | 7853           | 1  | 0  | 0  | 7900      | 0  | 10 | 0  | 7958     | 0  | 2  | 6 |
| 7716           | 1  | 1  | 0  | 7763      | 0   | 4  | 8  | 7811      | 0  | 5  | 0  | 7854           | 5  | 0  | 0  | 7901      | 0  | 5  | 0  | 7959     | 2  | 2  | 0 |
| 7717           | 1  | 0  | 0  | 4. 7764   | 0   | 5  | 6  | 7812      | 5  | 5  | 0  | 7855           | 0  | 2  | 11 | 7902      | 1  | 11 | 6  | 7960     | 1  | 0  | 0 |
| 7718           | 0  | 7  | 6  | 7765      | 1   | 0  | 6  | 7813      | 2  | 10 | 0  | 7857           | 27 | 0  | 0  | 7904      | 0  | 2  | 8  | 7964     | 5  | 0  | 0 |
| 7719           | 0  | 10 | 0  | 7766      | 5   | 0  | 0  | 7814      | 0  | 6  | 0  | 7859           | 15 | 15 | 0  | 7905      | 1  | 0  | 0  | 7965     | 1  | 0  | 0 |
| 7720           | 1  | 0  | 0  | 7767      | 1   | 1  | 0  | 7815      | 0  | 2  | 6  | 7860           | 2  | 2  | 0  | 7911      | 0  | 10 | 0  | 20. 7966 | 12 | 10 | 0 |
| 7721           | 20 | 0  | 0  | 7768      | 1   | 1  | 0  | 7816      | 0  | 5  | 0  | 7861           | 0  | 7  | 6  | 7912      | 0  | 8  | 0  | 7967     | 8  | 0  | 0 |
| 7722           | 25 | 0  | 0  | 7769      | 3   | 8  | 0  | 7817      | 0  | 7  | 6  | 7862           | 4  | 4  | 0  | 7913      | 0  | 5  | 0  | 7968     | 1  | 1  | 0 |
| 7723           | 10 | 0  | 0  | 7770      | 2   | 2  | 0  | 7818      | 1  | 0  | 0  | 7863           | 4  | 5  | 8  | 7914      | 0  | 4  | 0  | 7970     | 0  | 12 | 0 |
| 7724           | 0  | 10 | 6  | 7771      | 10  | 0  | 0  | 7819      | 0  | 5  | 0  | 7864           | 0  | 10 | 0  | 7915      | 0  | 5  | 0  | 7971     | 1  | 0  | 0 |
| 7725           | 3  | 0  | 0  | 7772      | 0   | 10 | 0  | 7820      | 6  | 16 | 6  | 7865           | 1  | 0  | 0  | 7916      | 1  | 0  | 0  | 7972     | 1  | 0  | 0 |
| 2. 7727        | 1  | 0  | 0  | 7773      | 1   | 0  | 0  | 7821      | 0  | 10 | 0  | 7866           | 1  | 0  | 0  | 7917      | 0  | 5  | 0  | 7973     | 2  | 4  | 0 |
| 7728           | 1  | 0  | 0  | 7775      | 5   | 0  | 0  | 7822      | 0  | 2  | 6  | 7867           | 0  | 2  | 0  | 7919      | 2  | 10 | 9  | 7974     | 1  | 5  | 0 |
| 7729           | 1  | 1  | 0  | Legacy    | 100 | 0  | 0  | 7823      | 0  | 2  | 0  | 7868           | 0  | 10 | 0  | 7920      | 2  | 0  | 0  | 7975     | 1  | 0  | 0 |
| 7730           | 10 | 0  | 0  | 7777      | 2   | 6  | 3  | 7824      | 5  | 0  | 0  | 7869           | 0  | 5  | 0  | 7921      | 3  | 3  | 0  | 7976     | 0  | 5  | 6 |
| 7732           | 0  | 7  | 0  | 7778      | 1   | 1  | 0  | 7825      | 0  | 7  | 11 | 7870           | 0  | 5  | 0  | 7922      | 1  | 0  | 0  | 7977     | 0  | 2  | 6 |
| Thank-offering | 1  | 1  | 0  | 7779      | 1   | 0  | 0  | 7826      | 1  | 0  | 0  | 7871           | 50 | 0  | 0  | 7924      | 1  | 0  | 0  | 7978     | 1  | 0  | 0 |
| 7734           | 10 | 10 | 0  | 7780      | 1   | 1  | 0  | 7827      | 5  | 0  | 0  | 7874           | 60 | 0  | 0  | 7925      | 1  | 12 | 1  | 7979     | 2  | 2  | 0 |
| 7735           | 0  | 5  | 0  | 7781      | 1   | 1  | 0  | 7829      | 1  | 0  | 0  | Thank-offering | 5  | 0  | 0  | 7926      | 1  | 0  | 0  | 7980     | 0  | 10 | 0 |
| 7737           | 1  | 0  | 0  | 7782      | 0   | 5  | 0  | 9. 7830   | 0  | 10 | 0  | 7876           | 1  | 0  | 0  | 7927      | 0  | 7  | 0  | 7981     | 0  | 8  | 0 |
| 7739           | 0  | 10 | 2  | 7783      | 1   | 0  | 0  | 7831      | 1  | 0  | 0  | 7877           | 8  | 0  | 0  | 7928      | 0  | 10 | 6  | 22. 7983 | 0  | 5  | 0 |
| 7740           | 2  | 2  | 0  | 7784      | 1   | 8  | 6  | 7832      | 0  | 10 | 0  | 7878           | 0  | 5  | 0  | 7929      | 1  | 0  | 0  | 7984     | 0  | 1  | 0 |
| 7741           | 2  | 0  | 0  | 5. 7785   | 2   | 0  | 0  | 7833      | 3  | 0  | 0  | 7878           | 0  | 5  | 0  | 7930      | 0  | 10 | 6  | 7985     | 1  | 0  | 0 |
| 7742           | 0  | 10 | 0  | 7787      | 50  | 0  | 0  | 7834      | 1  | 0  | 0  | 7880           | 3  | 0  | 0  | 7933      | 1  | 0  | 0  | 7986     | 0  | 5  | 0 |
| 7743           | 0  | 9  | 0  | 7788      | 8   | 5  | 6  | 7835      | 0  | 10 | 6  | 7881           | 0  | 10 | 0  | 7934      | 2  | 0  | 0  | 7987     | 0  | 5  | 0 |
| 7745           | 10 | 10 | 0  | 7790      | 0   | 6  | 0  | 7836      | 0  | 5  | 0  | 7882           | 0  | 5  | 0  | 7936      | 0  | 10 | 0  | 7989     | 1  | 1  | 0 |
| 7746           | 5  | 0  | 0  | 7791      | 1   | 0  | 0  | 7837      | 5  | 0  | 0  | 7883           | 18 | 11 | 0  | 7937      | 3  | 3  | 0  | 7991     | 2  | 6  | 8 |
| 7748           | 5  | 0  | 0  | 7792      | 0   | 10 | 0  | 7838      | 5  | 0  | 0  | 7884           | 2  | 2  | 0  | 7938      | 1  | 0  | 0  | 7992     | 0  | 4  | 3 |
| 3. 7749        | 0  | 4  | 0  | 7793      | 14  | 0  | 0  | 7839      | 60 | 0  | 0  | 7886           | 15 | 15 | 0  | 7939      | 46 | 11 | 0  | 7993     | 0  | 5  | 0 |
| 7751           | 0  | 15 | 3  | 7794      | 0   | 12 | 2  | 7841      | 37 | 10 | 0  | 12. 7887       | 5  | 0  | 0  | 7942      | 5  | 19 | 0  | 7995     | 4  | 2  | 9 |
| 7752           | 1  | 0  | 0  | 7798      | 2   | 0  | 0  | 7842      | 37 | 10 | 0  | 7888           | 7  | 10 | 0  | 7943      | 0  | 10 | 0  | 7996     | 4  | 4  | 0 |
| 7754           | 0  | 10 | 0  | 7799      | 0   | 10 | 0  | 7845      | 1  | 0  | 0  | 7889           | 1  | 8  | 0  | 7945      | 5  | 0  | 0  | 7997     | 2  | 3  | 3 |
| 7755           | 5  | 0  | 0  | 7801      | 2   | 0  | 0  | 7846      | 0  | 10 | 0  | 7890           | 0  | 10 | 0  | 7946      | 1  | 0  | 0  | 7998     | 0  | 10 | 0 |
| 7756           | 0  | 2  | 6  | 6. 7802   | 5   | 0  | 0  | J.C.      | 10 | 0  | 0  | 7891           | 2  | 2  | 0  | 7948      | 2  | 3  | 6  | 7999     | 1  | 0  | 0 |
| S. D. D.       | 0  | 4  | 0  | 7803      | 0   | 10 | 3  | 7848      | 25 | 0  | 0  | 7892           | 5  | 0  | 0  | 7950      | 10 | 0  | 0  | 23. 8002 | 2  | 2  | 0 |
| 7758           | 1  | 0  | 0  | 7804      | 1   | 1  | 0  | 7849      | 0  | 13 | 0  | 7893           | 0  | 5  | 0  | 7951      | 0  | 10 | 6  | 8003     | 1  | 0  | 0 |
| 7759           | 1  | 0  | 0  | 7805      | 0   | 7  | 0  | 7850      | 1  | 1  | 0  | 7894           | 1  | 0  | 0  | 7954      | 1  | 0  | 0  | 8004     | 0  | 5  | 0 |
|                |    |    |    | 7806      | 0   | 14 | 0  | 7851      | 1  | 0  | 0  | 13. 7897       | 0  | 10 | 0  |           |    |    |    | 8005     | 1  | 1  | 0 |

(Continued on page 111.)

# CHINA'S MILLIONS.

## Mr. Benjamin Broomhall.

*"In a full age, like as a shock of corn cometh in his season."—Job v. 26.*

**S**URELY these words can be most fittingly recalled in connection with the passing away of Mr. Benjamin Broomhall at the ripe age of eighty-one.

He had been spared to see the work of the China Inland Mission, in the development of which he took so great an interest and so important a share, attain to large proportions. The end of the great crusade against Britain's opium traffic with China was well in sight ere he passed to his reward, and his own Christian character, strong and beautiful through many years, had attained a great mellowness.

He and the late Mr. Hudson Taylor were friends from the time when they were both young men. He was deeply interested in Mr. Taylor's departure for China in 1853, and from then onwards, although never permitted to visit China, the people of that great Empire had a very warm place in his heart sympathies. It was in the year 1875 that Mr. and Mrs. Broomhall took up residence at Pyrland Road, Mildmay Park, and there he continued to live for the remainder of his life.

Although closely connected with the work of the Mission for some time previously, it was not until March, 1878, that he was definitely appointed as assistant secretary in association with Mr. William Soltau. Then in the following year, February, 1879, he became general secretary, being made responsible for the superintendence and conduct of the home work of the Mission.

He continued to hold this important position until April, 1895, and the following is an extract from the minutes of the London Council which appeared in CHINA'S MILLIONS for that month:—

"Referring to the resignation of Mr. Broomhall, the Council wish to record by special minute the high estimation in which they have ever held him, and their sense of the great loss that the Mission must suffer by his retirement. Few probably are aware of the immense amount of labour accomplished by Mr. Broomhall in past days, when he was assisting Mr. Taylor in the early and rapid development of the Mission, and when he was, almost singlehanded, doing the work now divided amongst several; and they feel that no words of theirs can adequately express all that the Mission owes to his untiring energy and unbounded labours."

During the period of Mr. Broomhall's secretariat the Mission increased by leaps and bounds.

In the years from 1882 to 1884 more than seventy new members were enrolled; in 1885 the ever memorable "Cambridge Band" sailed, and in 1887 no less than one hundred missionaries went forth within the twelve months.

The dealing with offers of service, the acknowledgment of donations, the arranging of meetings,

during these busy years involved an immense amount of correspondence; and Mr. Broomhall's working day frequently only closed when his last batch of letters was posted just before midnight.

He found access to many of the leading Christian men in the great metropolis, and succeeded in securing their interest for the work in China; and his wise judgment and gracious manner made him a favourite with the secretaries of other Missionary Societies with whom he was frequently brought into contact.

His home at Pyrland Road, where, for some years, he and Mrs. Broomhall received all the candidates of the Mission, became in a very real sense a "home" to many. The interests of China and the work there were always kept prominently in view. Timid hearts



Photo by

[Elliott & Fry.]

THE LATE BENJAMIN BROOMHALL.

found encouragement to venture forth in the path of faith; and many learned new lessons in the life of prayer and practical work when living in the family of Mr. and Mrs. Broomhall.

In all, five members of his own family have devoted their lives to the interests of missionary work in China, and of these, four are connected with the China Inland Mission, including Mrs. Hoste, the wife of our General Director, and Mr. M. Broomhall, our esteemed editorial secretary. Surely there could be no better testimony to the genuineness of Mr. and Mrs. Broomhall's interest in the progress of the kingdom of GOD in heathen lands. In the earlier years of his connection with the work of the Mission, he went about arranging meetings, and taking part in them; as time went on his ministry was largely carried on in his own study. His later life is a good illustration of the wide influence that can be exercised by one who is little seen in public. The secret of all this was to be found in his Christian character. He was a man of sterling uprightness, there burned

in his heart a love of righteousness with an intense hatred of all wrong doing. He had also a patient tenacity of purpose, a strength of will that enabled him to hold on to the causes he took up when many others would have been discouraged. Along with all this there was a wealth of sympathy and kindness of heart that made him a most winning personality, and we are satisfied that no member of the Mission has heard of the departure of Mr. Broomhall without feeling in the most real sense that they have lost one of their warmest friends.

"No longer must the mourners weep,  
Nor call departed Christians dead;  
For death is hallowed into sleep,  
And every grave becomes a bed.  
It is not exile, rest on high;  
It is not sadness, peace from strife;  
To fall asleep is not to die;  
To dwell with CHRIST is better life."

W. B. S.

## C.I.M. ANNUAL MEETINGS, HELD ON APRIL 25th.

*Addresses at Evening Meeting.\**

### "The Blessing of the Lord."

ADDRESS BY THE CHAIRMAN, WM. WILLIAMS, ESQ.



AM sure that there will be a very hearty Amen to the prayer which ended this most interesting report, extracts from which have been read to us. As we have heard of how the LORD has honoured this Mission, and of the various ways in which He has shown His pleasure and blessed the work that has been done, I am sure that our response must be, "The LORD hath done great things for us whereof we are glad." He has signally used this Mission, and preserved its workers in times of great danger. He has most wonderfully opened the way to missionary work, He has given acceptance, over and over again, where formerly there was rejection,—first of the messenger and then of the message. Doors have been opened, and opportunities have been increasing, and for all these things we praise God.

Then again, we thank Him for the hope that has been raised that this terrible enemy to all missionary work, the opium traffic, is within sight of extinction, that as a result of the recent negotiations of the British Government with China there is a prospect of the termination within two years of this evil traffic.

We cannot mention this subject without thinking of that honoured servant of GOD who has given his life's labours to the great cause. We grieve to think that he is in a state of great weakness now, but we do thank GOD for what He has wrought through His servant in this and other ways. The meeting this afternoon had the privilege of sending a telegram to Mr. B. Broomhall, expressing great sympathy with himself and Mrs. Broomhall in their affliction, and gratefully acknowledging how GOD has owned the services of His dear servant in this anti-opium cause, and in all the other works in

which he has been engaged. I am sure that we ourselves echo these sentiments and desire that our sympathy, and our appreciation also, should reach Mr. Broomhall. [Five weeks after these words were spoken Mr. Broomhall was with the LORD.]

But it does not do for us to forget that there is a call to us for help. That is what we are here for this evening. This meeting is to help on the great work of carrying the Gospel to the Chinese. As we were reminded this afternoon, so I repeat this evening, this is not a meeting merely to gain information and interest and enjoyment. It is a real business meeting, intended to fit us to be more useful in the service of GOD, and more able to help in this work, and thus enjoy the glory of being co-workers with GOD. I say this reverently, and am reminded as I do so of some words of Archbishop Temple, to the effect that the great business of Christians in the homeland is to know where all their missionaries are, and what they are doing.

It has always seemed a wonderful thing to me that the LORD should deign to use human helpers—men and women—to co-operate with Him in realising His great purposes towards the world. It is very striking to notice that when our LORD performed that wonderful first miracle, in which He manifested His glory and led His disciples to believe on Him, He actually called in human aid. The water was not turned into wine without the co-operation of man. Man's share was unqualified obedience of the will and the command of the LORD. With regard to the work of Foreign Missions, we recognise that it is our bounden duty, as servants of the LORD, to obey His last command: "Go ye into all the world, and preach the Gospel to every creature." May He grant that as a result of our meeting many people shall hear His voice, and ask each himself, or herself, the question, "Am I spoken to? Am I to go?" and may the response be, "Here am I, LORD, send me."

\*The closing address, by Pastor D. M. Panton, was set up in type for inclusion in this issue of CHINA'S MILLIONS, but, at the last, exigencies of space prevented this. It is therefore held over for another month.



## Then and Now, in Siningfu, Kansu.

ADDRESS BY H. FRENCH RIDLEY.



**T**WENTY years ago I made my first journey up to the north-west of China, to the city of Ningsiafu. In 1894, four years later, just after our marriage, we went to the city of Siningfu, which has been our station since that time. When we went first up the country our party consisted of three young men. Not many travellers had gone that way before, and along all the way that we went, the constant cry we heard was "Foreign devil! Foreign devil!" Day after day, and week after week, and month after month, as we traversed that vast country, the only reception that we had from the Chinese was the cry, "The foreign devils are coming!" When we reached our own city, every day that we went out on the street, we heard the same insulting cry, "Foreign devil! Foreign devil!" The children would run around the corners and shout, "Foreign devil!" and then away they would disappear into their courtyards. Fifteen years passed by, and last New Year's day it was our great privilege to receive the respect of the ambassador who represents the province of Amdo in Thibet, and who controls all the vast territory called Tsaidam and Kokonor. He came, with a large retinue, to pay respect to the poor missionary, who formerly was called "Foreign devil." And not only he, but the General of the city, the Prefect of the city, and the Guardian of the city came, each with their retinue, and paid their respects to the formerly despised missionary. And the Taotai himself, who was indisposed, sent his card, with his best respects, wishing us all a happy New Year.

When we left our station, on November 9th, it was our joy to have a happy send off. Days before—I may say weeks before—the Chinese came and brought, or sent us, presents of food of various kinds, that we might have enough to eat on the journey. Probably they thought

we needed food to carry us all the way to our own homeland. At any rate we had the joy of bringing rations with us which would last for fifty days.

The day before we left we received three messengers,

who came from a place four days' journey away, bringing us a present from a living Buddha. He sent us a live sheep, a drum made of two children's skulls, and a leopard's skin for my wife. The morning we were leaving, amongst the crowd of Chinese who gathered to bid us farewell was a Mongolian prince, a friend of mine whom I had known many years. He came and gave me a scarf of blessing. He said, "Where is Mrs. Ridley?" and being taken into her guest room, he gave her also a scarf of blessing, and wished us great joy and gladness on our journey home. As we left the mission station and passed down the main street, the merchants, and others, came out to wish us good-bye. Passing into the suburbs we were greeted also by the Mohammedans, both men and women. Some of them shed tears at our departure and wished us all a very happy journey. A little caravan, consisting of three carts full of women, and several women riding donkeys, or mules, or horses, and a large number of men also on horses, besides a whole lot of children—fifty or sixty in all—escorted us five miles on our road as we left the city; and there on that road, five miles away from the city, we had a little farewell meeting. We sang together, we prayed together, and we wept together. There the East joined the West, one brotherhood in the LORD. And as we said good-bye we could see the tears rolling down



Photo by]

[a Chinese.

THE LIVING BUDDHA REFERRED TO BY MR. RIDLEY.

the faces of the men and the women, and the sight brought to our hearts great joy, a sufficient reward in itself for all our labours during those many years in China.

On our first arrival at Siningfu, sixteen years ago, we

could not get the people to come near us, but after a few months a magic lantern reached us and we decided, if possible, to use that to get hold of the people. My wife knew an elderly lady who had a husband and three sons, so we spoke to the old lady and told her about the lantern, and asked if she could not prevail upon her husband and sons to come to our place and bring their friends. They came and brought about eleven friends, and they saw the lantern, and we had no difficulty after that. At our next exhibition over two hundred people wanted to come and see the pictures, but as our object was to get introduced to them one by one, only thirty were admitted, to whom tickets had been given, and they were introduced to me personally, and found that the "Foreign devil" was not such a bad person after all.

The Chinese at that time would not drink our tea. They were afraid lest we should put poison into the tea and that through their drinking it their hearts would be won over to Christianity, but now we used our opportunity. The second evening of the magic lantern we talked to them and got friendly with them. Just before we began to show the slides, thirty cups of tea were brought in and we handed them all round and invited the people to drink. They lifted the cups and saucers to their mouths and hesitated, looking first to the right and then to the left. I said, "Friends, drink your tea." Still they hesitated. Turning to two Chinese friends, who were near me, I said, "You drink the tea," and they drank it. Then all the rest of my guests drank it. A week passed, and no serious result followed the tea drinking. None were poisoned, neither did any become Christians. During that winter over two thousand people drank our tea and, once for all, we did away with that superstitious idea which had been a block in our way, hindering the preaching of the Gospel. Thus we wooed them over to ourselves.

In 1895 a big rebellion broke out in Siningfu, and, in less than six weeks, forty thousand Chinese were slain and a large number of others were wounded. Apart from we three missionaries there was no one to look after the wounded people at that time, but day by day,

for nine months, we had the privilege of helping, in all, over two thousand wounded Chinese. So we wooed them again a little nearer to ourselves, and wooed some of them to the LORD.

In January last year I was coming home from the city and as I passed through the drill ground not very far from our house I saw several young men standing and looking up to the sky. I said, "What is the matter?" and they replied, "Do you not see, teacher, there is the broom star, or the besom star?" and I looked away to the west and there, sure enough, was a comet. They said, "Teacher, there is going to be a calamity here. There is going to be a rebellion, or a famine, or a plague, or something terrible, do you not see the star?" I said, "Do not fear. Away in our country we have been looking for that comet for months. Do not fear. Set your hearts at rest. It will be all right." But the city was troubled.

I knew that scores and scores of other little groups of people, in the city and country places, would be gazing at that comet apprehensively, so I went home and got out a book about comets and found out all that I could about Halley's comet. The next morning, when the teacher came, I got him to translate what I had written, and before noon we had a big poster put up outside our door, and another in the centre of the city, and another big poster down in the suburbs. The posters had two diagrams, explaining about the comet, and stating when it last appeared. Three or four days afterwards that troubled city was calmed. People came day after day and said to me, "Teacher, we are so thankful to you for putting out those posters. Our hearts were so troubled, so filled with fear, but now we are at rest and our hearts are calm."

A few years ago it was my great privilege to be able to visit the Dalai Lama in person, in company with Lieut. Brooke, who afterwards was killed in SZECHWAN, and I had the joy of giving him the four Gospels in Tibetan, well bound. A lot of different kinds of people visit us—Chinese, Thibetans, Mongolians and Aborigines, as well as Mohammedans and others. One day a priest came in, a great big fine fellow, six feet high, and well proportioned, a fine strong



Photo by

[C. J. Anderson.]

MRS. RIDLEY IN TIBETAN DRESS.

fellow. We entered into conversation with him, and, by and by, when he was going away, I gave him a copy of the Gospels of Matthew and Mark. He took the books away, like many others have taken a book away. But the following year he came back again and after a conversation he said, "I read those books that you gave me last year. I saw what was said in them about JESUS CHRIST and I was very much interested. Would you like to give me some more books?" So I gave him the Gospels of Luke and of John. He read the books, and he understood what he read, and he came back the following year again and said, "I enjoyed those books very much indeed. From those books I find that you have other books like them. I should like to have a copy of the Acts and of the Revelation." I could not understand how he had found out about the Acts and the Revelation, until he said, "Look in the book of Luke and you will find something;" so I turned up the first page of Luke and I found there a list of the books of the New Testament, and then I knew how he had found them out. I said, "All right, I will get them for you." Of course, I was not going to be content with getting a man like that only the Acts and the Revelation; so I immediately sent word to Shanghai to that right-hand man Society of all missionaries—the British and Foreign Bible Society, and asked them to send me a Thibetan New Testament. By and by it came. Little did I think that I should have to pay out so much money for that present. It cost me seven shillings. But it was a beautifully bound volume, printed on Indian paper, and I was very glad to have it.

About three months before we left Siningfu this man came again. He was a living Buddha. Probably many of you do not understand what a living Buddha is. He is supposed to be a reincarnation of a holy man who lived years ago. He may have been in this world before, he may have been here four or five times before, or a dozen times before, or a hundred times before. I said to this living Buddha, "I have got you Acts and Revelation." He was sitting in my room at the time. I undid the paper and the oilcloth—for it was beautifully packed—

and I said to him, "This is the Book that you want. I will give it to you." He looked at it, and turned over the pages, and thought it was some foreign book. But when he saw that it was in the Thibetan character, and beautifully printed on Indian paper, he was so glad. I said, "I will make you a present of this book." He looked up to his interpreter again, to be sure that he had understood me rightly.

And I said, "Yes, it is quite true, I will make him a present of it. I got it for him purposely." Presently we went down to the dining room to see a stove, and after he had looked at the stove he went out to the verandah. In front of the dining room door he sat down on the pavement, with his back against a pillar, and I saw him peering over this book, his whole face beaming with smiles. By and by he went again into the guest room. He was going to pack the book up and he said, "Is this really for me?" "Yes," I said, "it is for you. Take it away." I packed it up and gave it to him, and after I had done so he said to his interpreter, "Ask him again, am I to bring it back again?" "No," I said, "I do not want it back. I want him to take it down to the monastery and to read it through carefully." Now it is only a few months since he took that book away. He took it to the monastery, some four days' journey distant, and I believe that day after day, and every day, that man is looking carefully through that book. Let us pray that this living Buddha may soon find the living CHRIST.

I had hoped to say something about our work among the Mohammedans, but my time is up. Half of our guests in Siningfu are Mohammedans. Some of them visit us on purpose to hear the Gospel. Pray for them that they may not only hear but believe, to

the saving of their souls.

"Let none of us be among those who will be ashamed before the LORD at His coming, on account of indifference to His last expressed wish, His last emphatic command ere He ascended on high."

—J. HUDSON TAYLOR.



Photo by]

[C. J. Anderson.

MR. RIDLEY IN TIBETAN DRESS.

## “Preaching the Gospel and Healing.”

ADDRESS BY DR. G. WHITFIELD GUINNESS, KAIFENG, HONAN.



Photo by]

[Dr. Whitfield Guinness.

A JEWISH BOY AT KAIFENG.

**F**OURTEEN days ago my wife and I were in the heart of China. That fact will surely speak to the heart of all. The nearness of China to our shores surely is a call to some of us to go forth, and to all of us to remember the importance of that great Mission field. I have come back, this time, to England with hope filling my heart.

We love that word:

“The God of hope fill you with all joy and peace in believing.” God has filled our hearts with hope. We feel Him working, working in the changed conditions of China to-day, and working in the changed lives which we have seen. One day I was sitting with my wife finishing dinner when a servant came in and said: “A gentleman has come to see you.” I went out at once—we never care to keep our friends in China waiting—and found a dignified, intelligent-looking Chinese gentleman, and he said: “I have an important thing to ask you. We hope to start a medical college in the city of Kaifeng. We realize how many lives are being lost year by year through the maltreatment of the Chinese doctors, and we want to start a school, and I have been sent to ask you to become a Professor in it.

Will you do so?” I pointed out to him that we were engaged in our hospital work, day by day, and we had no possible opportunity to take up such work as that. He said: “Will you help us to start the work. Will you come down to give the opening address and to tell us what books we should use in order to teach our students.” I agreed to go down and give the opening address. On arriving I found about sixty or seventy intelligent Chinese students waiting in the room where I was to speak. I gave them about half an hour’s talk on the value of medical study, and the importance of real earnest application to study. The Chinese to-day are very careless in their studies. They do not give themselves to it. They expect the teacher to do the work, and not the students. They listened very attentively, and at the conclusion expressed their thanks for the address, but I heard that, three weeks later, the school was dissolved. All the men had gone. The scheme was too ambitious; they could not carry it through.

This impressed me with the fact of the great need of the people of China to-day. They want Western knowledge. They want to acquire the help which they see is so useful, but they cannot themselves provide the teachers that are required. Now there are many men in England who have medical skill and knowledge, who do not feel called to be missionaries. They are keenly conscious of a call to a scientific life, and to medical work. There is a splendid opening for such men in China to-day. In Peking, Hankow, Hongkong, Shanghai, and elsewhere, schools are being opened, and there is a great opportunity for medical men of knowledge, and skill, and a gift for teaching. There are others who feel a call not merely to medical teaching, and scientific work, but to the evangelistic side of



Photo by]

[Dr. Whitfield Guinness.

RAILWAY STATION AT KAIFENG.



Photo by]

[Dr. Whitfield Guinness.

**C.I.M. HOSPITAL AT KAIFENG.**

Workers in the fields adjoining. The man in the foreground is holding a basket scythe for cutting wheat.

medical missions, and those of us who are engaged in this aspect of medical work are realizing in our hospital life what a great opportunity GOD has given to us.

I wish that you could follow us into one day's work in our hospital. We have arranged in Kaifeng that on Mondays, Tuesdays, Thursdays and Fridays we see out-patients; on Wednesdays and Saturdays we operate. On Monday we have, in the summertime, perhaps one hundred up to one hundred and seventy patients waiting to be seen. We saw over 13,000 in nine months. It is heavy work, but GOD has given us very effective helpers in our Chinese assistants. I shall never forget the lives of some of those men. We make it our object always to seek to be co-workers with them. There is no other way of getting men to become effective Christian workers in the service of our Master, than by working with them and, above all, praying with them.

After our morning Gospel meeting, we have a prayer meeting with the students, and thus, day by day, we know whether they are keeping in touch with their LORD and Master. In order to help them to do so we feel it all-important that we ourselves should be walking with the LORD JESUS CHRIST, walking day by day in prayer and in communion with Him, and in the study of His word. I confess to-night that we have been helped by them. One of our students, a dear lad who has not been brought to the LORD very long, is full of spiritual power. He has been a blessing to Chinese and to foreigners. I constantly hear testimony borne to him. Not long ago, at one of our stations, a Chinese said of him that the upper and lower classes, alike, speak well of him. His life is fragrant with the presence of the LORD JESUS CHRIST. Shortly before I left he said to me: "You are going home to England, and I want you to take a message, and he handed me a sheet of calico, on which he had written four characters. Those characters, translated, mean: "Deny yourselves in order to save men." He said: "Will you take that message to England? Will

you tell the Christians there that they must deny themselves of their homes and come out to China in order to save the lost? Tell them that there are many difficulties here. They will have to endure loneliness and they will have to study a difficult language. They will have to endure a tropical climate, but if they are only willing to come out and deny themselves for CHRIST'S sake GOD will use them to save men." Oh that we may have that message ringing in our ears: "Deny yourselves. Go counter to the love of self in order to save others."

How do we carry on our work? Dr. Carr—who is my fellow-worker—and I enter the room where we see the patients. They are admitted in batches of perhaps eight or ten. We sit down, and each man brings us his prescription paper. We seek to treat them not merely as patients, but to get an interest in each man individually. We fill up the prescription paper in Latin. Our students can read the prescriptions and so save us all the trouble of dispensing the medicine. They also perform a large number of the operations: all the operations on the eyelids, and many others, are done by our student helpers. We thank GOD for that help. When the patients have all been seen, and the minor operations done the evening draws on. In the morning while the patients are waiting they are told the Gospel by one of the evangelists. Just before I came away we had one such preacher, a worker from the Presbyterian Mission, who, prior to his conversion, had been a writer of theatrical plays, and had managed twenty-four theatres. He was a very gifted man, and when he was converted (through reading a catechism or tract) he gave himself fully to the LORD. I was amazed at his power of preaching. He seemed to be a Chinese Moody. He is a man who honours the Word of GOD.—Oh, brothers and sisters, do pray GOD to send out missionaries who are honouring the Word of GOD to-day.—This man quoted the Scriptures from the Old Testament and from the



New Testament without hesitation. He knew them far better than we foreign missionaries. None of us can quote the English Bible like he can quote the Chinese. Chapters were as nothing to him. And his application of the Word was magnificent. He would first of all take some chapter from the Old Testament and run through its main features rapidly, and then apply it to the audience present. Oh, how his illustrations brought home the power of the blood of JESUS CHRIST. It was an inspiration to the foreign missionaries to listen to him preaching for more than an hour at a time. We do thank GOD for him.

At the close of the day we gather together for our evening Gospel preaching, and in service after service the LORD was very markedly present. We felt, however, that greater things might be done, so we told our Chinese assistants that we wanted them to take charge of the evangelistic work in the evening, not only at the chapel but in the wards. Each student was to go to a ward. We felt that if they preached the Gospel in the wards to the men who had been treated during the day they would have an opportunity of coming into close touch with them. I was interested to see the result of this change. Not only did the patients get a real knowledge of the truth of the Gospel, but the students themselves grew keenly interested in the lives of the individual men and followed them up afterwards in their own homes. We thank God for this evangelistic work now being done by the students.

#### Confession and Restitution.

One Sunday morning, before the opening of the service, a man rose and said: "I want you to help me to-day to confess a sin." He appealed to one of our students—"Will you bring me that rug?" The student walked up the centre of the chapel carrying a foreign rug in his hand. I wondered what was to follow. The man said, "This rug has been standing between me and my LORD. Dr. Carr lent it to me when I went down to Shanghai with him, and he said to me at parting, 'Take this rug home and give it to the foreign missionary.' I used it on the way back, and I liked it, and when I returned I did not give it to the foreign missionary. To-day I want to confess my sin, and to have done with this rug which has been hindering me;" and he handed over the rug. Instantly the mighty power of GOD fell upon that audience. Never in my life have I seen such a thing. Men fell right on the ground, sobbing with tears and confessing their sins to GOD, and we realized that the Holy Ghost was wonderfully in our midst. There was no need to conduct that meeting. And day after day, afterwards, we felt the LORD was in the midst. Men and women would hurry through with their work and walk long distances to attend the meetings. We did not appoint anybody to take the chair. GOD the Holy Ghost was presiding, GOD was speaking to us. And in the hospital, night after night, we saw men and women coming to the LORD and confessing their sins and getting rid of all the hindrances in their lives. From that day onward there has been a higher standard of life and service seen in the church at Kaifeng. I will not say that all who professed at that time have maintained a real close walk with GOD, but many have done so, and many lives have been a constant inspiration to us as we have gone forward with our work.

I remember once visiting Tientsin and hearing a foreign

missionary preach there on a Sunday morning, and at the close of the meeting, an ordinary kind of meeting, he asked one of the Chinese there to rise and say a few words to us. He said: "This Chinese worker has come to hold a mission here in Tientsin." The man only spoke for three minutes, but the whole atmosphere of the place changed. We felt the presence of the LORD JESUS CHRIST.

Now we thank GOD that He is not only bringing men to Himself, but He is living in them. He is manifesting forth His power in the changed lives of these Chinese Christians and He is calling forth men of gift and ability for His service. Will you pray that GOD will give gifts to His church. The foreign worker can do a good deal but the Chinese can do infinitely more; and what we hope to see is the LORD calling forth such men as will walk with Him, and live with Him, and serve Him, and manifest forth JESUS CHRIST in their lives.

#### Future Plans.

Just one word as to our plans for the future. We have in HONAN a number of stations where there is no medical work being done and the Chinese feel the need of such work, and they sometimes ask us: "Will you not come to work in our station? Why should you two men be in Kaifeng?" Well, our answer is that the need is too great there for us to leave. The work requires two men, and even more, but what we want to do is to prepare Chinese students, by a six years' course of training, and send them back to their respective stations to do medical work there. And, further, we want to train Chinese nurses. We have one now, a very nice girl, but we have no women's hospital at Kaifeng in which to train her. We have a couple of small wards where we put the women, and I want you to pray that a women's hospital may be given to this important city of Kaifeng. There are a large number of families with ladies in them, who are not willing at the present time to come into our hospital because we have no accommodation suitable for them. We have a gifted nurse who studied in the London hospital. She is now studying the language. She is a bright and very capable nurse. She hopes to give her life to the work and to train nurses from these various stations in HONAN and send them back to their own districts, there to do effective work amongst women.

Will you pray that the LORD may give us this hospital? We do thank GOD for what He has given. He has given us room for fifty or sixty men in the hospital, and He has opened the door of many homes. The city of Kaifeng, which is thirteen miles round, has, perhaps, six thousand students, nine thousand soldiers, and ten thousand Mohammedan families, and a vast population of I do not know how many. We have patients coming from villages five hundred Chinese miles distant. Will you bear this work in your hearts and remember it in your prayers. GOD is working, and lives are being changed, and we want to see the work extending far and wide and bearing fruit to the glory of JESUS CHRIST our Master.

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"How much more ready we are to recognise the power of wealth, of combination, of culture, of race, of habit and of prejudice, than the power of the Holy Ghost; and to appreciate the glory of things that are seen than that of Him Who is invisible."

—J. HUDSON TAYLOR.

"The Word of God is Quick and Powerful."

ADDRESS BY ROBERT YOUNG, SHUCHENG, ANHWEI.



Photo by] [R. Young.

ONE OF THE CHRISTIANS.

THERE was a time, not very long ago, when many people in talking of the province of ANHWEI always spoke of it as "Dark ANHWEI." Well, that is very expressive, and it is very true to-day, not only of ANHWEI, but of all the provinces of China. But it must be a joy to all of us to know that the darkness is passing away, because the true light is already shining in so many cities and villages throughout China. There are missionaries with us in our mission now, whom we do not reckon old missionaries by any means, and they can remember the time when, leaving the training home at Anking and going away to the north, they passed through only two walled cities where the gospel had

been preached. Now, on leaving that training home and travelling in the same direction, they pass through seven cities where missionaries are stationed and through centres where, if there are no missionaries, there are Chinese Christians bearing bright testimony to the saving grace of the LORD JESUS CHRIST. Thus the light is shining—inadequately perhaps—through all that road that used to be so dark only a few years ago.

I do not intend to speak to-night so very much in detail of my own missionary work in the station at Shucheng—the name means almost literally "The City of Ease." One could have chosen a better name for a missionary station, but there it is.

I propose speaking on three things which have impressed me very much. I feel now, coming home after a term of missionary work, like a boy who has been apprenticed to some trade or profession and has just finished his apprenticeship. It is a long dreary road of apprenticeship on the mission field, but there are great joys. The first thing that impressed me in China was the divine power of the word of GOD. It is one thing to believe a thing and it is another thing to have it proved in your own sight and in your own experience. When I went to China, if anyone had asked me if I believed that the Bible was the Word of GOD, I should have said, "Yes, of course I do." I had seen it prove itself to be the Word of GOD in prison, and in slums, and in various places where people do not reckon on anything less than divine work for raising humanity. But I do not know that I had then the assurance that I have to-night, through my experience in China, that the Bible is the Word of GOD, and the only solution of all missionary problems. We have seen it doing a great work in convicting Chinese minds of sin. If people do not know what sin is, they can never thoroughly appreciate the sacrifice of

the Son of GOD on Calvary. And I defy any human being, by his eloquence, or by his gifts, to convince a Chinese that he is a sinner. A sense of sin is greatly lacking in the Chinese. And that is what the Word of GOD has to implant. It has to convict a man of sin, and to convert him. I made a statement something like that some time ago in a meeting, and a man came to me and said: "Well, Mr. Young, it is all very well, but do you not see the personality of the missionary was there with the Word of GOD." I said: "No, it was not. We have cases of men who have never seen a Christian, either Chinese or foreign, but who have been converted to GOD through the reading of His Word, and by the teaching of the Holy Ghost."

Then, the next thing that impressed me about the Scripture is its great power of guidance, and of cleansing. Oh, if there is one thing that the human heart requires it is this cleansing—the cleansing that is only to be had through the blood of the LORD JESUS CHRIST. To convict a man of sin and leave him there would be a grave and pitiable thing. But to convict a man of sin and say: "Here is cleansing"—that is what we want, and that is what the Word of GOD gives. I have seen men and women in my station who used to go to consult their books—the books of their sages and the books of their fortune-tellers—whenever they were in a difficulty about any moral question and what the book said was, so they believed, right, and they went by it.



Photo by] [R. Young.

THE MISSIONARIES AT SHUCHENG.

Back Row.—(Left to right) Miss I. Smith, Miss E. L. M. Wiesner.
Front Row.—Mr. Young with baby, and Mrs. Young (on furlough).

Again, I have been much impressed by the growth in grace of Chinese Christians. When Mr. Hoste asked me to go and take charge of Shucheng several years ago, I was rather loth to do it, but when I got there I thought to myself: "Now, here is a chance. We have no hospital; we have no school; I cannot do medical work and I cannot start schools right away. Here is a chance to see if this Bible, this Word of God, is still the power of GOD unto salvation." We have never had medical work, and we have never had schools, but now there is a little church of earnest devoted men and women, between forty and fifty souls, all saved and sanctified, to a certain extent, through the power of the Word of GOD. When men and women commenced to come into the church I felt these people will have to be very much guided in throwing off all their idolatry and all their heathenism. One night when I was very much in prayer about it this thought came: "If the Bible is the Word of GOD, and if you are depending on the Holy Ghost to cleanse and sanctify these people, why must you preach against this, and that, and the next thing. Preach the Word." That was the message that came to me, and I have never once in all my nine years in China preached a single sermon against idolatry. It was unnecessary. When the Holy Ghost got possession of the people the heathenism fell off like an old mantle. The idolatry was left as a thing that was no longer required and which no longer

satisfied. They literally became "new creations." That is an expression that I have only learned the meaning of since I went to China: "new creatures" or "new creations" in CHRIST JESUS. I never expect a holier, gladder sight than to see men and women come out of heathenism, and gradually grow more and more like unto the LORD that bought them. I thought that it was a grand thing the first time the LORD gave me the privilege of winning a soul at home. I remember, at another time, I thought I had reached the height of joy when the LORD used me to lead a man in prison to the LORD JESUS CHRIST. But I do not think that we yet know what joy there is in store for us in the service of GOD if we are willing.

There is another thing that has struck me about the Chinese Christians, namely, their devotedness to the LORD. You know it is a very common thing to say about the Chinese that they are Christians for what they can get, and that is why the expression "Rice Christians" has been so common in some places. I was called in question some time ago for saying that no Chinese man or woman ever becomes a Christian without losing something. It is worth remembering when you hear people

talking about the superficiality of the work in China Do remember this, that no Chinese ever becomes a servant of CHRIST, a disciple of CHRIST, without losing something. They have much to gain. They have eternal salvation to gain. They have as much to gain as we have. But they gain very little in temporal matters, in these days, from being Christians.

Then, they are very earnest in giving their time and their means to the service of GOD. Several years ago, although there was a little band of Christians in our station, I was without native helpers. At least, so it seemed to me. I said to the Christians: "Do you know I would like very much to have an evangelist here?" "Oh," they said, "so would we." "Well," I said, "we will just pray about it, and ask GOD to send us the right man." So we started praying and we prayed for weeks, but no evangelist came. One Saturday evening I was still praying about this matter, and on my knees, and the Christians were having a little prayer meeting

in the front of the chapel, and this thought came to me, flashed to my mind as it were by GOD Himself: "What do you want evangelists for? There are your evangelists there in the front." So after their meeting was over I went to them and said: "Do you remember our saying that we were going to pray for an evangelist?" They said, "Yes." I said: "Have you got him?" and they said, "No." "Well," I said, "neither have I, but I have got a message to-night,



Photo by]

[W. E. Entwistle.

SOME OF THE CHRISTIANS AT SHUCHENG.

and I will tell you what it seems to be. It is that you have all got to do your share in the work and we shall not then require an evangelist." Well, they looked rather queer at that. "Well," I said, "just to begin: Mr. So-and-So, you will take the prayer meeting to-morrow morning Mr. So-and-So, you can take the evening prayer meeting." I gave each of them something to do. They started with fear and trembling, I can assure you. It must have been several months after that when one of them came to me and said: "Pastor, do you remember praying for an evangelist?" "Yes, I do," I said. "And do you remember when we did not get him how very queer we looked?" "Yes," I said, "I remember all that." He said, "Well, we are glad now that you did not get an evangelist." I said, "Why?" and he replied: "If you had got an evangelist we should have said, 'He is paid to help the pastor; he is paid to take the service and to go out to the fairs, and theatres, and preach the Word. It is no business of ours. It is the pastor's business and the evangelist's business.' But you did not get an evangelist and so we had to start to work, and we are so glad that we started, because if, for in-

stance, I have to take a meeting on a Sunday morning, I must study my Bible to get ready for it, and if another is to take the meeting I must study my Bible to see that he is quite right. So we have a great deal of Bible study which otherwise we should not have had." He mentioned the fairs and temple festivals. We have a great many temples all round the city at various distances, some of them as many as thirty or forty miles away. Whenever there is a festival or a fair outside the temple the people all congregate there. Now the Christians come to me and say: "Pastor, there is a festival at such a date at such and such a temple. Will you get the books ready?" I say, "Oh, yes, I will get the books ready," and they come on that day, take off their nice Sunday garments and their shoes, and put on an old pair of sandals and march off to the temple with as many books as they can possibly carry. They give up their work and spend their time there preaching and distributing the Word of God. That is what they do in order that their brothers may also know what it is to believe in a God Who is over all.

Some people say: "Why do you bother the Chinese? Leave them alone: they are all right as they are. Their religion is all right. They do not need our religion, at any rate." This is an objection that has been raised very strongly recently. It is said that Christianity is not suited to the Chinese. It reminds me very much of the old Highlander who emigrated to Canada. He was employed on the railways there, and, having been a navvy on our own railways, he was, of course, an authority on railways out there. The place where they were about to lay a railway was all a great flat, and they came to speak to him about it. They said: "Well, Mac, what do you think of laying a railway here?" "Oh," he said, "a railway will never do here." "Why won't it do here?" they asked. He

answered: "Where would you put your tunnels?" That is exactly the position of some people just now regarding China and Christianity. They want tunnels when they are not necessary there. China is a splendid place for Christianity, for there there are 400 millions! of our brothers and sisters for whom CHRIST died.

No one can travel up and down the Yang-tz without seeing that whisky, and rum, and brandy may be as great a curse to China as opium ever was, if the traffic is not stopped. We travel on the steamers sometimes, and I have seen, more than once, the Chinese Comprador lying drunk in his place there, not through Chinese wine, but through Scotch whisky. And I have seen the Chinese sitting down to their meals with a big bottle of whisky on the table. The whisky is exported

from our country, and, if we do not check the traffic now, I say it again, it may become as great a curse to China as the opium has been to that already over-cursed land.

Then, as to the needs of China. You have heard a great deal of them, but I question whether anyone can adequately tell you what the needs are. One thing that we need is young men and women to know that GOD wants them and that GOD can use them. Do not wait for some great special call. I say sometimes that I was thrust forth to China. It was the one place in the world that I did not want to go to, but GOD sent me and that is why I am happy there. It is a great thing to know that we are fellow-labourers. When I was a young Christian I heard missionaries say: "What we want is your prayers," and I thought that that was just a prelude to the collection. It was not. We want *prayer*, and, my brothers and sisters, we can be fellow-labourers although our spheres are far apart. You are in your small corner here, and we are in our small corner there, but we have a grand and glorious meeting-place in the presence of GOD.



Photo by]

[R. Young.

THE THREE DEACONS AT SHUCHENG.



Photo by]

[R. Young.

SOME CHINESE FLOWERS.

Editorial Notes.



MR. BENJAMIN BROOMHALL—By the Home-call of Mr. B. Broomhall on May 29th, another link with the earlier days of the Mission's history has been broken, but, as one beloved correspondent writes, "Another link has been forged with the land that is fairer than day." When in 1875 Mr. Broomhall became associated with Mr. Hudson Taylor in the work of the Mission, the membership of the C.I.M. was only 38, but when he retired from the Secretariat in 1895, that number had risen to 630. As the majority of these had for a longer or shorter period lived in the home of Mr. Broomhall and family it was but natural that a warm and personal attachment should be formed on both sides, which attachment was maintained right up to the end. As a fuller notice from another pen appears on page 79 it is not necessary for the writer of these lines, a son, to say more than that the abounding signs of the affectionate esteem in which the departed one was held, and the representative gathering which assembled, at the funeral to pay their last tribute, will make these days of sorrow a hallowed and blessed memory.

An Encouraging Testimony.—The following lines are extracted from a note sent by Pastor D. J. Findlay, of St. George's Cross Tabernacle, Glasgow, who has been visiting China, to Mr. W. B. Sloan. The testimony given to the good work of grace on the Kwangsin River, KIANGSI, will equally please the readers of CHINA'S MILLIONS as it has those who are more directly responsible for the work. Mr. Findlay writes:—

"I have just finished a delightful month's tour of the Kwangsin River and have visited all the stations from Lanchi to Nanchang. How I wish all the givers to, and friends of our beloved C.I.M., could have seen what we have seen. How glad they would be to have any share in this glorious work. What a splendid investment of money, prayer, and sympathy. The Kwangsin river stations are the finest piece of mission work I have yet seen. The number of earnest, intelligent Christian men and women was most impressive."

It will be remembered that the work on the Kwangsin river was opened in 1886 as a new departure in women's work. In the mercy of GOD special blessing has rested on this "New departure," the lives of the lady workers have been not only preserved, but they have in some cases received marks of special courtesy from the officials (see "My Father's Business," published by the C.I.M.) and their ministry has been wonderfully owned and blessed of GOD, nearly three thousand persons having been baptized in this district during the last twenty-five years.

A Preliminary Announcement.—Up to the time of the last annual meeting of the C.I.M. which was held in Exeter Hall, the customary date was the Tuesday in the week which followed the annual meeting of the British and Foreign Bible Society, which was on the first Wednesday in May. When it became necessary to go to the Queen's Hall it was not possible to retain this date, and unfortunately the meeting sometimes clashed with others. To revert to the original date the large hall of the Church House, Dean's Yard, Westminster, has been hired for both afternoon and

evening on Tuesday, May 7th, 1912, where it is hoped (D.V.) the annual meetings will be held next year. We take this early opportunity of making this announcement in the hope that it may be some guide to our friends and possibly to those who are responsible for other May meetings.

Mr. J. Hyytinen.—On Wednesday, June 7th, a telegram from Shanghai was received at the London headquarters of the Mission, as follows:—"Deeply regret to convey the sad news of the death of Mr. Hyytinen yesterday [Tuesday, June 6th] of appendicitis." Mr. Hyytinen was an associate member of the Mission, who only arrived in China, from Finland, on March 20th, so that he had hardly begun his work for the LORD in that land, when he was called from the earthly service to the heavenly sphere. We sympathize with the Free Church Mission in Finland in the loss they have sustained in the so early removal of a promising worker, and we pray for all who mourn on his behalf, that they may be comforted. The thinning of the ranks of the workers in China, where they are so greatly needed, is ever an urgent call for prayer to the LORD of the harvest to send forth more labourers into His harvest.

The Chinese Imperial Post Office.—A most interesting communication in regard to the phenomenal progress of the new postal system in China appeared in the *Times* for May 30th. It is not inaptly called one of the romances of modern industrial development. The new postal system was created by Imperial Edict in March, 1896, but it may be said practically to date only from after the Boxer Crisis in 1900. In 1901 there were 176 offices opened. By 1910 these had increased to 5,352. In 1901, ten and a half million articles were dealt with, whereas in 1910 no less than 355 million articles were handled, and during the same period the parcels which passed through the post increased from 126,800 to 3,766,000.

This service has in a new way begun to link up the most distant parts of the Chinese Empire. Out-of-the-way districts in MANCHURIA, Kokonor on the frontier of TIBET, now have excellent services, while in Lhasa the Post Office is in charge of a Chinese who speaks both French and English. Mounted couriers traverse the Gobi Desert from Kalgan to Urga in seven days, and two days later deliver their mails at Kiakhtha. In Chinese Turkestan new postal routes were opened last year over a distance of more than three thousand miles, and in a journey of investigation an employee of the Post Office rode 1,156 miles in nine days.

This postal service was created by Sir Robert Hart, and has been under the direct control of a Frenchman, M. T. Piry. There are 120 foreign employees, representing twelve different nationalities, and these supervise the work of 414 foreign-speaking Chinese employees, 1,097 non-foreign speaking Chinese employees, and 12,605 other employees who are engaged as couriers and postmen. This important department is now being separated from the Customs, and is being transferred to the Ministry of Communications. H.E. Li Ching-fang, who was recently Chinese Minister in London, will be the titular head, whilst M. Piry will be retained as administrative head with adequate powers.



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| 8121 | 0 | 4 | 6 | 8163 | 5 | 0 | 0 | 8215 | 0 | 10 | 0 | 15. 8284 | 0 | 2 | 9 | In | | | | 8425 | 1 | 10 | 0 |
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(Continued on page 127)

CHINA'S MILLIONS.

The Critical Hour for Foreign Missions.

ADDRESS AT C.I.M. ANNUAL MEETINGS BY PASTOR D. M. PANTON, NORWICH.

CHRISTIAN friends, in closing our meeting to-night I am going to ask you to allow me to lift our thoughts right over the great wide white field. In doing so may I strike the key-note of what I want to say by mentioning a very simple natural history fact. It is a very simple one, but I never think of it without a thrill in consequence of its corresponding spiritual gravity. When flocks of birds are migrating through lands, and the instinct is strong upon them, you may catch one of those little birds and imprison it in a cage, and it will beat its breast against the bars and fall back panting to the floor of the cage. But let the migratory season pass, and you may open the cage and that little bird will not fly. You may even take it out of the cage and throw it up into the air and it will fall back limply on the ground. The tug on that little heart has gone. For a soul, for a nation, and I suppose we may add, for a world, there comes a time when the tug of the Holy Ghost at the heart passes away for ever, if they do not know the hour of their visitation. Two or three years ago Dr. Mott used these remarkable words: "The Church is confronting a rapidly climaxing world crisis; stupendous changes are constituting the greatest single opportunity which has ever confronted the Christian religion; and it is an opportunity which will not linger." Last year the same emphatic warning was sharply accentuated at the Edinburgh Conference. You will remember that the words of the circular letter of the Conference ran thus: "Our survey has impressed us with the momentous character of the present hour. The next ten years"—a daring specification of actual number—"the next ten years will in all probability constitute a turning point in human history and may be of more critical importance than many centuries." I feel that those words need to be borne home upon the heart, and the imagination, of the Church of God at home. Competent observers tell us that we are confronting the awakening of untold millions of mankind,—that a renaissance greater than the reformation, which convulsed Europe, is passing over the world, and the fact of inexpressible solemnity, and of thrilling wonder, is that they tell us that the plastic mouldable stage of the waking nations may within the next ten years pass away for ever. The tug of the Holy Spirit at the heart of the nations of the world may not continue in the same power after the present decade. One would not have dared to suggest such a thought had it not been for the tremendous utterance of the Edinburgh Conference.

Now the gracious tug of the Holy Spirit at the heart of the nations to-day is amazing. The fact that men are migrating in their thousands into the kingdom of God is no exaggeration. I am going to ask you to allow me just to give you, from the heart of those nations,

three letters, representing as it happens—though I did not choose them for that reason—the three great Genesis divisions of mankind, and expressing the cry of the world to the church of God at this moment. They were all written within the last few years.

We will first take the cry of the Semitic nations, and let the cry be voiced by a Jew. The Jew lived for several months on Mount Athos with some monks, and after tarrying there for a time he wrote the following letter to the Metropolitan, one of the Oriental Archbishops. Mark what this Jew said: "Your Grace, I am bringing a great petition to you. I want to bring from my heart something that has moved it for years. I myself am but one of a nation who, in the judgment of the nations who have accepted Christianity, are considered as a nation hostile to CHRIST. Against this I am ready to fight with all the powers of my soul. Sooner or later the Jews will accept CHRIST with great joy, and with the same understanding as a father meets an injured and cast-off son. That moment of the reconciliation of the Jews with CHRIST"—mark you, here is a man who does not know the Christian prophecy, but how true are his words—"that moment of the reconciliation of the Jew with CHRIST will be the greatest in the history of mankind. On that day the Messiah will come, as at first, under the light of a new recognition. I believe that the Jews are travelling in that direction. I believe it steadfastly because it cries aloud in my soul." Is not that a wonderful letter coming from a Jew?

Now we turn for a moment to the Hamitic nations and we naturally turn our thoughts to Africa. Here the accent is very different. God uses personality so beautifully and so differently. Listen to this letter from an African tribe addressed to the "teachers of Europe." Listen to these words: "We are those who went astray, but the LORD did not leave us. He sought us with perseverance, and we heard His call and answered. Now we are His slaves." It is so simple and almost like the Apostle John. "Now we are His slaves, having no other master at all. Behold, we tell you a word of truth. We had three teachers. One is in Europe; another has gone to Ikung; and this one, who stays with us, his furlough is due, and his works are many." How quaintly and how beautifully put: "His furlough is due, and his works are many." "If he goes to rest in Europe, with whom are we left? It is good that you should send us teachers who will cause us to be full of the words of the Father. Friends, what do you run away from? Death? Or the long distance? What did the LORD command? He said, 'Go, and preach the Gospel in all the world.' We have a desire to hear your teachings in the teaching of the Jehovah God; and we have a thirst to see you in the eyes; but we have not the opportunity. We have not the opportunity here below; but we shall

have in heaven. In the Father and the Son and the Holy Ghost, one GOD." Oh, how tender and beautiful!

Rapidly, and finally, from this appeal from the world to the Church in the last few years, we turn to the Japhetic nations, and I think that I will read you extracts from one of the most wonderful letters, to my mind, which a body of unbelievers ever addressed to the Church of GOD. It comes from the Brahmo Somaj of India, a frankly, and aggressively, Unitarian organisation. It is addressed to the "Venerable Bishops, Priests, Missionaries, and other representatives of CHRIST." "Revered Sirs, you have opened up the path of India's regeneration. You have already achieved what millions of England's armed men, as well as its network of railways and telegraphs and a thousand other agencies, could not have done. The Bible which you have brought is an inestimable boon, and the sweet and sacred name of your beloved Master which has already revolutionised the world, is unto us a benefactor the true nature of which we cannot yet adequately conceive. Our country cannot do without CHRIST. He has become to us a necessity, a greater necessity than food and raiment. India is the fair bride"—these words are of course a gross Oriental exaggeration, but listen to them—"India is the fair bride whom her father has been adorning from ages immemorial for the acceptance of the great Bridegroom; and His beloved Son, in the fulness of time, has come to take His bride."

I do not know what you think, but coming from an organisation of unbelievers, that is one of the most wonderful letters I have ever read.

Now beloved hearers, listen! In the words of Max Müller, "We are on the eve of a storm which will shake the oldest convictions of the world." As Principal Forsyth puts it, "The Gospel is fighting for its life to-day inside the churches as well as outside." And it is my own profound conviction that we are standing on the brink of a day in which the struggle will be more desperate and terrible than any that has gone before, because it involves the destiny of the world, and the supremacy of GOD—nothing short of that.

I have not time to emphasize what I would like to emphasize. I can only deal with the matter rapidly, and focus attention upon the pronouncement of the Edinburgh Conference. We spoke of the Jew. Only the last few weeks Mr. Samuel Wilkinson has told us that rarely, if ever, has the opposition been so slanderous and vindictive; and I may refer to the fact that the first Zionist Congress actually offered to receive the Sultan Abdul Hamid—of all monarchs in the world—as their Messiah if he would grant them the Holy Land.

We have spoken of Africa. I cannot stay to linger over that great consuming wave of Islam which is passing like a prairie fire over those waiting nations. We have spoken of India. I venture to say, though I do not want to be harsh, that that great Brahmo Somaj, and many kindred organisations, are making of India to-day a breeding ground of deadly gnosticisms; and they will make of India what India was in the second and third centuries—a place where the Church of GOD will be hugged to death by the giant theosophies of the East. I am perfectly convinced of that.

I dare not linger on the whole world situation carrying with it, as it does, this fact, that during the great missionary century in which it has been roughly computed that while three or four million souls have been

brought to CHRIST, there has been a growth of population of something like two hundred millions of mankind, and an increase of seventy-fold of the darkness over the light. I need not ask the hearts that are loving His appearing what all this means. "Little children, it is the last time, and as ye have heard that antichrist is coming, even now there have arisen many antichrists, whereby ye know that it is the last time." I do not know whether you know those words of Tersteegen. They have often thrilled me. May I remind you of them if you do not know them:—

Solemn hour: thus on the margin

Of that wondrous Day
When the former things have vanished,
Old things pass'd away;
Nothing but Himself before us,
Every shadow pass'd:
Sound we loud our word of witness,
For it is the last.

One last word of solemn warning

To the world below;
One loud shout, that all may hear us
Hail Him, ere we go;
Once more let that Name be sounded
With a trumpet tone,—
Here, amid the deepening shadows,
There, before the Throne.

Beloved friends, I do not know what you feel, but I am just glad to be alive to-day. Oh the golden opportunity that you and I have got.

I close with a word concerning the message and the messenger. What is the message? Let me tell it in an incident which, I am sure, will appeal to us all. I believe that it is a fact. An English sportsman was in the Soudan. He was a Christian, and was lying, in the mid-day siesta, on the burning sand, when he felt a touch, and he looked round and saw an old sheik of the desert. They got into conversation. I may say that the Mahometan has his tradition that his prophet JESUS, whom they put under Mahomet, is to return after the coming of the Mahdi. The old man said to the Englishman, "Do you know the prophet JESUS?" The Englishman answered, "Yes." "Well," said the old man, "is He coming soon?" The sportsman answered, "I do not know." The old man pressed him further and said, "Is He coming in a few months, or is He coming next year?" The sportsman said, "God only knows, friend; I do not know, but I know that He is coming again." "Well," the old man said, "I will tell you why I ask you this. I want you to tell me what He is like that if He should pass me in the desert I may recognise His face and be able to welcome Him." Oh, that is, whether at home or abroad, the golden and glorious task which we have set us—to tell men what the Lamb upon the throne is like, that when He does come the nations of the world, or such part as accept the portrait, may know how to welcome Him.

Now, just one word about the messengers. You know Napoleon said that the moment of the crisis of the battle is the moment to throw in all your reserves. Here are CHRIST'S reserves. Not one of us knows when we shall be called to the colours. Are we ready? Do you know the words of Paul—I long that they should become mine—"I will most gladly spend and be spent out [margin R.V.] for your souls." "I hold not my life of any ac-

count, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the LORD JESUS, to testify the Gospel of the grace of GOD." That is the manward side to GOD. But, oh, to the dear missionaries here may I say one word: the Godward side to man. GOD very rarely breaks into an exclamation. The rarest thing in the Word of GOD is to find the Holy Ghost breaking into an exclamation. But He does. Where is it: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." Tired feet, bleeding feet, blood-washed feet. Oh, this is what GOD thinks of them: "How beautiful are the feet!" Is there no young life here to-night willing to dedicate itself for ever to the service of GOD, either in China, or anywhere in GOD's wide world? I must say this. I cannot understand how young people, who are Christians, and who are free of legitimate home ties that rightly bind them at home, have not a passionate longing to give up all their life, and time, to the service of GOD. Why? "Who, then, is the faithful and wise servant, whom his LORD hath set over his household, to give them their food in due season? Blessed is that servant whom his LORD, when He cometh, shall find so doing." Why? "Verily, I say unto you, that He will set him over all that He hath." Does not that appeal to the Christian soul?

Now I want to say just one last word as to those waiting nations. And I will do so by recalling an incident. It is almost incredible, but I will give it as I read it in missionary accounts. It relates to Chalmers in Africa. Two African chiefs came to him and said, "We want Christian teachers: will you send them?" Chalmers had no one to send and he said, "I have no one: I cannot send anyone." Two years passed away and those two chiefs went to him again. Chalmers himself happened to be at liberty, and he travelled over the intervening country and arrived on a Sunday morning at the location. To his surprise he saw the whole nation on their knees in perfect silence before him. Chalmers said to one of the chiefs, "What are they doing?" "Why," he said, "they are praying." "But," Chalmers said, "they are not saying anything." "White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here, and for four hours we have been on our knees and we have been praying like that, but we do not know what to say." What a picture of the waiting nations! But, my beloved brethren, my final word is this. Hear the warning of the Edinburgh Conference: "The tug at the heart of the nations may not go on much longer." Oh, what can happen when the Holy Spirit ceases to draw lost souls to GOD? "Behold, now is the acceptable time: behold, now is the day of salvation."

A Visit to the Kwangsin River Stations.

BY CAPTAIN G. B. MACKENZIE, R.G.A.



HOUGH not so stirring as a spirited attack on missions, some notes of the first incursion of a non-missionary European into a district worked by the C.I.M. may yet prove of interest.

For thirty years, godly women have disappeared up the Kwangsin river in native boats to live and tell the Gospel amongst the heathen. Tidings from time to time, brought by themselves or other missionaries, have told of the progress of the work, but, so far, no non-missionary foreigner has been able to corroborate their statements. Not even the foreign agents of oil and tobacco companies, the usual advance party of Western commerce, have as yet traversed a region offering little treasure other than human souls. Last month, however, the writer was privileged to join Pastor and Mrs. D. J. Findlay, of Glasgow, and their invaluable escort, Mr. F. Dickie, a C.I.M. missionary from CHEKIANG, in a journey down the river, and now he has the pleasure to record the first impressions of the work formed by an independent eye-witness.

The warm welcome offered by the Chinese Christians, the clearness of their testimony, the definiteness of their Christian experience, the whole-heartedness of their service, as well as the general nature of the work, may perhaps be most readily apprehended from the description of a visit to a single station. Iyang Ki is chosen because a somewhat closer touch than usual was established with the members there owing to the visitors living within sight and earshot of the guest hall, but the general features of the work are very similar at other stations.

Iyang Ki is a small country riverside town where farm

produce is sold or shipped away. Its city wall wanders back into the country and does not return to the river until it has enclosed many fields, graves, and ponds, besides the town. Just where the houses of the town reach the foot of a green hill lies the Mission House. Its back gate opens on the hill, where fresh air, a good view, and some shade can be obtained. Not misled by the imposing city wall, the telegraph line which passes the town disdains all connection with it.

The visit of Mr. and Mrs. Findlay was eagerly awaited, and twenty-four members from out-stations were spending the week-end in Iyang Ki to meet the great pastor of the West.

A member was asked to look out for our boat. Being a man who does not believe in half measures, he proceeded miles up the river, and on hailing our boat and ascertaining that foreigners were on board, made for the town at top speed to give notice of our approach. This enabled evangelists and members to don their blue gowns and reach the shore in time to make their bows on our arrival. Small boys tore from us umbrellas and parcels and scampered off to the Mission House, whither the evangelist conducted us at an easier pace.

It is difficult to realize that this was once an anti-foreign town, so completely has well-doing put to silence the ignorance of foolish men.

The Mission House is a large native building, the lower portion of which consists of guest halls whilst the upper story at the back forms the residence of the missionaries, whence, through a lattice, they can look down on what is going on below. The women long ago decided that this was the House Beautiful of the Pilgrim's Progress.

Adjacent is the church, a large, lofty square building, perhaps the finest in the city. The Christians saved their money for many a year to build it, and their devotion has rendered it "exceeding magnificent." Its roof is raised in the centre. The cocks painted on the ceiling are no doubt more inspiring to Chinese than to European worshippers.

Not long ago a fire threatened to destroy the church. On the Christians turning out and praying for its preservation the wind veered round and the church was saved.

Arriving at the Mission House we made the acquaintance of the ladies and of many of the members.

The distinguishing feature, as is well known, of the work on the Kwangsin river is that it is carried on by ladies only, but the unobtrusive character of their ministry may not be so well known. The ladies bear much the same relationship to the native workers that the mainspring does to the hands of a watch. The hands are more prominent but the mainspring sets and keeps them going.

Great results have been achieved, but not without corresponding effort. In journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in deaths oft, in loneliness unwhispered, in disappointments heart-rending, souls have been won, churches formed, nursed, and educated. To-day, in the city where robbers tried to murder her, everyone knows and respects the mother of the church. But even now, in the district, there are places where the Gospel is not welcome, and not many hours before our visit to Anjen (Peaceful Benevolence), a house used as a preaching hall at one of its out-stations had been pulled down by the people of the place, who do not wish the Gospel within their coasts.

Of the exceeding kindness and most thoughtful consideration everywhere shown to us by the missionaries we are deeply sensible, but

in deference to what we know would be their wish, refrain from further reference to them. "Those that dwelt among plants and hedges, there they dwelt with the King for His work."

The testimony of the Christians is of no uncertain sound. When a man becomes an enquirer he removes from his house all traces of idolatry, and puts up the Beatitudes. When he is baptized and becomes a member he replaces the Beatitudes by the Ten Commandments. As all shops in China are open and as the Commandments take up, say, twelve square feet of the wall facing the street there can be no mistake as to who are Christians and who are not. Enquirers are not allowed to put up the Commandments lest they should break them.

Here are a few of the Christians to whom we are introduced at the guest hall. First the two elders. One is in the milk trade. He became uneasy as to Sunday trading, and determined neither to sell nor to send out milk on Sundays. Those who required it could send for it and he would give it to them but accept no payment. After taking this step his accounts worked out better than ever before.

The other elder, when a heathen, had been told by his uncle, who lived next door and was a converted opium smoker, that idols were vain. Going to his idol he repeated to it what his uncle had said and prayed the idol, if it were real, to signify the same by looking after him well in the coming new year. All went well with both families until New Year, when the test was to begin, after which the idolater experienced trouble after trouble whilst his Christian neighbour lived in peace. This destroyed his faith in idols, and subsequently he became a Christian.

A conspicuous figure is that of Mr. Ch'i, a determined looking old gentleman from an out-station eighteen miles off. He was once the leader of an idolatrous society and kept their effects in his house. His wife was a Christian. Their son and daughter-in-law both died, leaving to their care a small boy of five—Chinese age, six. He went with his grandmother to worship. He fell ill and would allow no one to touch him but his grandmother and a man employed in the store who also attended the meetings. The boy turned from his grandfather, calling him the head of the idol-worshippers and saying that if the false things were not put away some great calamity would befall them. This cut the old man to the heart,



A CHINESE BOAT.



THREE CHINESE CHRISTIAN WOMEN IN KIANGSI.

and ultimately he determined to put away all traces of idolatry, and did so. The little boy had to be carried round to reassure him that they had all been removed. From that time until his death two days later, the boy was quite content if he had his grandfather's company. Mr. Ch'i not only turned from idols but turned to serve the living and true God and to wait for His Son from heaven.

Mr. Mao, the carpenter, is a seer and teller of visions. In his heathen days he was supposed to possess the power of exorcism. When convinced of the truth of Christianity he alarmed his wife by telling her that he was going to take down his idols, which he did. The same night his child sickened. The neighbours expected him to resort to exorcism, but, no, he prayed instead. For a time no improvement in the child's condition was apparent, and his faith was sorely tried, but he prayed on and the child recovered.

Here is a Christian woman who was very reluctant to unbind her feet, but coming on the verse, "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ," she was convicted of inconsistency, and unbound her feet.

Space fails to tell of the young evangelist, the deacon, the silversmith, the cook, of Mr. Hwa of the indelible smile, of the two good old women, widows of the same husband in whose house we had tea, and of other worthies of this interesting community. Nor is it possible to

tell of the boys' day school, and of the projected girls boarding school for which there is great need.

On the Lord's day they like good measure. They began as usual with their 5 a.m. prayer meeting and we closed their testimonies about 9 or 9.30 p.m. This, however, was rather an exceptional occasion.

The order of services seems to be much the same at the various stations. First comes the prayer meeting, then, after breakfast, everybody sets to work to learn aloud the text for the morning sermon, the men in one place, the women in another, the children somewhere else. On this occasion the text was "They have washed their robes and made them white in the blood of the Lamb," and this could be heard in all directions and in every key. About ten of the people gathered in classes and this is where the teaching is done. There may be as many as seven classes going on simultaneously in different places, e.g., classes of men, women, men enquirers, women enquirers, young married women, girls, and boys. Then all the classes gather in the church for the main service of the day. Mr. Dickie took this. As the people go by the light, not by the clock, the time for each meeting can be expressed in the same terms, namely, "when the people come."

About three, there is an afternoon service. Being the first Sunday of the moon, there was a communion service. It was conducted by Mr. Findlay. About one hundred sat down at the Lord's Table.

In the evening there is a praise meeting. On this

occasion it was turned into a testimony meeting, in which both visitors and Chinese took part. Many and bright were the testimonies. At the close of the meeting an opportunity was afforded to enquirers to come forward and finger the writer's cuffs and investigate his collar, as to the material of which the church was in much doubt. It was thought to be of paper.

Not only the words and lantern slides of the visitors provoked much interest, but their persons also. Averaging five feet ten inches, the gentlemen appeared to the river people as three giants. The evangelist said he did not like to stand beside them because he felt so insignificant, and one woman enquired of a lady missionary if there were any bigger men in her country.

The church gave us a sumptuous dinner of twenty courses, of which the first and last, according to custom, were served by the evangelist himself, as senior host, in Chinese ceremonial hat and silk jacket. Now we know what it is to eat a whole sea slug to the glory of God.

The church also presented us each with a carefully selected text on a red complimentary card signed by many of the leaders. The choosing of the texts must have involved much thought. To the writer—a British officer—they gave Joshua i. 5, "There shall not any man be able to stand before thee all the days of thy life," etc., an encouraging and appropriate message.

At last our happy visit came to an end. After prayer and the singing of "God be with you till we meet again" we passed through the double line of schoolboys, drawn up as a guard of honour at the gate, and, escorted by the missionaries, office-bearers, and members, made our way to the boat, the schoolboys trooping in rear. And so we bowed ourselves off.

Six hours later the refrain of "We are out on the ocean sailing," rising from an enthusiastic boat's crew of youths in mid-stream, welcomed us to Kweiki, where more friends awaited us on the shore, and fresh evidences of the grace of GOD gladdened us at the Mission House, but of these we cannot write now. Kweiki is a much older station than Iyang Ki, and the work is more developed. It possesses both boys' and girls' boarding schools. On Sunday four hundred and fifty, mostly Christians, filled the church, whilst others listened outside.

The impression formed of the river churches by the writer is that in respect of faith, hope, and love they compare very favourably with those in home lands. It would be obviously unfair to compare in respect of knowledge Chinese who are encompassed on every hand

with the gross darkness of heathendom, and Europeans who have basked from infancy in Gospel light.

One striking feature of work in this district remains to be mentioned, namely, the way in which the LORD works amongst the people through dreams and visions. Three examples will suffice.

At Iyang Ki an old heathen woman, who had no knowledge of Christianity whatever, dreamed that she was in a place where the men sat on one side; the women on the other, a blind woman was there and a man with a book faced the people. On her relating her dream somebody said, "Oh! that is what they do at the JESUS Hall at the East Gate." The woman went there and spoke to the ladies who invited her to return next LORD'S Day.

She did so and saw the men on one side, the women on the other, the blind woman there and the native preacher with his book preaching to the people. She became a very bright Christian. When too infirm to walk to church she was carried to and fro. She only missed one Sunday, the last in her life; said good-bye to the ladies as cheerfully as if she were going on a journey, and the following Saturday was taken home.

Near an out-station of Yüshan lived a man who had received a Gospel by Mark, but who did not read it. In course of time he fell ill and remained so for years, being incapacitated from work. He then read his Gospel and learnt from it two things, that JESUS CHRIST forgave sins and healed the sick. He prayed for these two blessings, and in a dream somebody said to him: "Drink this tea and you will be healed." In his dream he drank the tea and when he

awoke he was well. He considered it his duty to go to the chapel and learn the doctrine. He was converted, and became a useful helper.

At an out-station of Kweiki lived a poor old blind Christian helper. His condition was pitiable, and his one request for prayer was that he might be taken away quickly. One day when the lady missionary visited him he said, "I am going to be taken to-morrow." "What makes you say that," she asked. "The LORD told me so," he replied! "I had a vision, and I was taken to heaven and at the gate the first person I met was the LORD JESUS, Who said, 'Come in. We are quite ready for you. Come right in.'" He went in and the next people he met were Misses Fleming and Smith, two ladies who had died in the district. He was given a pair of beautiful seeing eyes and he saw his room, his robes, his food and his nice broad pu-kai (the roll of bedding indispensable to Chinese). The LORD JESUS gave him a beautiful pair of red chop sticks. Next day he died.



Photo by]

[C. Fairclough.

IDOL ATTENDANTS.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

May 6th—Mr. Sherwood Eddy, who is at present on a visit to China in the interests of the work of the Young Men's Christian Association, has held a series of meetings in Shanghai for students of Christian and non-Christian schools and colleges, as also for young men in the city, especially young business men. Night after night the Martyrs' Memorial Hall was crowded, with no standing room. Over five hundred men signified their intention (1) to read the four Gospels every day with open mind and heart, (2) to pray to GOD every day to teach them the truth, and (3) to follow CHRIST according to their conscience. In response to an invitation to make definite decision for CHRIST, eighty-four men stood and signed cards. All these stayed behind for further advice and practical suggestions regarding prayer, Bible study, and immediate connection with the Church for definite instruction leading up to baptism. As many of these men have few or no Christian friends, I would bespeak for them a place in your intercessions.

Mr. Stevenson, last week, paid a visit to Anking and Yangchow for the purpose of designating the students in the Training Homes. As the result of much careful consideration and prayerful thought, the following arrangements were made. Dr. George King, who will join Dr. John Carr in his

medical work at Pingyangfu, SHANSI, on the return of the latter from furlough, will spend the summer at Kaifeng, HONAN, where he will continue the study of the language and incidentally gain some further practical experience in the Mission Hospital. Mr. J. D. Cunningham will proceed to Chengtu, in SZECHWAN, and Mr. H. A. Weller to Lanchowfu, in the distant province of KANSU; Mr. P. C. Mather will leave for Ningkwofu, ANHWEI, as soon as he passes his first sectional examination in the Chinese language, and Mr. H. L. Bourne will take up work at Shuntchufu, CHIHLI; Mr. L. C. Whitelaw and Mr. S. H. McClure, who have been appointed respectively to Kanchow Ki, in KIANGSI, and Changteh, in HUNAN, will continue their study at the Training Home until the early autumn. Mr. E. A. Merian is now on his way to Anshunfu, in KWEICHOW, whilst Mr. F. Worley has been designated to the Wenchow Prefecture in CHEKIANG. Thus the nine men who, during the last session, arrived in China from Great Britain, North America and Australasia, are being placed in nine different provinces.

Miss A. M. Thompson has come to Shanghai to give the needed stenographic help; Miss J. B. Purnell will give help in the school at Wenchow, in CHEKIANG; Miss J. Voss Rasmussen goes to Yencheng, in HONAN; Miss A. L. Parry is now on her way with her parents Dr. and Mrs. Parry to Chungking, in SZECHWAN; whilst Miss N. Pearson and Miss R. S. Thorsen, who have been designated to Tsunyi, in KWEICHOW, are travelling under the same escort as far as Chungking; Miss G. A. Van Duyn has been appointed to Yangkow, Miss M. S. Cruickshanks to Kweiki; and Miss G. N. Spink to Iyang Ki, in KIANGSI, and will be escorted by Miss Mariamne Murray who is starting next Tuesday on a visit to the Kwangsinfu river stations.

I would bespeak special prayer, not only that journeying mercies may be vouchsafed to these workers, but also that in the centres to which they go they may become channels of blessing to this people, and bring



THE BEACH AT CHEFOO—A SEASCAPE.

cheer and help to those with whom they will be associated in the ministry of the Gospel.

A serious fire broke out at Antung, in this province, on the 16th April, when the boys' orphanage was destroyed, the dining-room, dormitories, kitchen, etc., all being burned. In God's mercy no lives were lost, all the boys being safely brought over the wall by a ladder. The origin of the fire has not been traced. Miss Ellmers was about until after midnight, and when she retired there was no evidence of anything wrong; but at three o'clock in the morning she was awakened, and on looking out of her window she saw the building ablaze.

Mrs. J. W. Owen, who has been very seriously ill with typhoid fever, I am thankful to say is now convalescent. The health of Mr. Owen, too, has been giving cause for anxiety, and as soon as Mrs. Owen is well enough to travel, they will come to the coast for a change, as also to obtain further medical advice.

Three days ago Mrs. J. N. Hayward left for Chefoo, where she has kindly again undertaken to act as Principal of the Girls' School until other arrangements prove practicable.

Since the date of my last letter one hundred and ninety-four baptisms have been reported, including fifty-eight at Chaocheng Sha, in SHANSI, and twenty-three in the district of Anshunfu, in KWER-CHOW.

Mr. Richard Williams writes that at Chengchao, seventeen miles south-west of Shuntchfu, a place accessible by rail, a work is springing up through a Chinese who was converted in South Africa.

Miss E. J. Churcher informs us that classes have recently been started in the homes of two Christians, living respectively five miles and seven miles from the city of Kwangyüan, SZECHWAN. Both these men are working earnestly for the LORD, and are eager to win their relatives and those around them. "In the case of old Mr. Tsen, a very poor and little educated farmer," Miss Churcher says, "I counted the other day over twenty men and women who are attending regularly on Sundays as the direct result of his efforts. One has been baptized, several are catechumens, and others very promising. The other man is his son-in-law and was baptized only last year. There are now some ten or more men and women whom he brings with him on Sundays."

Miss F. M. Williams reports that, since the beginning of the year, five families have burned their idols and many who have hitherto shown no interest in the Gospel attend the services and classes regularly, chiefly through the influence of the Chinese Christians. Though the Church was last year enlarged to give seating room for two hundred and fifty, yet the accommodation is insufficient.

Mr. J. S. Orr has sent an interesting account of a fifteen days' evangelistic mission recently held by himself and Miss Henry, with six Chinese Christians, at T'aihsing, an out-station of Yangchow. A shop was rented for the purpose, and large posters were issued announcing the campaign, whilst handbills were distributed. Each day the meetings began at 9 a.m. and were continued until 10.30 p.m., with intervals for meals. "It was a pleasure," Mr. Orr says, "to see how heartily the Christians threw themselves into this work." Several hundred people heard the Gospel each day. Miss Henry has never before seen such a spirit of enquiry amongst the women, and this is equally true of the men. The whole city was stirred, and it was remarked by some of the residents that, "half the town believe the doctrine."

A letter recently received from Mr. J. Graham presents a striking contrast to Mr. Orr's experience. Writing of the work at Yunnanfu, for which I have



HEADQUARTERS IN SHANGHAI, OF—

frequently asked your prayers, Mr. Graham says, "We have visited the villages a number of times during this last month, and had several of the Church members with us; but there is not a single place open to us where we could have a weekly meeting." This is one of the hard fields upon which it is necessary that we should continue to concentrate our prayers.

May 27th—Yesterday being the anniversary of the sailing of the "Lammermuir" party from London forty-five years ago, the day was specially set apart throughout the Mission for prayer and fasting. We had very hallowed seasons of waiting upon GOD here, both in public and in private, when, with confession, intercession, and thanksgiving, we renewed our covenant with Him, and by faith sought spiritual and temporal increase.

The independent church movement has been causing considerable concern to our workers in Pingyanghsien and Wenchow. In the former district the movement has collapsed and in the latter the disruptive phase of it, which threatened to wreck the Church, has been abandoned. There is now hope that a satisfactory arrangement will prove practicable, and that complete separation will be avoided. I would bespeak special prayer on behalf of Mr. Edward Hunt, on whom, owing to the absence of Mr. Seville on furlough, and the failure of Mr. Searle's health necessitating his leaving the field, the burden of responsibility in this Church crisis principally rests. A check will have been given to the independent church movement in China generally by a despatch recently issued by the Wai-wu-pu, or Foreign Office, in Peking, making unlawful the establishment of churches independently of mission organisations.

In a previous letter, I asked your prayers for Miss Jessie Gregg's special missions amongst the women in HONAN. From several stations news of blessing has reached us. At Shekichen about 1,000 invitations were sent out, and on the following Sunday morning



—THE CHINA INLAND MISSION.

the chapel was filled with something like 600 women and girls from the city and near villages. At the afternoon service quite 500 were again present. Mrs. Conway took the names of some twenty women who definitely decided for CHRIST, besides whom ten schoolgirls professed conversion. At a testimony meeting which was held, about fifty told of help received. Two women brought their idols to be destroyed during the mission.

Mr. Goforth's eight days' mission at Chowkiakow closed on the 7th April. He gave in all twenty-four addresses, and although there was not a great break such as has been witnessed in other places, yet, we learn, some deep work was done. Not a few confessions were made, and great distress was shown by a number of those present, as they prayed for unsaved relations. Mr. Brock writes:—

"One bright Christian from Shang-ts'ai brought his family, or at least eleven members of it, and is now proceeding with them all to Taikang. He is claiming them all for God, and is not sparing expense in the hope of obtaining an abundant answer."

Since the date of my last letter, about two hundred and fifty baptisms have been reported, including one hundred and twenty-three Miao in the Anshunfu district.

Miss Marchbank records the interesting fact that the Church at Kweiki, KIANGSI, has now 531 members.

Miss Batterham mentions that at Yanghsien there are at present seventy girls and fifty boys who have been formed into weekly Scripture classes. With one exception, they are all from heathen homes.

Miss E. Maude Mandeville informs us that she and her fellow-workers are meeting with encouragement in the work. During the fortnight preceding the date of her letter eight families, representing three villages, put away their idols.

At Sôdi, about fifty miles from Shaohingfu, a new chapel was recently opened. The site was purchased

and the building erected without foreign money. The Christians there and at Ench'ang, a neighbouring out-station, contributed Mex. \$800 for the purpose. Between five and six hundred people were present at the opening ceremonies, to hear the preaching and to witness the baptisms. Thirty candidates for church membership were examined, whilst six men and one woman, who had been accepted last year, were baptized. The work at this out-station, Mr. Meadows informs us, is in a very hopeful and encouraging condition.

Mr. John M. Munro reports that he has made a thirty-one days' journey in the Shui-an district in the Wenchow prefecture, involving the travelling of 237 English miles by road, and 138 miles by water.

He visited 30 villages, and stayed several days at each of five or six out-stations. At one of these, he conducted a week's Bible school, which was attended by twenty-six Christians and Chinese helpers.

Mr. H. E. Foucar writes that he has been visiting some of the out-stations in the district of Kingsien, in the Ningkwofu prefecture. In Kukeng he was encouraged to find some earnest enquirers. One, since baptized, is a young teacher, who is using much of his time to witness for CHRIST. He has induced two Confucianists to study the Scriptures.

The Rev. W. H. Aldis writes very cheerily of the work at Paoning, in SZECHWAN. At the LORD'S Day services the attendances are usually large. On April 23rd, 430 people were squeezed into a building supposed to seat 330. Mr. Aldis says: "Everywhere there seems to be a keen desire really to understand the Gospel. In our street chapel in the evenings we get large and eager audiences who will sit and listen by the hour and seem unwilling to scatter."

Mr. Arthur Moore, early in February, paid a visit to the annual fair held at Kumbum. People from many parts, far and near, attend this festival. The greater number of them are Tibetans and Aborigines; but there are amongst them a good number of Mongols and Chinese, the latter for business purposes. Mr. Moore visited the monastery one morning, and had many openings for friendly intercourse with the priests. On the 13th, which was the last and most important day of the festival, crowds gathered early, and from early morning until after dark he and those with him were kept busy preaching the Gospel and distributing the Word of GOD. The Tibetans bought books readily. Forty Tibetan Gospels and a large number of tracts were sold to the Lamas, whilst the Tibetans purchased a considerable amount of Christian literature. Tibetan Gospels are usually given away, and are very often refused, but on

this occasion the people seemed keen to buy. During this visit 7,230 cash worth of Scripture portions and other Christian literature was sold, showing a marked change in the attitude of the Tibetans and Aborigines toward the Gospel.

June 17th.—Mr. Baller has rewritten, enlarged, and brought up to date his Mandarin Primer, which has in the past been a great help to new missionaries in the study of the Chinese language. He has spent the last eight months in Shanghai, completing the work and seeing it through the Press. This having now been accomplished, Mr. Baller has returned to Chefoo to continue his important work as a member of the committee on the revision of the Old Testament in the Mandarin dialect.

Mr. Orr-Ewing, who recently completed a tour of the stations in KIANGSI, as Superintendent of the province, passed through Shanghai on his way to England via Siberia, and gave a most interesting and encouraging account of the progress of the work at the stations both on the Kan and Kwangsin rivers. While here Mr. Orr-Ewing celebrated the twenty-fifth anniversary of his arrival in China as a missionary. The occasion was marked by a special gathering of the members of the Mission at the Home, when thanksgiving was offered to God for his quarter of a century's service for Christ in connection with the China Inland Mission.

Mr. Robert Cunningham writes that permission had just been granted by H. E. Chao for a long journey, via Derge, on the Tibetan frontier, though it has been



stipulated that the high-road be kept.

From Mrs. A. B. Wilson we learn that, on May 15th, about half-past four o'clock in the morning, over one hundred and fifty rebels entered the city of Sienkü, CHE-KIANG, and made straight for the Yamen. As no one expected them, the officials were all unprepared. The soldiers, however, were soon at their posts, and fierce firing was continued for an hour. Mrs. Wilson, whose husband was absent from the city at the time, writes:—

"I was wakened at 5 a.m., and told to get ready to flee. I dressed, but thought I was safer inside. I ventured on to the verandah, and just as I got there a shot was fired outside our compound. This, I learned afterwards, was done by a neighbour to frighten the rebels. The latter, I am glad to say, had no intention of doing harm to the people. As they passed our front door, I heard them tell the neighbours not to be afraid, as they only wanted to harm the officials. They attempted to destroy the Yamen, but were prevented by the prompt action of the soldiers."

Eventually the gates were closed and the soldiers went out in search of those who had escaped. On the following morning nine rebels were beheaded, whilst others awaited trial. Quiet was soon restored in the city; though three villages to the east were burnt down. The uprooting of the poppy was the cause of the disturbance.

Since the date of my last letter, over two hundred baptisms have been reported, and many letters have been received, which tell, not only of earnest and faithful preaching of the Gospel, but also of tokens of encouragement given. Miss Duncan writes from Wanan, KIANGSI, at the end of May, that she was having "simply splendid opportunities" for work amongst the women.

Photo by]

[a Japanese.

John McCarthy.

(Born Dec. 17, 1839—died June 21, 1911.)

"When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come" (St. Mark iv, 29. R.V.). "I have fought a good fight, I have finished my course. I have kept the faith" (2 Timothy iv. 7).



YET another veteran fallen! The sudden and unexpected news has come that the brother beloved, John McCarthy, has finished his course. How these repeated blows fall heavily upon the rapidly diminishing company of the "old guard"! Those left from the inception days of the C.I.M. appear increasingly like the lonely stalks left here and there through the cornfield after the reaper has passed over. But blessed be GOD, while the cloud casts its gloom on the one side, on the other is the glorious lining—"now is our redemption nearer than when we believed" and "lift up your heads, for your redemption draweth nigh."

Early in the sixties, towards the close of that very wonderful work of GOD known as the Irish Revival, John McCarthy was one, with the writer, of a band of young men "whose hearts God had touched," who met frequently in the house of a godly widow lady, in a Dublin suburb, for prayer and Scripture study; and who also took part in various evangelistic efforts in and around the city. They called themselves "The Boys," and were a happy company of young brothers.

In process of time a copy of Hudson Taylor's first issue of "China's Spiritual Need and Claims," a book that has stirred so many to the depths, came, as a bombshell, into their midst, with startling and scattering effect. Intense interest in and prayer for China was an immediate result.

Mr. Hudson Taylor visited Dublin at the close of 1865, or early in 1866. While there he addressed a Bible Class, of which John McCarthy was a member, held by the late Dr. Grattan Guinness in his own house, and interviewed, after the meeting, several upon whose hearts China had been laid as a burden. This was our first personal acquaintance with Hudson Taylor. The outcome was that Mr. McCarthy and several others were accepted, and eventually went to China, with the exception of the late Dr. T. J. Barnardo, one of the number.

Mr. McCarthy had much wished to accompany Mr. Taylor and the *Lammermuir* party, but circumstances prevented his sailing until 12th October of the same year, 1866. This was a great disappointment to him, as he developed from the first a strong devotion to Mr. Taylor, which only strengthened as time went on.

Upon arrival in China, in 1867, with his wife and young family, he proceeded to Hangchow, where Mr.

Taylor and the *Lammermuir* party had made their base. Here for some years he remained, eventually as pastor of the church, having as his colleague the late Wōng La-djūn (Uang Lai-ts'ūan), for whom he had a strong affection and high esteem. He had very definite ideas as to the best way of carrying on work, and worked them out with characteristic energy. He infused a missionary spirit into the church, and drilled self-support well into them. Several out-stations were opened and worked by the members themselves.

In 1872 he moved to Chinkiang, and for a time had oversight of the work in Anking and the ANHWEI province. After a short visit to England, in 1875, he returned in the autumn with two fresh men. His mind had long turned toward the far West, and he and the writer had discussed the question of attempting a journey into SZECHWAN, but circumstances put an end, for the time, to the scheme. His tenacity of purpose, however, did not allow him to abandon the idea. At the end of January, 1877, his way at length opened, and he started on the fulfilment of this great object. An account of his memorable "Walk across China" may be read in volume ii. of the "Story of the China Inland Mission." A paper descriptive of this journey he read before the Royal Geographical Society at a later date.

Arrived in Bhamo, BURMAH, the British authorities forbade his return, so he remained for six months working with the missionaries there, then paying

his second visit to England. Thus did he, with others, by his pioneer work assist in the opening up of SZECHWAN, KWEICHOW, and YUNNAN.

But time and space would fail to tell of his further service as superintendent in KIANGSI, and in the development of the work on the Kwangsin River; of the last ten years of strenuous labours in YUNNAN as superintendent, with the arduous and frequent journeys, remarkable at his age, to and fro on the road to Bhamo; and of multitudinous efforts as deputation in Great Britain and America. In deputation work he was almost unexcelled, and stirred not a few who are now in the field. In training evangelists he took great interest, carrying them with him in his itineration, that he might thus get opportunity for instructing them, and showing them methods of work, to them of unspeakable value.

He was a man of strong faith, untiring energy, and



Photo by

[Bradshire Bros.]

THE LATE JOHN MCCARTHY.

unflagging zeal, with a consuming love for the Chinese, and passion for their salvation; a man also of strong views and strength of purpose. He had to the end implicit belief in the principles and practice of the Mission, and a lifelong personal devotion to Hudson Taylor.

His widow and family claim our warmest sympathy and prayers. Of the latter, three are in Mission work for China—one the valued principal of the C.I.M. Boys'

School in Chefoo—the others in other Missions. "There is a prince and a great man fallen," and we lament for him.
C.T.F

[Mrs. McCarthy has received so many kind enquiries and letters of sympathy that she finds herself unable to answer them personally, and has requested us to express through the medium of CHINA'S MILLIONS her grateful appreciation and thanks to all the friends who have written.—ED.]

Editorial Notes.

THE Anti-Opium Movement.—The long-looked-for despatches of Sir Alexander Hosie have recently been published by the Government. They give the results of his investigations made during a long journey through the five provinces of SHANSI, SHENSI, KANSU, SZECHWAN, and YUNNAN. Without attempting in these pages to give any detailed extracts from this interesting White Paper (China No. 1, 1911), it is enough to say that his findings practically establish what has already been published by the Anti-Opium Societies. He declares that in SZECHWAN, which formerly produced 238,000 piculs, he did not find a single plant; that in YUNNAN, which formerly produced 78,000 piculs, there has been a reduction of 75 per cent.; that in SHANSI, which formerly produced 30,000 piculs, he found no trace of the poppy whatever; and that in the two provinces of SHENSI and KANSU, where the policy of prohibition had not been so rigorously pressed, he found a reduction respectively of about 30 per cent. and 25 per cent. Since the publication of these despatches there has appeared in the press a telegraphic report concerning his investigations in KWEICHOW, which formerly produced 48,000 piculs, and has been one of the most backward provinces in reform. Here he declares there has been a reduction of 70 per cent.

It will, therefore, be gathered that in these six provinces, which formerly produced 478,000 piculs out of the grand total for the Empire of 584,000 piculs, there has been a total reduction of 383,000 piculs, or roughly 65 per cent. of the whole produce of the Empire. If a reduction of 65 per cent. can be shown in these six provinces, there is no difficulty in proving a reduction of at least 10 or 15 per cent. more in the remaining provinces which produce smaller quantities, thus justifying the assertion previously made that China has already reduced her cultivation no less than 75 per cent.

There has also been published, under Treaty Series, 1911, No. 13, the full text of the new Agreement between Great Britain and China relating to opium. We must confess to some measure of disappointment, for there is no evidence here of repentance on the part of Great Britain, but at the most a willingness not to make it impossible for China to stamp out the evil if she proves herself successful in dealing with the native drug. The gist of the Agreement is contained in Articles II. and III., which state that—"With a view to facilitate the continuance of this work, His Majesty's Government agree that the export of opium from India to China shall cease in less than seven years if clear proof is given of the complete absence of production of native opium in China." And, "His Majesty's Government further agree that Indian opium shall not be conveyed into any province

that can establish by clear evidence that it has effectively suppressed the cultivation and import of native opium."

It will thus be seen that Great Britain still waits for China to take the lead, and is only willing to terminate the trade if China proves herself successful in dealing with her own internal difficulties. This is not in accordance with the memorable resolution of the House of Commons that the opium trade was "morally indefensible." The hope expressed by Dr. Morrison that the trade would cease within two years at the most appears to be based entirely upon his confidence that China can extirpate the evil within that period.

There appears to be evidence, according to an article in the *Daily News*, of July 11th, that the smuggling of Indian opium into China in contravention to the Treaty has been organized on a large scale. A Reuter telegram from Hongkong states that consternation prevails in the opium market among the "legal" dealers in opium at this organized illicit traffic. We trust that this new danger will be effectively dealt with, and that the so-called "legal," though "morally indefensible" traffic will also terminate at an early date.

We regret to see that the recently published Consular Reports point to the growth of another undesirable trade, though, of course, not by any means of such a nature as to be ranked with opium. The Kiachow Consular Report states that at that port alone there was an import of more than 236 million cigarettes. Other reports point to the same trade as one that is rapidly increasing, and reports from missionaries all over China tell the same tale. Without in any way desiring to exaggerate the evil of this, it is certainly a thing much to be regretted. One somewhat curious fact is reported in the Chungking reports, namely that over 334 million needles were imported during 1910, large numbers of these being used for planting in the plaster of Chinese house decorations to prevent the crows, which are birds of ill-omen, settling upon those Chinese characters which are connected with the good luck of the house!

The Famine in China.—We are thankful to report that news to hand states that the famine in North ANHWEI and KIANGSU is now practically over. In the former province the grain is ripe and the crop is said to be fairly good. We understand that in consequence famine relief is now being discontinued. Will friends therefore be good enough to note that there is no further need to send gifts for this purpose. We have been requested by our Treasurer in Shanghai to make this statement to avoid the embarrassment of having funds specially given for this purpose after the need has passed.

There appear to be prospects of a good harvest

throughout China generally. This is a cause for much praise, for it naturally tends towards the peace and quiet as well as the comfort and well-being of the people.

The Missionary Home, Newington Green.—It will be remembered that in CHINA'S MILLIONS for November, 1909, we reported with sincere regret the resignation of Miss K. I. Williamson, on the grounds of health, from the post of Lady Superintendent of the Missionary Home in London, after having held the post for many years. Subsequently Miss Holliday, who since January, 1900,

had ably seconded Miss Williamson, remained in association with Mrs. George King, who had kindly undertaken the vacant post. In November of last year, however, Mrs. George King returned to China, since which time Miss Holliday has taken charge. As Miss Holliday has recently been officially appointed as Lady Superintendent, we would take this opportunity of asking the prayers of our readers that she may be assisted in this responsible post, and that the Missionary Home may continue to be a place of blessing to all who come and go in their journeyings to and from the Mission Field.

Departures for China.—Autumn Sailings, 1911.

| | | | |
|---|----------------------|---|-------------------------|
| AUGUST 1ST. Per S.S. "CARMANIA" (Cunard Line). | | SEPTEMBER 9TH. Per P. & O. S.S. "NAMUK." | |
| * Dr. and *Mrs. J. C. Carr, from Liverpool, thence by "Empress of Japan," on August 23rd, from Vancouver. | | *R. and *Mrs. Young, and infant | H. Parker. |
| AUGUST 25TH. Per P. & O. S.S. "MACEDONIA" (and "DELHI.") | | *C. A. Bunting. | F. E. Parry. |
| F. D. Learner. | | R. H. Ballantyne. | M. D. Fraser. |
| | | A. Brown. | Geo. Bowman. |
| | | A. McKean Price. | B. Ystenes (Associate). |
| AUGUST 26TH. Via Siberia. | | SEPTEMBER 12TH. Per N.G.L. S.S. "YORCK." | |
| * H. J. and *Mrs. Mason. | * Miss Mabel Soltau. | * T. and *Mrs. Sorensen, and two children. | |
| AUGUST 26TH. Per P. & O. S.S. "MALTA." | | SEPTEMBER 23RD. Per P. & O. S.S. "PALAWAN." | |
| * Miss C. F. Tippet. | Miss W. Bird. | * Miss K. M. Aldis. | Miss M. Pyle. |
| Miss M. Taylor. | Miss M. McQueen. | * Miss H. M. Scorer. | Miss M. H. Gordon. |
| Miss B. Looseley. | Miss G. Halldorf | Miss M. E. Clayton. | Miss M. G. Eriksen |
| Miss M. Scammell. | (Associate). | | (Associate). |
| AUGUST 29TH. Per N.G.L. S.S. "PRINZ EITEL FRIEDRICH." | | SEPTEMBER 26TH. Per N.G.L. S.S. "PRINZESS ALICE." | |
| * J. D. and *Mrs. Hoglander and Miss J. Osterdahl (Associates) | | * S. R. and *Mrs. Clarke. | P. A. Bruce. |
| * Mrs. Nyström. | | C. A. JAMIESON. | |
| | | * Returning. | |

DONATIONS RECEIVED IN LONDON DURING JUNE, 1911—Continued.

| For General Fund. | | | | | | | | | | | |
|--------------------------------|----|----|----|----------------------------|----|----|----|----------------------------|-----|----|----|
| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. |
| 29. 8472 | 0 | 15 | 0 | 29. 8482 | 30 | 0 | 0 | 29. 8488 | 1 | 1 | 0 |
| 8474 | 32 | 10 | 0 | 8483 | 2 | 1 | 4 | 30. 8492 | 1 | 2 | 6 |
| 8476 | 1 | 1 | 0 | 8484 | 0 | 18 | 8 | 8493 | 2 | 0 | 0 |
| 8478 | 2 | 10 | 0 | 8485 | 0 | 17 | 0 | 8494 | 0 | 15 | 6 |
| 8480 | 0 | 10 | 0 | 8486 | 0 | 4 | 2 | 8495 | 1 | 0 | 0 |
| 8481 | 0 | 10 | 0 | 8487 | 1 | 15 | 9 | 8496 | 2 | 2 | 0 |
| For Special Purposes. | | | | | | | | | | | |
| 1. 8126 | 3 | 10 | 2 | 13. Readers of Daily News. | 23 | 18 | 0 | 16. S.E.D. | 0 | 5 | 0 |
| 2. 8129 | 31 | 0 | 0 | 8245 | 0 | 10 | 0 | 8297 | 3 | 0 | 0 |
| 8144 | 2 | 0 | 0 | 8247 | 1 | 10 | 0 | H.H.W. | 0 | 5 | 0 |
| 6. 8167 | 5 | 0 | 0 | 8249 | 1 | 0 | 0 | 8299 | 5 | 0 | 0 |
| 8168 | 0 | 15 | 0 | 8250 | 0 | 5 | 0 | 8300 | 5 | 5 | 0 |
| 8171 | 3 | 0 | 0 | 8254 | 0 | 1 | 0 | 16. Legacy. | 150 | 0 | 0 |
| 8174 | 6 | 0 | 0 | 8255 | 5 | 0 | 0 | 8307 | 0 | 3 | 0 |
| 8177 | 16 | 0 | 0 | 8264 | 20 | 0 | 0 | 8308 | 0 | 5 | 0 |
| 7. 8181 | 0 | 7 | 0 | 8265 | 7 | 0 | 0 | 8311 | 0 | 5 | 0 |
| 8185 | 6 | 0 | 0 | 8266 | 1 | 0 | 0 | 17. 8316 | 1 | 0 | 0 |
| 8. 8197 | 0 | 2 | 0 | 8270 | 0 | 3 | 6 | 8318 | 5 | 0 | 0 |
| 8199 | 1 | 10 | 0 | 8271 | 0 | 5 | 5 | Anon. | 1 | 1 | 0 |
| 8201 | 0 | 17 | 0 | 8272 | 0 | 5 | 0 | 8320 | 1 | 17 | 6 |
| 8205 | 3 | 0 | 0 | 8273 | 0 | 2 | 0 | 8321 | 0 | 5 | 0 |
| 9. 8207 | 20 | 0 | 0 | 8274 | 0 | 10 | 0 | 8324 | 0 | 5 | 0 |
| 8208 | 1 | 1 | 0 | Sigma. | 1 | 0 | 0 | 8325 | 1 | 4 | 0 |
| 8209 | 1 | 0 | 0 | 8279 | 1 | 0 | 0 | 8326 | 0 | 2 | 0 |
| 8210 | 5 | 0 | 0 | 8281 | 3 | 0 | 0 | 8327 | 0 | 10 | 0 |
| 8213 | 0 | 10 | 0 | E.R.H. | 0 | 2 | 6 | Readers of Daily News. | 71 | 2 | 9 |
| 8217 | 4 | 14 | 2 | 8283 | 0 | 3 | 0 | 8330 | 1 | 10 | 0 |
| 8219 | 20 | 0 | 0 | 15. R.G.R. | 3 | 0 | 0 | 8331 | 0 | 10 | 0 |
| 8221 | 20 | 11 | 6 | Readers of Daily News. | 25 | 8 | 2 | 19. Readers of Daily News. | 65 | 13 | 6 |
| 10. 8222 | 0 | 6 | 0 | 8290 | 0 | 10 | 0 | 8333 | 0 | 10 | 0 |
| 8223 | 0 | 5 | 0 | Brother in Christ Jesus. | 1 | 1 | 0 | 8334 | 0 | 5 | 0 |
| 8224 | 0 | 6 | 0 | 8292 | 0 | 10 | 0 | 8335 | 0 | 10 | 6 |
| 8232 | 3 | 0 | 0 | His Own. | 0 | 8 | 0 | 8336 | 0 | 10 | 0 |
| 12. Cymro. | 0 | 2 | 2 | 8294 | 1 | 0 | 9 | 8348 | 3 | 10 | 0 |
| 13. Anon. | 0 | 5 | 0 | | | | | 20. Anon. | 0 | 5 | 0 |
| 8242 | 5 | 0 | 0 | | | | | | | | |
| Readers of Daily News. | 22 | 10 | 0 | | | | | | | | |
| 30. Readers of the Christian. | | | | | | | | | | | |
| 78 12 7 | | | | | | | | | | | |
| 8501 3 3 0 | | | | | | | | | | | |
| 8503 0 5 0 | | | | | | | | | | | |
| 8504 2 0 0 | | | | | | | | | | | |
| 30. 8505 0 1 9 | | | | | | | | | | | |
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| 8511 1 10 2 | | | | | | | | | | | |
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| Interest on deposit. } 1 2 6 | | | | | | | | | | | |
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| 8359 1 0 0 | | | | | | | | | | | |
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| 8366 1 0 0 | | | | | | | | | | | |
| 8372 5 0 0 | | | | | | | | | | | |
| 8373 1 10 0 | | | | | | | | | | | |
| 8374 0 10 0 | | | | | | | | | | | |
| 8375 0 10 0 | | | | | | | | | | | |
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| 110 8 0 | | | | | | | | | | | |
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| 26. 8391 1 0 0 | | | | | | | | | | | |
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| A Friend. | | | | | | | | | | | |
| 0 5 0 | | | | | | | | | | | |
| 8394 0 15 0 | | | | | | | | | | | |
| Two Sympathisers. | | | | | | | | | | | |
| 0 10 0 | | | | | | | | | | | |
| A.W.J. | | | | | | | | | | | |
| 0 5 0 | | | | | | | | | | | |
| 8397 1 0 0 | | | | | | | | | | | |
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| 8408 2 0 0 | | | | | | | | | | | |
| 8424 6 0 0 | | | | | | | | | | | |
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| 8427 16 0 2 | | | | | | | | | | | |
| 27. Anon. | | | | | | | | | | | |
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| 8438 0 10 6 | | | | | | | | | | | |
| 8439 12 14 3 | | | | | | | | | | | |
| 28. 8443 5 0 0 | | | | | | | | | | | |
| 8451 1 0 0 | | | | | | | | | | | |
| 8458 2 16 0 | | | | | | | | | | | |
| 8460 0 7 0 | | | | | | | | | | | |
| Readers of Daily News. | | | | | | | | | | | |
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| 8462 0 1 6 | | | | | | | | | | | |
| 8467 5 0 0 | | | | | | | | | | | |
| SUMMARY. | | | | | | | | | | | |
| General 2,116 12 2 | | | | | | | | | | | |
| Special 1,036 6 4 | | | | | | | | | | | |
| Total for June .. 3,152 18 6 | | | | | | | | | | | |
| Brought forward .. 22,875 12 9 | | | | | | | | | | | |
| <u>£26,028 11 3</u> | | | | | | | | | | | |



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| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | | | | | |
|-----------|-----|----|----|--------------------------|----|----|----|-----------|----|----|----|-----------|----|----|----|------------|----|----|----|-----------|----|----|---|----------|---|---|---|
| 1. 8613 | 25 | 0 | 0 | 4. 8563 | 5 | 0 | 0 | 6. 8616 | 0 | 10 | 0 | 10. 8664 | 0 | 2 | 6 | 13. 8709 | 1 | 0 | 0 | 18. 8759 | 5 | 0 | 0 | | | | |
| 8514 | 0 | 13 | 0 | 8565 | 2 | 0 | 0 | 8618 | 1 | 4 | 0 | 11. 8666 | 0 | 6 | 0 | 8710 | 1 | 0 | 0 | 8761 | 5 | 0 | 0 | | | | |
| 8517 | 1 | 0 | 0 | 8566 | 1 | 0 | 0 | 8619 | 0 | 18 | 9 | 8667 | 1 | 1 | 0 | 14. 8712 | 1 | 0 | 0 | 8763 | 1 | 2 | 6 | | | | |
| 8518 | 1 | 0 | 0 | 8568 | 2 | 0 | 0 | 7. 8620 | 1 | 10 | 0 | 8668 | 1 | 0 | 0 | 8714 | 5 | 15 | 0 | 8764 | 0 | 7 | 6 | | | | |
| Anon. | 0 | 4 | 0 | 8571 | 1 | 0 | 0 | 8621 | 5 | 0 | 0 | 8669 | 1 | 0 | 0 | 8715 | 0 | 13 | 6 | 8765 | 0 | 10 | 0 | | | | |
| 8520 | 0 | 5 | 0 | 8572 | 2 | 2 | 0 | 8622 | 1 | 1 | 0 | 8670 | 3 | 4 | 0 | 8717 | 0 | 5 | 0 | 8766 | 0 | 9 | 6 | | | | |
| 8521 | 0 | 6 | 0 | 8573 | 0 | 10 | 0 | 8623 | 5 | 0 | 0 | E.H.W.L. | 0 | 10 | 0 | Anon. | 5 | 0 | 0 | 8767 | 2 | 2 | 0 | | | | |
| 8522 | 0 | 5 | 0 | | | | | 8624 | 0 | 10 | 6 | 8672 | 0 | 10 | 0 | 8722 | 3 | 3 | 0 | 8768 | 5 | 0 | 0 | | | | |
| 8525 | 0 | 3 | 0 | Readers of | 8 | 7 | 6 | 8625 | 0 | 10 | 0 | 8673 | 0 | 10 | 0 | Anon. | 0 | 10 | 0 | 8769 | 25 | 0 | 0 | | | | |
| 8526 | 1 | 0 | 0 | <i>Christian Herald.</i> | | | | 8626 | 0 | 5 | 0 | 8674 | 1 | 1 | 0 | 8724 | 10 | 0 | 0 | 19. 8771 | 1 | 1 | 0 | | | | |
| 8527 | 0 | 5 | 0 | 8576 | 0 | 10 | 0 | 8627 | 2 | 0 | 0 | 8675 | 0 | 5 | 0 | 8725 | 0 | 2 | 6 | 8772 | 5 | 0 | 0 | | | | |
| 8529 | 0 | 6 | 5 | 8577 | 1 | 0 | 0 | A Servant | 1 | 0 | 0 | 8677 | 0 | 17 | 0 | 8727 | 2 | 2 | 0 | 8773 | 0 | 10 | 0 | | | | |
| 8530 | 0 | 1 | 6 | 8578 | 0 | 3 | 0 | of Jesus | | | | 8679 | 0 | 5 | 0 | 8728 | 3 | 12 | 6 | 8774 | 0 | 10 | 0 | | | | |
| 8531 | 0 | 2 | 3 | 8581 | 25 | 0 | 11 | Christ. | | | | 8680 | 0 | 15 | 0 | 15. 8731 | 2 | 2 | 0 | 8775 | 16 | 5 | 0 | | | | |
| 8532 | 2 | 1 | 1 | 8582 | 1 | 0 | 0 | 8629 | 0 | 8 | 2 | 8681 | 2 | 10 | 0 | 8732 | 10 | 0 | 0 | 8776 | 0 | 10 | 0 | | | | |
| 3. 8533 | 0 | 16 | 0 | 8583 | 0 | 6 | 4 | 8630 | 2 | 10 | 0 | 8683 | 2 | 12 | 0 | 8733 | 1 | 0 | 0 | 8777 | 25 | 0 | 0 | | | | |
| 8534 | 2 | 2 | 0 | 5. 8585 | 0 | 17 | 6 | 8631 | 1 | 0 | 0 | 12. 8687 | 1 | 0 | 0 | 8734 | 0 | 3 | 0 | 8778 | 5 | 0 | 0 | | | | |
| 8537 | 1 | 0 | 0 | 8586 | 0 | 2 | 6 | 8632 | 5 | 0 | 0 | 8688 | 3 | 0 | 0 | 8735 | 0 | 2 | 6 | 8779 | 0 | 11 | 0 | | | | |
| 8538 | 0 | 6 | 0 | 8587 | 0 | 15 | 0 | 8635 | 1 | 0 | 0 | 8689 | 3 | 0 | 0 | 8736 | 1 | 4 | 6 | 8780 | 0 | 14 | 0 | | | | |
| 8539 | 0 | 5 | 0 | 8590 | 25 | 0 | 0 | 8. 8637 | 2 | 0 | 0 | 8690 | 0 | 7 | 6 | 8737 | 1 | 0 | 0 | 8781 | 0 | 10 | 0 | | | | |
| 8540 | 8 | 1 | 0 | 8592 | 2 | 10 | 0 | 8638 | 1 | 0 | 0 | 8691 | 0 | 10 | 0 | 8738 | 1 | 0 | 0 | 8783 | 0 | 2 | 0 | | | | |
| 8541 | 1 | 0 | 0 | 8593 | 0 | 5 | 0 | 8639 | 0 | 6 | 4 | 8692 | 0 | 5 | 0 | 8739 | 0 | 17 | 3 | 8785 | 6 | 8 | 0 | | | | |
| 8542 | 0 | 10 | 6 | 8594 | 0 | 5 | 0 | 8640 | 0 | 10 | 0 | 8693 | 30 | 0 | 0 | 8740 | 2 | 2 | 0 | 8786 | 25 | 0 | 0 | | | | |
| 8543 | 5 | 0 | 0 | 8595 | 3 | 3 | 0 | 8641 | 0 | 10 | 6 | 8694 | 5 | 0 | 0 | 8741 | 1 | 0 | 0 | 8787 | 10 | 0 | 0 | | | | |
| 8544 | 1 | 1 | 0 | 8596 | 0 | 3 | 0 | 8643 | 0 | 10 | 0 | 8695 | 1 | 1 | 0 | 17. 8743 | 1 | 0 | 0 | A Friend. | 75 | 0 | 0 | | | | |
| Legacy. | 8 | 5 | 1 | 8597 | 0 | 10 | 0 | 8644 | 1 | 0 | 0 | 8696 | 0 | 3 | 3 | 8745 | 8 | 16 | 0 | 8790 | 1 | 2 | 6 | | | | |
| 8546 | 0 | 6 | 0 | 8598 | 5 | 0 | 0 | 8645 | 0 | 12 | 6 | 8697 | 1 | 1 | 0 | 8746 | 5 | 0 | 0 | 8791 | 1 | 18 | 4 | | | | |
| 8547 | 0 | 5 | 0 | 8600 | 0 | 10 | 0 | 8647 | 20 | 0 | 0 | 13. 8698 | 0 | 8 | 0 | 8747 | 4 | 0 | 0 | 8792 | 0 | 8 | 9 | | | | |
| 8549 | 0 | 12 | 0 | 8602 | 3 | 0 | 0 | 8648 | 0 | 3 | 6 | 8699 | 0 | 10 | 0 | 8748 | 1 | 0 | 0 | 8794 | 1 | 0 | 0 | | | | |
| 8550 | 0 | 10 | 0 | 8604 | 0 | 3 | 6 | 8649 | 1 | 0 | 0 | 8700 | 1 | 5 | 0 | 8749 | 3 | 10 | 0 | 8795 | 12 | 10 | 0 | | | | |
| 8551 | 0 | 10 | 0 | 8605 | 12 | 0 | 0 | 10. 8651 | 5 | 0 | 0 | 8701 | 0 | 10 | 0 | 8750 | 5 | 0 | 0 | 8796 | 2 | 0 | 0 | | | | |
| 8552 | 1 | 19 | 0 | Anon. | 0 | 10 | 0 | 8652 | 7 | 0 | 0 | 8702 | 0 | 10 | 0 | 8751 | 1 | 0 | 0 | 20. 8797 | 5 | 0 | 0 | | | | |
| 8554 | 0 | 15 | 0 | 6. 8607 | 5 | 0 | 0 | 8653 | 10 | 0 | 0 | 8703 | 1 | 0 | 0 | 8752 | 0 | 15 | 0 | 8799 | 0 | 2 | 6 | | | | |
| 8555 | 1 | 5 | 0 | 8608 | 10 | 0 | 0 | Anon. | 10 | 0 | 0 | 8704 | 0 | 5 | 0 | 8753 | 1 | 0 | 0 | 8800 | 0 | 10 | 6 | | | | |
| 8556 | 0 | 16 | 6 | 8610 | 0 | 2 | 6 | 8657 | 1 | 1 | 0 | 8705 | 0 | 7 | 6 | 8755 | 0 | 10 | 0 | His Own. | 0 | 10 | 0 | | | | |
| Legacy. | 100 | 0 | 0 | 8611 | 2 | 8 | 0 | 8658 | 5 | 0 | 0 | Not | | | | 18. 8756 | 7 | 10 | 0 | Anon. | 0 | 10 | 0 | | | | |
| 4. 8558 | 5 | 0 | 0 | 8612 | 1 | 0 | 0 | 8659 | 0 | 10 | 6 | Ashamed. | 1 | 0 | 0 | A thankful | | | | Widow. | 0 | 5 | 0 | 21. 8803 | 5 | 5 | 0 |
| 8559 | 165 | 0 | 0 | 8614 | 4 | 0 | 0 | 8662 | 0 | 10 | 0 | 8707 | 2 | 0 | 0 | 8758 | 20 | 0 | 0 | 8805 | 0 | 6 | 6 | | | | |
| 8560 | 4 | 0 | 0 | 8615 | 19 | 11 | 9 | 8663 | 4 | 0 | 0 | 8708 | 10 | 0 | 0 | | | | | 8807 | 0 | 10 | 0 | | | | |

(Continued on page 144.)

CHINA'S MILLIONS.

The Story of a Hymn ; *

or,

How George Neumark Sung His Hymn for the Church of Christ.



THE Thirty Years' War was over, and Germany rested from blood. About 1650, two years after the peace, a young man was living in one of the narrowest and filthiest lanes of Hamburg. No one visited him, and all that the people of the house knew of him was that for the most part of every day he played his violoncello with such skill and expression that they thronged round his door to catch the music. His custom was to go out about mid-day and dine in a low restaurant frequented by beggars, for the rest, he would go out in the twilight with something under his shabby cloak; and it was always noted that he paid his bill the day after such an expedition. This had not escaped the curiosity of Mistress Johannsen, his landlady; and having quietly followed him one evening, he stopped, to her dismay, at the shop of a well-known pawnbroker. It was all plain now, and the good-natured woman determined to help him if she could.

A few days after she tapped at his door, and was filled with pity to find nothing in the room but her own scanty furniture. All the rest had been removed save the well-worn violoncello, which stood in a corner of the window, while the young man sat in the opposite window-corner, his head buried in his hands.

"Mr. Neumark," said the landlady, "don't take it ill that I make so free as to visit you; but as you have not left the house for two days, and we have had no music, I thought you might be sick. If I could do anything——"

"Thank you, my good woman," he answered wearily, and with a sad gratitude in his tone; "I am not confined in bed, and I have no fever; but I am ill, very ill."

"Surely then you ought to go to bed."

"No," he replied quickly, and blushed deeply.

"Oh, but you must," cried Mistress Johannsen boldly. "Now just allow me. I'm an old woman, old enough to be your mother, and I will just see if your bed is all right."

"Pray don't trouble yourself," he replied, and sprang up quickly before the bedroom door.

It was too late, however, for the good woman had already seen that there was nothing but a bag of straw and that same shabby mantle in which he made the evening journeys.

"My good woman," said Neumark quickly, "you are

perhaps afraid that I will not pay the next rent; but make yourself easy; I am poor, but honourable. It is sometimes hard enough, but I have never been left utterly destitute yet."

"Mr. Neumark," she replied with some hesitation, and after mustering all her courage, "we have little ourselves, but sometimes more than enough; as, for instance, to-day, and as you have not been out, if you would allow me——"

The young man coloured deeply again, rose from his seat, walked up and down the room, and then with apparent effort said, "You are right; I have not eaten to-day. I——"

Without waiting for another word, the landlady had left the room, and in a few minutes returned laden with dinner.

"You must not take it ill," she began when dinner was over, "but you are surely not a native of our town. Do you know anyone here?"

"No one. I am a stranger; and you are the first person that has spoken to me kindly. May God bless you."

"Well now, if it would not be rude, I would like to ask you some questions. Who are you? What is your name? Where do you come from? What is your business? Are you a musician? Are your parents alive? What are you doing in Hamburg?"

Breathless rather than exhausted, she stopped; and the young man, smiling at his good-natured catechist, began: "My name is George Neumark. My parents were poor townsmen of Mulhausen, and are both dead. I was born there nine and twenty years ago on the sixteenth of March, 1621. There have been hard times ever since; and I have had to eat, and often first to seek, my daily bread with tears. Yet I must not be impatient, and murmur and sin against the LORD my GOD. I know that He will help me at the last."

"But how did you think to get your living?" interrupted the landlady.

"I studied jurisprudence; and there I fear I made a fatal mistake, since, both by disposition and from love to my Saviour, I am a man of peace, and cannot take to those quarrels and processes. Had I understood my GOD's will when I commenced those studies, it had been better. But to continue my story: For ten years I suffered hunger and thirst at the Latin school at Schleusingen, a little town in the neighbourhood of my birthplace, where I learned that the wisdom of this world will not bring me bread. Then, at two and twenty

* Published in booklet form from *Guthrie's Sunday Magazine* by the American Tract Society, 150, Nassau Street, New York.

I went to Königsberg to study law. It was far to journey, but I fled from the hideous strife that wasted my fatherland. I avoided the horrors of war, but only to fall into the equal horrors of fire; and I soon lost by the flames all I had, to the last farthing, and was a beggar."

"My poor man, did not that leave you in despair?"

"I won't appear better than I was. As I strove in the great city, without friend or help, my heart sank; but the dear GOD had mercy on me, and if I bore the cross, I lived well in body and soul."

"Why, what had you to live on?"

"The gift of GOD. You must know that I am a poet, and may have heard that I have some readiness in playing the violoncello, and by these I found many friends and benefactors who helped me—indeed sparingly enough."

"And did you remain in Königsberg till you came here?"

"No," he answered, sighing heavily. "After five years I went to Dantzic, in the hope of earning bread there; and finding that a false hope, went on to Thorn, and there succeeded beyond my expectation. GOD brought to me many a dear soul that took me for friend and brother. But for all that, I could find no official position, and so I determined at last to seek in my native town what was denied me elsewhere. Hamburg lay in my way, and as I passed through it a voice seemed to say to me 'Abide here, and GOD will supply thee.' But it must have been the voice of my own will; for you know now that things are not bright with me here."

"But tell me," said the landlady, "what office do you seek?"

"It if were GOD's will, I could earn my bread at scrivening, or a clerkship of any sort."

"Then you are not a musician?"

"Well, I am, and I am not. I can play a little, but for my pleasure, not to win bread. This violin is my only friend in the world."

"But how do you live?"

"My good woman," he said with a faint smile, "I could tell you much of the wonderful goodness and mercy of GOD to me in all my misery. It is true I have now nothing left but this dear old violin. But you know Mr. Siebert? He has a clerkship vacant and he is to answer my application to-day. I believe it is time for me to be with him, so you must excuse me."

II.

Nathan Hirsch, the Jew pawnbroker, dwelt in one of the narrow, crooked lanes that led to the harbour. Late one evening a young man in a shabby cloak entered the musty shop.

"Good evening, Mr. Neumark," said the Jew. "What brings you so late? Have you no patience till the morning?"

"No, Nathan; if I had waited till the morning, perhaps I had not come at all. What will you give me for this violoncello?"

"Now, what am I to do with this great fiddle?" drawled the Jew.

"That you know perfectly well, Nathan. Put it in the corner there behind the clothes, where no one will see it. Now, what will you give me for it?"

Nathan took it up and examined it on every side,

and said as he laid it down, "What will I give you? Is it for twopence worth of wood and a couple of old strings? I have seen fiddles with silver and mother-of-pearl; but there is nothing here but lumber."

"Hear me," said Neumark. "Full five years long I hoarded, farthing by farthing, full five years I suffered hunger and pain, before I had the five pounds that bought this instrument. Lend me two on it. You shall have three should I ever redeem it."

The Jew flung up his hands. "Two pounds! Hear him! Two pounds for a pennyworth of wood? What am I to do with it if you won't redeem it?"

"Nathan," and the young man spoke low and strong, "you don't know how my whole soul is in this violin. It is my last earthly comfort, my only earthly friend. Wouldst thou have my soul?"

"Why not? And if you did not redeem it, it would be mine. But what would the Jew do with your soul?"

"Hush, Jew. Yet the fault was my own. The Saviour, whom thy people crucified, has redeemed my soul, and I am His. I spoke in the lightness of despair. But I am His, and He will never suffer me to want. It is hard when I must sacrifice the last and dearest. But He will help me. I will pay thee back."

"Young man, you will not deceive me with these vain hopes. The last time did you not tell me that a rich merchant would help you?"

"Siebert? Yes. I went to him at his own hour, and he said I came too late; the place was given to another."

"I deal with you, and not with others," returned the Jew coldly. "Take your great fiddle away."

"Nathan, you know I am a stranger here. Remember when you were a stranger and the Christian helped the Jew. I know no one but you. Give me but thirty shillings?"

"Thirty shillings! Have I not said already that no merchant can give thirty shillings for a pennyworth of wood?"

"Thou art a hard and cruel man." And with these words Neumark snatched up his beloved violoncello and rushed out of the shop.

"Stop, stop, young man," cried the Jew. "trade is trade. I will give you one pound."

"Thirty shillings, Nathan. To-morrow I must pay one pound, and how am I to live? Have mercy."

"I have sworn that I will not give thirty shillings, but out of old friendship I will give you five and twenty. that is, if you will note, with a penny interest on every florin for eight days, and for the next week twopence, and if you cannot pay me then, it is mine. Now, what am I to do with this great piece of wood?"

"It is hard; but I must submit. May GOD have mercy on me."

"He is a good and faithful GOD, the GOD of my fathers, and he helped me much, or I could not afford to lose by such bargains as this. Twelve pence and four and twenty pence make six and thirty. I may as well take it off the five and twenty shillings. It will save you bringing it back here."

Neumark made no answer. He was gazing at his violoncello, while the tears rolled silently down his cheeks.

"Nathan, I've but one request. You don't know how hard it is to part from that violin. For ten years we have been together. If I have nothing else, I have it; at the worst it spoke to me, and sung back all my

courage and hope. As well give you my heart's blood as this beloved comforter. Of all the sad hearts that have left your door, there has been none so sad as mine."

His voice grew thick, and he paused for a moment.

"Just this one favour you must do me, Nathan, to let me play once more upon my violin."

And he hurried to it without waiting for an answer.

"Hold," cried the Jew in a passion; "the shop should have been closed an hour ago but for you and your fiddle. Come to-morrow, or, better, not at all."

"No, to-day, now," returned Neumark. "I must say farewell," and seizing the instrument, and half embracing it, he sat down on an old chest in the middle of the shop, and began a tune so exquisitely soft that the Jew listened in spite of himself. A few more strains, and he sang to his own melody two stanzas of the hymn,

"Life is weary, Saviour take me."

"Enough, enough," broke in the Jew. "What is the use of all this lamentation? You have five and twenty shillings in your pocket."

But the musician was deaf. Absorbed in his own thoughts he played on. Suddenly the key changed. A few bars and the melody poured itself out anew; but like a river which runs into the sunshine out of the shade of sullen banks he sang louder, and his face lighted up with happy smiles,

"Yet who knows? The cross is precious."

"That's better. Stick by that," shouted the Jew. "And don't forget that you have five and twenty shillings in your pocket. Now, then, in a fortnight the thing is mine if you have not redeemed it." And he turned aside, muttering mechanically, "But what am I to do with a great piece of lumber wood?"

Neumark laid his violin gently back in the corner, and murmured, "*Ut fiat divina voluntas*"—"As GOD will. I am still;" and without a word of adieu, left the shop.

As he rushed out into the night he stumbled against a man who seemed to have been listening to the music at the door.

"Pardon me, sir, but may I ask if it was you who played and sung so beautifully just now?"

"Yes," said Neumark hurriedly, and pushed on.

The stranger seized hold of his cloak, "Pardon me, I am but a poor man, but that hymn you sung has gone through my very soul. Could you tell me, perhaps where I might get a copy? I am only a servant, but I would give a florin to get this hymn; that was just written, I do believe, for myself."

"My good friend," replied Neumark gently, "I will willingly fulfil your wish without the florin. May I ask who you are?"

"John Gutig, at your service, and in the house of the Swedish Ambassador, Baron von Rosenkranz."

"Well, come early to-morrow morning. My name is George Neumark; and you will find me at Mistress Johannsen's, in the crooked lane. Good night."

III.

One morning about a week after this, Gutig paid a second visit to Mistress Johannsen's. Neumark received him kindly.

"Perhaps you will think that I am foolish; but I have prayed over it the whole night, and I hope I may make so bold——"

"What, is it a second copy of the hymn? Of course you may have it with pleasure."

"No, no, sir; it is not that. I have the copy you gave me in my Bible, to keep it better; though, if it were lost, I think I know it as well as the LORD's Prayer and the Creed. But yesterday—you won't take it ill?"

"Never mind; go on."

"Well, sir, the ambassador had a secretary that wrote all his letters. Yesterday he suddenly left the house; why, no one knew; but we believed that the master found him in default, and let him easily off. Yesterday evening, as I saw my lord to bed, he said to me, 'Now that Mr. Secretary is gone, I know not where to look for as clever a one.' Somehow your name came into my mind; for the secretary lives in the house, and is entertained at the table, and has a hundred crowns a year paid down; So I said, 'My lord, I know someone——' 'You!' he cried, and laughed; 'have you a secretary among your friends?' 'No, my lord,' said I; 'though I know him, I am much too humble to have him for a friend or acquaintance.' So, to make a long story short, sir, I told him all——"

"All?" interrupted Neumark, "And that you made my acquaintance on the door-step of Nathan Hirsch, the Jew pawnbroker, where I was pledging my violin?"

"Yes, all that," replied Gutig; "and if I have done wrong, I am very sorry; only my heart was so full. My lord was not offended, but bid me bring your hymn, to see how you wrote. 'Writing and poetry both admirable,' he said as he laid it down; 'and if the young man would come at once, I would see; perhaps he would do.' I was uneasy afterwards, lest you might be hurt, sir, and between that and wishing you might be secretary, I could scarcely wait for the morning. The ambassador likes an early visit, and if you would pardon me, sir, and think well of it, you might go to him at once."

Neumark, instead of answering, walked up and down the room. "Yes," he said to himself, "the LORD's ways are surely wonderful. They that trust in the LORD shall not want any good thing." Then, turning to the servant, "GOD reward you for what you have done. I shall go with you."

The ambassador received him kindly.

"You are a poet, I see, by these verses. Do you compose hymns only?"

"Of the poor," said Neumark after a moment's pause, "it is written, 'theirs is the kingdom of heaven.' I never knew anyone who was rich and enjoyed this world, that had written a hymn. It is the cross that presses such music out of us."

The ambassador looked surprised, but not displeased. "You certainly do not flatter us," he said. "But, young man, your experience is narrow. Yet you might remember that our king Gustavus Adolphus, though he lived in the state and glory of the throne, not only composed, but sung and played a right noble Christian hymn. However, you are poor, very poor, if my servant's account be correct. Has poverty made you curse your life?"

"I thank the LORD, never, though I have been near it. But He always kept the true peace in my heart. Moreover, the LORD said 'The poor ye have always;' and another time He called them blessed; and was Himself poor for our sakes, and commanded the gospel to be preached to the poor; and the very poor, as the apostle says, may yet make many rich. It is not so

hard, after all, to be reconciled with poverty."

"Gallantly answered, like a man of faith. We may have opportunity to speak of that again. I hear that you have studied law. Do you think you could sift papers that require a knowledge of jurisprudence and politics?"

"If your grace would try me, I would attempt it."

"Well, then, take these papers and read them through. They contain inquiries from Chancellor Oxenstiern and the answers I have been able to procure. Bring me a digest of the whole. You may take your own time, and when you are ready, knock at the next door."

IV.

Neumark left the hotel of the ambassador that evening with a radiant face; and as he walked quickly through the streets, talked with himself while a smile stole across his lips. "Yes, yes,

"Leave GOD to order all thy ways."

It was to Jew Nathan's that he took his way.

"Give me my violoncello," he cried.

"Here are the five and twenty shillings and a half-crown more. You need not be so amazed. I know you well. You took advantage of my poverty; and had I been an hour beyond the fortnight, you would have pocketed the five pounds. Still, I thank you for the five and twenty shillings; but for them I must have left Hamburg a beggar. Nor can I feel that you did anything yourself, but was simply an instrument in the hand of GOD. You know nothing of the joy that a

Christian has in saving another; so I pay you, in what coin you like best, an extra half-crown. Here are the one pound seven and sixpence in hard money. Only remember this,

"Who trusts in GOD's unchanging love,
Builds on the rock that naught can move."

Seizing his violoncello in triumph, Neumark swept homewards with hasty steps, never pausing till he reached his room. There he sat down, and began to play with such a heavenly sweetness that Mistress Johannsen rushed in upon him with a storm of questions, all of which he bore unheeding, and played and sang till his landlady scarce knew if she was in heaven or on earth.

"Are you there, good Mistress Johannsen?" he said when he had finished. "Well perhaps you will do me the kindness to call in as many people as there are in the house and in the street. Bring them all in, and I will sing you a hymn that you never heard before, for I am

the happiest man in Hamburg. Go, dear woman, go bring me a congregation, and I will preach them a sermon on my violoncello."

In a few minutes the room was full. Then Neumark seized his bow, played a bar or two, opened his mouth, and sang—

"Leave GOD to order all thy ways,

And hope in Him whate'er betide;
Thou'lt find Him in the evil days

An all-sufficient strength and guide.
Who trusts in GOD's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail—

These never-ceasing moans and sighs?

What can it help us to bewail

Each painful moment as it flies?

Our cross and trials do but press

The heavier for our bitterness.

Only your restless
heart still keep,

And wait in cheer-
ful hope, content

To take whate'er His
gracious will,

His all-discerning
love hath sent;

Nor doubt our inmost
wants are known

To Him who chose
us for his own.

He knows when joy-
ful hours are
best;

He sends them as
he sees it meet;

When thou hast borne
its fiery test,

And now art freed
from all deceit,

He comes to thee all
unaware,

And makes thee own
his loving care."*

Here the singer
stopped, for his voice
trembled, and the

tears ran down his cheeks. The little audience stood fixed in silent sympathy; but at last Mistress Johannsen could contain herself no longer.

"Dear, dear sir," she began, drying her eyes with her apron, for there was not a dry cheek in the crowd, "that is all like as if I sat in the church, and forgot all my care, and thought of GOD in heaven and CHRIST upon the cross. How has it all come about? You were so downcast this morning, and now you make my heart leap with joy. Has GOD been helping you?"

"Yes, that he has, my dear, gracious GOD and Father. All my need is over. Only think! I am secretary to the Swedish ambassador here in Hamburg—have a hundred crowns a year; and, to complete my happiness he gave me five and twenty crowns in hand, so that I have redeemed my poor violin. Is not the LORD our



Photo by]

[Miss E. M. Acworth.

SIBERIAN RAILWAY.

Lake Baikal Station. Mounds of Snow on the Platform.

*From the admirable translation in the "Lyra Germanica" of the well-known "Wer nur den lieben Gott lässt walten."

GOD a wonderful and gracious GOD? Yes, yes, my good people, be sure of this,

"Who trusts in GOD's unchanging love,
Builds on the rock that naught can move."

"And this beautiful hymn, where did you find it, sir, if I may be so bold? For I know all the hymn-book by heart, but not this. Did you make it yourself?"

"I? Well, yes, I am the instrument, the harp; but GOD swept the strings. All I knew was this, 'Who trusts in GOD's unchanging love;' these words lay like a soft burden on my heart. I went over them again and again, and so they shaped themselves into this song; how, I cannot tell. I began to sing and pray for joy, and my soul blessed the LORD, and word followed word like water from a fountain. Stop!" he cried, "listen once more:

"Nor, in the heat of pain and strife,
Think GOD hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest is of Him preferred;
Time passes, and much change doth bring,
And sets a bound to everything,

All are alike before His face:
'Tis easy to our GOD most high

To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully:
Trust his rich promises of grace,
So shall it be fulfilled in thee:
GOD never yet forsook at need
The soul that trusted him indeed."

When he ceased for the second time, he was so much moved that he put away the violoncello in the corner, and the little audience quietly dispersed.

Such is the story of one of the most beautiful of all the German hymns—one of those which has preached the truest sermon to troubled and despairing hearts. After two years, Baron von Rosenkranz procured his secretary the post of Librarian of the Archives at Weimar, and there he peacefully died in his sixty-first year. He wrote much, verses indeed almost innumerable; but the legacy he left to the church was the hymn that the simple-hearted man played when GOD gave him back his beloved "*Viola di Gamba*."

Progress and Promise Among the Aborigines.

BY JAMES R. ADAM.

SINCE sending out the (1910) yearly report of our work for the Master we have put in busy days at translation work besides the ordinary routine work of the station. Before setting out on my long spring tour I was able to pay a visit to the Chen-lin-chow out-station. The work there has suddenly become encouraging again. There are about one hundred people enrolled, and who are attending the meetings. Among them a few students and their teachers. It would be nice to see some of these getting really saved and becoming true followers of the LORD JESUS. Please pray for this.

The day on which I reached that city a battle was being fought between the country folk and the Government soldiers, only about five English miles away. All during the winter there had been much preparation by the people, who had early made up their minds to resist and to even fight the officials if need be. The Governor sent down a general with 1,000 men to put down this opium rebellion. On March 1st more than 100 persons were either wounded or killed. The natives said over twenty were shot dead and three leaders had their heads cut off. One of the three was a scholar with a degree and a professor in a college. It will give some idea of the strength of the opposition to the anti-opium laws when I say that 20,000 people gathered to resist the officials at a market town called Din-dji-pu. Chinese and Chong-djia all armed with every kind of weapon imaginable. Their very first contact with the foreign-drilled troops showed these foolish people that more than numbers was needed. After the first and only fight there was a lull of a few days, during which the general, by some means or another, secured the heads of three of the rebel leaders. This action struck terror into the hearts of the great rebel mob. That way of attack they were unprepared for. They all cleared out of the town and pitched their camp on the open

hillside quite near the market. The general did not fire on the mob, but the people hearing of one notorious person here, and another there, being captured and put to death, took fright and soon scattered, each group returning to its own district.

In due time all these places received a visit from the general and his foreign-drilled troops. Scores and scores of people were put to the sword. After Pien-dan-san and Din-dji-pu had been severely punished and all the opium poppies pulled up by the roots, the military were divided into small parties and sent all over these districts. The people who held on to the poppy till the arrival of the soldiers had either their ears or heads cut off. The amputated ears were threaded on sticks and carried round by the soldiers. In certain cases the heads were put into cages and sent round to noted headmen and T'u-muh (Chieftains). Some of these heads were carried into districts three days' journey away. The T'u-muh and headman had to "redeem" these horrible cages at a good price before the soldiers and underlings would move on to the next place. A very great scare and terror took hold of the people. In most places the terrified farmers with their women and girl folks worked all through the nights pulling up the poppy. In the day-time most of the men went into hiding. The disobedient people have had a fearful time of it.

In some cases the house of a notorious rebel would be burned down, in other cases a whole hamlet or village would be destroyed in this way. Only a few li from our Anshunfu city gates a village of eighty families was destroyed by the soldiers. It may safely be said that the poppy cultivation has come to an end. The Government have gone to great expense over this anti-poppy crusade; the poor unwilling people have suffered great loss. What will Great Britain do now, we wonder?

In the midst of so very much unrest and trouble we



Photo by

[a Japanese.]

WATERFALL ON MOUNTAINS OF KULING.

were led by the Holy Spirit to start out on our spring tour. After much prayer and thought we gathered that it was His will for us to go out and visit the far-away tribes-people. Committing each other (wife and two dear little boys) to the loving care of our ever-present Master, we went forward in faith. We (Page and I) travelled through six counties and found in all the places where formerly great fields of poppy existed nothing but withered stalks and dried roots of poppy. Certainly the Chinese Government mean to stamp out this opium curse. Thank GOD!

Once again by GOD's grace we were able to visit the different Miao chapels and had soul-encouraging, blessed times in them all.

The Miao schools are all prospering this year, we report a big increase in most of them. At Ko-pu the Miao adopted a new method to make the parents send their children to school. On LORD'S Day, when the elder of a village came from where there was a boy of school age, that elder was detained by all the other leaders, and was not allowed to return home, but made go into the school till the boy who ought to be in school came to redeem his elder. Some fifty boys joined that one school as a result. All the Miao laugh and say now they have a method to make their schools flourish. We smiled and shared their delight at the sight of crowded schools.

Among the far-away mountain stations three cases of girl snatching were reported. Heathen people snatching Christian girls. The great spiritual movement in this district is now in its eighth year, and these reports are the first we have had of the heathen Miao causing trouble. Snatching girls with a view to marrying them is the old heathen way of securing a wife among the Big Flowery Miao. This custom has been entirely given up by all the Christian Miao. We wrote to the landlords of the girl snatchers. These landlords were annoyed with their people troubling us, rebuked them, and made the heathen restore the Christian girls to us. At once we had two of them married to their betrothed husbands and taken away where the heathen could not reach them. Please pray much for the Christian Miao, boys, and girls; their old customs were terribly sinful. Pray that the parents and leaders may be helped in teaching and leading on the young in the knowledge of our LORD JESUS CHRIST and in clean living.

On March 16th and 17th at Ta-kai-tsi (Ta-sung-shu) Chapel a conference was held between C.I.M. workers (Mr. Page and myself) and the Chaotong United Methodists (Messrs. Pollard, Dymond, and Milne). At the end of the two days' conference the boundary line dividing and fixing the spheres of work for the two missions was settled to the satisfaction of us all. This was a real answer to prayer, for which we thank the LORD. Our tour extended into seven weeks, but Mr. Page left us for home after the third LORD'S Day.

During the tour we selected, examined, and baptized one hundred and forty-six believers in the LORD JESUS CHRIST.

| | Men. | Women. |
|---------------------------------|------|--------|
| At Ta-sung-shu (Ta-kai-tsi) ... | 12 | 11 |
| „ I-chu-wan | 10 | 8 |
| „ Hsin-lu-fang | 4 | 5 |
| „ Ko-pu | 22 | 21 |
| „ Heo-ri-kwan | 14 | 16 |
| „ Lan-long-chiao | 6 | 6 |
| „ Hsing-long-tsang... .. | 5 | 6 |
| Total | 73 | 73 |

Grand total

146

The A-djia-keh and Djie-keo baptisms are left over till the autumn. We praise the LORD for all these dear men and women saved by His grace. These are tribes-folk, but not all Miao. Some are Chong-djia and a few are No-su.

Our tour just hit the end of the slack season when the farmers have leisure: on this account we had big crowded meetings in all the chapels. Some of the most refreshing and most helpful gatherings took place in the villages. Again and again the Spirit's presence and power were truly manifested, and made our hearts overflow and our eyes too. What holy times of refreshing and blessing the LORD gave us in most places. Truly the Spirit does help these dear Miao believers; in their prayer meetings, there is scarcely a dumb person among them. It is an unspeakable joy to listen to them. Certainly there is no limit to the saving power of our glorious risen LORD. Hallelujah!

At Ta-kai-tsi (Ta-sung-shu) we were rejoiced to see the way in which the gospel is taking hold on the poor despised white No-su (slaves mostly). There is a fine work of grace going on amongst this class of No-su. I specially ask prayer for them. They are all of them exceedingly poor, but oh, so very earnest in learning the Gospel. A dear white

No-su man, named Joseph, is the leader, and the LORD's chosen vessel for pouring blessing upon the very lowly folk. Joseph is deformed and has a hunch back. He knows the Scriptures well, is always ready to answer the questions put by the preacher in the meetings. The Master has blessed our brother and is making him a big blessing to others. Pray for him. One of this group of white No-su has followed me down to Anshunfu. He says his brethren have sent him to learn more of the truth. They hope he shall return able to teach them more about CHRIST and His doctrine. Timothy is this young brother's name. May I ask you to pray for him, too. Returning full of joy, we came via Weilingchow city. We called both on the magistrate and Chen-tai the Brigadier-General. The latter, an old friend of ours, sent a nice present to us and came and sat with us in our inn. We sold some Christian literature on the streets of Weilingchow. This city would make a nice centre for Gospel work had we the workers to place in it. We followed a new route from Weilingchow to A-djia-keh. The road led by "Old Crow's Camp," where there are nine families of Miao Christians. Six of the nine families

became Christian through our visit. They had been thinking about the matter for some time, and sent a church member to fetch us to their place, saying they would become believers if we came to see them. The landlord of these Christians, the T'u-muh (chieftain) of "Old Crow's Camp," came and sat with us, as soon as he heard we had arrived. He said that he had been to Anshunfu and knew about us; he asked us to tell him the Gospel. He invited us down the hill to his Yamen to dinner. His place was quite near. At night we had a nice meeting. Mr. Tsao led it and preached. A severe headache made me unfit for taking any part in the meeting. The roads leading away from the last place were fearfully bad. We had only gone a few li

when the road began to wind down the face of precipices and sheer cliff; it took us an hour or two to reach the bottom. Then we forded a swollen river; following the road we had two or three hours of very rough, hard hill climbing. A little after noon, hungry and tired, we all sat round a pool of rather muddy water; with this water the Miao mixed their clean oatmeal. We warned them and pointed out the risk they were running. A great thunder and hail storm had made both roads and water bad for them

—dear, good, willing fellows! We had a junk of nice cake made by Mrs. Adam, and which we had saved up for just such an emergency. After lunch the way turned out to be a fine bit of road, leading through delightful scenery, the hills on either side covered with beautiful flowering shrubs and trees. We put up at night at a Chinese inn on the Bu-ngan high road.

Thirty-three miles next day brought us to our chapel at A-djia-keh among the red-turbaned Miao. We spent most part of five days here. Thirty-three miles further on beyond this chapel, a new interest has sprung up amongst the Shui-hu—a section of the Chong-djia. Hearing we had come, some of these men travelled overnight fearing we might have left before they met us. A few of these Shui-hu were down at our Chinese New Year's Conference, held in February this year. A son of the headman of that district is studying in our Anshunfu C.I.M. school this year. Please pray for this young man's conversion. If the work is going to spread out in this way, the LORD will need to be sending more workers.

On the way from A-djia-keh to Heo-ri-kwan we stopped for the night at the village of Mary and Elizabeth. They knew we were coming, so had food prepared.



Photo by]

[Gladstone Porleous.

RURAL SCENE IN YUNNAN PROVINCE

for our party. We had a two or three hours' meeting in the evening. At the close of this very long meeting Mary came forward saying, "Teacher, there are seventeen or eighteen people wanting to confess the LORD in baptism. Will you examine them to-night?" Dear, good, earnest woman. It was very difficult to say "No, not to-night." Next day they came with us to Heo-ri-kwan chapel. At this place we had a very happy time, both in the meetings and in examining the candidates. Eight from Mary's village were received and baptized, among them her aged mother and her young married daughter. As Mary had worked hard teaching them, her face just beamed with the joy of the LORD. Praise GOD for His work of grace in Mary's village. This time Mary had learnt a new hymn, "O, now I see the cleansing stream." The chorus is as follows:—

"His bleeding wounds I see, I see,
Washing in this stream, I am forgiven,
Praise the Saviour for pardoning me;
He shed His blood, my sins are forgiven.

How your hearts would have rejoiced to hear Mary sing this over and over again. At Heo-ri-kwan an old man and two of his sons were baptized. This dear old believer has eight big stalwart sons. All these young fellows are learning the Gospel. They belong to the Water Miao, and come from a crowded Miao district a day's journey east of Heo-ri-kwan, a region hardly touched with the Gospel. Pray the Master to use this family of big sons in bringing in thousands of heathen Miao. From Heo-ri-kwan we passed on to Lanlongchiao. Here we found GOD's dear children rejoicing over all the opium poppy being destroyed and also for deliverance from any longer paying opium rent in silver. GOD thus answered their prayers and ours in delivering them. Here, too, the Master showed us His presence and power. Twelve converts were baptized.

Please pray for Mr. Wu-Kwang-ting, an evangelist working in the Kopu region, as well as all the Miao workers up there. Some of these latter cheer us greatly by the progress they are making. One night in a very far-away village I suggested that three of the Miao brethren present should give us a message if they had one. All three spoke from three different Epistles, and each of them gave a truly upbuilding message, and all spoke in Miao, of course.

Pray too, for Chao Kwei-ngan, a new evangelist; just begun his labours in the Shui-chen field. Pray for all the school teachers as well. Two new chapels have been opened among the Water Miao this year—one at Ta-keh-tsi, twenty-seven miles away from Anshunfu, the other at Pa-djia, ten miles from Ten-ten. Our first Miao chapel at Tsai-djia-yuen has for the second year a boys' school, and two meetings a week. The chapel has been repaired and a new platform erected. It is only two miles from the city gates of Anshunfu.

Please keep praying on for a doctor to be sent here. A fine hospital is standing, waiting a medical worker.

I returned from this trip full of encouragement and joy. The grace of GOD has done wonders among these Miao. The attendances at all the meetings keep up well. At the different villages the registers were always brought to me for inspection, and any members lax in attending the meetings are reported by the elders. The lax ones are usually very old folk, or those living a bit apart from the village, and so can only attend the Wednesday night prayer meeting. Having village registers is a great success. Praise GOD for all these thousands of Miao Christians being kept faithful, only a very, very few having fallen away. Hallelujah!

Thanking you all for your helpful fellowship and prayers.

Editorial Notes.



VALEDICTIONARY Meetings.—Fifty-five workers are leaving for China this autumn in connection with the C.I.M. Of these, thirty-three are going out for the first time. A farewell meeting, to wish GOD-speed to the departing missionaries, will (D.V.) be held on Tuesday, September 5th. By kind permission of the Society of Friends, the gathering will be held in the Friends' Meeting House, Devonshire House, 12, Bishopsgate Without, E.C. (opposite Liverpool Street). The hour of meeting will be 7 p.m. Mr. D. E. Hoste will preside, and several of the outgoing missionaries will speak. The closing address will be given by the Rev. Charles Inwood. The presence of the friends of the Mission at this farewell meeting will be warmly appreciated.

Other farewell meetings will (D.V.) be held as follows: September 2nd, C.I.M. Hall, Newington Green, at 4 p.m.; September 3rd, Mildmay Conference Hall, at 7 p.m.; September 4th, Metropolitan Tabernacle at 7.30 p.m.; September 6th, Park Church, Grosvenor Road, Canonbury, at 8 p.m.; also on same date at Lansdown Hall, West Norwood, at 7.30 p.m. We shall greatly value prayer that these meetings may result in blessing for China.

Hunan Summer Bible School.—Arrangements have been made on behalf of the Bible House of Los Angeles,

California, to hold a Bible School at Nan Yoh, in HUNAN, from Friday, September 8th, to Thursday, October 5th. The object of this Summer Bible School is to provide for the Chinese evangelists and colporteurs of HUNAN some of the advantages for Bible study enjoyed by the missionaries at the various summer resorts, and by the college students at their summer conferences. There will be three regular courses of study:—(1) A study of the life of CHRIST; (2) a study of the Epistle to the Hebrews; and (3) an outline of Church history. Each course will require one hour of classroom work, and from one to two hours of preparation daily.

Nan Yoh is a so-called "sacred mountain" in HUNAN, and every year many thousands of pilgrims, from all parts of China, visit this mountain and worship at its shrines. Early in October is the busiest time, when for a week there are about 10,000 pilgrim visitors daily.

It is intended that, immediately following the Bible School, the students shall take part in a special effort to reach with the Gospel these thousands of pilgrims. Friday, October 6th, will be observed by the students, and others, as a day of prayer for GOD's blessing upon the special evangelistic campaign, which will commence the following day, when the great rush of pilgrims begins. Dr. Frank A. Keller, of the C.I.M., is directing the arrangements, and he will value prayer for himself and his co-workers in this special effort.

Anti-Opium Movement.—In making the annual Indian Budget statement recently in the House of Commons, Mr. Montagu, the Under-Secretary for India, referred to "the extraordinary improvement in the actual receipts from opium as compared with the Budget estimates." Owing to the steady progress of the reduction of exports, prices had been raised to an unexampled level. "In 1908-9 the average price of a chest of opium sold in Calcutta for export, was £92; in 1909-10 it was £107; and in 1910-11 it was £195. The consequence of this extraordinary rise was to give the Government of India last year £2,723,000 revenue from opium beyond what they expected."

Speaking of the recently concluded Anglo-Chinese Opium Agreement, Mr. Montagu said: "The Government of India will loyally and scrupulously carry out their share of the agreement, and I claim the sympathy and admiration of the House of Commons for all who are doing their share, as I believe, because they have decided that opium growing and opium trading is an immoral and intolerable industry."

We do well to pray that the terms of this Agreement may be "loyally and scrupulously" observed by the Governments concerned.

It is gratifying to note, in this regard, the announcement from Peking that the Chinese Government, in accordance with the terms of the Annexe to the Agreement, has decided to prohibit the importation of Persian and Turkish opium from January, 1912. On the other hand, the *London and China Telegraph* calls attention to the fact that, pursuant to Article 3 of the Agreement (which states that "the British Government agrees that Indian opium shall not be conveyed to any province of China which has effectively suppressed the cultivation and import of native opium") "China has requested that the importation of Indian opium into MANCHURIA, SZECHWAN, and SHENSI shall be prohibited," and remarks that this request is unlikely to be entertained until China gives proof of compliance at Canton with Article 7 of the Agreement, and refrains from imposing an additional tax on Indian raw opium of c.50 per oz., equal to \$800 a chest, in disregard of that article, "which provides that Indian raw opium having paid full duty shall be exempt from any further taxation in the port of import."

Dr. Henry Soltau.—Readers of CHINA'S MILLIONS will hear with deep regret of the death of Dr. Henry Soltau, who passed away on July 25th, at Great Malvern. He had been in feeble health for the past two or three years, but the end came very suddenly. On Sunday evening, July 23rd, he was preaching the Gospel in a tent at Malvern, and spoke most impressively. Early in the morning of the following Tuesday he had "entered into rest." Dr. Soltau was for well-nigh thirteen years—from April, 1875, to the year 1888—a missionary of the China Inland Mission, and worked, with conspicuous success, in Bhamo, Burmah. He and the Rev. J. W. Stevenson were the first European travellers to journey through China from west to east. That journey was taken throughout the winter of 1880-1. His letters and journals contributed to CHINA'S MILLIONS during the years of his connection with the Mission, are most interesting reading, and betoken an unusually observant and reflective mind. His quiet, genial, and devout personality will be greatly missed by all who were privileged to know him. Almost the last words he

uttered, as he made ready to respond to the sudden summons to follow his LORD across the river of death into the Paradise of GOD, were characteristic of the man, "I think I am dying, love to all." Love was the main-spring of his life. Love first of all to GOD, and then love to all whom GOD loves. May this be truly the feeling of our hearts as we stand once more beside an open grave, then will we pray, and serve, and sacrifice, to make known to all the love of GOD for all. May the sorrowing widow, and all who mourn our beloved brother's home-call, be comforted of GOD.

Pastor Holmgren—Not the least of our privileges in connection with the work in China has been the association with us of some of GOD's dear children in other homelands. Amongst the very earliest of these was the late Pastor Josef Holmgren, of Stockholm, who passed away to his reward on the 29th of July.

When Mr. Eric Folke went out to China in 1887, Pastor Holmgren took up the work on its home side; and it was through their mutual co-working that the earliest and strongest of our associate missions was formed, viz., "The Swedish Mission in China."

During his visits to Sweden Mr. Hudson Taylor greatly appreciated Pastor Holmgren's warm-hearted and most helpful ministry; and during the past twenty years each member of the mission who went to Sweden found in him a kind friend, and a warm sympathiser with all that concerned the interests of the work in China. Pastor Holmgren paid a long visit to us in London several years ago, and on the Saturday afternoon before he left us, he gave a helpful and memorable address from the words, "He shall drink of the brook in the way: therefore shall he lift up the head" (1salm cx. 7).

As we thank GOD for the life of His servant and for the work he accomplished, we would express our earnest sympathy with his widow and family, and also with the Committee of the "Swedish Mission in China."

The New Prayer List.—We have received from Shanghai a few copies of this list, revised to July of this year. It is in booklet form as usual, and may be had, post free from the offices of the Mission, for threepence half-penny.

Departures for China.

AUGUST 26TH. Via Siberia. (Corrected.)

*H. J. and *Mrs. Mason. | Miss A. M. Fuller.

SEPTEMBER 9TH. Per P. & O. s.s. "NAMUR."

| | |
|-------------------------------------|--------------------------|
| *R. and *Mrs. Young, and infant. | H. Parker. |
| *C. A. Bunting. | F. E. Parry. |
| R. H. Ballantyne. | M. D. Fraser. |
| A. Brown. | Geo. Bowman. |
| A. McKean Price. | B. Ystencas (Associate). |

SEPTEMBER 12TH. Per N.G.L. s.s. "YORCK."

*T. and *Mrs. Sorensen, and two children.

SEPTEMBER 23RD. Per P. & O. s.s. "PALAWAN."

| | |
|---------------------|------------------------------------|
| *Miss K. M. Aldis. | Miss M. Pyle. |
| *Miss H. M. Scorer. | Miss M. H. Gordon. |
| Miss M. E. Clayton. | Miss M. G. Eriksen (Associate). |

SEPTEMBER 26TH. Per N.G.L. s.s. "PRINCESS ALICE."

*S. R. and *Mrs. Clarke. | P. A. Bruce, B.A.
C. A. Jamieson.

*Returning.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

June 17th.—Mr. J. Hutson mentions that, since his return to Kwanhsien, SZECHWAN, he has had some very interesting visitors, amongst whom was a man from Mongkong, near the Tibetan border, who showed most intelligent interest in the Gospel, and asked questions about the Trinity, Divinity and Humanity of the LORD JESUS, the Resurrection of the Body, the need of the Atonement, the future state of the lost, the nature and happiness of the Saints in Heaven, and many other themes. He possesses many Christian books besides the Bible. He has a copy of one published by the Christian Literature Society, "The World's One Hundred Most Famous Men," and he could not understand why JESUS was not included in the list!

than seventy scholars in the school, and these are mostly from heathen homes. How delighted I am to tell you that at least thirty of them, at the instigation of their teachers, attend our meetings and Sunday services. This has been a great joy to me, and I would bespeak your prayers for this manifest opportunity of reaching homes which otherwise would not perhaps be accessible to us."

July 8th.—In Shunking, SZECHWAN, disquieting rumours having, for some time, been circulated concerning reported acts of aggression by various foreign powers, and an alleged secret treaty for the partition of the country among Western nations, a placard was last month posted throughout the city, urging all the



PART OF AN OFFICIAL PROCESSION IN SHANGHAI.

Mr. B. Curtis Waters, who has been visiting the outstation of Tsenming, in the district of Anshunfu, Kweichow, mentions that for some time there seems to have been a revival of interest there. He had crowded meetings in the evenings, whilst Mrs. Waters had a good many women during the day. A number of people have recently given in their names as enquirers, amongst them some teachers in the public schools. Mr. Waters writes: "On the evening of the second Sunday, by request, I visited the homes of two of these teachers, and after prayer and some words of explanation and testimony to the people that had gathered, they tore down the tablets and cleared away the censers, thus removing idolatry and committing themselves to the worship of the true GOD."

Mrs. C. Freeman Davis reports that in the city of Tushan, in the same province, a public school for girls has been opened. "A point of interest," Mrs. Davis says, "is that the two teachers engaged are our own girls from Kweiyang, one the daughter of the former Biblewoman, and the other the daughter of the Evangelist Ch'en. These two girls have never known heathenism in their homes. They are both earnest Christians and baptized members, and we feel they will have no small influence in their responsible position. There are more

inhabitants to rise against the foreigners. In the city and country alike, it was openly said that all the missionaries were to be killed at the Fifth Moon Feast, the anniversary of the first great riot in Shunking. The night preceding the threatened fatal day, a prayer meeting was called by Mr. Evans, who tells us that the Christians attended in a very nervous, fearful spirit. He writes: "Riots and rumours of riots are not new to us; but I do not remember seeing our people so cast down as they were on this occasion. One or two broke down while leading in prayer, and it was only by an effort that a panic was prevented. The alleged inability of the officials to cope with a large crowd inflamed by exciting reports turned away our confidence from them; though, unknown to us, they had made preparations to prevent any gathering of bad characters in the city." On the morning of the Feast Day, Mr. Evans, with his little daughter and accompanied by Mr. Hayman, on going to the River Street, heard a sound of kettle-drums and saw a company of soldiers out on parade, armed with rifles and fixed bayonets. Though there were not more than fifty men, it was felt that they were enough to awe the whole city. The officials had prohibited the Dragon Boat Procession, in order to prevent the people from assembling in the

streets, and on the day of the Feast they sent police and soldiers to close the doors of the Mission premises and keep watch over the missionaries.

It was discovered that the plot, if plot it may be called, had its origin in the Government Schools. It was made known to the Prefect by the military officer, to whom the students, to make sure their work, had sent a request for the loan of more rifles, urging as an excuse that the wooden model ones provided were too light, and saying that they wanted to practice with real rifles to be ready to help their country. The Prefect called some of the students over to the Yamen and wheedled out of them the facts connected with their intention. One or two of the ringleaders fled, and the Prefect exhorted the rest of them to find some more legitimate way of expressing their patriotism.

Mr. Evans remarks: "Such seasons, however trying they may be to the flesh, are not without gain. It was peculiarly gratifying to find so many of our people turn up to the evening prayer meeting, and again early on the day when it was supposed we were all to be exterminated. One dear

woman came dressed very simply, saying that 'if you are to be killed, I do not want to live; so I have left my clothes at home.' Several said they would rather die with us than live if we were killed. Praise the LORD, there was no need to seal their devotion with their lives."

From Mr. Edward Hunt we learn that there has been a rice riot in Wenchow, though there has been no

threatening of a general or anti-foreign rising. The price of rice had been exorbitantly high, and the people rebelled against it. The merchants had to close their shops in self-defence. The captured rioters were beaten a thousand blows by the new judge, who was run out of the city by the mob, but afterwards rescued by the Prefect. In a postscript to his letter, dated June 26th,

Mr. Hunt tells us that quiet had been restored.

At Changteh, in HUNAN, there has again been a serious flood. Toward the end of June the river rose about twenty feet, when a number of embankments were broken and crops destroyed. Mr. Owen, who sends this information, adds: "Wonderful interest is being taken in the preached Word here these days. Our evangelistic services are crowded out at night, and last Sunday we had to turn numbers away from the services as the room we were using is far too small."

In the province of SINKIANG, the new dominion, Mr. G. W. Hunter informs us that this year, as far as can be ascertained, no opium has been planted, though there is still secret opium smoking and eating.

Mr. W. S. Horne, in reporting the closing of the third term of the

Burrows Memorial Bible School at Nanchang, KIANGSI, writes:—

"We are deeply thankful to our God for His presence and blessing to the ten students and ourselves all through the hours of study and class work. We are profoundly thankful for the spirit of prayer that has prevailed all through, and for the way in which they have thrown



Photo by

(Dr. W. Guinness.)

STEPS TO GALLERY OF ASSEMBLY HALL, KAIFENGFU.

their hearts into the evangelistic part of the course. It has been a great joy to see their willingness to testify. Please pray that these men may return to their work richer in spiritual knowledge and power, and that they may be enabled more humbly, earnestly and efficiently to help the churches from which they come, as also that the need of a suitable teacher to assist in the school may be supplied."

Since the date of my last letter, one hundred and seventy-two baptisms have been recorded, and many cheering letters have been received from the field. Allow me to give you some gleanings from them.

Miss S. J. Garland, who has been visiting Siho, an out-station of Tsingchow, KAN, mentions that some of the Christians show considerable earnestness in going out to preach in the street on market days, and once or twice a week to villages within easy walking distance of the city. Our sister says: "They need prayer that their zeal may be according to knowledge."

Mr. C. Blom, the acting superintendent of the Swedish Mission in China, in reporting ninety baptisms, writes: "The number is, I believe, the greatest ever reported in one season from our field. Though there is no revival, there is a constant deepening and widening of spiritual influence. In most places the civil and educational authorities are friendly, and a number of students attend the Sunday services."

Mrs. Söderström has been visiting the station of Kwangchow, HONAN, which, in the absence of Mr. and Mrs. Argento, has been worked from Chowkiakow. Our sister writes:—

"Words fail me to tell of the warm welcome given to me by these dear people. On the Sunday of May 21st, I had eighty women, many of them from very well-to-do families, and quite a few from official circles. The Christian women were very keen when I told them that I intended giving five days' Bible study. One interesting and striking feature is the number of young, bright girls with unbound feet, some of them baptized and others waiting for baptism, all of them eager to learn and all able to read. Another feature in the work there is that these people have learned to pray. Their Sunday morning prayer meeting begins at four o'clock and lasts two hours, and they have gone great lengths with GOD."

From Kwanganchow, the recently opened station in SZECHWAN, Mr. H. G. White writes that lately he and his fellow workers have heard of men being interested and in some cases truly converted as the result of chapel preaching and the presentation of literature. "At Kwanyinkoh," he says, "a man named Wang heard the Gospel at our front door preaching in Kwanganchow. He bought books, and as he could not read, got others to read to him, he set to work to learn to read by means of large characters written up before him where he worked, and soon he decided to accept the LORD JESUS CHRIST as his Saviour. He received the Truth whole-heartedly, and interested most of his family in it. This year he will be baptized, GOD willing, and several of his relatives will be welcomed as enquirers. He frequently invites our Evangelist to his Compound in the country for preaching services, and he himself spends much time in searching the Bible. When on the market or in the tea shops his principal theme is the Gospel."

Mr. Fawcett Olsen, who recently spent three weeks visiting three of his out-stations, writes:—

"At Tayin, we began holding meetings in the homes of the Christians, and visited seven homes in this way. If the place happened to be on the street front, we soon gathered a large crowd to listen. If it were more retired, the friends and neighbours invariably came out to hear the preaching whilst in the country districts the members of each household had an opportunity of hearing the Gospel. This plan accomplishes several things. It binds the Christians together in bonds of love. It gives the members of their families an opportunity of hearing the Gospel. It brings the Gospel to their friends and neighbours. It keeps them from growing lukewarm. One enquirer here took down his family idols."

Mr. A. G. Nicholls sends an interesting account of a visit to a Miao village in the district of Sapushan, YUNNAN. The following extract from his letter will, I think, be of interest to you:—

"One morning, as some of the people were anxious to put away their idols, we took a basket and set it in the middle of the village, inviting the families to fill it. We soon had the basket filled with dirty old idols, branches of trees, small twigs and other things which are used in worship. We had a glorious bonfire and asked the LORD to accept the offering of willing hearts."

Our brother has since reported fifty-seven baptisms in the Sapushan district, and in doing so he says: "All these converts need prayer, I need not remind you that they do not know a great deal. They are but children; but all profess to love the Saviour, and so far as one can see their lives agree with their profession."

From Talifu, in the same province, Mr. W. J. Embery writes:—

"At one of the recent festivals here a good deal of the idolatrous part of the public proceedings was dispensed with, and the thing almost resolved itself into an exhibition. Many valuables and quaint relics with sundry devices were on view along the principal streets which were decorated with flags and bunting. Specimens of models from the principal college here were also on view, and proved quite an interesting sight. One was glad to see even a little idolatry dispensed with; but it is only on the surface, and other idolatrous festivals are as well attended as before."

Mr. Edward Hunt has been visiting the district of Pingyanghsien, CHEKIANG, where some time ago there was a serious disruption in connection with the Independent Church Movement. Mr. Hunt writes: "Altogether the result of my visit is to confirm the impression that, though much loving patience will be needed and there are difficulties that need much prayer and dangerous elements demanding great carefulness, there is also much good, and the great majority of the Christians are loyal to the C.I.M. GOD has greatly smoothed my way so far, and I am sure He will continue to work amongst His own at Pingyanghsien and in me that I may be His messenger of blessing and help."

Mr. E. J. Bannan sends a most interesting account of an itineration in the district of Changteh, HUNAN. The following extract from it will, I think, be of interest to you. Mr. Bannan, writing of his visit to Chihchiaho, says:—

"Here we found hearts prepared for the reception of our message. One old man with whom we conversed seemed very much interested. He remarked that he had studied the writings of the sages in an endeavour to find some statement bearing upon the forgiveness

of sin, but without success. Having read the story of the atonement as presented in the Gospels and after a conversation with the Evangelist, he expressed himself as satisfied that this was indeed the teaching for which he had been looking. The reception accorded us by the people of this place and the interest shown in the message preached was most encouraging."

July 29th—I regret to report that nearly the whole of the Yangtze valley is affected by floods. For many scores of miles the country is inundated to such a degree as to give the appearance of a great inland sea. Rivers have broken down their embankments and lakes have overflowed their natural basins to such an extent that in large areas crops have been destroyed and villages completely swept away. The floods throughout Central China will, this year, be responsible for indescribable suffering and loss.

In the province of HUNAN, especially in Changteh and neighbourhood, the conditions have become most distressing. The excellent prospects of a good harvest present almost everywhere a few weeks ago have been ruined. No sooner was rice planted for the third time than the river rose higher than for fifty years, putting the whole country in this and the two adjoining prefectures under water. Crops have been absolutely destroyed, hundreds of people have been carried away and drowned by the rush of water.

In a letter, dated July 17th, Mr. J. W. Owen writes :

"The city wall of Changteh itself has fallen in four places, and human bodies, living and dead, go floating past, and no attempt is, or can be, made to save them.

"Changteh has become an island. The river has risen from 15 to 20 feet above the level of the city, and its water is only kept out by very frail walls. From the top of our house we can see nothing but water on all sides for miles and miles.

"Five out of six city gates are closed, and until to-day, though surrounded by river water, we were unable to obtain any for use. We, with others, have had to use the well water, which is practically the water which silts up through the street drains. We have been able to boil and filter it; but I fear the poor people will suffer terribly."

From what Mr. Owen has seen, he estimates that at least 12,000 people are homeless, and that, on the lowest computation, 50,000 people will need to be granted famine relief, if they are to be kept from starvation. In closing, Mr. Owen says :—

"There was a lot of excitement and much stealing the other night, when the East and West Gate streets were carried away by the floods; but we were not troubled at all. God has wonderfully kept us from all danger. The water in the river is going down a few feet daily; but it will take a long time for it to go off the surrounding country."

Siningfu in KANSU, was at the end of June again the scene of a rebellion, which, but for the prompt action of the local officials, might have resulted in the loss of much life and property. Mr. Arthur Moore, writing on July 3rd, tells us that the city and district had been in a state of chaos since the 26th of June, when yellow proclamations were found posted at the South and West Gates, and in a great many of the surrounding towns and villages. These placards, which were cruelly worded, called upon the people to kill the foreigners, whose "ten evils" were enumerated.

Mr. Moore writes :—

"Each day the excitement grew until the people were worked up to a very high pitch of fear. Our servants were advised to leave us; the milkman refused to supply us with milk; and the country folks from whom we buy eggs would sell to us no more. The general topic of conversation has been how we were to be killed. We were to be killed first; then the Christians; the two officials; the business men who dealt with foreign firms at the coast; and all who wore narrow-sleeved garments and had anything to do with foreigners. The scholars at the big schools, and the post-office clerk and other employees, were also threatened.

"There were rumours that nearly 1,000 men were prepared to carry out the awful slaughter, and the 2nd of the 6th moon, or failing this date, the 6th, was fixed as the day on which it was to begin. The rebels, who are members of secret societies, have their Emperor, who is attired in royal robes. All the rank and file have fancy clothing, with a tiger's head in the centre of the jacket and the words 'Soldiers of the Western King' worked on the head. The meaning of the tiger's head is 'Fierce,' or 'Stop at nothing,' which I should think fairly correctly expresses their intentions."

The Siningfu prefect called on the 28th, and assured Mr. Moore that there was no cause of fear at present, saying he had sent out men to arrest the offenders. He was most kind and polite, and told him that, should occasion arise, he would invite him and Mrs. Moore to the Yamen, where they would be protected.

A proclamation was subsequently issued by the Chinese officials, forbidding anyone to be on the streets after two guns were fired at about 8.30 p.m.

A number of the rebels and their leaders, including their Emperor, we are glad to learn, have been captured, and order and quiet have been in large measure restored.

Amid the strain and the anxiety of their position, Mr. Moore writes :—

"I must make mention of the comfort we received from 'Simple Testimony Calendar.' The texts from Monday, the 26th June, to Saturday, the 1st July, the days when feeling was most intense, were an unspeakable blessing to us. They were most appropriate. For instance, on Friday, the 30th, the day the city was in a tumult, the text was: 'Who delivered us . . . and doth deliver: in Whom we trust that He will yet deliver,' and on Saturday: 'Abide thou with Me, fear not; for he that seeketh My life seeketh thy life; but with Me thou shalt be in safeguard.'"

The trying experiences through which our two fellow-workers have passed serve to emphasize the importance of continual prayer to God for the protection of His servants and for the peace of the Empire.

Since the date of my last letter, we have had the pleasure of welcoming back Miss Mariamne Murray from her two months' visit to the stations on the Kwangsin river, KIANGSI, where her ministry was greatly appreciated by the workers, Chinese and foreign. She was greatly cheered by the indications of progress, visible everywhere, since she was last at these centres, twenty-five years ago. At Kweiki, there was then one baptized convert. There are now over 500. Miss Murray will spend a time in Shanghai before returning to Yangchow.

Dr. Laycock, writing from Lanchowfu on the 9th instant, informs us that, the previous week, he met with an accident which might have proved serious, but

China's Millions.

耳設以便以

ERENKER

拉以華和耶

JENOVAN-JIREH



Photo by]

FAMINE REFUGEES WAITING FOR RELIEF.
(See page 153.)

[A. W. Lagerquist.

FELLOWSHIP AND SERVICE.
— FAMINE RELIEF WORK. —

China Inland Mission.

OFFICES: CHINA INLAND MISSION, NEWINGTON GREEN, LONDON, N.

Telegraphic Address—LAMMERMUIR, LONDON.

Telephone—1807, DALSTON.

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For General Fund.

| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | | | | |
|------------------------|----|----|----|-----------------|-----|----|----|-----------|----|----|----|--------------|-----|----|----|--------------------------------------|----------|----|----|---|------|----|---|
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| 8894 | 1 | 0 | 0 | 8938 | 10 | 0 | 0 | 8995 | 1 | 0 | 0 | 9044 | 0 | 10 | 0 | 9096 | 0 | 5 | 0 | 9142 | 5 | 0 | 0 |
| 8895 | 0 | 5 | 0 | 8940 | 1 | 1 | 0 | 8996 | 0 | 6 | 0 | 9045 | 0 | 15 | 0 | "C.S." } moved } through God } | 6 | 0 | 0 | 9143 | 2 | 1 | 0 |
| 8896 | 0 | 10 | 0 | 8941 | 1 | 0 | 0 | 8997 | 1 | 1 | 0 | 9046 | 1 | 1 | 0 | | 30. 9144 | 16 | 14 | 1 | 9145 | 0 | 4 |
| 8898 | 0 | 10 | 6 | 8943 | 2 | 0 | 0 | 8998 | 10 | 0 | 0 | 9047 | 5 | 0 | 0 | 9098 | 1 | 0 | 0 | 9146 | 0 | 10 | 0 |
| 8899 | 0 | 2 | 0 | 8944 | 0 | 3 | 10 | 10. 9002 | 1 | 1 | 0 | 9049 | 0 | 2 | 6 | 9099 | 0 | 5 | 0 | 9147 | 1 | 1 | 0 |
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| 8902 | 1 | 0 | 0 | 8947 | 1 | 0 | 0 | 9005 | 0 | 5 | 0 | 9052 | 50 | 0 | 0 | 9102 | 6 | 0 | 0 | 9149 | 5 | 0 | 0 |
| 8903 | 1 | 0 | 0 | 8948 | 1 | 5 | 0 | 11. 9007 | 0 | 12 | 0 | 9055 | 65 | 0 | 0 | 9103 | 0 | 5 | 0 | 9150 | 0 | 7 | 4 |
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| 8907 | 0 | 10 | 0 | 8950 | 1 | 1 | 9 | 9010 | 0 | 10 | 0 | 9057 | 0 | 10 | 0 | 9106 | 0 | 5 | 6 | 9153 | 20 | 0 | 0 |
| 8908 | 5 | 0 | 0 | 8952 | 10 | 0 | 0 | 9012 | 5 | 0 | 0 | 9058 | 0 | 5 | 0 | 9107 | 5 | 0 | 0 | 9155 | 0 | 2 | 6 |
| 8909 | 2 | 2 | 1 | 8956 | 8 | 1 | 5 | 9013 | 5 | 0 | 0 | 9059 | 0 | 10 | 0 | 9108 | 0 | 15 | 0 | 9156 | 5 | 0 | 0 |
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| 8915 | 5 | 0 | 0 | 8964 | 100 | 0 | 0 | 9019 | 14 | 0 | 0 | 9070 | 0 | 5 | 0 | 9116 | 0 | 5 | 0 | 9163 | 0 | 2 | 6 |
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| 8920 | 6 | 0 | 0 | 8967 | 0 | 5 | 0 | 9022 | 0 | 10 | 0 | 21. 9075 | 3 | 0 | 0 | 9119 | 20 | 0 | 0 | 9166 | 2 | 0 | 0 |
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(Continued on page 159.)

CHINA'S MILLIONS.

Fellowship and Service.

Address by MR. D. E. HOSTE, at the China Inland Mission Valedictory Meeting, held at Devonshire House, Bishopsgate, E.C., on Tuesday Evening, September 5th, 1911.

DEAR Christian Friends,—Before saying anything else I wish to express the regret that we feel at the absence of some esteemed friends who would fain be with us, but who are prevented; and amongst them I would refer specially to our beloved Home Director, Mr. Theodore Howard, known, I expect, to all here. He is down in the country just now, and we received a letter from him saying how sorry he is not to be here, but I need not say that his prayers will be with us. Then we have also received letters of regret at being prevented from attending from Rev. F. B. Meyer and from Pastor White. We were also exceedingly sorry to receive a telegram to-day from Rev. Charles Inwood, who was to have delivered the closing address, saying that, through temporary illness, he is unable to attend. We greatly miss the privilege of his presence and ministry amongst us this evening, and we feel sincere sympathy with him in what we hope is only a passing indisposition.

We thank GOD that the brothers and sisters who will address us to-night have been deemed fit to take a share in this great enterprise of spreading the Gospel. And I may say that they have only been accepted for the work after prolonged and careful training, and after being tested in various ways by experienced and godly men and women; the conclusion as to their fitness having been reached with the utmost prayerfulness. We humbly and soberly believe that they have been called to take a share in the ministry of the Gospel in China.

But the question that I wish to ask myself—and I venture to put it to you—is: “Am I also fit to take my share in the work?” Are we really right with GOD? Not merely in the sense that we are refraining from positive transgression of His commandments. That in itself is not being right with GOD in the Christian meaning of the words, seeing that the Christian is called to a relationship with GOD nothing short of that described in the words: “Truly our fellowship is with the Father, and with His Son JESUS CHRIST.” How is that fellowship brought about? How is it maintained? By the Holy Ghost; but, as we know, the Holy Ghost will never force people. He will only bring us into that fellowship in so far as we, having counted the cost, are willing for it. And I suppose that most Christian people know how easy it is, having, for a time, run well, and

having, with a single heart, really responded to the call to this fellowship, yet, through one cause or another, to sink down to some extent from it; so that instead of being what the Apostle calls “alive unto GOD,” and instead of having His power working in us mightily, we are conscious, alas, of our minds being occupied by a great many things that lie outside of this holy fellowship. These may not be necessarily sinful or objectionable in themselves: they may even be useful and desirable, but the trouble about it is that they are not the things of JESUS CHRIST. On reflection all must agree that a Christian is to be one through whom CHRIST can live, and accomplish His will and His desires. We find the intention of our LORD as to his disciples disclosed when, after His resurrection, He breathed upon them and said: “Receive ye the Holy Ghost. As the Father hath sent Me, even so send I you.” Now that is not simply for missionaries. The whole tenour of the New Testament shows that the spirit of those words is to govern and control every member of the body of CHRIST, and I trust that each of us may to-night ask ourselves, as in the sight of GOD: “Am I fit to take my share in the carrying out of GOD’S desire for the blessing of the world?” It seems to me, dear friends, that one is dreadfully prone to sink back into what is largely a negative kind of life, that lacks almost entirely the savour and spirit of the Gospel. I was impressed only a day or two ago—it was Sunday evening, I think—by hearing someone read in a place of worship that solemn account which our LORD gives of the condemnation of those who did not feed Him when He was hungry, who did not clothe Him when He was naked, and who did not visit Him.

We may thankfully believe that there are very many here, if not all, who are to a large extent entering into this fellowship. And yet may there not be room for more? Is it the case that there are some here who have backslidden from this fellowship? If so may GOD give to such to-night to hear His voice and to put away idols. I would pass on a word which came to myself not long ago down in the country, in this connection. It occurs in one of the early chapters of Jeremiah: “If thou wilt put away thine abominations out of my sight, then thou shalt not remove.” Thank GOD, there is in Him forgiveness, He will abundantly pardon, as we turn from our own way. We need often to pray, in the language

of the Litany, to be delivered "from all blindness and hardness of heart, and contempt of Thy word and commandment." We hear, and we grieve to hear, of many who are openly declaring their want of confidence in the authority of the Scriptures. But I am not sure whether there is not something else perhaps even more injurious to the progress of the Gospel; namely, that those who do hold as a matter of doctrine the inspiration of Holy Scripture, do not in practice sufficiently submit to its authority, thus by their lives contradicting it.

It is not an easy matter to recover spiritual tone and fitness for fellowship which have been lost through negligence and backsliding. It is not enough to sing that hymn:—

"Come Thou fount of every blessing,
Tune my heart to sing Thy praise."

You will not do it that way; you must turn from other things and give your time to earnest waiting upon GOD. If we set our hearts to seek the LORD, realizing the tremendous issues that are at stake, and give ourselves up to prayer and to reviewing our lives in the light of GOD's word, rending our hearts and not our garments, the LORD will most surely draw nigh. Daniel, occupied as he must have been with the affairs of his high office in the State, was yet so in fellowship with the LORD GOD of Israel, that the thing that burdened his heart was the condition of GOD's people; and he felt it incumbent upon him to give himself to seek the LORD. He saw the interests at stake to be so great that he, busy man as he was, was constrained to give himself to seeking the LORD, so as to overcome the powers of darkness that were hindering the purpose of GOD. You remember

Misses A. Muller, M. McQueen, W. Bird, D. Scammell, G. Halldorf, M. Baerbaum, E. Dorst.



Miss A. Strassburg, Mrs. Sandblom, Misses M. Taylor, M. Rentschler, B. Loosley, J. Osterdahl.

FIRST PARTY OF NEW LADY WORKERS SAILING TO CHINA THIS AUTUMN.
IN CONNECTION WITH THE C.I.M.

We hope to publish the photo of the second party in our next issue.

that when he found by books that the time had come for GOD to bring again the captivity of His people, Daniel did not say: "What an interesting discovery it is. What a nice Bible reading in prophecy I shall be able to give." No, he set himself by intercession to bring about the accomplishment of the Divine purpose. He wrestled with and overthrew the opposing spiritual powers of evil; he prayed and he confessed his sin, and the sins of his people. And it will not be done in any other way at the present time.

May GOD help us, beloved friends. Do not think that we are unappreciative of your having come here this hot night. Do not think that we are unmindful of all that we owe to your fellowship and to your ministry in so many ways. We are not unmindful of it. But we know that the LORD is able to do greater things for us all; and the situation in China demands it. There is much said and written at the present time about the political situation in China, whether in relation to reform or reaction and things of that kind; but the really fundamental situation in China remains the same, namely, that the multitudes of her people are in the power of the wicked one, and the LORD JESUS CHRIST is wanting to get the prey from the mighty. Questions connected with the institution of a Parliament, or further developments of modern methods in the various departments of the national life, have, of course, their importance, nor do I want to underrate their significance; at the same time, we need as Christians, and servants of our LORD JESUS CHRIST, constantly to bear in mind the facts which constitute the underlying bed-rock of the situation; namely, that men are bound by the power of sin, that they are

under the guilt of sin, and that the Gospel of CHRIST is the Divinely appointed way in which they can be delivered. "There is no other name given under Heaven among men whereby they must be saved." Oh, that the LORD would grant a revival of His truth—His truth about sin, His truth about the need of redemption, yea, and His truth about judgment to come. Oh, that He would revive it amongst us and bring it home to us. I think that we do well to seek Him about this day by day. In addition to all our other prayers that we may put up in connection with our several ministries, let us wait upon Him for this; for it is He alone that can revive the reality of these things in our hearts, making them quick and powerful. Then we shall have, I believe, a labouring in the Gospel according to a higher standard than we have known yet.

Peh-Chuan's Last Journey.

BY A. MAIR, ANKING.

PEH-CHUAN was a typical Chinese farmer, strong, well-built, and a hard-working fellow; Ten months ago he came to Anking, Anhwei, with his wife and children, to stay with Evangelist Hsieh, his brother-in-law. Now and again he was employed in our compound doing odd jobs, and when itinerating he occasionally went with us to carry our *puh-kai* (bedding), etc., and cook for us at the out-stations, so that we soon got to know him well, and because of his trustworthiness to value his services. He was very slow to grasp an idea and act upon it. "I could do nothing in business," he said to me one day, "for I would lose money right and left. I am more fitted to do odd jobs." He was an honest-hearted man, ready and willing to help us in anything and at any time. There were many black spots in his past career, about which he told me when we were out on our last trip. He had been a well-to-do farmer in the north of this province, and owned some land. Led away by bad companions he began to drink and gamble, and soon he was in a sorry plight. The gambling passion held him as in a vice, and quickly the inevitable result ensued. He was without a cash in the world to call his own. The tempter then whispered to him, "You have still your land to fall back upon. Why not mortgage part of it, and with this money and the return of your luck, you will soon be able to make up what you have lost?" So the first piece of land was mortgaged, and soon a second piece, and so on until all his land had passed out of his possession. Thus he and his family were reduced to poverty, and for some time they found it rather difficult to keep body and soul together. Last year his wife suggested that they should remove to Anking, where they might have better opportunities of getting work. At first the idea did not commend itself to him; by and by, however, he gave his consent to the proposal, and so they came to Anking.

During the last ten months he and his family have been living in a small house with his mother-in-law, who is an out-and-out Christian. Because of her enthusiasm and whole-hearted devotion we call her "Billy Bray." In season and out of season she is telling all with whom she comes in touch of JESUS and His love. She got Peh-chuan to attend our services right away, and I am certain that her prayers for him, her consistent life and

bright testimony, were used by the LORD to lead him to the position which he ultimately reached. A month or two ago we formed an enquirers' class, of which he became a member. He could not read, but, as I found out later, he gave careful attention to what was being said. If I had been asked then his condition spiritually I would have said that he seemed a promising enquirer, but had not given evidence yet of having made the great decision of his life.

In an account of our trip to the north I mentioned that Peh-chuan joined us at T'ong-ch'eng, and offered to take the place of the other coolie, who had left us. I was more than pleased to accept the offered help. He was on his way back from Yingchowfu, where he had been on some small matter of business, so that he had already walked a long distance. We met with very disagreeable weather between T'ong-ch'eng and Shuch'eng, and we all had wet feet, while the coolies were soaked to the skin. It would have been worse for us if we had not put up half a day at a small inn. The condition of the roads must have told heavily upon our coolies. When we reached Liuanchow I saw that Peh-chuan would be the better of a rest, and hired another coolie to carry my belongings to Shuch'eng. Having had four days' rest he was in better condition to proceed to Anking. But the worst part of our journey was not yet over; he still had to "eat bitterness." We had almost reached the end of our journey—as far as walking was concerned—and were within a mile of the Yang-tsi-kiang, when there came a heavy downpour of rain. There was no shelter at hand, so that in a few minutes

G. Bowman. H. Becker
A. McK. Price.

D. Steybe.
F. D. Learner.

O. Schinderooff.
F. E. Parry.

B. H. Ballantyne. Dr. Witt.



A. Brown. P. A. Bruce, B. A. M. D. Fraser. B. Ystencos. C. A. Jamieson. H. Parker.

PARTY OF NEW MALE WORKERS SAILING TO CHINA THIS AUTUMN, IN CONNECTION WITH THE C.I.M.

Peh-chuan's garments were soaked through and through. As we waited in the little house at the riverside for the coming of the boat, I noticed that he looked cold, and shivered several times. He tried to dry his clothes at a small charcoal stove, but it wasn't of much use. What a relief it was to get home that Saturday night! Next day Peh-chuan was suffering from fever, and a bad cold.

One thing I found out with surprise and unspeakable joy during our journey. Peh-chuan had made definite choice of CHRIST as his Saviour, and had unreservedly yielded himself, body, soul, and spirit, to his Master. He said that during his journey to Yingchowfu he had given his heart to JESUS. Not only did he believe, but he told others of CHRIST and His power to save. While at Shuch'eng I happened to pass the schoolroom one day and heard him talking to the school-teacher, with great earnestness, of the wonderful salvation in CHRIST. Again, at T'ong-ch'eng I heard him speak with a barrow-man. This man was feeling tired after a long journey, and Peh-chuan spoke to him of the Christian's hope. "We who believe in JESUS," he said, "think nothing of eating a little bitterness in this world, for we shall never have any more bitterness when we go Home to Heaven." Then he went on to explain "the doctrine."

After returning home we advised our friend to stay in bed for a few days, seeing that he felt out of sorts. He stayed in bed until Wednesday evening, then he got up and came to the evening service. On the following morning "Billy Bray" came to me and said that he seemed worse. Dr. King kindly went round to see him, and after making a thorough examination, informed us that Peh-chuan was suffering from pneumonia, and that he would need careful attention. He had constant attendance, and everything was done that loving hands could accomplish. On Monday evening his temperature was very high, and he seemed to be worse than usual. It was decided that his brother-in-law and I would sit up with him that night. I felt for Peh-chuan as I would for any friend I had tried and found true. We continued to give him his medicine and nourishment at regular intervals, and although he was but half conscious, he more than once looked up with recognition in his eyes and said, "I am troubling you." Although suffering he thought of our convenience.

In his delirium he spoke a good deal, but there was only one subject in his mind, and that the Gospel of CHRIST. It surprised me very much to hear him take up several Gospel themes, and preach, as if he had an audience before him. This man, who on ordinary occasions seemed slow to grasp an idea, at that time seemed to be possessed of keen spiritual insight. Strange! that although in a semi-conscious condition he dealt with each point in a clear, consecutive manner. "Yes, CHRIST has died for us," he said, "and we have just to trust in the merit of His precious blood." "The Lord waits at our heart's door," he added, "wishing to enter in, but the bolt is in the inside, and must be drawn aside by me. I have opened the door, and JESUS has come in." Then he would pray and make confession: "LORD, I have been a great sinner; I have sinned against Thee, and am unworthy of such a grace."

When Mr. Hsieh heard our friend speak in this manner he could scarcely believe his own ears. "Why, that's right!" he would exclaim, "that is completely right!" Then he turned to me and whispered "I have never

been fully conscious of Peh-chuan being a truly regenerated man until now. Just think of it!"

We thought him a little better next day, yet he himself knew that he was in a very critical condition. During the day he called his wife to the bedside and said: "I used to treat you very harshly when we were in the country; I have behaved very badly towards you, and I am truly ashamed of myself." There was little comfort in the small dirty room where he lay. They must have had a hard struggle to keep body and soul together.

During those few days of illness Peh-chuan often spoke of the LORD's lovingkindness. "What would have been my condition at the present time," he said one day, "if the LORD had not led me to Anking? I would have known nothing about the Gospel, and this great joy would not have been mine." How fervently he did thank GOD, Who had so blessed him.

On Thursday afternoon we noticed a change for the worse. "Let it be according to GOD's will whether I live or die," he said. "Yes, His will is best." I bade him good-bye that night, believing in my heart that he had about reached the end of his journey, and that the Master's voice would soon be bidding him welcome home. He knew me as I bent to speak to him. He could say little, but he spoke one sentence, "I am trusting in GOD."

He knew the friends who sat by his bedside during the night. When no words could come from his lips he pointed his finger heavenward. About two o'clock in the morning he suddenly looked up, and exclaimed: "JESUS is calling! He is coming to meet me! Let me have my clothes on to be ready." His friends put on his best garments to please him, and he seemed quite satisfied. While Mr. Westwood and his relatives were softly singing a hymn he fell asleep without a struggle, and went to receive his Father's welcome.

What is to become of the wife and children now, seeing that the bread-winner has gone? Peh-chuan believed that the Lord would make plain their way, and in GOD's time and manner his simple faith will have an abundant answer. Peh-chuan's wife, as far as I know, has not yet made definite decision of CHRIST as Saviour, but she is feeling her way, and seems very near the Kingdom.

Will you not ponder over one sentence spoken by Peh-chuan a day or two before he died? He said: "What would have been my condition to-day if I had been as I was a year ago—totally ignorant of GOD's great grace?" Before coming here he had not heard the Gospel, and thus his heart was as black as night, because the Sun of Righteousness was unknown to him, and had not risen above the horizon of his life. But this ignorance of the redeeming love of CHRIST is not the experience of only one life in China, but of millions! Millions have not even *heard* of the great love that fills the Father-heart of GOD, nor of the blood-bought salvation in CHRIST. Is not their unutterable need an appeal to you for something? For what? Only you yourself can answer this question, and upon the answer given there hang great issues, which not only concern your own life and work, but which concern the welfare of multitudes of souls in the dense darkness of heathendom. May the CHRIST-compassion for perishing souls burn and glow in our hearts, and may we be responsive to the touch of CHRIST upon our lives. Pray, give—and give your best!

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

August 19.—On the 3rd instant we had the pleasure of welcoming back Mr. Oliver Burgess from Australia, apparently fully restored in health. He is now at Chefoo on a visit to his children, before proceeding with Mrs. Burgess to Hinganfu, his former station in SHENSI. I would bespeak your prayers for him on resuming work in China.

On the 17th, Mrs. A. H. Broomhall, with her four children, and Mr. Frank McCarthy's daughter, Eva, and Miss A. G. Leith, sailed for England on furlough. The latter will break her journey at Colombo, in order to visit a brother in India.

You will rejoice to hear that the ministry of Mr. Lutley and Mr. Wang, in KANSU, for which I asked prayer some time ago, has been greatly blessed of GOD at Liangchowfu. We learn from Mr. Belcher that there

in the more immediate vicinity of Hanchungfu itself. Mr. Easton, writing from this station on July 31st, says: "We had the pleasure of receiving thirty-nine converts into fellowship at the LORD'S Table yesterday. Nearly two hundred broke Bread with us, and notwithstanding the great heat in a crowded chapel, continued patiently through the meetings."

Since the date of my last letter, thirty-eight baptisms have been recorded, five of which, you will be glad to hear, took place at Yangchow. In reporting these latter, Mr. Orr writes: "We are getting out bills announcing a month of special evening meetings beginning next Sunday night. For these I shall be glad of your prayers."

Mr. G. Hunter, writing from Tihwafu on his return from Yarkand and Kashgar, tells us that there are



PART OF A FUNERAL PROCESSION IN SHANGHAI: CARRYING PHOTO OF DECEASED.

have been gracious manifestations of the Holy Spirit's working in the Church, leading to confession of wrong and restitution on the part of several of the members. The preaching of both of GOD's servants, we are told, was with great power.

At Anjen, KIANGSI, the evangelist, Mr. Hsiong, died suddenly last month. He was a truly spiritual man. He was much valued as a faithful helper, and will be sorely missed both by the foreign workers and by the Church members, by whom he was greatly beloved. In his removal the work in the Kwangsin river stations has lost one of its most efficient and devoted Chinese leaders. I would bespeak prayer that a suitable successor to Mr. Hsiong may be raised up of GOD.

From Bishop Cassels and other workers in his diocese we learn that there is a great deal of unrest in Eastern SZECHWAN, owing to the prevalence of rumours about the railway loans and the partition of China. In Western SZECHWAN there have been similar rumours, and in consequence much agitation, which in some places the officials have done little or nothing to stop.

We have heard of the safe arrival of Mr. and Mrs. Gould at Hanchungfu, from which centre they will care for Mienhsien and seek to develop the country work

great difficulties in Mongolian work; but that nowhere on his recent journey was he so kindly treated as at a Mongolian tent. He adds: "The air here is perfectly pure; the green grass is restful to the eye; the larks soar and sing their tenor song quite as sweetly as their little cousins do on the dewy meadows and grassy fields of our own homelands."

Mr. and Mrs. Fiddler inform us that they have got comfortably settled in their new house at Ningsiafu, for which they prayed and waited so long. It is proving most suitable, alike as a place of residence and as a centre for the work. Since our friends' removal, the attendances at the ordinary meetings have improved, and the number of visitors in the guest-hall has increased.

The following extract from a letter received a few days ago from Mr. J. C. Platt, of Kwanganchow, the recently-opened station in SZECHWAN, will, I think, be read with interest:

"Our military major often drops in. He lives in semi-foreign style, and has not worshipped idols for over ten years. He is a Shantung man, and although not a Christian, yet he has deeply studied the Gospel teaching. His younger brother was baptized at Chefoo

some time ago, and perhaps this has somewhat influenced the major against his former beliefs."

At Suitingfu, in the same province, Mr. Polhill some time ago invited the country Christians to come into the city for four days' special teaching. Large numbers of men accepted the invitation, though heavy rains kept the women away. Mr. Denham writes: "We had very gracious times of blessing. Many were broken down, and having confessed sin were led into deep joy through experiencing the cleansing power of the Blood."

Mr. Thomas Cook sends an interesting account of a journey which he recently made with Mr. James, on which excellent opportunities were afforded for the preaching of the Gospel and selling Scripture portions. At one place they found an old man seeking after the Truth. He had already purchased the four Gospels and the Acts of the Apostles. Mr. Cook writes: "He had destroyed his idols, and had turned from them to the worship of the living GOD. He certainly seemed very much in earnest, in spite of the fact that he had met with opposition from his son, who objected to the idols his mother had worshipped being destroyed."

Miss Saltmarsh, writing from Tsingkiangpu on August 2nd, says:

"We are feeling some encouragement concerning a young farmer, a distant relative of one of the deacons. He lives seven miles away and has been coming to the services for some months. At first he came alone, but now brings another young fellow with him. They can both read well, and seem very much interested in the Bible. The elder one read Matthew's Gospel, and chose some passages of Scripture which he thought suitable, wrote them out in large characters and posted them up in all the tea-shops that he passed on his way to church. He took his Gospel portion to some place near his home, and read from it to the people there. He said: 'You may say I am mad; but I am teaching you from this Book. I believe this Book is true. If I am mad, then this Book is mad; for what I say is written in it. I believe in this doctrine.' The young man still goes to school. He refused to worship Confucius on the 1st and 15th of the month, saying that he believed in the one true God. Please pray for these men."

Dr. King, referring to a village near Kaifeng which the hospital students have been visiting, says:

"The first time Siao-uang-t'uen was visited, the

people were friendly. Since then they have become more and more unfriendly, and a few days ago, when last visited, there were those present who cursed the preachers. But last night this was made a matter of

special prayer, and to the great delight of those who were concerned, no one made any objection to the preachers. One of the auditors asked "How do you show respect to GOD?" When told, 'By prayer and thanksgiving and doing His will;' he retorted 'But that is not good enough; I burn paper and incense and thus serve my god.' The preacher then asked "What if you did that to your magistrate, would he be pleased?" 'No,' replied the man, 'I would not dare to do that; he would beat me as not being respectful.' 'So,' came the reply, 'you expect your god to be pleased with a mock respect that a magistrate would refuse.'

Amid the many tokens of encouragement which GOD is

giving to gladden the hearts of our fellow-workers throughout the empire, the opposition of the adversary is being shown in many ways. In the church at some centres there are dissensions, lukewarmness, low standards of conduct and a general failure to realize the Divine ideal. Whilst giving thanks to GOD for all the gracious manifestations of His power, it will, therefore, be recognized that there is constant need of prayer that Satan may be defeated.

Dr. Arthur Judson Brown tells of two missionaries who went into a village in Korea in which no one had ever preached the Gospel. The whole population turned out to hear, and the meeting continued far into the night. After the benediction the strangers were shown into a room and went to bed. But the people would not disperse. Their conversation kept the missionaries awake. About two o'clock one of them arose and said to the people: "Why do you not go home and go to sleep? It is very late, and we are very tired." The head man said: "How can we sleep? You have told us that the Supreme Power is not an evil spirit seeking to injure us, but a loving GOD who gave His only-begotten Son for our salvation, and that if we will trust Him and turn away from our sins, we may have deliverance from fear, guidance in our perplexities, comfort in our sorrows. How can we sleep after a message like this?"—*The Missionary Intelligencer.*



COUNTRY ROAD, SHANGHAI. COOLIE AND CHILDREN.

Distribution of Famine Relief, at Antung Ku, Kiangsu.

BY ALEX. R. SAUNDERS.



Photo by [A. W. Lagerquist.

FAMINE REFUGEES.

could to relieve the needs of nearly five hundred Christian families in the district, and for several months had housed on the Mission compound and fed with two meals a day about two hundred children of the poorest Christian families, but it was impossible for them to do anything for the much greater multitude outside till additional funds were forthcoming and male workers could be spared to carry out the distribution.

Mrs. Saunders and I were in the district for three weeks, and Mr. Lagerquist, who was to have gone to America on furlough by the s.s. *Asia*, but was detained in Shanghai owing to the wreck of that vessel while on the way from Hongkong to Shanghai, came to our help for one week. We were able to distribute in that time \$15,000, all the funds then available, to the most needy families in one hundred and sixty villages and hamlets, within a radius of twenty miles of the city. A statement of the plan we adopted in the distribution may be of interest to those who contributed, and the photos taken by Mr. Lagerquist will greatly enhance the value of this brief report.

We prepared tickets such as in the opinion of missionaries and Chinese alike would baffle all attempts to counterfeit, and these were distributed in the country districts by Mr. Lagerquist assisted by twenty Chinese men, chosen equally from among the gentry class of the city and the Christian leaders. These went two and

AT any stage of famine is relief distribution a difficult work to engage in, but at no time is it more so than near the end, when the people are in their direst need, but with the prospect of at least a partial harvest before them. Then they are desperate, catching at every straw that may possibly enable them to exist till the harvest is reaped.

Such were the conditions when we went to Antung Ku in April to see what could be done to alleviate the distress of the people. By the time news of a famine reaches the homelands, and the friends of missions become aware of the existing distressing needs, we are getting well on towards the time for the next harvest before the greater portion of famine relief funds can reach us.

The lady missionaries at Antung Ku had already been doing what they

two, a non-Christian and a Christian together; and Mr. Lagerquist on horseback took the general oversight of the whole. This plan reduced to a minimum the possibility of a report that only those who had entered the church received aid. When all precautions had been taken the work was still most difficult; for, as will readily be admitted, it would be much easier if funds allowed to give some relief to all alike than with the limited sum at our disposal to make a selection of the most needy cases. All are, in their own opinion, the most needy cases at such times. The disappointed ones would follow the distributors sometimes for miles, clinging to their garments, arms, and legs, and using all sorts of desperate measures to extract tickets.

When a ticket had been given the recipient could go at once to the city to have it exchanged for cash at an office we had established in a temple close by the Mission House. This work of exchanging tickets for cash was carried on by me, assisted by ten Chinese men, in the same way chosen from among the city gentry and the Christians, and I would take this opportunity to bear testimony to the efficient way in which the work was done. One morning 1,800 tickets were exchanged for cash in the short time of forty-five minutes without a single slip of any kind. It was a question of enabling as many as possible to tide over till the wheat harvest as our limited funds would permit of, and after consultation



Photo by

[A. W. Lagerquist.

MAT HUT OF FAMINE REFUGEE.

with the Chinese we came to the conclusion that with \$1 to a family they could possibly eke out an existence till they got the wheat, and we therefore made that the value of each ticket. The season so far has been very rainy, and it is feared that many will have no wheat to harvest. Failing a wheat harvest the mainstay of the Antung Ku people is a crop of sweet potatoes, and we were able also to provide five hundred families with sufficient potato sprouts to plant one Chinese acre for each family.

We were glad to be able to lessen the sufferings of so many of the people, but, what it means for our resident missionaries to live in such a famine-stricken district cannot possibly be realized by friends at home, and any report of this work without a few incidents to illustrate that side of it would be wholly inadequate.

Not long after we had arrived in the district Mrs. Saunders and I went outside the city for a walk, but we had not gone far till we came across the dead body of a man, perfectly naked, for the corpse had evidently been stripped of any article of clothing the man may have had, lying outside the little mat hut he had improvised as a dwelling. We passed on, but decided to return by another way. We were then followed right up to the door of the Mission House by a man in rags who incessantly implored us to help him. It would be impossible to give help at such



Photo by]

[A. W. Lagerquist.

FEEDING CHILDREN OF FAMINE SUFFERERS IN THE C.I.M. COMPOUND AT ANTUNG KU.



Photo by]

[A. W. Lagerquist.

FAMINE REFUGEES IN NORTH KIANGSU.

times, and such inconveniences put outdoor exercise for the lady missionaries almost out of the question.

The city officials one day took me to see nearly two thousand of the very poorest from the nearer villages who were huddled together in the temple of the city god, and as these were the blind, the lame, and those suffering from all manner of diseases, the stench was unbearable. On the way to and from that temple we were followed by a beseeching crowd of quite two thousand others in a like condition, who hoped that we would give them relief. We were able to give five hundred cash to each of those in the temple on another day.

Although the temple where the tickets were exchanged for cash was only about three hundred yards from the Mission House, we had to be escorted by police each time we passed to and fro, for the desperate people who hung about would almost tear you in pieces in their efforts to extract from you a ticket.

I have given a brief description of this distribution of famine relief funds, but I could not close it without some reference to what is considered by all to be the chief cause for these almost perennial famine conditions. There is not drainage to the land, in fact, the Antung Ku district was formerly an arm of the sea. It was peopled from the then over-populated region of Soochow through the efforts of the first Emperor of the Ming Dynasty. Much of the land resembles saucers in shape, and unless the district is thoroughly surveyed and enormous drainage works carried out, escape from famine in wet seasons is impossible. It is for the Chinese Government to carry out these drainage works on behalf of its people, and something should be done to induce them to do it.

“If in regard to temporal need it is asked, ‘If any man seeth his brother in need, and shutteth up his bowels of compassion towards him, how dwelleth the love of GOD in him?’ how much of added force is there in the inquiry when the spiritual destitution of so many of our race is in question?”

—J. HUDSON TAYLOR.

How the Gospel Entered Ling-Kiang-Hu.

BY MISS L. F. M. JACKSON:



"For several Sundays the Old Woman came to Worship."

LING-KIANG-HU is a small country town, situated about 60 *li*, or 20 English miles, from the city of Kwangsinfu, in the province of KIANGSI. Translated literally its name means "mountains, rivers, and lakes," and it is surrounded on almost every side by mountains, some of them fully 3,000 feet high, while numerous rivers and streams make the district an exceedingly fruitful one. The people of the place are mostly hard-working farmers—every year they reap three harvests from their fertile fields—so it is no wonder they are a busy, industrious people.

About 15 *li* (5 miles) away is another little town called Shih-ren-tien, or "Stone Man Temple." Here, picturesquely

situated at the foot of a high mountain, is an ancient temple, where the famous idol of the district is kept. Innumerable idols are worshipped by the people, but none are so powerful as *this* one. Other idols are made of wood, clay, or stone, and perhaps may not be infallible, but this great idol is a "living idol," and all men must fear before it—so everyone will tell you. This "living idol" is the embalmed body of a very good mandarin, who governed the prefecture of Kwangsinfu for many years at some time in the T'ang dynasty (618-907 A.D.), and is now worshipped with great reverence and awe by the people of a very wide district. Once every year a fair is held in honour of this idol, when men and women gather in enormous crowds, some travelling hundreds of miles, just to worship before the great idol at this special time. For the nine days that the fair lasts, the place becomes a regular vanity fair—gambling and all kinds of sin go on from morning to night and all night long too. Thieves and pickpockets abound, and a special band of soldiers has to be sent out from the city to keep the peace. Natur-

ally the people of the surrounding district are zealous idolators, for not only do they claim the special blessing and protection of this famous idol, but many of them depend largely on the profits they make during the fair season to add to their yearly incomes.

So when the missionaries of Kwangsinfu were led to open an out-station in the little town of Ling-kiang-hu, they felt it was indeed attacking a very stronghold of Satan, and it was only to be expected that work among people with such a deep-rooted faith in what they believed to be a living idol, would be difficult and uphill in the extreme. But the ALMIGHTY GOD is stronger far than all the power of Satan, and from the beginning He has honoured the faith of His servants and blessed their work. It was in the autumn of 1907 that the little preaching hall on the Ling-kiang-hu street was opened, and almost at once some few people began to come about. Just at the end of 1907, a woman from a village lying between Ling-kiang-hu and Shih-ren-tien, became interested in the Gospel through what she heard from two of her brothers. These two men lived away in a distant place, where there was already a little band of Christians, and they themselves had lately been converted. Coming home on a visit they told their own people the story of the Saviour they had found, and their testimony was the means of bringing in their sister. About that time, one of the Kwangsinfu ladies, out itinerating in the country, visited their village, and spoke to this woman. From that time she came regularly, every Sunday, to Ling-kiang-hu, walking the three miles

cheerfully, in spite of her bound feet, and bringing her midday meal of rice with her. She was the first real believer, and worked hard to learn to read, so that she might understand more and be able to help others. In the spring of the following year, 1908, the Biblewoman paid a visit to that district, going out day by day with the old Christian woman who acts as chapel-keeper, to preach in the villages around. One day she had been out alone, and was on her way home, when she met an old woman by the way, who asked her, as the country people do, where she



Photo by]

[C. Fairclough.

DEVOUT TAOIST AT PRAYER.

had been. The Biblewoman took the opportunity of preaching the Gospel once again, and the seed fell into good ground. For several Sundays the old woman came to worship, and she accepted the good news with all her heart. Then her husband and son got frightened, and threatened all kinds of punishment

if she would persist in "going over to the foreigners," as they put it. But though she was hindered for some weeks from coming to worship, the dear old woman had learned to pray, and God heard her cry, for before very long, not only was she herself allowed to come, but first her son, and then her husband, came too. Truly that family "turned from idols to serve the living and true GOD." The old woman herself possessed an idolatrous paper, given by the Taoist priest, which was to be kept till her death, then burnt, and the ashes carefully gathered and put in her coffin, to ensure her wealth and happiness in the next world.

She had spent about \$50 on this paper, and it was her one great treasure, yet she herself fetched it down from its place and destroyed it publicly with her own hands, that all might know she no longer trusted in idolatry. She learned to pray about all the little things of her daily life, and was never ashamed for others to see and hear her pray. One day, the water buffalo, used for ploughing the fields, wandered away and could not be found. "Of course it is all because of you," said the rest of the family, "nothing goes right now you have offended the idols." But she was not troubled; there in the open courtyard she just knelt down and asked GOD to watch over the buffalo and send it home again; and sure enough, before night, the great clumsy creature came walking home of its own accord. Then the pigs all got sick, and that is a great calamity in a Chinese home, for if the pigs die it means quite a heavy loss. But again the dear woman brought her trouble in simple faith to the GOD Who careth for all that concerns His people; her prayer was answered, and very soon the pigs were well again.

This family have had special trials since accepting the Gospel, the heaviest of all being that the dear old woman has become completely blind. An operation

was tried by the nearest missionary doctor, six to seven days' journey away, but it was unsuccessful. Of course all the idol-worshipping friends and relations said at

once that this loss of sight was a just punishment from the idols she had forsaken.

In the meantime, the two brothers of the first woman who believed, had come back to their own home to live, and taking up their work as tailors, they have been a great help among the little band of enquirers. Others, too, have been brought in, and there are now seven baptized Christians, including the old woman who looks after the chapel. Four more have lately been accepted for baptism, and there are also a

few others who come regularly, Sunday by Sunday, for whom we pray that they too may be truly born again.

This is the story of the beginning of work for GOD in a district utterly given over to idolatry, and it is written in the hope that GOD may graciously use it to stir some of His children to earnest prayer that the power of Satan may be broken, and men and women saved and made ready for the coming of our LORD and Master, JESUS CHRIST.

Kweiki, Kiangsi. - Miss A. Sharp writes: "After the Chinese New Year holidays we re-opened the school with 47 boys, practically as many as we can take in. It has been a good term, both for work and conduct. There is much for which to praise. The examinations held at the end of June showed progress in every subject, and the results were higher than in any previous examination. One of the best subjects—one in which almost all the boys got full marks—was Old Testament history; and when I tell you this subject was taught by the Chinese teachers, I think you will agree that the result is

all the more encouraging. The appointing of six of the bigger boys as 'prefects,' with my pupil teacher Kinseng in command of them, has helped considerably."



Photo by]

[C. H. Judd, jun.

BIBLE WOMEN AT HOKOW KI, KIANGSI, TEACHING WOMEN TO READ.



Photo by]

[A. O. Loosley.

A CONVERT BURNING HIS BOOKS OF MAGICAL ARTS.

Editorial Notes.

THE Autumn Reinforcements.—The Valedictory Meeting, held at Devonshire House on Tuesday, September 5th, was a largely attended and deeply impressive gathering. Mr. Hoste, who presided, read a telegram at the opening of the meeting from the Rev. Charles Inwood, regretting his inability, owing to temporary sickness, to attend and give the closing address. His place was, at the last moment, most kindly taken by Lord Radstock, an honoured friend of the Mission, who began his helpful address by remarking that he had known Mr. Hudson Taylor in January, 1866, when he came asking for prayer that the LORD would provide the money needed to send out the seventeen missionaries who were to go in the "Lammermuir." "I remember," continued Lord Radstock, "praying for two missionaries for each of the eleven provinces of China. Then we prayed for a hundred. That seemed to be an enormous thing to pray for, but the hundred came, and now by GOD'S infinite grace there are well nigh ten hundred out there in connection with the Mission." The brethren and sisters who at this meeting bade farewell to home and kindred, in order to carry out, as far as in them lies, the Master's great commission to preach the Gospel to every creature, are representatives of 43 new workers, who are going out to China this autumn as missionaries of the China Inland Mission. To these 43 new workers must be added 22 missionaries returning

after furlough, making a total of 65 men and women who need our help by prayer, if they are to be used by GOD in China to turn "many to righteousness." In introducing the outgoing brethren and sisters to the meeting, Mr. Hoste spoke some earnest words to which we do well that we take heed. They are these:—"I trust that we are solemnly joining ourselves to them and solemnly before GOD taking up our share of the burden by prayer. . . . Might I ask that sometimes you will pray for these friends? Do not cease to pray for them. They will need your prayers very much. They come from different countries—lands on the Continent of Europe, and from Scotland, England, and various other directions. . . . I trust that there will be fruit from this meeting, and that a power will go forth from it that will tell in the far-off regions of China."

Unrest in Szechwan.—The opposition of the Railway Defence Society of SZECHWAN to the railway policy of the Government, has created a somewhat critical situation in Chengtu, the capital of that province. From information received from the Foreign Office, on Thursday, September 14th, we learn that the city is surrounded by rioters, that fighting has taken place between soldiers on the walls and the mob outside, but in spite of severe loss the latter cannot be driven back, but hold all roads to the city, consequently food supplies are cut off, and this may lead to riot in the city. The



A GATHERING OF MISSIONARIES IN CHENG TU, SZECHWAN.

The West China Conference, of which the above is a photograph, met in Chengtu, the capital of SZECHWAN, in January, 1908. The building in the background is the Methodist Episcopal Hospital. About 130 delegates and visitors, representing some twelve societies, attended the Conference. Of this number 35 were members of the C.I.M.
Chengtu was only opened as a Mission Station in 1881 by the C.I.M. The official "Report of the West China Conference," a volume of 400 pages, was printed at the Canadian Methodist Mission Press in Chengtu.

Consul has ordered all outlying missionaries in SZECHWAN to make for the nearest place of safety before the situation becomes graver. Fighting has taken place also at Kiating. Acting on the instructions of the Consul a number of missionaries have left Chengtu for Chungking, where they have arrived safely. The people at Chungking refused to join the rioters, so that the Europeans will, no doubt, be safe there. On Friday, September 15th, we received a telegram from our headquarters in Shanghai, as follows:—"According to best information we can get by telegram from SZECHWAN, C.I.M. Missionaries and Mission buildings reported absolutely safe."

The London and China Telegraph, in its issue of September 11th, commenting on the situation remarks: "We are glad to note that proclamations were issued by the agitators enjoining the people to remember that the demonstration is directed towards the preservation of provincial rights, *not against foreigners*." The Central Government seem to be acting with decision and vigour to quell the disturbance and restore order.

As we go to press we have received the following telegram from Shanghai, dated 18th September:—

"Following telegram received from Chungking. Telegram of British Consul, Chengtu, dated September 11th (only now received), reports foreigners fully protected. Viceroy has acted well and firmly."

It would thus appear that the condition of things is not so serious as some of the earlier reports led us to believe. While there must necessarily be considerable interruption of the work in the stations that are situated in the western part of the province, we hope that in Eastern SZECHWAN the missionaries will have found it possible to remain at their posts; and that those who have had to leave their stations may be able to return without much delay.

A reassuring message, dated Chengtu, September 11th, and signed by the British Consul, was published in the *Times* of Sept. 19th. It concluded thus:—"The Viceroy is most friendly to foreigners, to whom no injuries are reported."

We do well earnestly to pray that He by "Whom kings reign and princes decree justice," may give wisdom to the rulers of China that they may know how best to direct and control the affairs of that great empire in this time of national crisis, and that the lives of all GOD's servants may be preserved, and the progress of the Gospel may be not hindered but hastened by these apparently untoward events.

Laymen's Missionary Movement.—At a Conference, promoted by the British section of the World Missionary Conference Continuation Committee, held recently at York, of Secretaries and other representatives of the various Missionary Societies, the question of the Laymen's Missionary Movement was discussed, and among the resolutions passed were the two following:—

- (1) That this Conference, in view of the remarkable results achieved by the Laymen's Missionary Movement in the United States and Canada, desires to express its satisfaction that leading laymen interested in the extension of CHRIST'S Kingdom have for some time been engaged in preparing for such a movement, or movements, in this country.
- (2) That this Conference, greatly desiring to see a

spiritual movement among the Laymen of the Churches which will summon them to take a worthy share in the evangelization of the world, would call the Societies to prayer for this end.

We feel that there is reason to fear that one chief element of weakness in the Church's enterprise abroad—and indeed in her vitality and power in this our land—lies in the lack of kindling spirituality and prayer among the laymen of the Churches. We therefore invite our readers to earnest and believing prayer for the Laymen of the Churches of our Land—

(a) That they may be awakened to realize the opportunities before the Church in this decisive hour of Christian Missions.

(b) That they may hear the call of CHRIST summoning them to win the world for Him.

(c) That Christian laymen may rise unitedly to take their share in the Church's task, and contribute to it their consecrated power of initiative, their business capacity and statesmanship, their time and wealth.

(d) That they may realize CHRIST'S presence among us to-day, and be led into richer experience of His living power and closer fellowship with Him in intercession, service and sacrifice for the world.

(e) For a proposed Conference of laymen in the autumn of 1912, that GOD will reveal His will concerning it.

Some Impressive Statistics.—The second issue of "The China Mission Year Book"—the volume for 1911—has recently come to hand. It is an admirable handbook, indispensable to all students of the work of Protestant Missions in China. We shall have frequent occasion to refer to it for information on many things, but just now we desire to draw special attention to the valuable statistical table inserted at the end of the book, and to summarise, for the benefit of our readers, the figures there given in detail. The table is headed, "Statistics of the Work of Protestant Missions in China, 1909-1910." The following is our summary:—

| | Year Book, 1911. | Year Book, 1910. | Advance. |
|--|---|------------------|----------|
| Total Foreign Missionaries in China | 4,628 | 4,299 | 329 |
| Medical Missionaries (men 258, women 130) ... | 388 (^{M. 277} _{W. 111}) | 283 | 105 |
| Chinese Helpers ... | 13,679 | 11,661 | 2,018 |
| Stations and Out-stations | 4,288 | 3,485 | 803 |
| Day or Primary Schools ... | 2,557 | 2,029 | 528 |
| Scholars | 56,732 | 45,730 | 11,002 |
| Higher Grade Schools and Colleges | 1,171 | 1,116 | 55 |
| Students | 45,801 | 34,064 | 11,737 |
| Congregations | 2,717 | 2,341 | 376 |
| Total Christian Community (including those baptized and Catechumens) ... | 287,809 | 278,628 | 9,181 |
| Contributions by | | | |
| Chinese | Mex. \$ 297,976.53 | 298,687.56 | — |
| Hospitals | 170 | 170 | — |
| Dispensaries | 151 | 133 | 18 |
| In-patients... .. | 312,480 | 45,188 | 267,292 |
| Out-patients | 1,021,002 | 897,011 | 123,991 |

The devout reader, reflecting upon the significance of these figures, will see in them cause for thanksgiving and encouragement. They indicate steady progress in that most important of all enterprises, the carrying out of the commission of the LORD JESUS to preach the Gospel to every creature.

Hudson Taylor in Early Years.

THE GROWTH OF A SOUL.

BY

Dr. and Mrs. HOWARD TAYLOR.

THE MS. of this book, which deals with the early life and training of J. Hudson Taylor, is completed and is now in the printer's hands. Although unable at present to say exactly when and at what price this book will be published, readers may expect it to be on sale in good time for Christmas. The book will be Demy 8vo, and extend to about 576 pages with 24 full-page Art Illustrations. It will certainly be one of the most helpful books of the season. Fuller details will appear later.

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(Continued on page 175.)

CHINA'S MILLIONS.

"Songs in the Night."

By D. E. HOSTE.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."
—Psalm cxxxiv. 1.



ALL students of the Scriptures will remember how frequently it is recorded of the children of Israel that they sang praises to GOD after being delivered from their trials and dangers; too often, however, they not only failed to render thanks whilst in the midst of these experiences, but gave way to unbelief and murmurings, thereby grieving the LORD Who had done, and was prepared to do, so much for them, and also effectually hindering their own progress in the life of faith.

From its very nature faith must be developed through testing; and we find in the Bible that the attitude of praise in the time of trial always receives special commendation, in contrast to the rebuke and chastisement following on unbelief and murmuring. This point seems to be brought out in the text we are considering, the LORD'S servants being exhorted to praise His name "in the night." Without unduly stretching its meaning, this expression may be regarded as figurative of darkness and trial in various forms, to some of which it may be helpful to allude.

We find, for instance, in the New Testament, that the present time, when our blessed LORD is absent from the world, is spoken of as "night"; the believer being described in contrast as being of the "light" or of the "day." In the Epistle to the Romans we are commanded to "cast off the works of darkness, and to put on the armour of light," seeing that "the night is far spent, and the day is at hand." Again, in the first Epistle to the Thessalonians we find the following words: "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober."

To many now, as in the days of old, the present natural state of things in the world has, at least, much of light in it, and promises still further development in that direction. The Holy Scriptures, however, teach us that, apart from the redemption that is in CHRIST JESUS, this present world is in darkness, seeing that it is alienated from the life of GOD, yea, at enmity with GOD, and blinded by the power of Satan; the only escape from this condition being through faith in a crucified and risen Redeemer. The Christian needs ever to hold fast to this, the only true view, and so to meditate on the Word of GOD, and to spend time in secret prayer and communion with the LORD, that his spiritual senses be exercised to discern the real state of the case.

This brings us to another point in the text, namely, that it is only those who "stand in the house of the LORD" who can truly praise His name. Our readers are acquainted with the ordinances of sacrifice and cleansing instituted by the LORD as necessary to access into the Holy Place, whether of the Tabernacle or the

Temple. It was not sufficient for a man to be a priest; he must also be scrupulously clean; otherwise any attempt to enter within the sacred precincts, so far from bringing blessing, resulted in death by fire from the presence of the LORD. These things are a figure of great realities, amongst which the Christian lives and moves now. Unjudged sin in the life is a certain bar to real worship and communion; and just as a presumptuous entrance into the Holy Place of old brought Divine judgment on the offender, so now there is grave danger to the spiritual life in the use of the means of grace, whether private or public, whilst things contrary to the will of GOD are allowed in the heart and life. Thus our LORD, in the fifth chapter of Matthew, warns anyone who has sinned against his brother to see to it that the matter is put right before he ventures to offer his gift on the altar. Again, in the fiftieth Psalm, we find these words: "LORD, who shall abide in thy tabernacle?" And then the passage proceeds with certain essential conditions; there must be righteousness and uprightness of walk; sins of the lips are to be specially guarded against, falsehood and equivocation of any kind being put away; evil speaking and slandering then being mentioned as fatal to any real communion with God.

What need there is, in the light of these searching truths, to take heed to ourselves continually and practically to recognise that without such taking heed, it is extremely easy to become "hardened through the deceitfulness of sin." The world, the flesh, and the devil are constantly bringing influence to bear upon the spiritual life of the Christian, and any carelessness or remissness in judging sin, or lack of diligence in secret prayer and study of the Scriptures, will give a terrible advantage to these powerful and insidious foes. We would not for a moment lose sight of the glorious truth that our risen LORD and Redeemer is able to guard each one of His own, and that the attitude of unreserved trust in Him and His mighty power is the secret of victory. Salvation is "of grace" in respect to deliverance from the power of sin, just as much as in relation to forgiveness of sins; but there is constant occasion to take heed lest by a failure to "cleanse ourselves from all filthiness of the flesh and spirit," we should receive the grace of GOD in vain.

In closing we may refer again briefly to the expression "by night." Surely we may regard it as signifying any time of sorrow and loss; bereavement, failure of health, loss of pecuniary means, at once suggest themselves amongst other applications of the words. May we all more and more have the grace so to live in practical holiness that it becomes our hallowed experience to "stand in the house of the Lord," and then in the hour of darkness to lift up our hands and bless the name of the LORD!

Revival Blessing in Kansu.

FROM AN ACCOUNT BY DR. LAYCOCK, OF LANCHOWFU.



Photo by] [W. Belcher.

Evangelist Starting Out
on a Preaching Tour.

THE visit of Mr. Lutley and Mr. Wang to KANSU, where they have been conducting a series of revival meetings, has been greatly blessed of GOD. Writing on August

17th, from Lanchowfu, Dr. Laycock says: "I have such glorious news to tell you, every one of our servants have been converted, and quite a number of other helpers have been blessed." At first very little impression seemed to be made at the meetings. They began on Friday, August 11th. Saturday and Sunday were unobvious there was a spirit of On Monday Dr. Laycock from the early

eventful, save that it was resistance in the meetings. Laycock, when returning morning prayer meeting (6.30 a.m.), heard someone sobbing loudly, and others more quietly, in the courtyard, evidently greatly distressed in soul. To his great joy he learned that the hospital ward attendant, a baptized Christian, very good-natured, and really anxious to please the LORD, yet needing to know a deeper work of grace in his heart, had been greatly blessed. Later in the day Mr. Wang (Mr. Lutley's companion and helper) lunched with Dr. Laycock and his colleague, Mr. Weller, and they had a delightful time of Christian fellowship. After having been shown over the hospital, Mr. Wang suggested to Dr. Laycock that they "should have prayer together." The doctor writes: "Then he prayed most touchingly for me. I have never heard a Chinese pray so. He thanked God for my love, and for sending me to China, and prayed that I might be strengthened in body, as well as mind and spirit, and see many souls saved through the work here, as well as diseases healed. I felt quite overwhelmed. What a great thing it is for China that God is raising up such men among the Chinese. May there be many more such."

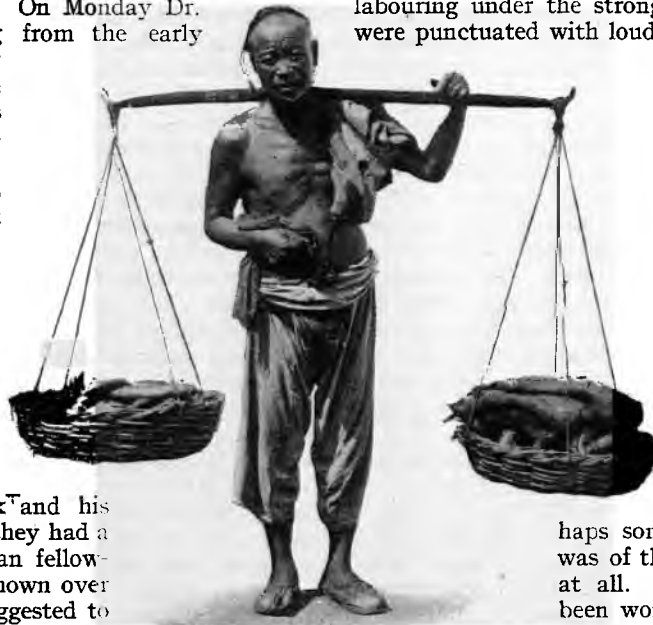
Tuesday was "the great day of the Feast." Dr. Laycock writes: "At the early prayer meeting (I had

to be up very soon after 4.0 a.m. to get there) Mr. Lutley said that we must very specially pray for a mighty working of the Holy Spirit that day, as heretofore very little result had been manifest, and there was evidently a strong spirit of resistance in the meetings. About an hour later when I went in to the Chinese meeting, Mr. Wang was conducting it as usual, and was preaching on the sufferings of CHRIST, depicting them most graphically, evidently setting forth CHRIST crucified in a way that the Divine Spirit was applying in a powerful manner to the hearts and consciences of all present. Then he threw the meeting open for prayer. Several burst into tears at once. Teacher —, who has so criticized others and failed to see the beam in his own eye, prayed for the first time since the meetings began and could scarcely control his voice. No sooner had he stopped than our hospital cook prayed aloud, calling upon GOD for the pardon of his sins, the heinousness of which he was realizing as he never before had done, in the light of what CHRIST had suffered for him. Three months ago he was a raw heathen, knowing nothing whatever of the truth as it is in CHRIST JESUS, but since entering our employ, he has really listened with the utmost attention whenever I have sought to put the Gospel before him. Well as he prayed, it was evident he was labouring under the strongest emotion, and his words were punctuated with loud and uncontrollable sobbing.

The poor fellow was so overwhelmed, as he told me afterwards, with the sense of what JESUS, *Who knew no sin*, had suffered for his sins, that the anguish of his soul was awful. Following him the whole congregation gave way. Never have I seen or heard anything like it before. Mingled with the groans and sobs of the men were the cries of the schoolboys and the wailing and lamentation of the women. I simply cannot describe the scene. Per-

haps some may question if all this was of the Spirit? I have no doubt at all. It *was*. The victory had been won. The devil had tried hard to resist this break. But GOD has used the simple, artless preaching of this humble Spirit-filled Chinese Christian, preaching CHRIST and *Him crucified*—the message of the

Cross—to convey a perfect agony of conviction to all present. Oh that I may see the Spirit convicting of sin, righteousness and judgment as He did that morning many a time again! I should have mentioned that the previous evening, when our gatekeeper, and my helper from HONAN, came home, they were looking so utterly miserable, that I felt I must cautiously feel my way with them, and see how I could help them. Gradually they unburdened their hearts to me in a way that



CHINESE COOLIE AND LOAD.

I had not expected, humbly and shamefacedly confessing sins which had gravely impaired their usefulness for GOD. We were talking until near 11 p.m., as I felt I must show them in detail from GOD'S Word, not only how the Saviour's precious blood cleansed from all the guilt of sin, but what provision had been made for believers, through their union with Him in death and resurrection, to be set free from the *bondage* of sin. They were much happier when they went away, but poor little Mr. — lingered behind and, with such a pathetic look on his face said, "Oh, *do* pray for me, sir."

Our own cook and table-boy have broken down completely in the meetings, and publicly confessed sin (e.g., defrauding us and also the Preedys when in their service), and have professed before all their determination to follow the LORD JESUS. The cook has been in the employ of four different missionary families, and has heard the Gospel continually now for nine years. All the foreigners, and many Chinese, warned me not to employ him, he was so deceitful and so utterly bad

and hopeless. But my wife and I have kept on and on in prayer for him and his brother, who is one of the stupidest people I have ever met. Repeatedly I urged the Gospel upon them, but all to no effect. Now this morning Mr. Lutley said, before a crowded congregation, "Will all those who did not find salvation before the meetings, but have been saved during the meetings, stand up?" He explained his meaning very carefully. The cook was sitting just two pews in front of me, and I saw him get ready at once, and then quickly he rose, as much as to imply, "I have no doubt that, whereas a week ago I was a lost sinner, I am now, thank GOD, saved, and I am not ashamed to let all know." I could not for the moment see his brother, our table-boy (who, by the way, was beaten by the Mandarin the other day). But Mr. Weller, who was in the next pew, suddenly said, "There he is," and there he, too, was standing up. I could have shouted for joy. Just think of it, the three unconverted men-servants now definitely saved, and all our Christian helpers definitely blessed. This is, indeed, cause for profoundest thankfulness."

Encouragement in Hungtung, Shansi.

BY MRS. LUTLEY.

THE work in the district of Hungtung, in SHANSI, which includes Chao-eh'eng and Fenhsi, was most encouraging when I left the station, in the middle of April last. Three years ago the church received a great shock through the falling away of one of the leaders. As a result many other members became cold spiritually, and it has taken three years for the Church to recover, but thank GOD that in a great measure she has recovered, and there are now numerous signs of the Holy Spirit's working, and of real progress. Mr. Goforth's visit resulted in a good measure of blessing, and since that time meetings conducted by Mr. Lutley and Mr. Wang-chi-tai have brought increased blessing.

We had our church conference just before I left. Over 70 candidates had been accepted for baptism, but owing to heavy rains the roads were in a terrible condition, making it impossible for the converts from distant places to reach the city. In consequence only 58 were baptized. One woman walked five miles in order to be present. She arrived very tired, splashed with mud nearly to her waist, but very bright in soul.

We had the joy of setting apart seven men as deacons, Mr. Wang-chi-tai, whom GOD is so graciously using, being one of the number. These men have all been Christians for many years and have borne good testimony for the LORD in their villages. The last letter I have received tells me of 15 more families who have recently put away idols.

Evangeliza- The native opium refuges started by
tion Society. the late Pastor Hsi have done most valuable work in the past, but their work is now practically at an end. About fifteen months ago the leaders of these refuges met together and discussed how they could reach the people with the Gospel now that they were not entering the refuges. They decided to start an Evangelization Society, and to ask those who should become members to give not less than 1,000 cash a year towards the expenses in-

curring by those who should go out preaching. During the winter months several men went out in couples, and when they met for conference again this spring, many of the preachers had very good reports to give, and twenty new members were enrolled. Last year's subscriptions amounted to 112,000 cash; this is a purely Chinese effort.

Opium. Readers of CHINA'S MILLIONS will rejoice as we do over the suppression of the opium.

Formerly, as we went out of the North Gate of the city of Chao-ch'eng, as far as the eye could reach we saw nothing but fields of opium, and as we journeyed on it was still opium, opium everywhere. Now the whole face of the country is changed, and we see beautiful waving corn, immense tracts of land planted with wheat. The last three years have been wonderfully fruitful, we have had such continuous rains that the harvests have been abundant, whereas formerly, year after year, we were on the verge of famine in Central and Southern SHANSI. The Christians say GOD is pleased that the opium is done away with and is now causing His blessing to rest upon the land. As we travel up and down we see a change coming over the people themselves. Thousands have broken off opium, and now it is considered more or less of a disgrace to be an opium smoker. We notice, too, that the faces of many are becoming fatter and healthier looking. This is especially noticeable amongst carters and muleteers.

Villages are beginning to look more prosperous. Here and there we see the people repairing their property. In SHANSI many villages are practically in ruins, the old family mansion, and the smaller dwellings of the farmer all gone to decay, everything sacrificed for opium.

During the past two years we have often said that we wished Mr. Broomhall, senior, could see the change, and our hearts are full of thanksgiving to GOD for the way the Government of China have succeeded in stamping out the cultivation of the poppy in SHANSI. We



Photo by]

[P. Hole.

HUNGTUNG CENTRAL BIBLE SCHOOL. TEACHERS AND SCHOLARS.

pray that morphia, and other harmful things, may not be allowed to come in, now that this industrious people are beginning to recover from the evils wrought by opium.

Bible School. We thank GOD for the Bible School, and for setting Mr. Dreyer apart for that important work. The men studying under him are making good progress. It is most interesting to watch the change in some of these men, as from time to time they come to Chao-ch'eng to preach at the Sunday service. It is easy to see there has been some Bible digging, the points of their addresses are so clear. Mr. Dreyer seeks to help them to a deeper knowledge of GOD, as well as to give them Bible training. We are hoping for great things from the men who are now undergoing this two-years' course of Bible study.

Immediate School. The Intermediate School, under the supervision of Messrs. E. J. Cooper and W. F. H. Briscoc, is also doing splendidly; they are assisted by three Christian Chinese teachers. Eighteen years ago the present head master was a small house boy, in the employment of the late Miss J. Hoskyn. She took a great interest in him, and he received his early education in our C.I.M. schools. Three years ago he came out first in the Union College, at Weihsien, and is now doing excellent work in the Hungtung school. This school is supplying teachers

for several of our station schools in the province, as well as for many of our village schools. There is a healthy spiritual tone about the school; many of the boys are converted, and on Sundays go out with some of the Bible school men to the villages around, carrying the Gospel to those who do not come to our chapels and preaching halls. Four of the students passed the entrance examination for the Union College, Weihsien, and began their studies there this year.

Women's Work. Mrs. Hsi, widow of the late Pastor Hsi, has been a great help to us in Chao-ch'eng. She lives in our court-yard, and her prayerful life is a real stimulus. The city and some of the near village women frequently come to fetch her to their homes to pray for a sick one. She is feeling rather depressed because so few come now to break off opium; at the same time rejoicing that opium smoking is largely at an end, but she is especially gifted in dealing with that class of women. We are praying that the LORD will give us funds to increase our accommodation so that we may have station classes, and then she could devote her energies to that work.

May I ask for much continued prayer for these different branches of work, and for GOD's servants who are all so busily engaged in it, and for Mr. and Mrs. Ernest Taylor, who have given so much time in the past to the village work, but will now need to be more in the city.

A Group of Christians at Hotsin, Shansi.

BY ROBERT GILLIES.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. xi. 6.



LORD Mr. Han (No. 9 in the group) is 76. He has been "accumulating merit" by collecting waste paper for the best part of his life. The "reverence-printed-paper man's" basket, with its filthy scraps of dirty paper, picked from gutters and walls, is a commentary on Isaiah lxiv. 6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Mr. Han, when he heard the Gospel, accepted it gladly. He has now no home of his own, but lives on our station, spending his time reading aloud the Scriptures to all who will listen.

Mr. Yang (No. 1 in group) came to break off opium in Mr. Nail's opium refuge in the city. Mr. Nail made all his patients come to church on Sundays. Yang came for the first time full of curiosity. A prayer meeting was in progress. Mr. Field, the evangelist, was asking prayer for the work at Ki-

chow, Sha, and in a few minutes mentioned a hopeful enquirer in the refuge there, for whom he asked special prayer. He gave the name. It was Mr. Yang's prodigal son, of whom he had not heard for years. What a mysterious foreign religion this is, thought Yang. He started to "learn praying," with a note of gladness, and he is still going on. Of his son, too, we have good news.

A mandarin's grandson, a pedlar, and a vinegar maker are in the group (Nos. 2, 3, and 8). Two young farm lads, one conspicuous for his height (No. 4), and the other for his breadth (No. 7), are from a village, on behalf of which one man has prayed for nearly twenty years. The stout boy's mother (No. 20) is in the front row.

Mr. Wang (No. 6), our bright young school teacher, was led nearly 200 miles, over mountain and river and plain, to visit an uncle, and unwillingly found himself in a conference, where the claim of God upon his life so impressed him that he could no longer resist, but,

proud young Confucianist though he was, he yet, with tears and strivings, yielded his heart to the LORD, and so entered into peace.

Old Mrs. Nail (No. 10), now seventy years of age, has fought well in the enemy's camp. She was the old lady who years ago locked her son in the house to keep him from church, and was outwitted by his using the opportunity to remove the ancestral tablets, which he found in the room, from their outer cases. Not so long ago she challenged to race, on her bound feet, any Christians who had unbound their feet. Now the old lady acknowledges herself on the LORD's side.

Mrs. Chang (No. 11) lives in a big, well-to-do village. She suddenly appeared upon the scene — where we knew of no seed sown — with a wonderful knowledge of Gospel truth, and, as we found on enquiry, a good witness of a changed life.

Mrs. Chow (No. 16), with an evil Yamen runner for a husband, broke off her opium habit before she would come to the Mission station, where opium was tabooed.

Wang (No. 15) and his wife (No. 21), for many years reckoned as enquirers, entered the church together, but Mrs. Tan (No. 12) and Mrs. Li (No. 17) follow in their husbands' steps. Mrs. Yellow (No. 14) is an energetic woman, who was once an opium wreck. She has abilities worth consecrating to the LORD's service. Mrs. Old Yard (No. 13) is one of the inmates of our old people's home now. She is a bright old soul, sixty-six years of age, and has clear views on salvation. The bride (No. 19) is seventeen years old. She was for long "Little Not Wanted," for she was a fourth daughter, and had no brothers. Her father saved her from being thrown out to die, and has done much to lead her to the LORD. Her mother, however, still holds aloof. Pray for her, that ere long she too may confess the LORD in baptism.



Photo by]

[Mrs. Robt. Gillies.

SOME OF THE CHRISTIANS AT HOTSIN, SHANSI.

1, Mr. Yang. 2, A Mandarin's Grandson. 3, A Pedlar. 4, A Farmer. 5, Old Li. 6, Teacher Wang. 7, The Fat Boy. 8, The Vinegar Man. 9, Old Han. 10, Mrs. Nail. 11, Mrs. Chang. 12, Mrs. Tan. 13, Mrs. Old Yard. 14, Mrs. Yellow. 15, Old Wang. 16, Mrs. Chow. 17, Mrs. Li (daughter-in-law of Old Li). 18, Mrs. Yuan. 19, The Bride. 20, The Fat Boy's Mother. 21, Old Wang's Wife.

Moslems in China.

An Arabic Letter from Four Moslem Converts in Arabia.

BY F. H. RHODES, CHEFOO.

THE testimony to the LORD JESUS CHRIST is still being maintained among some of our Chinese Moslems. More workers are taking a part in this testimony; suitable literature, suggested and specially chosen for our Chinese Mullahs, is being prayerfully used to make known the truth; the West China Tract Society has very kindly consented to keep in their depôt, at Chungking, an assortment of Arabic literature for the convenience of missionaries desiring to see the same; and there are not wanting proofs that our Mullahs are reading the literature now being provided.

The need of some positive testimony to the LORD JESUS CHRIST for our Mullahs led us to write to Arabia, asking if a general letter of testimony and appeal could be sent for use in China. Rev. S. M. Zwemer, D.D., very kindly and promptly replied, sending a letter in "Vowelled Arabic," signed by "Four Converts from Islam." Dr. Zwemer writes: "I am sending you enclosed a letter signed by four converts, testifying to their joy and peace in the work of JESUS CHRIST for them. The men are not all converted Arabs—one of them is from Persia—but they are all converted from Mohammedanism."

The letter is so beautiful that I am sending you a copy of the English translation that was sent with the letter. Friends interested in the spiritual needs of the millions of Moslems in China will rejoice to know that this letter is (D.V.) going forth on a threefold mission.

1. Reproduced in its original vowelled Arabic form, for the use of missionaries in Moslem centres, for Mullahs and students of Arabic.

2. Translated into Chinese (Mandarin), with a few explanatory words added, it will go forth to all our stations as "A call to prayer." Rev. F. W. Baller has kindly done this, using the English translation sent from Arabia for the purpose. The native Christians need to be awakened to see their privilege and responsibility to pray for, and to make CHRIST known to, the Moslems in their midst. A missionary in Central China, working in a district where Islam has a strong footing, wrote me recently as follows: "*The local Christians, in common with most Christian Chinese I have met, are almost without any faith in the conversion of followers of the False Prophet.*" It is hoped that the clear testimony of the "Four Converts in Arabia" will encourage our native brethren to pray earnestly for definite blessing among the Moslems in China.

3. Omitting the appeal to the native Christians for prayer on behalf of the Mohammedans in China, the letter in its Chinese dress will be issued as a "Broadcast Tract" for use among the many Chinese-reading Moslems.

It may be asked, "Where are the funds coming from for this testimony amongst the Chinese Moslems?" A week ago, this question could not have been answered! Prayer has been made to our Heavenly Father to meet the needs of all the work among the Chinese Moslems, so far as it is in accordance with His will. A few days ago, a letter reached us from two friends of the mission in Australia. In the past, they have sent gifts for the purpose of making the Gospel known to our Chinese Moslems. Again the LORD has constrained them to share in this testimony, and they wrote as follows:—

"For some time we have been impressed with the great opportunity that seems to offer for the distribution of literature in China. We feel that we should like to indirectly help in this great work. Will you kindly act as our proxy and use the sum of £25 as you may be guided, not disclosing our names?" The writer also adds: "We were very pleased to receive your letter giving some details of the work for the Mohammedans of China." It is also of interest to mention that these friends procured a copy of "Islam in China" as soon as it was for sale, and have greatly enjoyed the book.



Photo from

[F. H. Rhodes.]

INTERIOR OF LARGE MOSQUE OUTSIDE WEST GATE AT TIENSIN.

Will you please join us in praise and prayer? May the LORD JESUS be magnified among our dark Moslems; may many Chinese Mohammedans have their eyes opened to see "The Light of the World." Will the friends who see in the papers the report of another Moslem rising in KANSU province, remember that the majority of Mohammedans in that and the other provinces are *practically untouched by the Gospel*: the door is wide open for the messengers bringing the "good tidings," but the longer they delay in coming, the more strenuous will be the opposition to the truth. Islam is gradually awakening in China, as elsewhere, and even distant places begin to feel the new pulsations centred in Constantinople, Mecca, and Cairo, the "head," "heart," and "brain" of Islam. May the Gospel of His grace be sounded in the ears of our Chinese Mohammedans ere this generation also pass for ever from a Christless life to a hopeless eternity.

Translation of the Arabic Letter signed by four (Moslem) Converts in Arabia, Addressed to the Mohammedans in China.

"TO OUR BRETHREN, THE MOSLEMS OF CHINA: (MAY GOD GUIDE THEM INTO THE RIGHT ROAD).

"A small number of those whom GOD has kindly led to a true knowledge of Himself in the Gospel, address you in these few words. We were Moslems by birth and by faith, and reckoned the Christian religion false, and the Moslem religion only the true one, and superior to all other religions in the world. We believed that whatever we did, Mohammed would intercede for us. With what regret did we discover that this our belief, turned out to be without foundation, and our trust hopeless.

"After diligent search and comparison, we found that there is no foundation in Islam, for we discovered that Mohammed himself sinned [and was a sinner], (omitted in the Chinese translation where it would most likely have given grave offence), and that there is no religion so true and so perfect as the religion of the CHRIST, Who is the perfect Mediator, and illustrious in this world and the world to come; JESUS the Son of Mary, the Word of GOD, and a Spirit from GOD. To Him all the books, including the Gospel and the Torah, and some of the verses of the Koran, bear witness.

"JESUS our LORD says in the Gospel (Matthew xi. 28), 'Come unto Me . . .'; and He also said (John vi. 33), 'For the bread of GOD which came down from Heaven giveth life unto the world' (referring to Himself), and also, 'I am the Bread of Life.' We have found Him to be the true Bread for the hungry soul, giving us His righteousness and His eternal life to every one who believes; that He is the Spirit, and the Giver of Life, sent from God.

"Our souls, therefore, are to-day at rest in Him, and satisfied, for we have received from

Him life when we were dead in sins and trespasses. He has given us forgiveness, and has become the propitiation for our sins according to His Gospel. Consequently there is no condemnation for us who are in JESUS CHRIST, according to the testimony of the Spirit by the mouth of His apostle Paul (Romans viii. 1), and we look forward to the paradise of GOD. And for the sake of this paradise of GOD reserved for us, we have forsaken our old religion, and we hope that



Photo by

[Dr. Keller.

THE IMPERIAL TABLET.

Every Mosque is obliged by law to have a tablet to the Emperor, called a "Wan-sui-pai-tzu." The characters on the tablet are equivalent to "Long live the King." In the Mosque the tablet usually stands on a table and not as here shown. The above tablet is taken from a photograph in an Imperial Temple.

Illustration from "Islam in China."

many like ourselves will leave the way of error, and believe in CHRIST, for He is the true guidance, and the true peace.

"Signed, JUSEF YAKOUB, KAMIL MAHDI, AHMED, JASIM (formerly Bin Haji Abdullah), (Four Moslem converts in Arabia)."

A Faithful Chinese Evangelist.



R. C. A. BUNTING, writing from on board the s.s. Namur, on his way back to China after furlough, refers to the serious loss which the work in the district of Wanan—his station in KIANGSI—has sustained in the sudden homecall of Evangelist Yao. Tidings of his death reached Mr. Bunting on the eve of sailing. He writes:—

"You can have no idea how his death has affected me. I feel it keenly, having known him before he became a Christian, and very intimately since that time, and having often travelled and preached with him, and watched his growth in grace with delight. Many have been the times of sweet fellowship we have had together. I remember times of special trial when he would come round earlier than usual to my study to have some prayer for grace and guidance, and sometimes he would bring some other one with him, who was in need of a special lift. I shall ever cherish his memory.

"Mr. Yao's first acquaintance with the Gospel was in 1904, when it was brought to his notice by another evangelist whom I had left in the city during my absence at the coast. Yao was then in business, and this young helper got to know him and tried to win him to CHRIST.

"He had been an earnest idolater and had made several pilgrimages to a celebrated shrine some sixty miles distant, but was still unsatisfied and unhappy.

"When I first met him he had a fair knowledge of the Gospel, having attended the meetings regularly and read a good deal in the New Testament. He evidently had a great interest in the Word of GOD. In a short time it was impressed upon him that his business was not consistent with the Christian profession and must therefore be given up. While we rejoiced at this decision, we yet cautioned him not to do anything rash, and afterwards regret his action. However, he gave up his business, and thus having more spare time he gave himself to the study of the Bible. The year following his retirement from business, he came to help us in telling the Gospel to all who called to see us, while still keeping up his Bible study part of each day.

"Gradually, he obtained a remarkable insight into the word of GOD, and became a most earnest and devoted preacher, his special delight being to preach the Gospel

to those who had never heard it. When speaking in the street chapel, his hearers would listen with great attention as he unfolded to them the reasons why they should give themselves to CHRIST. He had the ability of using to advantage the common things of everyday life, as impressive examples and living illustrations of the truth he wished to instil into their minds. I have seen him in tears over the hardness of the hearts of those who, while assenting to the truth of his message, yet continued in sin. For such as these he prayed, and worked, and lived continually, from the time he himself became a Christian.

"I was in close contact with him for years, and saw him under all kinds of circumstances, and the more intimate my knowledge of him, the more I liked him.

He was a good father, and a kind husband.

"At some special meetings held in Kianfu about three years ago he very definitely received the Holy Spirit, and from that time his work took on another aspect, that of victory. I shall never forget his look and his words, as he returned from those meetings, covered with dust and very tired from two days' walking in the hot sun. His first words were: 'Ah, Mr. Li, we never knew the benefit of a conference before.' Truly the blessing he received at that Conference was a new experience for him. In contemplating my return to China

I had been looking forward to a few months' itinerating with him this autumn, but GOD has, in His love and wisdom, taken him home. I shall ever praise GOD for giving me the privilege of knowing, and in any small measure helping, Mr. Yao.

"The work of that district now falls on a much less experienced man, and I specially write these lines to ask all who may read them and who are interested in China, to pray definitely for all Chinese preachers, that the LORD may guide, keep, and fully equip them for the great work of making known the Gospel to their own countrymen.

"The LORD has given a great gift to the Chinese church in the large number of devoted labourers who have been called out and who are to-day doing a good work in that land. Pray constantly for them that they may be kept close to the LORD and be used by Him to lead many to JESUS."



Photo by

[C. H. Judd, jun.]

TWO FAITHFUL EVANGELISTS IN THE HOKOW KI CHURCH IN KIANGSI.

The man on the right is Mr. Mound, he on the left Mr. Yellow.

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

September 9—At present there are many elements which conspire to unsettle the minds of the people. This has been one of the most stormy seasons on record, and much damage, as the result, has been done to property and shipping. There has been an abnormal rainfall in Central China, and a large part of the Yangtse valley is still flooded, with consequent destruction of crops and enormous loss of life. In the province of ANHWEI it is computed that over 100,000 people have perished. Whole villages have been swept away, and the distress everywhere is great. The city of Tai-chowfu, in CHEKIANG, has been inundated, and it is reported that the water rose so high that it became necessary for our workers to construct rafts and by this means escape to the house of the C.M.S., which is built on a more elevated site. The price of rice has been steadily rising, as many of the merchants, owing to the shortage, have been cornering it. Riots have in consequence been threatened, and indeed have actually taken place in one or two places. The outlook of the people is very gloomy, and will become more deplorable as the cold weather approaches. With all these potentialities of unrest, the situation in China is at present extremely critical, and the need of constant prayer for the peace of the country will, I am sure, be recognized.

You will be grieved to learn that Mr. and Mrs. Gordon Harding have been bereaved of their second daughter, Marguerite, at Choni, where they were spending the hot season. The little body has been laid to rest in Tibet.

On the 16th August Miss Bessie Webster sailed for New Zealand on furlough, and on the 2nd of September Mr. and Mrs. C. G. Soderbom and Mr. G. Fredberg left Chefoo for Sweden, via Siberia.

Since I last wrote to you, one hundred and thirty-nine baptisms have been recorded, in which the following nine provinces have been represented, namely: KANSU, SHANSI, CHIHLI, SHANTUNG, SZECHWAN, KWEICHOW, ANHWEI, KIANGSI, and CHEKIANG.

We receive continued news of blessing attending the ministry of Mr. Lutley and Mr. Wang in KANSU. At Sining three meetings were held daily, at 6.30 a.m., 10.30 a.m., and 3.30 p.m., respectively, which were seasons of heart-searching and humiliation before God. Mr. A. Moore writes:—

"We were brought face to face with our shortcomings and needs and our dependence upon the Holy Ghost.



SHASI. AN IMPORTANT PORT ON THE RIVER YANGTZE, BETWEEN HANKOW AND ICHANG.
This photo was taken from the deck of a passing steamer.

There is much for which to give thanks; lives were put right with God, and souls were saved; but we feel there was not the blessing we ought to have had. Satan was in our midst hindering. We do pray, however, that the work will deepen as the days go by, and that we all may be filled with the Holy Ghost."

From Lanchowfu we learn that prayer has been abundantly answered, and that all sections of the Church in this city have been blessed. Not only has there been deep conviction of sin, leading to confession and restitution, but "many of the converts have entered into joy and peace, and into such an experience of God's presence and power as will result in much fruitfulness in life and testimony. Backsliders have been restored, and a number of scholars, servants, and others have been converted. Ten of the boys in Mr. Andrew's school profess conversion." Mr. Andrew says: "We go forward with thankful hearts."

From Yingshan, SZE., we have received encouraging tidings. Miss E. Culverwell writes:—

"Not a few families have burnt their idols, and we have a large number of enquirers, mostly in the country.



H. E. YUAN SHIH-KAI,

Who has been recalled by the Chinese Government and appointed Viceroy of the Hukwang Provinces—Hupeh and Hunan.

scattered in about thirteen directions. We hope that a good number of them may be baptized in the late autumn or winter." From Antung, Ku., news comes that "over one hundred families within the city have turned to the LORD."

The following extract from a letter received from Mrs. C. Howard Bird, written from Kaifeng on her return from Kikungshan, where she has been keeping house for our tired HONAN missionaries during the great heat, will, I think, be of interest to you. Our sister writes:—

"When I returned home, my Biblewoman told me of a very interesting home which she has just been able to enter after praying and waiting for a long time. It is the home of rich ladies, whose servant has been coming to our services for years, but as the ladies she served were great idol worshippers, she would never let it be known that she came to us, and would never let any of us go to see her lest she might not be allowed to keep her place. Whilst I was away, however, my Biblewoman, in answer to prayer, gained an entrance. The oldest lady, who is over seventy, became interested, and pasted on her fan the hymn sheet left with her so that she might always see it. Another of the old ladies is paralyzed and when the Bible woman first went to her she could not move her feet, but after preaching to her and praying for her, she became able to walk about the courtyard with a stick. The third old lady, who sits cross-legged all day in contemplation of Buddha, is now convinced that it is not right to do so. It is grand to see GOD's power working in hearts like these, and we do pray and long that each of the three old ladies may be fully brought out into the light."

A further cause for encouragement is found in a letter from Miss A. R. Allen, of Liangshan, in which she writes:—

"Until July 13th, the classes were continued as usual, and there is much for which to praise GOD. There is a very different spirit on the part of the people; they are more interested in the truth. May I mention one woman? Three weeks ago I was in the guest hall with some women and one of the regular listeners, a Mrs. Wang, was there. Whilst talking with the women she joined in, and I did rejoice at her testimony. She said: 'A little while ago, when we used to kneel down to pray, I always went to sleep, but I don't now. I keep awake and pray too.' We then turned to the Golden Text for Sunday, which had already been pasted up in the great hall. She repeated from memory all the Golden Texts she had learned since we commenced the class three months ago. If you knew the woman you would marvel and praise GOD as we do. Mrs. Teng, who came with us visiting, voluntarily gave her testimony, as follows: 'When I first went to the Gospel Hall I was ashamed for people to know I was going there, so I always carried my books up my sleeve, that no one should see them, but now I do not mind who sees them,' and, addressing the women whom we had gone to see, she added, 'If you will come to-morrow, I will carry your books for you.'"

"Want of trust is at the root of almost all our sins and all our weaknesses; and how shall we escape from it, but by looking to Him, and observing His faithfulness."—J. HUDSON TAYLOR.



H. E. TSEN CH'UN-HSUAN,

Who has been ordered to supersede H. E. Chao Erh Feng, and re-establish authority in Szechwan.

Editorial Notes.

THE Unrest in China.—The disquieting news, which during the last few weeks has reached this country, cannot but have brought a measure of anxiety to all interested in that great land, and especially to those who have loved ones living and labouring there. Scarcely had the disturbances in Western China showed signs of settlement, than a rebellion of a more serious nature broke out in the central city of Wuchang, the Vice-regal city of the two provinces of HUPEH and HUNAN. It is impossible at this stage to foretell what the future of this movement may be, and as it is more than probable that important changes or developments may take place during the time which must necessarily elapse between the writing and the reading of these lines, it is not our purpose to attempt any detailed recapitulation of the state of affairs, as reflected more or less accurately in the daily Press. Some few remarks of a general nature may, however, not be without some assistance to many of our readers.

In the first place, our friends would do well not to allow themselves to be alarmed by the sensational statements which appear in the Press, some of which emanate from centres in China separated by hundreds of miles from the seat of the trouble, and some of which are deductions made at home by pressmen who have little or no local knowledge. Most of the news of real importance which concerns the welfare of foreign residents in China must come through the British Minister at Peking, or through the *Times* Correspondent in the same city, or through private cables received by the various Missionary Societies. It is a fair canon of criticism that the sensational cables and headlines are probably exaggerated, and we would therefore suggest, without desiring to imply that there are not other channels of correct information, that our friends should accept with reserve news not confirmed through one of the sources mentioned above.

Secondly, we would emphasize the fact that these present troubles must not be confused with the Boxer crisis of 1900. Upon that occasion the movement was directed against the foreigners, whereas this is an attempt on the part of Young China to overthrow the Manchu Government. At the same time it will be extremely difficult for the Central Government and for the leaders of the present outbreak, anxious though they both may be to protect foreign life and property, to satisfactorily control evil-disposed persons during any lengthened period of civil strife. There is much need therefore to remember all our friends at this time in earnest prayer.

For the guidance of those desirous of helping at this crisis by their supplications, we venture to suggest several topics directly related to the present situation.

That the Ministers and Consuls of the various nationalities represented in China may have wisdom and judgment granted to them.

That those responsible for leadership in the various Missionary Societies may know God's mind concerning the work entrusted to their care.

That all lonely workers, cut off from the comfort of counsel with others, may be divinely directed.

That those workers in distant stations who may, should the troubles be prolonged, find themselves cut off from the ordinary temporal supplies, may be provided for by God's direct intervention.

That the hearts of all may be kept in perfect peace, and that any who may be sick or in a condition of special need, may be upheld.

That GOD would graciously shorten the days of trouble, and grant that the restoration of order may be obtained with as little bloodshed and suffering as possible, and that He who ordains the powers that be may give the kingdom to that party which will best serve China's highest good.

Above all, let us earnestly pray that GOD may be glorified in the attitude of His children towards Him and their circumstances at this time of trial. In this connection, the article, "Songs in the Night," written some weeks ago by Mr. Hoste, before the outbreak of these troubles, but published in this issue, is specially appropriate.

The words of our LORD to His people when they should hear of wars and rumours of wars—"See that ye be not troubled"—are certainly among the "hard sayings of JESUS CHRIST." They are words, however, which we none the less need to take to heart at the present time, and in so doing, let us, in the midst of peace and safety at home, seek to enter sympathetically into the position of those who are in the midst of dangers and difficulties, praying that they with us may remember that "The LORD reigneth."

The Late Sir Robert Hart.—With the recent death of Sir Robert Hart there has passed from the scene a man of remarkable personality and talents, and one whose name has been a household word in China for many years. He went out to China in 1854, and it is interesting to remember that in his early years, when an unknown man, he was in personal contact with Mr. Hudson Taylor, then also a man whose future was unrecognised. Judging by some of the reminiscences which have appeared in the public press, Sir Robert Hart's influence behind the throne in China has been instrumental upon at least one occasion, if not more, in preventing war. In his high and important station, he has endeavoured to serve the highest interests of China as a Christian statesman, and it is impossible to know how much China has benefited through his unostentatious service.

Repeatedly he has borne testimony to the value of missionary work. In an article which appeared in the *Fortnightly Review* shortly after the Boxer crisis, he said: "Missionaries have done most excellent work: they have preached the Gospel, they have opened dispensaries and hospitals, they have established schools and colleges, they have founded Christian communities, they have studied native questions and enriched literature with the published results, in short, in every direction that offered an opening for either instruction or benevolence, missionary activity has been at work—and yet they are objected to!"

Few men, if any, knew China as intimately and thoroughly as Sir Robert Hart. "The Chinese question," he said ten years ago, "will neither disappear nor decrease in importance." Fully recognising the serious problems of China's future, and the dangers which would arise through the spread of the military spirit, he wrote shortly after the Boxer crisis: "Nothing but partition—a difficult and unlikely international settlement, or the miraculous spread of Christianity in its

best form—a not impossible, but scarcely to be hoped for religious triumph—will defer, will avert this result. Is either the one or the other within the limits of practical politics or practical propagandism? It is interesting after the lapse of ten years to look back upon these remarkable words. Some of Sir Robert Hart's fears have not been realized. Partition has not taken place, though China's hold on Manchuria has been decidedly weakened, and while there has not been what he possibly implied by a miraculous spread of Christianity, the last decade has seen wonderful strides in the progress of the Gospel in that great Empire. Friends will remember that it is during the last few years that the great Revivals in Manchuria, in Korea, among the Aborigines, as well as times of quickening in many centres have taken place. Without going into detail in the matter of statistics, published figures show that during the last ten years more Chinese have been received into the Church as communicants than during the preceding ninety odd years of Protestant missionary effort.

Chinese Christian Students in Great Britain.—

We have before us as we write the first number of a new publication, entitled *The East in the West*, which is the organ of the "Chinese Students' Christian Union of Great Britain and Ireland." The fact that there is such a Union, and the tone of its magazine, are in themselves encouraging signs as to the spread of Christian truth among the denizens of that great Empire. The tone of the magazine is in every respect admirable, and reflects the greatest credit upon the editor, Mr. J. Wong-Quincey. The language throughout is manly and earnest. The reader will, we feel sure, be gratified by reading the following short extracts, which we trust will call forth earnest prayer on behalf of these friends from a far country who are living in our midst.

"In a prayerful review of the past undertaking, with the object of discovering why the Union has not been more used in the extension of CHRIST'S Kingdom among our fellow students, we have been struck by the fact that whatever advance the Union has made has been due to the efforts and initiative of a few members, while the rest have been content to play a passive rôle. We recognise that the supreme need is more individual sacrifice; but we cannot be blind to another cause, namely, lack of corporate life and spirit, and as a consequence lack of concerted effort. . . . A Union, as a Union, cannot expect great blessing if this state of things is allowed to continue. We must have a deeper spirit of prayerful sacrifice, and some material instrument for promoting a closer union; the first we can only obtain through a more intimate touch with our LORD HIMSELF; the second we hope to supply by the issue of this magazine. . . . The eyes of our LORD, of our brethren at home; of our fellow-Christian students all over the world, and all our well-wishers here and elsewhere are upon us. We are small in number, but we are privileged, and have a most important field for our efforts. Let us rise to the call and occasion. . . . We claim that the religion of JESUS CHRIST is absolute and final, and we know from experience what He can do and has done for the individual, for society, and for the nation. If we have this knowledge and do not endeavour by all means to make it known, then of all men we are the most miserably selfish."

We earnestly pray that GOD'S blessing may rest upon

this Union of Christian Chinese students, and upon the circulation of their magazine. Already the Union has been the privileged instrument of bringing seven or eight Chinese students in this country to a knowledge of JESUS CHRIST as their personal Saviour. Will friends make it a matter of earnest prayer that the students from China and other lands, who visit this country for educational purposes, may be brought to a saving knowledge of JESUS CHRIST. Possibly some friends may like to get in closer touch with this work by becoming subscribers for the magazine itself. This first number is a venture of faith, and we note that the Editor says they cannot afford to continue the issue of the magazine unless they have an increased number of readers and subscribers. It will be issued either quarterly or half-yearly, at the price of sixpence per copy, and can be ordered from the Editor, Mr. J. Wong-Quincey, 1, Mattock Gardens, Ealing, W.

The Chefoo School.—It is with much gratitude that we record that the Chefoo school has again been eminently successful in the Oxford Local Examinations. Altogether 42 scholars, 15 being girls and 27 boys, entered for these examinations, of whom all passed, there being no failure. Further, nine boys and one girl obtained honours, the honours being distributed as follows:—

First-class, senior, one boy.

Second-class, senior, four boys.

Third-class, junior, two boys.

Third-class, preliminary, two boys and one girl.

Few problems are more difficult and call for more self-sacrifice than those involved in the separation of the children of missionaries from their parents. The successes granted are a tribute to the faithful and self-denying labours of the teachers, as well as the industry of the scholars, and cannot but be gratifying to the hearts of the parents who seek for their children the hundred-fold promised to those who for CHRIST'S sake are separated from loved ones.

An Important Missionary Publication.—We have been asked to call attention to the early publication of a new and important Missionary Review. It is entitled *The International Review of Missions*, and is being issued by the Continuation Committee of the World Missionary Conference, of which Dr. Mott is chairman. The *Review*, the first number of which will be issued in January next, will be edited by Mr. J. H. Oldham, Secretary of the Continuation Committee. The aim of this new missionary publication will be to look steadily at the missionary work of the Church in its whole range and variety, with a view to penetrating to a deeper understanding of its meaning, principles and method, and its international character will allow the experience gained in one country to be made available for those working in other countries. Indirectly it will, we trust, be a powerful influence making for Christian unity. It will carry on no propaganda in favour of particular schemes of union, but will tend rather to develop a sense of the unity of the task committed to the Church of CHRIST. The *Review* will be published at 2s. 6d. net per copy, or at a subscription of 8s. per annum, and may be had direct from the offices of the Continuation Committee, 100, Princes Street, Edinburgh, or through the trade from Mr. Henry Froude, of the Oxford University Press.

New Publications.—We would again call the attention of our readers to the early publication of Dr. and Mrs. Howard Taylor's book, "Hudson Taylor in Early Years." It is expected that this will be on sale towards the end of November or early in December, in good time for those who desire to purchase it for Christmas and New Year gifts. Full particulars as to price, etc., will be found in the advertisement on the back page.

We would also mention the publication of a small book, entitled "Hudson Taylor's Choice Sayings," at 1s. net. More than six years ago Dr. Pierson, shortly after the death of Mr. Taylor, wrote: "Dr. Taylor had sagacity and insight—the essential traits that go to make up a proverbialist. If his choice sayings or proverbial utterances were carefully compiled, it would be found that they present a body of wisdom upon practical matters pertaining to the spiritual life not easily equalled." These words suggested the collection of pregnant utterances from Mr. Taylor's addresses and writings; but for several reasons these have remained in manuscript for some years unpublished. Recently, after the repeated and earnest requests of a generous friend, who is himself purchasing several hundred copies, it has been decided to publish these extracts, with a preface by Mr. D. E. Hoste. Those friends who may desire an inexpensive presentation book may possibly find this such as will suit their need. Particulars also are given in the advertisement on the back page.

British and Foreign Bible Society's Report.—

The interesting Report for 1910-1911 of the British and Foreign Bible Society has recently been published. For the first time in the Society's history the year's issues of Bibles, New Testaments, and smaller portions of Scripture, amount to nearly seven million copies. The actual figures are 6,975,886.

The total issues by the Society since its foundation have exceeded 229,000,000 copies of the Scriptures, complete or in parts; while the various versions now include the names of 432 distinct forms of speech. This means the complete Bible in 107 different languages; the New Testament in 102 more languages, and at least one Scripture in 223 other languages. The Society's circulations in China during 1910 were 1,516,349 copies, all of which have gone into the hands of the people. Of this more than one million and a half copies of the Scriptures only 8,129 were given away, the rest, namely, 1,508,220 copies, were sold.

Five hundred Gospels were distributed among the prisoners in Pingyaohsien, in the province of SHANSI. Grants of 2,458 Gospels were made to hospitals; and

63 Bibles, 235 New Testaments, and 1,987 portions were given to schools in China. A grant was made of over 1,000 Tibetan portions for circulation by Mr. Edgar, of the C.I.M., among the lamas (about 4,000) and laymen in Litang Lamasery.

In connection with the Pocket Testament League in China, the success of which has been phenomenal, the Society have sold 27,206 New Testaments, and 50,000 copies of St. Mark's Gospel. These Chinese Pocket Testaments cost the Society nearly 5d. each, and are sold for 1d. The Gospel of St. Mark is a special edition in an ornamental cover. The contributions in China to the Society's funds during 1910 amounted to \$5,503, a sum a long way ahead of any previous record.

It is written, "The entrance of Thy word giveth light; it giveth understanding to the simple" (Psa. xix. 130). Shall we not continually pray that the Word of GOD, which has been, and is still being, so widely circulated in China, may win an entrance into the minds and hearts of the people, and, dispelling the prevailing darkness and ignorance, may reveal to every reader the Word Incarnate, the LORD JESUS CHRIST, as the only and all-sufficient Saviour of men?

George Neumark's Hymn—The story of "How George Neumark Sang his Hymn to the Church of CHRIST," which appeared as a leader in the September issue of CHINA'S MILLIONS, has been published as an attractive booklet by Messrs. Morgan & Scott, Ltd., 12, Paternoster Buildings, E.C., from whom it may be obtained, or from the Offices of the Mission, at one penny each, or 1s. per dozen, post free.

God's Care.—And yet mere common-sense ought to tell us that He, whose way is perfect, can make no mistakes; that He who has promised to "perfect that which concerneth" us, and whose minute care counts the very hairs of our heads, and forms for us, our circumstances, must know better than we the way to forward our truest interests and to glorify His own Name.—J. HUDSON TAYLOR.

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| 1. 9175 | 1 | 0 | 0 | 6. 9229 | 1 | 0 | 0 | 15. 9302 | 2 | 10 | 0 | 26. 9385 | 6 | 0 | 0 |
| 9176 | 2 | 10 | 0 | 9232 | 0 | 5 | 0 | 16. 9316 | 5 | 0 | 0 | 9389 | 2 | 0 | 0 |
| 9177 | 2 | 10 | 0 | 7. 9241 | 3 | 10 | 0 | 9321 | 5 | 0 | 0 | 9400 | 0 | 5 | 6 |
| 9181 | 3 | 0 | 0 | 9244 | 10 | 0 | 0 | 18. 9324 | 1 | 5 | 0 | 27. 9401 | 2 | 10 | 0 |
| 9182 | 2 | 0 | 0 | 8. 9247 | 4 | 14 | 2 | 19. 9327 | 5 | 0 | 0 | 9405 | 10 | 0 | 0 |
| 2. 9188 | 1 | 5 | 0 | 9249 | 50 | 0 | 0 | Legacy | 5000 | 0 | 0 | 9407 | 6 | 18 | 11 |
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| 4. 9206 | 2 | 2 | 0 | 11. 9264 | 1 | 5 | 0 | 9339 | 12 | 0 | 0 | 29. 9420 | 2 | 0 | 0 |
| 9207 | 0 | 10 | 0 | 12. 9275 | 2 | 5 | 0 | 21. 9342 | 4 | 0 | 0 | 9430 | 5 | 0 | 0 |
| 9208 | 1 | 0 | 0 | 9279 | 3 | 0 | 0 | 22. 9362 | 16 | 0 | 2 | 30. 9453 | 1 | 10 | 6 |
| 9209 | 0 | 16 | 5 | 13. 9285 | 1 | 0 | 0 | 23. 9367 | 20 | 0 | 0 | Interest on | | | |
| 5. 9215 | 1 | 1 | 0 | 14. 9291 | 6 | 10 | 0 | 25. 9375 | 10 | 0 | 0 | Deposit | 2 | 8 | 6 |
| 9216 | 1 | 0 | 0 | 9292 | 10 | 0 | 0 | 9377 | 50 | 0 | 0 | | | | |
| 9219 | 25 | 0 | 0 | 9300 | 1 | 0 | 0 | 9379 | 2 | 0 | 0 | | | | |

SUMMARY.

| | £ | s. | d. |
|----------------------------|----------------|----------|----------|
| General | 1,155 | 4 | 11 |
| Special | 5,326 | 18 | 8 |
| Total for September | 6,482 | 3 | 7 |
| Brought forward | 29,996 | 5 | 9 |
| | £36,478 | 9 | 4 |

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China's Millions.

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CONFLAGRATION AT BACK OF RUSSIAN CONCESSION AT HANKOW.

[Owen Warren.

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CHINA'S MILLIONS.

Seven Times More Prayer.

BY REV. ANDREW MURRAY.

"Farewell. Remember, everything depends in the first instance on the individual yielding himself up." Thus Dr. Andrew Murray closes his remarkable book, "The State of the Church," from which we print a chapter in this issue of "China's Millions." The book (which is published by Jas. Nisbet & Co., Ltd., 22, Berners Street, London, W., price 2s. 6d.) is based upon the Report of the Edinburgh Missionary Conference. It contains copious extracts from that Report, showing how again and again the conclusion is reiterated that the central feature of the whole present situation is the spiritual condition of the Church itself. It shows also how the Church at present is admitted to be totally insufficient for the great task that lies before her; even the bringing to pass of the coming of the Kingdom of God: and then the call to prayer and the possibilities of prayer are pressed home with intense earnestness upon the Church collectively and individually. We hope that all readers of "China's Millions" will secure this book and give it their most careful consideration.



IN the reports of the World Missionary Conference very great stress is laid on the supreme importance of prayer. I begin with some extracts. Vol. I., "Prayer is the method which links the irresistible might of GOD to the missionary enterprise. That GOD has conditioned so largely the extension and the fruitfulness of His Kingdom upon the faithfulness and loyalty of His children in prayer, is at the same time one of the deepest mysteries, and one of the most wonderful realities." Read that again.

"How to multiply the number of Christians, who with clear and unshakable faith in the character and ability of GOD will wield this force for the transformation of man—that is the supreme question of Foreign Missions. Every other consideration is secondary to that of wielding the forces of prayer. May the call go forth from this Conference to the Christian churches throughout the world, to give themselves as never before to intercession."

In Vol. VI., "The Home Base of Foreign Missions," the first chapter, pp. 6-16, is devoted to prayer, and especially the need of education in prayer. "It is our conviction that none can pray their best, few can pray with any fulness of effect, who have not received some careful training in the practice of prayer, and have not acquired as well the grace of holy perseverance in it."

"We must emphasize the fact that the encouragement and direction of the prayer of the Christian

people is one of the highest forms of Christian service."

"That those who love this work, and bear it upon their heart, will follow the Scripture injunction to pray unceasingly for its triumph, we take for granted. To such all times and seasons will witness an attitude of intercession that refuses to let GOD go until He crowns His workers with victory."

"Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Efficiency and power in prayer cannot be obtained without patient continuance and much practice. The primary need is not the multiplication of prayer meetings, but that individual Christians should learn to pray."

"The secret and art of prayer can only be learned from the teaching of the Master Himself, and by patient study of the best books on the subject." In a note it is said, "Special reference may be made to Andrew Murray, *With Christ in the School of Prayer* (Nisbet, 1s.); M'Clure, *A Mighty Means of Usefulness* (Revell Co., 50c.); Austin Phelps, *The Still Hour* (Gardner, Paisley); Moule, *Secret Prayer*."

"Sometimes it has seemed as if faith in the power of the Spirit and in His willingness to aid, had been almost lost, and that we were now attempting to substitute human devices for spiritual power. Back to Divine wisdom, to the living power of JESUS CHRIST, back through prayer to the source of all power, must be our watchword. All plans for deepening interest in mission work must be devised and executed in devout prayer and solemn waiting upon the LORD, and every

endeavour made to propagate the spirit and habit of prayer among all Christian workers. We must make men understand that it is only their lack of faith and half-hearted consecration that hinders the rapid advance of the work, only their own coldness that keeps back His redemption from a lost world. We must ever bear in mind that GOD is eager and able to save the world already redeemed by Him if only we, His professed followers on earth, were willing that He should."

These are unspeakably solemn words. They lead us unto the depth of the sanctuary. They open up to us the Divine meaning and mystery of prayer as very few apprehend it. They call us to beseech GOD by His Holy Spirit to open our eyes that we may know what prayer is in its spiritual reality.

Most Christians are content if they have some blessed experience of what prayer can do in bringing down blessings for their own needs, and in some cases on behalf of others. But how seldom it is realized that prayer covers the Divine mystery of man's being partner with the three-one GOD in working out the counsel of His will and grace. All that GOD wants to do for the world, He does through men whom He has taken up into His counsels, who have yielded themselves fully to His will, of whom His Spirit has taken possession, so that they can pray with power in the name of JESUS, and have the high honour that GOD at their bidding will regulate the working of His Holy Spirit, and send Him to go where and to do what they have asked.

This is indeed the mystery of prayer, that a worm of the dust can become one of GOD's Privy Council. The Holy One listens to such and becomes the executor of their plans and wishes. As Infinite and Omnipotent as GOD is, is prayer too. Such honour have His saints. No wonder that the chapter we have been quoting from, concludes with the words:—"If the Conference in Edinburgh should lead some resolutely and irrevocably to enter into the school of prayer, the spiritual power of the Church for the accomplishment of its great task would be immeasurably increased."

And what is now the bearing of all these extracts on the subject of our book, *The State of the Church*? First of all, to deepen the painful conviction of how little the Church knows how to pray, and how unfit the larger part of it is to pray effectually. We need time to come under the full impression of what the Christian life means to most people, even those who are counted earnest. They have been taught to come to CHRIST for their salvation. They have found it, and now seek to live in the world, looking to GOD for grace enough to enable them to live what they think Christian lives. They have no conception of what claim CHRIST has to an entire consecration of their whole being. They have no idea that it is definitely their great calling to live to make CHRIST king throughout the earth. The thought is entirely foreign to them that they are every day of their lives to pray, to labour in prayer, that GOD's Kingdom may come, and that GOD's Spirit may use them for His service.

It is as compared with this, the true scriptural idea, that the charge is brought home that the Church is feeble and utterly impotent to strive in prayer for the conversion of the world. I do beseech my readers to look back to all the extracts as to what ought to be, and what is not found to be, until the prayerlessness of the Church become a burden too heavy to be borne.

Next to this must come the surrender of the true

Christian at once and wholly to yield himself to become an intercessor. On the first day of the Conference, when introducing the report of the first Commission, and speaking of all it would imply, even if the work marked out were only to be begun, the late Dr. Robson used the expression, "We shall need three times more men, four times more money, seven times more prayer." That is, instead of 20,000 now 60,000 men; instead of five millions of pounds now, twenty millions; and seven times more prayer than is now being offered. If a congregation had at present three labourers in the field, it would not be impossible, if the right spirit prevailed, to increase that number to nine. If there were a Christian man whose income was one thousand pounds, and he had given fifty pounds per annum to Foreign Missions, it would surely not be too much, if a right sense of the claim of Christ came upon Him, to give four times that amount—two hundred pounds. And shall it then be thought impossible to believe that when GOD's Spirit even now begins to work in the hearts of the children that they shall be drawn out into seven times more prayer?

It is not only that we want the number of those who pray increased, but still more that those who do already pray, should accept the call for their part in the sevenfold. Quality is more than quantity. Sevenfold is the sign of that quiet perseverance of Elijah, which would not rest until the cloud had been seen. Sevenfold is the sign of the burning furnace seven times heated. It is in the new intensity of the prayer of those who already pray that our hope lies. CHRIST offered up prayers and supplication with strong crying. But He first offered Himself. Offer yourself to GOD, and a new power will come to offer up prayer without ceasing. Begin at once, and with each chapter of this little book turn it into prayer; take up the great subjects and speak out your heart in intercourse with GOD. And again, I say, go back to the quotations we have given; make them food for prayer, until the heart begins to understand what it is to give GOD no rest till He pour down His blessing.

But there is a third point on which the extracts bear still more especially. Their first reference is to prayer for Foreign Missions. But this little book has to do with a subject on which Foreign Missions are absolutely dependent—the spiritual life of the Church. And what the extracts have been specially gathered for is to rouse the hearts of the Christians to pray without ceasing for that revival without which the Church can never respond to the call of her LORD. Whether we pray for the whole Church, or the Church to which we belong, or for the district or circle with which we are more closely linked, let our missionary prayer hold up to GOD as our first and chief desire that His believing children, who have known what prayer is, may be stirred to a new intensity that will lead them to ask that His feeble children may take courage and confidently expect from Him that to them, too, the Spirit of supplication will be given. And then will follow the prayer that His erring children, who profess to trust in CHRIST, but have never thought of what it is to live for His service, may by the mighty movement of His grace be brought to take their part in the great army, who in the ministry of intercession cry to Him day and night, until He avenge His people of their adversary.

Sevenfold more prayer. May GOD find His people ready for it.

The Revolution in China.

Report from Hankow.

Correspondence from Mr. Lewis Jones, C.I.M. Mission House, Hankow. The first letter is a copy of one sent to Mr. Stevenson, Deputy Director in Shanghai; the second letter is a direct communication to ourselves.

HANKOW, OCTOBER 12TH, 1911.—I am writing another hasty line to let you know that we are all right here, and to confirm an urgent telegram I sent this morning, asking you to detain anyone coming up river. One reason for the wire is that we are full up with refugees from Wuchang and other parts of this city and district, also that it is very doubtful if any parties can proceed further than this at present.

At the time I sent the wire, a report was current that Changsha was also in the hands of revolutionaries. This was not true, as a boat has since come in with troops, and I have seen the captain, and learn that no outbreak was feared there up to noon yesterday. Had there been, the troops would not have been spared.

Another reason is that the railway will be required for the transport of troops from the north, if they can get there. A regiment arrived from HONAN this morning, but they are quartered some distance away, and this end of the line is already in possession of the rebels, who have sent down a strong detachment to endeavour to blow up the bridge over a creek seven miles from here. The HONAN men are down that way.

Hanyang, with the arsenal and, I suppose, the iron-works too, are in the possession of the rebels, and the soldiery on this side have also gone over to their cause. Practically everything outside the Concessions is in

their hands. The Wuchang squadron appears to be still loyal, as a few shots were fired at the rebel positions from the river. The rebels replied from the Hanyang

hill and hit one of the boats, but the shot was ineffective.

The Hanyang friends are all in, and nearly all those from Wuchang. In the latter city perfect order has been kept as far as the foreigners are concerned, and the whole situation seemed to be well handled over there. To-day there has been a massacre of all the Manchus they could find, men, women, and children. Over one thousand are said to have been slaughtered. The men remaining in the city are Mr. Arnold Foster and Dr. Paterson, of the London Missionary Society, and Mr. Wood and Mr. Tynge, of the American Church Mission. They chose to stay as all seemed so orderly.

Here in Hankow things seem to be in a less satisfactory condition. There is no Government, the police have all decamped, and there is every prospect of the city being sacked to-night. Already there have been several fires, and a huge conflagration has just begun on the edge of

the Concession, in the native city. The Imperial Post Office and the telegraph offices are closed, so this letter will have to be mailed on the steamer.

We anticipate little danger in the Concessions, as there are several warships in port. The Japanese Admiral, who arrived to-day, has taken charge of



Photos by:

{Owen Warren.

- (1) Burning buildings. Fired by cruiser's shells.
 (2) Property destroyed by rebels' fire at "Kilometre Ten" Station.



the defence. The American Consul and Vice-Consul have acted with great satisfaction to all, and have done all they could to relieve the people shut in Wuchang.

HANKOW, OCTOBER 13TH, 1911.—Once again we are in the midst of excitement. You will have seen by the papers that a revolution is going on here. We know that word has got home, because the London Mission have had a cable from London enquiring about conditions.

The affair has been brewing for some time, but it broke out rather suddenly and unexpectedly at the last. It was precipitated by the execution of some soldiers who were suspected of being revolutionary. The pay of the troops had been reduced lately, and deferred, too, so of course they began to get restive, but on Tuesday night, about 8 o'clock, we saw a huge fire in one of the barracks across the river at Wuchang; then another and another broke out in the city, and we soon saw that something was wrong. Firing was heard. Another huge fire started near midnight, and again another about 4 a.m. In the morning we heard that the troops had revolted, and were practically in possession of the city. The cavalry remained loyal for some time, but eventually had to give in. I will send you some newspaper cuttings which will give an account of how matters have gone on.

There were about forty missionaries, British, American, and Swedish, in the city, and we could get no word of or to them all day. The American Vice-Consul went over twice with a squad of United States bluejackets, but failed to get into the city. He was told that the foreigners were all right, but that was poor comfort. Later on a letter was received from Dr. McWilliam, of the American Mission, saying that they were all right, and the rebels were protecting them. This relieved our minds greatly. Still we could not but be uneasy till they were all out. Next morning we

Photos by]

[Owen Warren.

Photos 1, 2, and 3 illustrate the people's flight from Hankow. Note, in photo 3, a family and their possessions on front of engine, also luggage on tender. Photo 4 shows the rebels at work destroying the culvert bridge at 10.30 a.m. on Wednesday, October 18th, 1911.

heard that some of the Wesleyans had got out —let down over the wall in a basket like the first missionary was. Later in the day the American Consul went over himself with some men. He was a long time away, and in the meantime the Chinese squadron in the river had opened fire on the rebel position. This action imperilled the Consul's party, and word was sent over from the British commander to tell them to cease firing for a while, and to emphasize this the American cruiser steamed across in front, so the guns were instantly silent. I was on the Bund watching events through my field glasses, and noticed a launch coming across on which someone appeared to be holding a white umbrella. I soon saw that it was the first party of refugees. We waved handkerchiefs and rushed off to the landing to meet them. They were all well laden, as they were only allowed to bring away what they could carry. The London Missionary Society friends and the Swedish came here, the Americans to their own Mission. Soon a junk was seen approaching, and on meeting that, we found several ladies of the American Mission with a batch of their schoolgirls. Mrs. Arnold Foster and two London Missionary Society ladies were still on the opposite bank waiting for a boat. The launch went off again, and we soon had the satisfaction of seeing Mrs. Foster with a whole troop of her schoolgirls marching along the Bund. Mr. Foster and Dr. Paterson had elected to stay in Wuchang to encourage the Christians, and help in any way they could.

We are not very anxious as regards our personal safety, either now or later, but other problems are facing us, viz., that of getting money and food. Dollars are scarce, and the Government notes, which we have used hitherto, are now useless. The banks are running out of coin already.

Food, too, is running up in price. We can hardly buy an egg. Coal is running out. Our



Photos by [Owen Warren]. (5) First and second day's "Battlefield." (6) District burnt out by cruisers' fire on the first day. This district was covered with tiled houses. (7) Fired by cruisers' shells. (8) Rebels' Red Cross Society.

servants are all scared to death, and most of them have already run away. The others are just ready to be off at any moment.

Everything is almost as quiet as at ordinary times, except for the crowds of people on the run. Every man, woman, and child who has a little money, and can get out into the country, is off. They are paying the most exorbitant prices for coolies and boats and steamer fares. The first class passage to Shanghai for Chinese is usually six or eight dollars. I have just heard that it has now gone up to a hundred. They are chartering steamers at any price. No amount of coaxing or arguing will convince them that there is no immediate danger.

I was out on picket duty last night with a squad of Sikhs and police, guarding one of the entrances to the Concession, but all was as quiet as the grave most of the time. A false alarm was given in the club that there was trouble up at that corner. A lieutenant came racing along with a patrol of blue-jackets. In another minute a Japanese patrol came up, and still a third detachment from another direction, so that I had about eighty men in a few minutes, all much chagrined when I told them they had come on a wild-goose chase. They were all itching for something to do.

We are still destitute of news from Peking, and do not know what to expect. If Manchu or loyal Chinese troops can be spared from up north, we shall see some furious fighting here, but if they cannot get here, I suppose that things will go on as at present for a while, until the rebels succeed in other places, and finally set up their own central Government.

I will try to keep you informed as far as possible of

how matters proceed. Meantime we are quite happy, for above all our God reigneth.

P.S.—I forgot to mention that we have Dr. Griffith John with us here, also most of the ladies of the London Mission, as their premises are very exposed, being right at the entrance to the Chinese city.

* * * * *

Fuller Description of Photos, by Mr. Warren.

Photo 4.—An "Imperialists'" train, with officers on the engine, steamed down to the Culvert Bridge. The officers inspected the bridge, and then retired, after which the rebel coolies returned and completed their work of destruction. *Photo 5.*—The first and second day's "Battlefield" is shown in this photo. Kilometre Ten Station the Imperialists' camp, is seen away in the background, to the right. The railway embankment is on the left. The river is to the right. During the first day's engagement, the rebel troops were allowed to proceed half-way across this ground without a shot being fired by the Imperialists, when suddenly the cruisers opened fire and sent the rebels retreating as fast as they could. On the second day, the rebels advanced again across this country, but on this occasion the cruisers retired down the river. Almost everything was destroyed by the fire of the advancing rebels. They drew but little fire in reply from the Imperialists, and by two o'clock they had captured the station, and tents, and supplies of the retired Imperialists. The rebels lost about forty-five men. The Imperialists only a handful. Why the cruisers retired is a puzzle. *Photo 8* shows the rebel Red Cross Society at work, about to carry away the forty-five dead men, shot in the second day's engagement.

The Revolution—Report from Chengtu, Szechwan.

MR. HAMPSON writes: I have already written about our state here, and now that the road is opening up, and news is filtering through, I send a later note. Communication has been entirely cut off, and nothing could be got through the ranks. Some days ago I found that the native post was going to Chungking, so I sent some mail by the carrier; now the Canadian Methodist Mission are sending a special messenger to Chungking, and he will carry this note to that city. The Imperial Post Office are not sending any mail out at all, though there is a report that in about a week they will try to despatch some bags, but then one cannot say that they will get through, hence it is not much good waiting for the Imperial Post Office, though when they do send I shall write per the first post that leaves the city.

We are all safe here. We have not been under any very great strain, and we have not been put to any very great trouble. The hardest experience that we have had to endure is leaving our place for a place of supposed safety. All American and British residents have been quartered in the Canadian Methodist Mission Hospital, and we have had ample room, and been able to procure food, though at rather higher rates than usual.

There has been no attempt to injure our lives or property. In fact, the whole district does not record any instance where a foreigner has suffered anything seriously.

The officials have been very humane in all their dealings with the people; as yet no heads have been

cut off, and the ringleaders of the agitation are still in safe keeping.

The country districts have been and are still disturbed. We hear all sorts of rumours, but we cannot verify anything, for the trouble is not over in the outlying districts. Report tells of cities burned, but then again we hear the same report contradicted, hence we are waiting to learn what has actually been done in the district. We shall have to wait until all is over before we can accurately find out.

I think I told you that the Muirs and the Hutsons arrived here [Chengtu] safely, after a rather exciting journey.

There are certain people here whose furlough is due, and they are waiting to leave the city, but the Viceroy is very much opposed to anyone leaving at present. His plan is to get the country quieted before any foreigner attempts to travel.

The city gates are opened at about eight in the morning and closed again at about five. I have been going to and from our Refuge every day since the trouble began, and all is very quiet on the streets. Most of the shops are open and doing business as usual, and the schools are beginning work again. We have not begun street chapel work, for we do not think it wise to go about or do anything that would attract a crowd. We hold Sunday service within closed doors.

Just as I close this note I am informed that one of our out-stations—Shuang Liu—has been burned, and the evangelist has fled. I am not sure of the correctness of this statement.

Editorial Notes.



THE Situation in China.—In this issue of CHINA'S MILLIONS we are able to give some painfully interesting photographs and details of the revolution at Hankow. As we mentioned in our last issue, it is unnecessary, in view of the rapid changes and developments, to repeat what appears in the daily Press. We would again, however, earnestly ask the prayers of GOD'S people that the lives and property of His servants may be preserved, and that they may be helped under all exigencies. Friends will find fuller details in the articles published in this number and in the Shanghai Letter. We would emphasize one remark made in the Shanghai Letter, namely, that in view of the interruption in telegraphic and postal communications with many places, it is important that the relatives of workers at interior stations should understand that the absence of news from those who have been in the habit of corresponding regularly is doubtless simply due to the difficulty of transmitting letters, and not because they themselves are in trouble. So far as information has been received, the Revolution has progressed in a very peaceful way. In a telegram received from Dr. Keller, from Changsha, the capital of HUNAN, he says:—"Republicans govern Changsha, perfect order, peaceful, safe." In another cable from Yünchen, SHANSI, we learn that there is no cause for anxiety at present. Letters from Mr. Mills, at Kiu-kiang, state:—"We slept quietly through it all. Six coolies whom I had engaged last night to take stores up to Kuling, turned up as if nothing had happened, and have started off with their loads."

It is also noteworthy that Dr. Morrison, the Peking correspondent to the *Times*, has already categorically denied some of the reported massacres and looting. The massacre reported to have taken place at Taiyuanfu, he says, did not occur, and he has been in intercourse with foreigners who have recently travelled up and down the railway to that city in perfect peace and safety. Mr. Stark, writing from Shanghai in letters just to hand, says: "Everywhere the transfer of the control of the cities which have declared themselves against the Imperial Government, seems to have been effected in a very orderly way, and if the Revolution proceeds along these lines there will be little danger to

life or property." Friends may rest assured that should any news be received by cable or letter at the Offices of the Mission, which concern the welfare of their relatives in China who are connected with the C.I.M., the Secretary will lose no time in communicating with them.

The Hague Opium International Conference.—In April last an urgent appeal for prayer on behalf of the Hague Opium International Conference, which was to meet in May, was published, signed by a number of the bishops, clergy, ministers, and laymen of this country. That Conference was, however, postponed, but the date has now been fixed for 1st December. Upon this date the official representatives of some fourteen nations will assemble at the Hague, to discuss the regulations necessary for a world-wide control of the opium, morphia, and cocaine trades. There is no need to emphasize the extreme importance of such an occasion, and we would earnestly request the believing prayer of GOD'S people, that those who represent our own and other nations may be allowed by their respective Governments to withhold nothing from fair criticism, and that the issue of the Conference may be a courageous and uncompromising policy for the suppression of these baneful trades for other than medicinal purposes. One sentence in the Coronation Sermon, preached in Westminster Abbey by the Archbishop of York on the occasion of the crowning of King George V., struck one with peculiar power. It was that Great Britain might "Ask for the honour of stand-

ing out among the nations of the world as one that served the great cause of righteousness, peace, and justice among men." This Conference will be a conspicuous occasion for such a stand to be taken, and we need to earnestly uphold those to whom is entrusted the honour of the British people in this matter.

TRANSLATION OF REVOLUTIONARY PROCLAMATION.

I (the Leader of the Revolution) am to dispel the Manchu Government and to revive the rights of the Han people. Let all keep orderly and not disobey the military discipline. The rewards of merits and the punishment of crimes are as follows:—

- Those who conceal any Government officials are to be beheaded.
- Those who inflict injuries on foreigners are to be beheaded.
- Those who deal with the merchants unfairly are to be beheaded.
- Those who interrupt commerce are to be beheaded.
- Those who give way to slaughter, burning, and adultery are to be beheaded.
- Those who attempt to close the markets are to be beheaded.
- Those who fight against the volunteers are to be beheaded.
- Those who supply the troops with foodstuffs will be rewarded.
- Those who supply ammunition will be rewarded.
- Those who afford protection to the Foreign Concessions will be highly rewarded.
- Those who guard the Churches will be highly rewarded.
- Those who lead on the people to submission will be highly rewarded.
- Those who encourage the country people to join will be highly rewarded.
- Those who give information as to movements of the enemy will be highly rewarded.
- Those who maintain the prosperity of commerce will be highly rewarded.

Dated the 8th moon of the 4,609th year of the Hwang Dynasty.

ing out among the nations of the world as one that served the great cause of righteousness, peace, and justice among men." This Conference will be a conspicuous occasion for such a stand to be taken, and we need to earnestly uphold those to whom is entrusted the honour of the British people in this matter.

The Hunan Summer Bible School.—During the early autumn of this year, Dr. F. A. Keller, in consultation with other missionaries in HUNAN, undertook a Summer Bible School for HUNAN Chinese Christian workers. The school was held at Nanyoh, near the sacred mountain of HUNAN, from September 8th to October 5th. Dr. Keller, writing under date of September 28th, says:—"You will be glad to know that GOD-

has given marked blessing in the HUNAN Summer Bible School. We have eighty-three students, comprising two pastors, thirty evangelists, twenty-eight colporteurs, sixteen student-evangelists, six school teachers, and five lay workers. These men come from thirty-six cities and towns of the twenty-two counties of HUNAN, and represent ten Mission Boards, and forty-four Christian congregations. The Bible Study Classes are from 8.45 a.m. to 12.15 p.m. There are three sessions of one hour each, with fifteen minutes intermission. Many of the men rise at 3 a.m. to go out and work among the pilgrims to the Sacred Mountain." It was intended that there should be a week of special effort among the pilgrims at the close of the Bible School. October 6th was to be observed as a day of special prayer, and on the following day, when the great rush of pilgrims begins, was to commence a special work among these people. Prayer would be valued that GOD'S blessing may follow the work which has been accomplished.

In Memoriam.—With deep regret we report the death of the Rev. C. F. Ellaby Davis, of Chuhsien, SZECHWAN. Dr. Parry writes that on September 29th Mr. Davis reached Chungking, seriously ill with severe cystitis and consequent toxæmia from which he had been suffering for over a fortnight. He was in a state of extreme weakness. Improvement in his condition gave some hope and encouragement for a time; but the favourable signs subsequently passed away, and heart failure set in, with the result that the patient passed peacefully away on the 9th October. Mrs. Davis, we learn, has been wonderfully upheld in the severe strain through which she has passed. Mr. Davis was born at Old Swindon, Wilts, on November 2nd, 1862. For a time he was second master at Bury St. Edmunds Grammar School. Later he assisted his father, who was master of St. Chloe School, Amberley, Gloucester. Subsequently he went to Nottingham, and later still, he acted for two years as lay helper in the parish of Gillington, Bradford, Yorks. While there he offered to the China Inland Mission, and sailed for China on November 10th, 1892. He was thus privileged to serve the LORD in that land for very nearly nineteen years. In his Home-call the Mission has lost a faithful and earnest worker. We pray for those who mourn his loss, "that their hearts may be comforted."

"Hudson Taylor in Early Years."—Dr. and Mrs. Howard Taylor's book, "Hudson Taylor in Early Years," will (D.V.) be published on December 4th, when it may be obtained from the Offices of the Mission, or from any bookseller. Owing to the delay which would have been involved in waiting for the India paper, we have had, regretfully, to abandon the idea of publishing an Oxford India Paper edition of this book. Full particulars as to price, etc., are given in the advertisement on the back page of this issue of CHINA'S MILLIONS.

Christmas and New Year Cards.—We are glad to call the attention of our readers to the large and attractive supply of calendars, mottoes, Christmas and New Year cards issued by our friends at Mildmay. We have examined these cards and can warmly commend them to any who are desirous of purchasing a supply of these helpful forms of greeting. Full details can be had from the Illumination Secretary, Deaconess House, Mildmay, London, N.



Photo by]

[T. Howarth.

C. F. E. DAVIS.

Personalia.—The writer of these Editorial Notes, after an absence of twelve years from China, will (D.V.), when this paper is in the hands of our readers, be on his way back to China for the purposes of a somewhat extended visit to that country. He will much value the prayers of GOD'S people for his Editorial colleague, Mr. T. W. Goodall, during his absence, and for himself that he may be blessed and made a blessing during his stay in China, and that the fresh vision of that country's need and present conditions may fit him for more efficient service in the days to come.

Revolution in Kiukiang.

Mr. Mills writes:—The native city and suburbs here are now in the hands of the Revolutionaries. Last night all the soldiers went over to a man. They number probably about 1,500. They had patrols in every street; fired off blank cartridges to intimidate the people; burnt the Taotai's yamen; sent guards to the Missions, and—the thing was done. There was no resistance at all so far as I can hear, and no bloodshed. Some of us in the Concession knew nothing of what had happened until this morning. A small British patrol is on the Concession, but the Chinese are going to and fro about their work as if revolution was an everyday occurrence. The students of the large Methodist Episcopal Mission schools and colleges were all disbanded a week ago at the first alarm, and the ladies of that Mission are staying at the C.I.M. in the Concession.

For the past few days we have had six Chinese gunboats, which fled from Hankow, off our Bund, but this morning there is only one. This is still flying the Dragon flag. H.M.S. "Bramble" is here.

It is freely reported on the street that Nanchang set the example to Kiukiang, and yesterday declared for the Revolution. It is to be sincerely hoped that if China is to cast off the Manchus, it may everywhere be arranged as quietly as here. Of course, there is panic still to leave the city, and even the telegraph clerks are missing just now, but order is being kept.

Departures for China.

NOVEMBER 17TH. Per P. & O. ss. "MALWA" (changing at Colombo into ss. "DEVANHA")

* Marshall Broomhall, B.A. (on a visit).

DECEMBER 15TH. Per P. & O. ss. "MACEDONIA."

* Mrs. Knight and two children (Mr. Knight expects to follow, via Siberia, in January).

* Returning

Our Shanghai Letter,

Containing the Latest News from the Field.

BY JAMES STARK.

September 30.—We rejoice to hear of continued blessing in connection with the ministry of Mr. Lutley and Mr. Wang in KANSU. At Tihtao, a station of the Christian and Missionary Alliance, the latter part of their mission was full of power, and many gracious answers to prayer were witnessed in the conversion of relatives and friends of the Christians. At the thanksgiving meeting, the men gave money, and some of them, in addition, promised twenty, thirty, or forty days of voluntary evangelistic effort during the coming winter, whilst the women and girls gave jewellery. One woman, the wife of the postmaster, gave the silver

on a visit to Dr. and Mrs. Sidney Carr, en route to their former station at Pingyangfu, SHANSI, where they will be joined by Dr. Geo. King in the medical work. Mr. and Mrs. Mason arrived here on the 12th, and with Mr. and Mrs. Burgess, who are returning to Hinganfu, SHENSI, left two days ago for Hankow, en route to Kingtzekwan, HONAN, where they will resume work. Miss A. Fuller, who travelled with the latter, via Siberia, arrived at Chefoo on the 11th, and will there give help with the wardrobe keeping in the Preparatory School, as it recently became necessary for Miss A. E. Eldridge to leave for England on furlough.

On the 7th instant Mr. H. Sames and Miss H. Lehmann were united in marriage at Hankow.

Since the date of my last letter, only twenty-three baptisms have been reported; but cheering news has reached us from a number of our stations.

Dr. C. C. Elliott, writing from Paoning, SZECHWAN, says:—



ornaments she was wearing at the time, and a few days later brought ten other pieces.

At Minchow, another station of the same Society, we learn that God gave a spirit of prayer and a deep longing for the salvation of unconverted relatives. Mr. Lutley writes:

“Those who were present will not soon forget the scene they beheld, as one after another of those for whom special prayer had been offered came up to the front and declared their faith in CHRIST with confession of sin and many tears. Tears of joy flowed plentifully from nearly all eyes. At the thanksgiving meeting in the evening, the people gave to the LORD joyfully and willingly. One man, an ordinary farmer, gave 40 taels (about £5).”

Yesterday we were glad to hear from Chefoo that all the scholars in our school there who sat for the Oxford Examinations in July have passed, ten of them with honours. These results are especially creditable to the teachers and scholars, as they were at considerable disadvantage this year, owing to the interruption to study caused by the outbreak of plague in February.

On the 11th instant we had the pleasure of welcoming back Dr. and Mrs. J. C. Carr from England. After spending a few days in Shanghai, they left for Kaifeng,



PICTURES OF CHEFOO SCHOOL.

1, The School Boat. Boys' school building in background. 2, Scholars at play. All the scholars in the school who sat for the Oxford Examination in July last passed, ten of them with honours.

“Up till June 30th, we had three hundred in-patients and about one thousand five hundred out-patients, *i.e.*, half as many again as in the first half of 1910. The amount paid by patients, namely, 530 taels, was nearly as great as for the twelve months of 1910, when the receipts amounted to 570 taels.”

Miss F. M. Williams, of Sintientze, in the same province, writes:—

“Looking back we have to praise GOD that He has given many of the Christians lately a real desire to be made a blessing to the heathen around, and they have been seeking to fulfil the Master's injunction, ‘Come ye after Me, and I will make you to become fishers of men.’”

In April six Christian men went out two and two, itinerating. Thirteen markets were visited, when many Gospel portions were sold and tracts distributed. Later, on six consecutive Sundays, our evangelist read to the congregation, after the morning service, a translation of a little book about Korea, and the blessing GOD has recently poured out upon the people of that land. As the result, about five hundred copies of St. Mark's Gospel have been bought by the Christians here to distribute among their heathen relatives and friends. Kao Sien-seng, our evangelist, has also distributed a copy of this Gospel and tracts in every house in four markets within a radius of thirteen English miles from Sintientze. Miss Richardson did the same in one other market three miles distant. Will you please pray that many may be brought to a saving knowledge of the truth by this means? We have the promise that God's Word will not return to Him void."

Miss Black, in a letter dated August 17th, writes:—

"I was encouraged lately by finding a number of the senior scholars holding a prayer-meeting. They had arranged that one should lead in the morning and another in the afternoon and a third in the evening. Then a number of old heathen women joined the school a few weeks ago. I wonder whether their coming is the 'little cloud' no bigger than

a man's hand, that is to be followed by 'abundance of rain!' I do trust that the blessing is coming—will you pray that my eyes may see it?"

Mr. A. A. Myrberg, in reporting the reception of seven men and two women into the fellowship of the Church by baptism at Kweihwacheng, SHANSI, on the 21st August, writes:—

"The LORD is working amongst us by His Spirit, renewing the few Christians, and convincing outsiders of sin. Great interest is being manifested in the Gospel, and about twenty-one persons have given in their names as enquirers. Our chapel, which seats one hundred and fifty people, is too small, a similar number having to stand in the garden in order to hear the Word of GOD preached. It looks as if the harvest were ripe. May the LORD send forth more labourers to help in gathering in these precious souls!"

Writing from Chaochengsha, in the same province, Mr. Ernest Taylor says:—

"We have just finished the meetings of our Chinese Evangelistic Society, and a day of meetings for church officers which followed them. Mr. Dreyer's address at the former was a great help, and we felt that GOD was in our midst at the other meetings. Over eighty strings of cash were contributed by the Christians for the Society's work, and ten evangelists were selected to preach the Gospel, each for three months. These men will go in pairs, and will be supported from the funds subscribed."

The growing readiness on the part of the converts to contribute either time or money for the evangelization of their fellow-countrymen is a very cheering feature in the church in a number of our Mission centres, and it augurs well for the future. May the day soon come when

the Chinese Church at all our stations will rise to a true sense of its privilege and responsibility in this matter!

October 25.

—Since the date of my last letter, as you will have learned from the cablegrams appearing in the daily Press, a very critical situation has been created in Central China. The rebellion, which a fortnight ago broke out at Wuchang, is apparently meeting with growing favour on the part of the populace, a large section

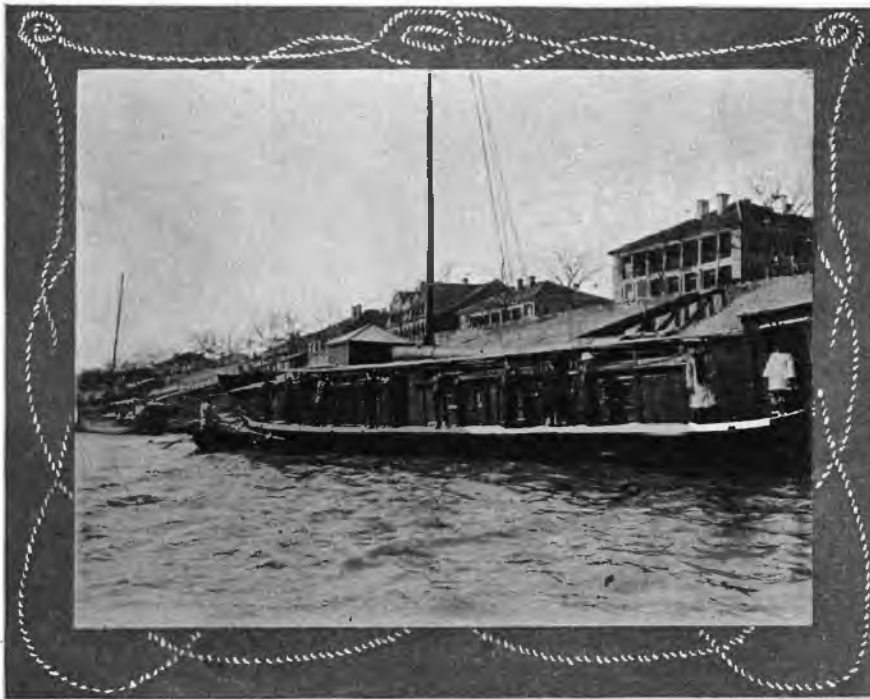


Photo by]

[Dr. F. A. Keller.

HOUSEBOAT LYING OFF HANKOW.

of whom sympathise with its aims and are ready to give more active support as soon as the success of the hazardous enterprise is assured. Wuchang, Ichang, Kiukiang, and Hukow are now in the hands of the rebels, and other important cities are reported to have declared themselves for the insurgents. Facts and unreliable rumours, however, are so intermingled that it is difficult to write with any degree of certainty as to the extent of the progress of the movement.

Though there have been several engagements between the rebel army and the Imperial troops in the vicinity of Hankow, no decisive battle has been fought, and it is impossible to forecast what the final issue will be. This will probably, to some extent at least, be determined by the loyalty or disloyalty of the northern Imperial forces.

Telegraphic and postal communication with many places is interrupted, and it is important that the

relatives of our workers at interior stations should understand that the absence of news from those who may have been in the habit of corresponding regularly is, doubtless, due to this cause. As far as our information goes, there is no ground for serious concern in regard to the safety of those residing in the inland provinces.

The letters which reach us report that there is no local cause for alarm, and that the officials are exercising vigilance in the interests of the safety of the foreigner.

One marked characteristic of the present revolt against the Imperial Government is the absence of hatred of foreigners. The protection of the missionaries and mission property is pledged, and the consensus of the best informed opinion is that, while all continues quiet at interior stations,

there is less risk in workers remaining there than in travelling just now, many of the roads being unsafe owing to brigands who are only too ready to take advantage of such an opportunity for pillage. Moreover, there are few messengers of the Cross who will not feel that their first duty, under GOD, is towards those to whom He has sent them.

The present crisis, as I am sure all will recognize, constitutes a very real and definite call to constant, earnest prayer that GOD will enable those in authority to restrain lawless men and to preserve order, so that not only may His servants be kept from personal violence,

but that the progress of His Kingdom may suffer the least possible interruption.

We are thankful to learn from Mr. Hampson [see page 184] that, during the siege of Chengtu, in SZECHWAN, he and his fellow-workers were not under any very great strain, and were not put to any very great trouble. In the Canadian Methodist Mission Hospital, where, with all other British and American residents, they were quartered, they had ample room, and were able to procure food, though at higher prices than usual. There has been no attempt on either their lives or property. In fact, in the whole district there is not one instance to record in which a foreigner suffered seriously.

The surrounding districts have been, and still are, disturbed. Our work has, in consequence, been considerably dislocated in Western SZECHWAN; though in the eastern part of the province, but for the action of the Chungking Acting-Consul in ordering all missionaries in interior stations to leave at once for the coast, the work would not have been affected. Happily, the British Minister at Peking did not support the Consular order, and a subsequent communication to the missionaries concerned, leaving with them the decision as to the necessity for their going, was received in time to prevent any large number of workers in Bishop Cassels' diocese from leaving their posts.



Photo by]

[Dr. F. A. Keller.

FIRST 1911 PARTY OF EVANGELISTS CONNECTED WITH DR. KELLER'S "HUNAN SUMMER BIBLE SCHOOL." JUST READY TO START FROM CHANGSHA.



Photo by]

[Dr. F. A. Keller.

ANOTHER PICTURE OF "HUNAN SUMMER BIBLE SCHOOL" EVANGELISTS.



FIRST TRAIN TO PASS THROUGH HANGCHOW STATION, CHEKIANG.

“The meetings here lasted only four days; but GOD met with us. Sins have been confessed and put away by many. Old dissensions have been healed. Several have been converted, whilst all have been

Dr. F. A. Keller, for whose arrangements for a Bible School at Nanyoh, in HUNAN, and a special effort to reach the pilgrims to its shrines I asked prayer some time ago, writes:—

“This morning we held the last session of the HUNAN Summer Bible School. It has been a month of unspeakable blessing. I feel sure that you have been praying for us, I want to thank you and tell you how graciously prayer has been answered. From England, Germany, Spain, South America, India, and many other places we have had messages of interest and sympathy and assurances of prayer. We have felt the power of GOD with us throughout the sessions, and now, at the close, the testimony of the men and their expressions of gratitude are most touching, and fill our hearts with praise. We have had eighty-three men, of whom two are pastors, thirty evangelists, twenty-four colporteurs, sixteen student evangelists, six school teachers, and five lay workers. They represent forty-four churches in ten different missions, and come from thirty-six cities and towns of twenty-two counties (Hsiens) of HUNAN. Truly this is a wonderful record. One party of men came from Shenchowfu, over four hundred miles, a journey requiring twelve days. They feel well paid, and want to come again next year. Please join us in prayer that the men may not only have received new knowledge of the Word, but such a realization of its worth, and such a love for it, that they will study it with the diligence and faithfulness that it deserves.”

Since I last wrote to you, we have had the pleasure of welcoming eighteen workers back from furlough, and with them thirty new missionaries from England, North America, Australia, Germany, and Sweden. The party of men, who arrived from London yesterday, will remain here for the present, as Mr. Bland, the head of the Training Home at Anking, considers it unwise to have too many students there until things are more settled. Mr. Baller, who came to Shanghai to attend the meetings of the Council, has, in addition to his work on the revision of the Old Testament, kindly undertaken to take them through a course of study in the Chinese language until they can go forward to the Training Home. His first class for them was held to-day.

During the last three weeks one hundred and fifty-seven baptisms have been reported, representing seven provinces.

The mission of Mr. Lutley and Mr. Wang, in KANSU, is now at an end, and the ministry of these two brethren, which has been greatly appreciated, has not been without spiritual results at each station. Writing from Fukiang, Mr. Mann says:—

blessed and refreshed. There is, as a result, a love for souls, and I hope the future will reveal that the work is of GOD in its abiding character.”

Mr. Gordon Harding, writing from Tsinchow, the adjoining station, tells us that, at the meetings held there, the attendances ranged from two to three hundred daily. GOD answered prayer. Several of the Christians received very definite blessing, and two members of the Church are hoping to continue the revival work in the country.

Mr. Bender reports that, at Lungchüan Che, in CHEKIANG, a district conference was held last month, when about five hundred Christians and enquirers met together for prayer and instruction in the Word of GOD.

Mr. Lack writes of encouragement in the work at Yen-cheng Ho, HONAN. He says:—

“The little company of Christian men in Si-p'ing have agreed to meet each Wednesday afternoon to wait on GOD for an outpouring of His Spirit, and to pray for the conversion of souls.”

Mr. and Mrs. A. Gracie recently spent ten days itinerating among the villages surrounding one of the Yung-kang out-stations. They met with some discouragement and also glad surprises. Some of the converts, they found, had backslidden. In contrast to this degeneracy, they were cheered by the evidence of spiritual growth shown by a number of the Christians. They met two old scholars, who seem to be true believers in CHRIST. One of them is a Hanlin scholar, and the other is famed for his handwriting all over the district. The latter attends the services which every Sunday are held in their village by the evangelist. He has cultivated the habit of praying about everything. For example, no matter who comes to him to have anything written, he first prays over it. His only regret is that he did not know the doctrine thirty years earlier, when he had health and strength to work for CHRIST. He is over seventy years of age. The Hanlin scholar told me that he had read both the Old and the New Testaments, and that he truly believed on JESUS. He is seventy-four years of age.

A Parable.—A little girl at Christmas time had ten cents given her, ten bright new pennies. “This,” she said, laying aside one, “is for Jesus; and this is for you, mother; and this for father,” and so on to the last one. “And this is for Jesus,” she said. “But,” said her mother, you have already given one to Jesus.” “Yes,” said the child, “but that belonged to Him; this is a present.”—*Selected.*

DONATIONS RECEIVED IN LONDON DURING OCTOBER, 1911—Continued

| For General Fund. | | | | | | | | | | | | | | | | | | | |
|--|----|----|----|--------------------|-----|----|----|----------------------------|-----|----|----|--------------|----|----|----|-------------------|--------|----|----|
| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. |
| 25. 9782 | 0 | 10 | 0 | 27. 9795 | 0 | 2 | 6 | 28. 9809 | 0 | 7 | 6 | 30. 9825 | 0 | 10 | 0 | 31. 9856 | 5 | 0 | 0 |
| 9783 | 1 | 0 | 0 | 9796 | 1 | 0 | 0 | 9810 | 5 | 0 | 0 | 9826 | 0 | 5 | 0 | 9857 | 0 | 6 | 0 |
| 26. 9786 | 0 | 5 | 0 | 9797 | 0 | 4 | 3 | 9811 | 1 | 0 | 0 | 9827 | 0 | 10 | 0 | 9858 | 0 | 5 | 0 |
| 9787 | 0 | 10 | 0 | 9798 | 3 | 0 | 0 | 9812 | 0 | 10 | 0 | 9828 | 0 | 7 | 6 | 9859 | 0 | 8 | 0 |
| 9788 | 1 | 0 | 0 | "Jo." | 0 | 2 | 6 | 9814 | 0 | 2 | 6 | 9829 | 0 | 3 | 0 | Legacy. | 1,000 | 0 | 0 |
| 9789 | 1 | 3 | 6 | 9800 | 10 | 10 | 0 | 9815 | 10 | 0 | 0 | 9830 | 3 | 0 | 0 | | | | |
| 9790 | 2 | 0 | 0 | 9801 | 5 | 0 | 0 | 9816 | 5 | 0 | 0 | 9831 | 0 | 1 | 6 | | | | |
| 9791 | 5 | 0 | 0 | 9803 | 186 | 6 | 9 | 9817 | 5 | 0 | 0 | 9832 | 0 | 2 | 6 | | | | |
| 9792 | 10 | 0 | 0 | A Friend. | 0 | 10 | 0 | 9818 | 12 | 10 | 0 | 9833 | 0 | 5 | 0 | | | | |
| 9793 | 0 | 10 | 11 | 28. 9805 | 0 | 9 | 0 | 9819 | 10 | 0 | 0 | 9834 | 0 | 3 | 0 | | | | |
| It is more blessed to give than to receive. | 20 | 0 | 0 | 9806 | 0 | 1 | 0 | 9822 | 1 | 0 | 0 | 9835 | 0 | 2 | 6 | | | | |
| | | | | 9807 | 5 | 0 | 0 | 9823 | 1 | 0 | 0 | 9836 | 30 | 0 | 0 | | | | |
| | | | | 9808 | 5 | 0 | 0 | 9824 | 1 | 0 | 0 | 9837 | 0 | 10 | 0 | | | | |
| For Special Purposes. | | | | | | | | | | | | SUMMARY. | | | | | | | |
| Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. | Rect. No. | £ | s. | d. |
| 2. 9467 | 10 | 0 | 0 | 5. 9525 | 0 | 10 | 0 | 11. 9597 | 5 | 5 | 11 | 17. 9665 | 0 | 9 | 0 | 25. 9785 | 11 | 5 | 0 |
| 9469 | 5 | 10 | 0 | 6. 9535 | 10 | 0 | 0 | 9599 | 2 | 0 | 0 | 9669 | 0 | 16 | 0 | 27. 9802 | 10 | 0 | 0 |
| 3. 9476 | 30 | 0 | 0 | For His sake. } | 0 | 10 | 0 | 9602 | 0 | 10 | 0 | 9675 | 74 | 14 | 3 | 28. 9813 | 2 | 10 | 0 |
| 9478 | 1 | 0 | 0 | 9544 | 2 | 10 | 0 | 9608 | 10 | 0 | 0 | 9676 | 5 | 11 | 1 | 30. 9820 | 2 | 0 | 0 |
| 9479 | 0 | 10 | 0 | 7. 9551 | 5 | 0 | 0 | 12. 9613 | 9 | 0 | 0 | 9677 | 55 | 0 | 0 | 9821 | 0 | 10 | 0 |
| 9489 | 5 | 0 | 0 | 9559 | 0 | 10 | 0 | 9615 | 3 | 0 | 0 | 9679 | 0 | 5 | 0 | 9839 | 5 | 0 | 0 |
| 9491 | 0 | 10 | 0 | 9560 | 3 | 10 | 0 | 9621 | 1 | 4 | 0 | 18. 9682 | 2 | 10 | 0 | 9841 | 1 | 0 | 0 |
| 4. 9499 | 10 | 0 | 0 | 9562 | 0 | 7 | 6 | 9623 | 11 | 15 | 6 | 9690 | 2 | 0 | 0 | | | | |
| Readers of the Christian. | 5 | 10 | 0 | 9563 | 1 | 0 | 0 | 9624 | 0 | 15 | 0 | E.L. | 0 | 3 | 0 | | | | |
| | | | | 9. 9568 | 0 | 2 | 6 | 13. 9629 | 0 | 5 | 0 | 20. 9713 | 0 | 17 | 6 | | | | |
| | | | | 10. 9578 | 27 | 18 | 6 | 9632 | 5 | 0 | 0 | 9721 | 1 | 0 | 0 | | | | |
| 5. 9511 | 1 | 0 | 0 | 9579 | 19 | 2 | 6 | 9635 | 12 | 14 | 3 | 21. 9731 | 3 | 0 | 0 | General | 2,929 | 2 | 8 |
| 9513 | 1 | 0 | 0 | 9581 | 2 | 2 | 0 | In Memory Aunt Nellie } | 10 | 0 | 0 | 23. 9736 | 5 | 0 | 0 | Special | 770 | 4 | 3 |
| 9518 | 2 | 10 | 0 | 9591 | 1 | 7 | 6 | 9641 | 150 | 0 | 0 | 9745 | 8 | 0 | 0 | Total for October | 3,699 | 6 | 11 |
| 9521 | 12 | 5 | 0 | 9592 | 1 | 18 | 0 | 16. 9656 | 1 | 0 | 0 | 9747 | 3 | 2 | 5 | Brought forward | 36,478 | 9 | 4 |
| 9523 | 5 | 0 | 0 | 9594 | 5 | 0 | 0 | 9659 | 15 | 0 | 0 | 24. 9766 | 1 | 0 | 0 | | | | |
| 9524 | 3 | 0 | 0 | 11. 9596 | 19 | 19 | 10 | 17. 9664 | 0 | 10 | 0 | 25. 9776 | 2 | 0 | 0 | | | | |
| | | | | | | | | | | | | 9784 | 3 | 0 | 0 | | | | |
| | | | | | | | | | | | | £40,177 16 3 | | | | | | | |

Baptisms.

| | | | | | | |
|-----------|-----------------------------------|----|-----------|--------------------------------------|-----|-------|
| KANSU— | Lanchowfu | 2 | SZECHWAN— | Suitingfu | 12 | |
| | Liangchow and out-stations | 6 | | Chengt'u | 12 | |
| SHENSI— | Yinkiawei | 2 | | Chungking | 10 | |
| | Fengsiangfu | 10 | | Kiungchow | 2 | |
| | Sianfu | 10 | | Luchow and out-stations... .. | 8 | |
| | Hingping | 21 | | Sintientsi | 5 | |
| | Tungchowfu | 14 | KWEICHOW— | Tsunyi and out-station | 18 | |
| | Hanchenghsien | 10 | | Anshunfu and out-station | 149 | |
| | Hoyang | 19 | | Tuhshan | 1 | |
| | Hanchungfu | 39 | | Kweiyang | 1 | |
| SHANSI— | Soping and out-stations | 8 | YUNNAN— | Sapushan out-station | 63 | |
| | Hunyuan and out-station | 52 | KIANGSI— | Yangkow Ki | 9 | |
| | Fengchen | 3 | | Kanchow Ki | 3 | |
| | Tatungfu | 19 | | Jaochow out-station | 18 | |
| | Chaocheng | 58 | | Yungsin and out-station | 7 | |
| | Yicheng | 5 | | Kianfu and out-stations | 19 | |
| | Yoyang | 14 | | Nanfeng | 6 | |
| | Chiehchow | 8 | | Kienchangfu and out-stations | 2 | |
| | Puchowfu | 11 | | Kwangsinfu... .. | 9 | |
| | Ishih and out-station | 17 | | Linkiang out-stations | 6 | |
| | Tsoyun | 3 | | Wanansien and out-station | 4 | |
| | Saratsi and out-stations | 20 | ANHWEI— | Changshu Ki and out-station | 18 | |
| | Paotowchen out-station | 5 | | Shucheng An | 1 | |
| | Luchenghsien | 5 | | Yingchowfu... .. | 8 | |
| | Kweihwating | 9 | | Ningkwofu and out-station | 14 | |
| CHIHLI— | Süanhwafu | 11 | | Liuanchow | 3 | |
| | Hwailu and out-stations | 23 | | Anking | 1 | |
| SHANTUNG— | Chefoo | 7 | CHEKIANG— | Ninghaihsien and out station | 16 | |
| HONAN— | Chenchowfu | 10 | | Fenghwa | 3 | |
| | Hiangcheng | 27 | | Pingyanghsien and out-stations... .. | 19 | |
| | Sinanhsien | 3 | | Wenchow and out-station | 56 | |
| | Honnanfu | 4 | | Sungyang and out-station | 15 | |
| | Yungning Ho | 4 | | Lungchuan and out-stations | 45 | |
| | Kaifeng | 18 | | Chuchowfu out-station | 19 | |
| KIANGSU— | Yangchow and out-station | 6 | | Chuchow | 19 | |
| | Shanghai | 2 | | Sinchanghsien | 9 | |
| SZECHWAN— | Paoning and out-station | 34 | | Shaohsing and out-stations | 15 | |
| | Shunking | 2 | | Sienkü and out-stations | 6 | |
| | Fushun | 5 | HUNAN— | Wukangchow | 5 | |
| | Tachu | 4 | | Changteh | 7 | |
| | Yingshan | 17 | | | | |
| | Kwangyuan | 2 | | | | |
| | | | | Total reported to September | | 1,192 |

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