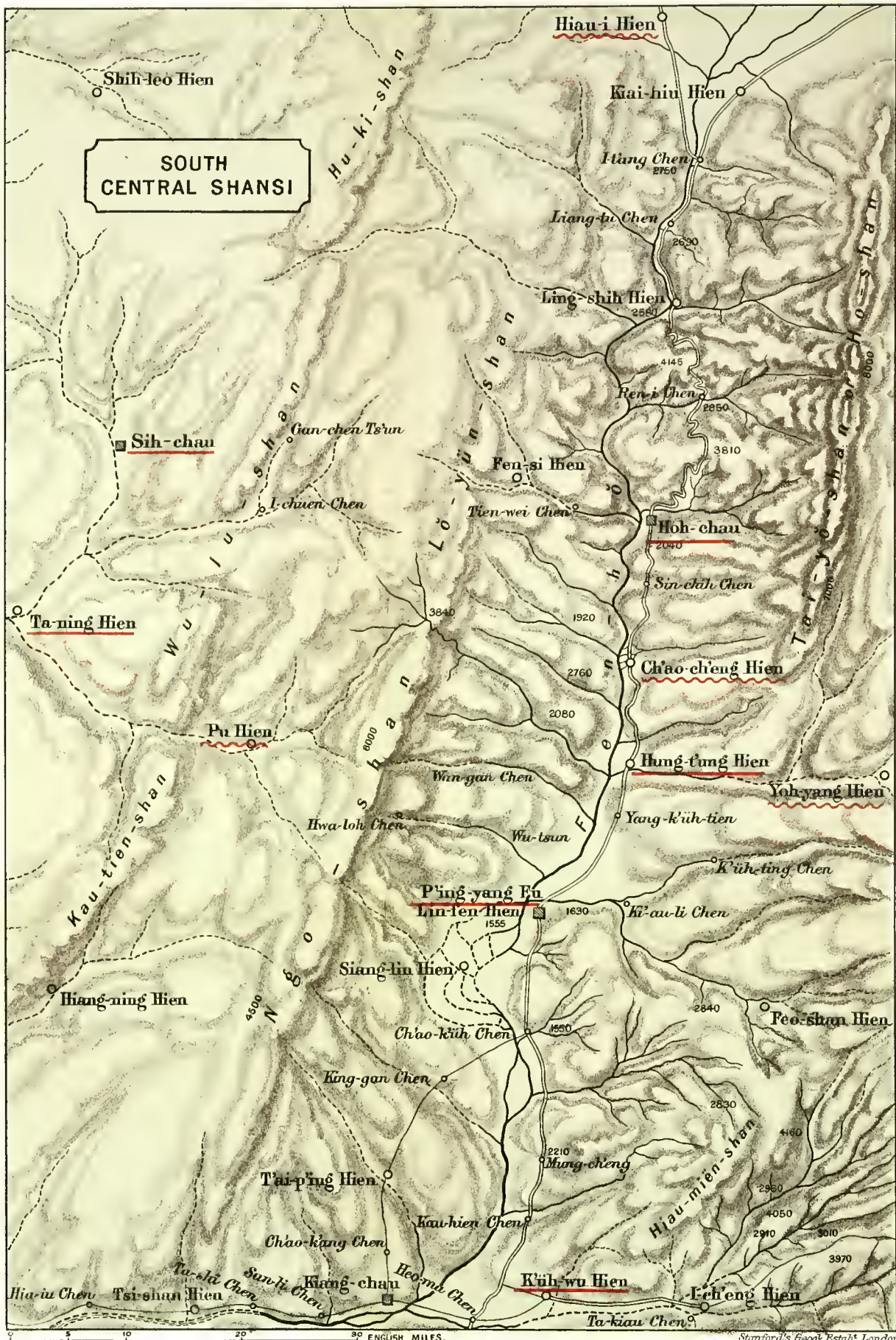


ASIA

DAYS OF BLESSING
IN
INLAND CHINA.



DAYS OF BLESSING
IN
INLAND CHINA,

BEING AN ACCOUNT OF MEETINGS HELD IN THE
PROVINCE OF SHAN-SI, &c.

WITH AN INTRODUCTION
BY
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INTRODUCTION.

By J. HUDSON TAYLOR.

THE province of SHAN-SI, immediately to the west of CHIH-LI, is about as large as England and Wales, and is the original seat of the Chinese people. It is perhaps best known in England through the fearful famine of 1877-8, which had its principal centre in that province, and to alleviate which large sums of money were contributed by British Christians. A valuable and interesting description of the province, quoted from Dr. Wills Williams' "Middle Kingdom," is given as an appendix.

The work of the CHINA INLAND MISSION in the province commenced in the autumn of 1876, when an exploratory journey was taken into the three southern prefectures, Tseh-chau Fu, P'ing-yang Fu, and P'u-chau Fu. Early in the following year our brethren returned to SHAN-SI designated for permanent work, to be located if possible in the capital,

T'ai-yüen Fu. They crossed the Yellow River in March, and reached the capital in April, 1877, in or near which one of them remained till November, the other having taken a journey in the meantime. Both suffered from famine fever, and deemed it needful to make one more journey to the south. On their way they witnessed the fearful horrors of the famine then at its height. The reports they brought of the sufferings of the people from the famine did much to arouse Christian liberality in China and in England, and to bring help to the relief of the sufferers.

It was on November 28th, 1877, that they left T'ai-yüen Fu, proposing (D.V.) to return the following spring. But immediate help was at hand: during their absence the Rev. T. Richard of the Baptist Missionary Society came to aid the sufferers, and he was soon followed by the Rev. David Hill of the Wesleyan Missionary Society, the Rev. Mr. Whiting of the American Presbyterian Mission (who died of famine fever, and was buried at T'ai-yüen Fu), the Rev. Mr. Scott (now Bishop Scott of North China), and a few others.

In the autumn of 1878, my dear wife, taking with her Miss Horne and Miss Crickmay to gather girls left orphans by the famine, and

to work among the starving women, went to T'ai-yüen Fu. They were quickly followed by Mrs. Richard and Mrs. James (and their husbands who had been to the coast). After the famine had passed away our missionaries continued their work, but my dear wife with all those who had gone to give temporary help retired, with the exception of Mr. and Mrs. Richard.

In the year 1879, our work in P'ing-yang Fu was commenced; and in 1881, the American Board sent missionaries to T'ai-yüen Fu, who subsequently removed to T'ai-kuh, a city 30 or 40 miles south of T'ai-yüen Fu, which has ever since been their head-quarters.

In the autumn of 1885, we despatched Messrs. T. H. King, Stewart McKee, Terry and Beynon to Kwei-hwa-ch'eng to commence work there. We had determined in 1880 to work that city, and the prefectures of Soh-p'ing Fu and Ta-t'ung Fu, after the visits of Messrs. Cameron and Pigott, but were unable to commence till 1885. Mr. and Mrs. G. W. Clarke followed them in the spring of 1886, and took up the superintendency of the northern work.

The Secret of His Presence.

IN the secret of His presence, how my soul delights to hide !
 Oh! how precious are the lessons which I learn at JESUS' side !
 Earthly cares can never vex me, neither trials lay me low,
 For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
 There is cool and pleasant shelter, and a fresh and crystal spring ;
 And my SAVIOUR rests beside me, as we hold communion sweet :
 If I tried I could not utter what He says when thus we meet !

Only *this* I know : I tell Him all my doubts, and griefs, and fears.
 Oh, how patiently He listens, and my drooping soul He cheers !
 Do you think He ne'er reproves me ? What a strange Friend He
 would be,
 If He never, never told me of the sins which He must see !

Do you think that I could love Him half so well, or as I ought,
 If He did not tell me plainly of each sinful deed and thought ?
 No, He is very faithful, and that makes me trust Him more,
 For I know that He *does* love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the LORD ?
 Go and hide beneath His shadow ; this shall then be your reward.
 And whene'er you leave the silence of that happy meeting-place,
 You must mind and bear the image of your MASTER in your face.

You will surely lose the blessing and the fulness of your joy,
 If you let dark clouds distress you, and your inward peace destroy :
 You may always be abiding, if you will, at JESUS' side ;
 In the secret of His presence you may every moment hide.*

* A beautiful and appropriate tune to the above words, by GEORGE C. STEBBINS, can be had of our publishers. The writer, ELLEN LAKSHMI GOREH, is a Mahratta Brahmin lady, now working as a missionary among her own countrywomen at Amritsar, in the Punjab.



A VISIT TO SHAN-SI.

By J. HUDSON TAYLOR.

HAVING long wished and made many attempts to reach SHAN-SI, my way was at last opened to do so in the summer of 1886. Mr. Archibald Orr Ewing, who had reached Shang-hai in the month of June, was going to labour in that province, and I had the pleasure of his company, as also of that of my dear son and Mr. Lewis.

Leaving Shang-hai on June 16th, two days brought us into the beautiful bay of Chefoo, and a short stay of three hours or so enabled us to visit our mission station, a mile-and-a-half from the harbour. Another day brought us to the bar outside Ta-ku, the entrance of the Pei-ho River, upon which Tien-tsin is situated. After a delay of about twelve hours in this most dreary spot, we succeeded in crossing the bar, literally ploughing

our way through the muddy bottom, and entering the river, reached Tien-tsin about 11 o'clock on Sunday morning.

We were warmly welcomed by missionary friends there, and a special meeting was kindly arranged by the Rev. Thomas Bryson of the London Missionary Society, at his house on Sunday evening ; at which, after a short address from myself, Mr. Orr Ewing gave an account of the way in which the LORD had led him to leave his business, and his happy evangelistic work in the vale of Leven, in obedience to the MASTER's call. Though well known as a truly happy Christian worker, his countenance bore witness to the reality of his testimony, as he told of joy such as he had never had before. It was pleasing to meet several on the following day who spoke of the help and refreshment they had received at the little meeting.

The afternoon of Monday, June 21st, was well advanced when we commenced our journey across the plains of CHIH-LI ; but to have made a start was something, and not a little thing in China. After hard travelling from earliest dawn, or before it, to dusk for three consecutive days we found ourselves in the suburbs of the city of Pao-ting Fu. We had travelled 120 miles, several cities and many towns had been passed, but no missionary or mission station had we seen by the way ! At Pao-ting Fu however the American Board have had a mission for many years. We missed the warm welcome and hearty hospitality our mission-

aries have so often enjoyed from the kindly workers of this station, as they were all from home: but we met several of their converts, who vied with each other in rendering valuable assistance.

Proceeding with little delay on our journey till Saturday night, and renewing it long before daylight on Monday morning, we reached the last city on the CHIH-LI plain on Monday the 28th. There we exchanged our jolting carts for swinging mule litters, and soon entered the hills, pressing on to reach T'ai-yüen Fu by Saturday. This we succeeded in doing. But in all this long journey of eight days we met no missionary, we passed no mission station or out-station. The one mission station, Pao-ting Fu, was the only one in the fortnight's journey.

We were warmly received, and kindly entertained by Dr. and Mrs. Edwards, and soon met the remainder of our T'ai-yüen Fu missionaries, my dear niece and nephew Gertrude and Hudson Broomhall, Mr. Sturman, Mrs. Rendall, Miss Kingsbury (now Mrs. Bagnall), and Miss Symon (now Mrs. William Key). We had also the pleasure of meeting there Miss Kemp, of Rochdale, who was on a visit to her sister Mrs. Edwards. On that evening we united in the usual Saturday afternoon prayer meeting for the widely scattered members of our mission. The gathering was a deeply interesting one: our beloved brethren in the far north beyond the two lines of the Great Wall were too far away to join us, but the workers from

the P'ing-yang Fu plain had come up, and it was a great joy to meet them, viz.:—Mr. William Key ; and five of the Cambridge band, the Rev. W. W. Cassels, Mr. Stanley P. Smith, Mr. D. E. Hoste Mr. Montagu Beauchamp, and Mr. C. T. Studd.

The two latter were not able to unite with us in this meeting, as they were nursing a brother missionary ill with small-pox.

A series of special meetings were commenced on the Monday, and from notes taken by Mr. Stanley P. Smith and Mr. Lewis, the following account has been compiled by Mr. Montagu Beauchamp, the friends present desiring to have a permanent record of the meetings. Mr. Orr Ewing kindly offered to bear the expense of its publication, and to present a copy to any missionary desiring it. Others having expressed the desire to have copies of the fuller report also, this edition is prepared to meet their wishes, and for more general circulation.



PRELIMINARY MEETINGS.

Compiled by Mr. MONTAGU BEAUCHAMP.

THE first Preliminary Prayer Meeting was held on July 5th.

Preliminary
Prayer Meeting.

In opening it, Mr. HUDSON TAYLOR said,—In meeting for prayer to-night, let us keep in view two objects—

1. That we seek to be drawn by fellowship nearer to GOD and to each other.
2. That we seek by prayer to see more clearly the needs of our work, and to obtain more fully GOD's guidance in it.

Objects of Prayer

Then reading two verses—

Psalms lxii. 5, 8.

“My soul, wait thou *only* upon GOD :

“For my expectation is from Him.”

“Trust in Him at all times, ye people ;

“Pour out your hearts before Him :

“GOD is a refuge for us.”—

Mr. Taylor continued,—Let us all expect a full blessing from our FATHER. I trust we have learned not to look on prayer meetings as vague uncertainties. We have been singing of showers of blessing :

Romans viii. 28.

1 Peter iii. 13.

John xviii. 11.

let us *expect* them. If GOD gives us a mighty outpouring of His SPIRIT, will not friction be wonderfully reduced? Will not all the wheels of the machinery receive a most effectual lubrication? Then let us wait on GOD, remembering Who it is that is at the helm, and that "all things *are* working together for good to them that love God." If *we* are right, nothing and no one can harm us.

It was all *wrong* as regards Judas betraying his MASTER.

It was all *right* as regards JESUS being betrayed. "The cup (*not* which Judas has given me, or the Priests, *but*) which the FATHER hath given me, shall I not drink it?"

"Only upon GOD." Let us get into the right attitude. We must not look to this brother, and that (we are *so* glad to hear them), *but only* upon GOD must we wait. Again we must wait not in uncertainty: "GOD is a refuge for us."

We must also look SHAN-SI in the face: suppose the number of missionaries multiplied tenfold; how few we should be. But, praise GOD, it is not a question of the supply at all, but of the SUPPLIER. What shall we do with those 5,000, with only five barley loaves and two small fishes? Make them recline!—rest: not in the presence of the apostles, but of JESUS.

Now if we are to come together *for* blessing, we must come *in* blessing. Let us come together with our hearts full to begin with, and then we can look for an overflow. As regards the ordering of the

work, let Him do what He chooses : whatever *He* chooses will be well chosen ; whatever *He* decides will be well decided. Let us do away with *our* plans, as the apostles had to do, who said "*Send them away* into the cities that they may *buy*," &c.

Lastly, let us read this word—

"Let Thy work appear unto Thy servants,

"And Thy glory unto their children.

"And let the beauty of the LORD our GOD be upon us :

"And establish Thou the work of our hands upon us ;

"Yea, the work of our hands establish Thou it."

Psalm xc. 16, 17.

"Let Thy work appear." GOD's work is not man working for GOD ; it is GOD's own work, though often wrought through man's hands.

MR. STANLEY P. SMITH

said a few words with reference to Ps. xc. 16, "Let Thy work appear unto Thy servants, and Thy glory upon their children," and to Ps. xci. and xcii.

Connection of
Ps. xc., xci., xcii.

On looking at my Bible before me Ps. xc., xci. and xcii. are marked. They happen to be the three Psalms chosen by the Church of England for the morning lessons of the 18th day of the month. On arriving in China on March 18th, last year, I got alone with the LORD and my Bible as soon as I could ; and as was my custom, read the three Psalms for the morning portion. Amongst one or two other verses marked are the following : Ps. xci. 1 "Abide under the shadow of the Almighty." Ps. xcii. 4 "I will triumph in the works of Thy hands." These promises were brought with great

power to my mind, so much so that I wrote in ink at the bottom of the page, "Promises on entering China, March 18th, 1885."

In March, last year, I had a letter from a friend, asking,—“Have you ever noticed the connection between Ps. xc., xci. and xcii.:

1st. The prayer, ‘Let Thy work appear.’ Ps. xc.

2nd. ‘Abide’ as the secret of fruitfulness. Ps. xci.

3rd. A note of praise, ‘I will triumph in the works of Thy hands.’ Ps. xcii.?”

Was not that a striking coincidence?

The meeting was closed with prayer, that, in T'ai-yüen, P'ing-yang, and all parts of China—and not only in China, but throughout the world—“His work” might this year “appear” unto His servants.

MALACHI iii. 16, 17.

“Then they that feared the LORD spake one with another : and the LORD hearkened, and heard ; and a book of remembrance was written before Him, for them that feared the LORD, and that thought upon His Name.

“And they shall be Mine, saith the LORD of Hosts, in the day that I do make, even a peculiar treasure ; and I will spare them as a man spareth his own son that serveth him.”

TUESDAY MORNING, JULY 6TH.

[This was to have been the first day of meeting, but, as Mr. Beauchamp and Mr. Studd were still nursing a patient with small-pox, it was felt to be a thousand pities that they should suffer by their love and self-devotion, so the Special Meetings were deferred till the Monday, Tuesday, and Wednesday following, *i.e.*, July 12th, 13th, and 14th.

However, as we and the Baptist brethren had come together, expecting a meeting, a meeting was held, and a very precious one it was.—S. P. S.]

Mr. HUDSON TAYLOR read that most wonderful chapter Ez. xxxvi. In doing so, he made passing comments—

“And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD. Thus saith the LORD GOD: Because the enemy hath said against you, Aha! and, The ancient high places are ours in possession: therefore prophesy, and say, Thus saith the LORD GOD.” One must not lose sight of the literal meaning of prophesy, but let us for the present take the spiritual meaning: it is most encouraging to us. It is a good thing when the enemy takes up a reproach against the children of God. A few years ago, after the Yang-chau riot, the Duke of Somerset said in the House of Lords, “Every missionary must be either a knave or a fool. If he does not believe in his creed and his mission he is the former; and if he does,

Ez. xxxvi. 1-3.

Man's reproach
a ground of
encouragement.

he is the latter." We all prefer to be among the fools.

The LORD values His honour; and His honour and His peoples' honour are bound together. There are many persons who speak of Christianity as effete, and missions as a failure. The idea of failure has been due to the fact that they were expecting things which ought not to have been expected, and farther, have looked on things from the wrong point of view: moreover, they have been occupied with superficial facts which are indeed to be deplored, but are very, very small by the side of what God is doing among the heathen.

But the fact that they *do look on missions as a failure* is one of great encouragement. If the enemy take up the wrong side, and speak against the LORD's servants, the LORD has got something to say. The enemy may say, "Aha!" and "The ancient high places are ours in possession." Don't be so sure about your possession! "Therefore prophesy and say: Thus saith the LORD GOD." Never mind what the enemy says, but hear the word of God. Then comes that wonderful series—"I will," and "ye shall."

Ez. xxxvi. 3-22.

What a contrast between the doings of Israel, and the doings of God. Now hear what the LORD is going to do, and take note that it is the LORD who is going to do it. "**I** will sanctify **My** great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that **I** am the LORD, saith

Ez. xxxvi. 23.

the LORD GOD." What is our work here, but to make the heathen know that JEHOVAH is the LORD? How is this to be carried out? "When **I** shall be sanctified *in you* before their eyes." Who is going to do this work of sanctification? "**I** will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And **I** will sprinkle clean water upon you, and ye shall be clean." Is it not very blessed, too, that all this is in the Indicative Mood and not the Subjunctive—"I will," "I will," "I will." [Read verses 23—38 and note the emphatic I wills.]

Ez. xxxvi. 24, 25.

Ez. xxxvi. 23-38.

At one time when the Viceroy, Tseng Kwoh-fan, then living in Nankin, was reporting to the Emperor on Protestant missions, he said, "There is no need for our troubling ourselves about them; let the missionaries preach, they cannot do us any harm." He thought the Chinese too well instructed and too respectable to join any such sect. "The best way is to let the Protestants in, let them fight the Roman Catholics, and we will look on." This was most encouraging; for when men thus speak, the LORD will look after His Holy Name.

Mr. Taylor then dwelt much on the 14th and 15th verses, "Therefore thou shalt devour men *no more*, neither bereave thy nation *any more*, saith the LORD GOD; neither will I let thee hear *any more* the shame of the heathen, neither shalt thou bear the reproach of the peoples *any more*, neither shalt thou cause thy nation to stumble *any more*,

Permanent,
unfluctuating
blessing.

saith the LORD GOD:"—pointing out the preciousness of the oft repeated "any more."

MR. ORR EWING

Ezek. xxxvi. 37.

gave a testimony as to how the LORD had blessed him over this chapter. He said the key to the blessing was verse 37, "Thus saith the LORD God; I will yet for this be enquired of by the house of Israel, to do it for them." Mr. Orr Ewing said he had *claimed* that the LORD would *cause* him to walk in His statutes and to keep His judgments and do them—verse 27. He urged us "to claim," and "to take possession," citing Caleb's case. Caleb was promised an inheritance by God: his claim was admitted. He *not only claimed*, but, though 80 years old, he went up and "*took possession.*"

The one who next led in prayer, dwelt much in his petitions on verse 23, "I will sanctify My great Name, which hath been profaned among the nations; . . . and the nations shall know that I am the LORD, . . . *when I shall be sanctified in you* before their eyes."

MR. HUDSON TAYLOR

then said,—Most people would rather hear testimony about a person than hear the person testifying of himself. Now I want to say a few words about my first wife.

Unbroken
communion.

The year 1870 was a time of great trial, a time of the greatest difficulty I have ever known in

China. From Pekin to Canton the people were agitated. At Tien-tsin the French Priests, Sisters of Charity, and even the French Consul were massacred. We did not know from day to day what would take place at our inland stations. But I had unspeakable rest in my soul, for the LORD had taught me some months before what it was truly to rest in Him.

I was watching at the bed-side of my sick wife. At four o'clock in the morning the day dawned, and clearly did I see the stamp of death upon her countenance. She awoke rejoicing in the LORD, and gave me a sweet smile. I said, "My darling, do you know that you are dying?" She said, with a look of surprise, "Can it be so? I feel no pain, only very weary." "Yes," I replied, "You are dying; you will soon be with JESUS." My precious wife thought of my being left alone at this time of trial, having no companion like herself, with whom I had been wont to bring every difficulty to the Throne of Grace. She said, "I am so sorry, dear," and paused, as if half correcting herself for venturing to feel sorry. I said "You are not sorry to go to be with JESUS, dear?" I shall never forget the look that she gave me, and as looking right into my eyes, she said, "Oh no, it is not that; you know, darling, there has not been a cloud between my soul and my SAVIOUR for ten years past: I cannot be sorry to go to HIM. But I am sorry to leave you alone at this time; perhaps I ought not to be

sorry, for HE will be with you, and supply all your need."

Now, added Mr. Taylor, if anyone does know the husband it is the wife, and if anyone does know the wife it is the husband. I knew that what she said was perfectly true. In the Yang-chau riot, when she and the little children were in danger of being massacred at any moment, she was as calm as when in the parlour in London; and I am quite certain if she could have altered any of the circumstances in Yang-chau, she would not have done it, for she was satisfied that God's ordering was the wisest. Perhaps this testimony of the power of the LORD to create *perfect peace* in the heart, and to sustain it unbroken for years, is the more reliable, because given of one who is no longer with us.

Genesis v. 22, 24;
Hebrews xi. 5;
Genesis vi. 9;
Acts xx. 18, 31.

Enoch and Noah walked with God, and as regards St. Paul, guided by the HOLY GHOST, he bears testimony, that for three years in one place he had "all the time" walked blamelessly, not only "at some times." Why did he testify this? Out of conceit? No. "Not I, but CHRIST."

John ii. 38.

In 1869, the LORD brought home to me the passage: "He that believeth on Me, . . . out of his belly shall flow rivers of living water." (God has prospered my work *ever since* that time as never before.) Praise God, said I, as my eyes were opened, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst:" then *I* need *never* thirst again. What is the

John vi. 35.

"never" here? Never, at any time, under any circumstances (as in the verse "*No man hath seen GOD at any time*"). Do we believe this?

So "Be careful (*anxious*) for nothing." Not even about your holiness. Cast the care of your purity of heart and life upon the LORD JESUS.

Mr. Taylor then read Zeph. iii. 12—19, again touching upon the "any more" of verse 15. "Thou shalt not fear evil *any more*." Referring to himself, he said, Speaking of the testimony of St. Paul quoted above, I should be glad that the native Christians should follow my path as it has been "at some times," but not "at all times." Why? Just because in many cases I have failed to trust, I have failed to abide in CHRIST, in the fulness that is always for me. May it not be so with us any more. AMEN.

Zeph. iii. 12-19.

We then concluded with several prayers.

Day Tecum.

"THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE, BECAUSE HE TRUSTETH IN THEE."—*Isaiah* xxvi. 3.

"Peace ! perfect peace ! in this dark world of sin ?

"The blood of JESUS whispers peace within.

"Peace ! perfect peace ! by thronging duties press'd ?

"To do the will of JESUS, this is rest.

"Peace ! perfect peace ! with sorrows surging round ?

"On JESUS' bosom nought but calm is found.

"Peace ! perfect peace ! with loved ones far away ?

"In JESUS' keeping we are safe, and they.

"Peace ! perfect peace ! our future all unknown ?

"JESUS we know, and He is on the throne.

"Peace ! perfect peace ! death shadowing us and ours ?

"JESUS has vanquished death and all its powers.

"It is enough : earth's struggles soon shall cease,

"And JESUS call to heaven's perfect peace !"

E. H. BICKERSTETH.

TUESDAY EVENING.

[Although the Special Meetings were put off to July 12th, 13th, and 14th, the Preliminary Evening Meetings were still continued.]

St. John's Gospel, Chapter vi.

Mr. HUDSON TAYLOR said,—“Whence are we to buy bread that these may eat?” The LORD very frequently asks us a question. It is not that He needs any instruction. The LORD puts us into positions of great difficulty, but it is for the purpose of instructing and preparing us for His solution of the problems. [Read to verse 21.]

The value of
difficulties.

These two miracles were so arranged as to precede the teaching which occupies the remainder of the chapter. They were appropriate miracles, and are very comforting ones. Before our LORD taught His disciples how He was the true Bread, the Bread that endures, He brought them face to face with this problem of the multitudes who were needing rest and bread, and with the trial of the great storm in the darkness; and all this was in harmony with the teaching that was to follow.

So with regard to ourselves, it may be that before He pours out on us, and on SHAN-SI, an immense blessing, He is bringing us face to face with similar problems. The MASTER is saying to us, “Whence are we to buy bread?” You are saying, “What is to be done for T'ai-yüen, and all the

towns around? We are so few and so weak. Here is the doctor, who has more to do than he has strength for; and what about the children in the schools, and the work outside? Whence shall we buy bread?" And our brethren from P'ing-yang can tell us that if they could multiply themselves a hundred-fold, there would still remain need for more. It is a good thing to be brought to this point: We have *no money* and there is *no bread*; but we *have JESUS*.

You know what follows. These disciples had not a very heavy bag for Judas to carry, I suspect; and while Philip says, "Two hundred pennyworth of bread is not sufficient for them, that every one may take a *little*;" Andrew comes forward and says, "There is a lad here who has five barley-loaves and two small fishes, but what are these among so many?" It was not a heavy meal for them and their MASTER. What was this trifle? Nothing at all; but HE is all and in all; it is not a question of IT, but it is of HIM.

Not the supply,
but the SUPPLIER

Now our LORD does not explain His plans to His disciples; but He says, "make the people sit down." I believe that before He gives us a full blessing, and takes us up and uses us, He says, "Be at rest in My presence; do not be asking for My *plans*." *Jesus is the great plan*; and in the presence of JESUS CHRIST, no matter how large the need is, *lie down and rest*. "He maketh me to lie down." He does this before, "He leadeth me." Everything in its own order. And He is the LORD

JESUS in SHAN-SI ; He is enough for SHAN-SI, from the Great Wall to HO-NAN. But where is HE to be found ? In each one of His own, whether we realise it or not. But, oh, to realise it, and rest in His presence.

Then He took the little loaves and broke them ; He filled their hands, and said, "Now go ; you have not a large supply, but *give what you have.*" When *we* have gone out with not very much, and have begun to feed others, have not we ourselves found a grand meal ? and been led to say, "If those I have spoken to have profited as much as I have, they have done well !"

Give what you have.

It was so with the disciples. They received a piece of a loaf, and as they gave it out, they found it growing ; and the LORD JESUS CHRIST was being magnified and growing too ! If they did not every one of them feel, "we have a grander SAVIOUR than we had any idea of," then they were very dull scholars indeed !

But this was not sufficient. He had to send them out in the dark night, to toil in the rowing. The wind was contrary, and they could make no headway, and JESUS was not there ! "If HE had only come with us," perhaps they thought, "we could have awakened HIM." But HE *was* there, though they saw him not ; He was with them in spirit ; and He was praying for them. When the time comes He draws near in person, and they are seized with fear. But He says unto them, "It is I, be not afraid." Our greatest need and difficulties,

An unseen SAVIOUR.

are the very inlets for the SAVIOUR, and when the MASTER drew near what was the result? He spoke to them, He was recognised, and Peter says, "LORD, if it be Thou, command me to walk on the water too."

There is something instructive about Peter's appeal. If the MASTER can walk on the waters, why cannot those who are His, those who are one with Him, do so to? The LORD says, "Come, you will find sure footing;" and he did, while he looked on JESUS. But when he turned his eyes away, he began to sink at once; and then he uttered that beautiful prayer,

"LORD SAVE *Me*."

The LORD *first*.

This is a favourite text with me in preaching to the Chinese. The "LORD" first, and in large characters. "Me" last, and least in size. And the two joined together by the word "save;" as the LORD's salvation unites me to Himself. If I am not strong or wise; if I am perplexed, or discouraged (and it is sin to be discouraged—it is not merely a mistake: He will not fail nor be discouraged, and why should I?), whatever it is that I want saving about, for myself, my work, or the native Christians, I can cry, "LORD, SAVE me."

To revert to our narrative. As soon as the LORD was put first and "me" last, Peter was all right: *immediately* the SAVIOUR took him by the hand. Then we don't hear anything more about the waves being rough: they are soon at their destination.

And now our LORD gives us the beautiful teaching that follows, about Himself as the true Bread : He brings also for the first time since the creation a *new, perfect gift* to His people. He is the Spiritual Drink of His people. The blood, that up to this time it had been sin to taste, He gives us. If we put ourselves into the position of that multitude, who had been so strongly taught that the fat and the blood were the two things that they were never to touch, we shall realise how wonderful the words of CHRIST must have been to them. "My flesh is meat indeed"—true meat, "and My blood is drink indeed"—true drink.

A new gift.

John vi. 55.

"I am the Bread of life : he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst"—*not at any time*. Has faith grasped this? Are we fully satisfied that, though we have hungered a hundred times in the past, *we shall never hunger again at any time?* Do we know this in our hearts, accepting it by faith, because He has said it? Is this a thing as real and true to our apprehension as the fact that God has saved us with a full salvation? But if not, if *we* ourselves are hungering, how can we feed others? This expression, "He that believeth *on* Me," following the "He that cometh *to* Me," means, he that by faith becomes united to Me, is *one* with Me. What is the use of being apprenticed to a builder if one does not learn to build? What is the meaning of being joined to a SAVIOUR if we do not learn to save? Though we might

John vi. 35.

Never to hunger again

How to abide in
CHRIST.

ourselves be saved, should we be His *disciples* indeed?

He also gives us a precious word about abiding in Him. How is it to be brought about? "He that eateth My flesh and drinketh My blood abideth (*is* abiding) in Me and I in him." What an illustration food gives of abiding. What is food? It is something that is calculated to build up our bodies. We see a baby, it has become heavy—where did the additional weight come from? It is caused by the food that abides in it; and our food not only abides in us, but we abide in it. So also with CHRIST: we feed on CHRIST, and think about CHRIST, and CHRIST builds us up. Thus abiding in Him, how truly we become one with Him, and grow up into Him. We cannot pick a man to pieces and take the food out of him. We cannot reduce him to a baby again. And what shall separate us from the love of CHRIST? "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" There shall be no picking us to pieces again, and reducing us to our baby state as Christians.

Romans viii. 35.

But you say, "I have been feeding for years: yet the abiding is broken; how is this?" It may be that the eyes of your understanding need enlightening: you are not apprehending, and consequently not appropriating by faith, the fruits of abiding. For myself, I can say that for sixteen or seventeen years after my conversion I had no idea of what abiding in CHRIST was. I thought of it as

attaining, as a hand over hand *climbing*, only possible to a spiritual athlete. That abiding is *resting*, as I am abiding in this chair, I had no idea. I thought it was a tremendous climb, needing the strength of a spiritual giant, but a hopeless task for a weak man like me. Then came home to me, "He that eateth My flesh and drinketh My blood *is abiding* in Me and I in him." I considered my body in relation to food: my hair, my nails, my skin as but transformed food, in which I was abiding, while it was abiding in me. And so I learned what abiding in CHRIST is, and the importance of feeding on Him.

John vi. 56.

Now feeding is voluntary and active: abiding is passive; and it is not a thing of consciousness. I am as much abiding when asleep, as when preaching. Feeding is not a constant act: what should we say of anyone who was always at the table? So we need not always be reading our Bibles, or be in the *attitude* of prayer all day long in order to abide in CHRIST. Let us feed on Him, and then go about our duty, knowing that so doing we *are* abiding in Him and He in us.

Abiding not necessarily conscious.

We cannot bear fruit if we are not abiding: fruit is the evidence of abiding. Now the fruits of abiding must be claimed by faith. What are they? Answers to prayer, abundant fruitfulness, and a Christ-like walk. "He that abideth in Me and I in him, the same beareth much fruit;" and fruit that shall remain or abide.

John xv. 5.

Let me refer, in conclusion, to two points which are essential to our success—

Entire
consecration.

1. *All* the loaves and fishes must be given to the LORD JESUS. Unless there is absolute consecration of all we have, and all we are, the multitude will *not* be fed. If the LORD is to create and multiply, it might seem to make no difference whether there is one loaf or a dozen; nevertheless, if the disciples had said, "we must keep half of them for ourselves," what a blessing they would have lost! In my own early life, as many of you know, I nearly lost a great blessing by wanting to keep back a paltry half-a-crown. The last penny we have must be put into the LORD's hands. If we keep back one penny what does it show? An independent proprietorship. *Unless the LORD JESUS is LORD OF ALL He is not LORD AT ALL.* If I can keep back a single thing from Him, I make myself an independent proprietor. If there is anything I hold back, I dethrone Him; and hence I lose the blessing.

Close contact
with the LORD.

2. Then we need to come *into close contact with the LORD*. A very little thing coming between objects or surfaces will prevent union. If you cut yourself, the thinnest film placed between the raw surfaces will preclude union. We must come to Him and into Him, if we are to obtain blessing. I believe, too, that there must be heart contact with these Chinese, we have to come in to them if we are to become a blessing to them. There is wonderful instruction in the way in which the LORD JESUS

wrought His works of mercy. He healed the centurion's servant, indeed, without even seeing him; but that was not the ordinary way. He *touched* the leper and the blind.

There is a mighty power in contact. The woman felt that if she only *touched* the hem of His garment she would be healed; and the SAVIOUR *felt* that virtue went out of Him. If we keep so far away from the people that they cannot touch even the hem of our garment, how will virtue go out? They are not clean, and sometimes we are tempted to draw our skirts together; but I believe there is no blessing when that is the case. The LORD JESUS became a curse for us, and in that way delivered us from it. There is much power in drawing near to this people, and there is a wonderful power in *touching* people. A poor woman in Ch'en-tu, when she heard of Mrs. Riley's death, said, "What a loss to us! *she used to take hold of my hand*, and comfort me so." If you put your hand on the shoulder of a man there is power in it. I believe that any Christian, full of the HOLY GHOST, may often, by the imposition of hands in a very informal way, impart a real blessing. And when I come round to see you, what hearty shakes of the hand I get! I am sure there is something in contact, and that it is a real power that we may use for God.

The True Vine.

“ The living Vine, CHRIST chose it for Himself :—
“ GOD gave to man for use and sustenance
“ Corn, wine, and oil, and each of these is good :
“ And CHRIST is Bread of Life and Light of Life.
“ But yet He did not choose the summer corn,
“ That shoots up straight and free in one quick growth,
“ And has its day, and is done, and springs no more.
“ Nor yet the olive, all whose boughs are spread
“ In the soft air, and never lose a leaf,
“ Flowering and fruitful in perpetual peace :
“ But only this for Him and His in one,—
“ The everlasting, everquickening Vine,
“ That gives the heat and passion of the world,
“ Thro’ its own life-blood, still renewed and shed.

* * * * *

“ The Vine from every living limb bleeds wine ;
“ Is it the poorer for that spirit shed ?
“ The drunkard and the wanton drink thereof ;
“ Are they the richer for that gift’s excess ?
“ *Measure thy life by loss instead of gain ;*
“ *Not by the wine drunk, but the wine poured forth ;*
“ *For love’s strength standeth in love’s sacrifice ;*
“ *And whoso suffers most hath most to give.*”

H. E. H. KING.

THURSDAY EVENING, JULY 8TH.

CONSISTENT LIVES.

Mr. HUDSON TAYLOR [read Acts xvi.] :—When Paul alleged that CHRIST must needs have suffered and risen, and that this JESUS is the CHRIST, we find that his message was received and believed. His stay in some places was short; in other places long. Three years were spent in Ephesus, and he had a long stay in Corinth. But, whether his time was short or long, we do not find him fruitless. He never left a place till his work was done; and blessing always followed. There was so very much in the character of the Apostle in harmony with his message, that it was not hard to receive *that* message from *that* man. When the Apostle preached JESUS CHRIST, and told of ONE Who though He was rich yet for our sakes became poor, there was in his own poverty, and in the horny hand he held forth, the evidence of one who did not think it a *hard path* to become poor in order to seek man's salvation. When he preached of ONE who was despised and rejected, his own position, despised alike by Jews and Gentiles, emphasized the message. When he told of ONE who had shed His blood on behalf of His people—of ONE who gave *Himself* for His people—there was in the life of the Apostle that which authenticated his word. He writes :—"Therefore, seeing we have this ministry, as we have received

Paul's uniform success.

2 Cor. viii. 9.

Phil. iii. 8.

2 Cor. iv. 1.

mercy, we faint not." Yet surely there was enough to make a man faint. If we sometimes get discouraged, what about Paul's experience? But Paul, conscious he had received a ministry of life and salvation, says, "We faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

FAITH NEEDFUL.

Now we are here among the heathen. There is great power in majorities, and the character of those that we are continually associated with will not be without its effect on us. We are among a crafty people. Not to be tempted to meet craft with craft is not human—it requires Divine grace. To be guileless among the guileful requires faith in God. If God is the great Worker, and the work of God is the great thing in our hearts, we shall never seek to please Him by guileful and crafty ways. We can *afford* to renounce all the hidden things of dishonesty, and all the craftiness of the crafty. In preaching God's truth we can *afford* not to handle the word of God deceitfully. We do not want to take the Cross, and so envelop it in flourishes and ornamentation that no one can see there is a cross there, as did the Jesuits. We do not need to hide any of the truths of the Gospel, or to keep anything back of the

whole counsel of God, for fear it should stumble this people.

Of course we need Divine wisdom to rightly divide the word of truth. It would be as prejudicial to feed a baby with beefsteaks as it would be to give it poison. But let us see to it that it *is* milk we are giving to babes, and not some decoction of our own. Let us see that we can say, "I have not shunned to declare unto you the whole counsel of God." I am sure that I have been driven sometimes into seeking to further the work of God by plans that God's blessing did not rest on—not seeking to meet falsehood by falsehood, but certainly craftiness by craftiness. We may *drift* without being aware of it. If we are not filled with the SPIRIT of God, we may be certain that spiritual declension will be attended with drifting; and when once we begin to drift we do not know where we may drift to.

Acts ii. 27.

See Hebrews ii. 1
(R.V.).

TELLING LIVES.

But there is another side—we are not only to take the negative, but the positive—"by *manifestation* of the truth." Bring the Truth to the front; speak the Truth; live the Truth; manifest the Truth. We tell this people the world is vain; let our lives *manifest* that it is vain. We tell them that we have got our Home above—does our dwelling look like it? We tell them that all these things are transitory—O to live consistent lives! The life of the Apostle was thoroughly consistent. Nobody felt he was other than a stranger or a

2 Cor. iv. 2.

sojourner ; nobody felt that his home was here : all saw that it was up there.

2 Cor. iv. 2.

Again, "By manifestation of the truth commending ourselves to every man's conscience *in the sight of God.*" It was not only that man's conscience might be satisfied—some men's consciences might be satisfied with very little—but, "in the sight of God." The Apostle was walking with God, and commending himself to God as well as to men.

LIVES NOT OUT OF SIGHT.

It seems to me that such words, as we read them, mean more from this inspired Apostle than the same words might from others—see for instance Colossians i. Surely it means a great deal when *he* prays that they might *be filled* with the knowledge of His will, in all spiritual wisdom and understanding. Now do not you and I also want to live such lives as will emphasize our teaching? But it is no use living such lives as *would* emphasize it, if our lives are out of sight, and our teaching only is in sight. Must we not seek to make our lives as public as our teaching? It is a grave difficulty. The man who lives two or three miles away from the chapel, and goes and preaches to the people, is often disappointed.

I have known of more than one going away disappointed after having preached some thousands of sermons, but who did not live among the people. I believe if such men *could* have worked in a carpenter's shop all day, and have preached half

the sermons, their life would have been so much more visible, that the sermons would have gone further. What wisdom we need—not only to live such lives as *would* emphasize our teaching, but to see that our lives are such, that those who receive the teaching can catch the emphasis too !

Paul's life was a very public one. When he was thrust into the common prison, and when he went from place to place, suffering trial, loss, and sorrow, his life was not hidden. He was able to appeal to the Ephesian elders, "*You know* what sort of man I was among you. I did not spend three-quarters of my time in the study, and come out once or twice on the Sunday to preach to you. I warned you as a father warns his children. My whole life is known to you from the time I came until I left you."

Acts xx. 18-35.

I wish I could look back on my missionary career, and feel that my whole life was well known for three years to any set of people, and that it *all* commended the Gospel. It has been my lot to live of necessity a great deal of my life out of sight engaged in secular work (and not all that has been seen has commended my MASTER, as Paul's life did). But this is a thing to be guarded against ; and if we would have our lives invested to the utmost profit, we *must be among the people*. It is very self-denying work, but it will pay very well. The Apostle, commending the truth, was sure that his Gospel also was not hidden, save to those who were lost.

REPRODUCTIVE LIVES.

1 Thess. i. 2, 3.

2 Cor. iv. 2.

1 Thess. i. 5.

Now turn to 1 Thess. i. :—"We give thanks to God always for you all, making mention of you in our prayers ; remembering without ceasing your work of faith and labour of love, and patience of hope, in our LORD JESUS CHRIST." The faith that was imparted was a working faith, the love that was imparted was a laborious love, the hope that was imparted was a patient hope. These believers had learned to walk as the Apostle had done. He had walked as in the sight of God, and they had learned so to walk also. He had laboured, he had been patient, his faith had been an active faith ; and the same was reproduced in his spiritual children. The spiritual likeness between the children and the father was very apparent : "*Knowing*, brethren beloved, your election of God, *for* our Gospel came not unto you in word only, but also in power, and in the HOLY GHOST, and in much assurance ; as ye know what manner of men *we are among you for your sake.*" Paul lived among them for their sakes, not for his own ; they knew very well what manner of man he was among them. There was nothing of his manner of life hidden. The result was :—"Ye became followers of us, and of the LORD, having received the word with much affliction and joy in the HOLY GHOST." Affliction did not damp the joy of the spiritual fathers—they could sing in the jail at Philippi—and receiving the Gospel of CHRIST from such *ensamples*, the result was that

the converts became "*ensamples* to all that believe in Macedonia and Achaia."

WAITING FOR CHRIST.

One other thought. It seems to me that one thing which is chargeable with a good deal of the worldliness of the Church in China, is that teachers and preachers often put a full stop at the end of the 9th verse. You will read in twenty missionary reports that the people have turned from idols to serve the living and true GOD. It is not in one in twenty that you will hear anything about their waiting for His SON from Heaven. I believe that the ignorance of the native Christians generally of the fact that CHRIST is coming again, and that the present state of things is to be utterly overthrown, is one reason of the selfishness and worldliness that are to be found in some branches at least of the Church of God in China.

I remember well when GOD was pleased to open my heart to this great truth that the LORD JESUS *was* coming again, and that He *might* come *at any time*. What was the effect? I had not a great many books, but it sent me to see if I could give a good account of *all* I had, and also of the contents of my little wardrobe. The result was that some of my books disappeared before very long, and some of the clothes too. It was an immense spiritual blessing to me. When I go home from China, and can get leisure time to go through my house from attic to basement with my

1 Thess. i. 9, 10,
not to be
dissevered.

dear wife, and review our things in the light of His speedy return, I have always found it a profitable spiritual exercise to see what ought to be somewhere else. It is profitable to remember that we are stewards who have to give account of everything that we *retain*, as well as of everything that we *use*; and unless we can give a good reason for the retention shall we not be ashamed when the MASTER comes? And since He may come any day, is it not well to be ready every day? I do not know of any truth that has been a greater blessing to me through life than this. I made, perhaps, some mistakes at first; but I believe they were mistakes on the right side; and the LORD knew my heart in the matter, and gave me blessing. While one is apt sometimes to swing from one extreme to the other, it is a great truth, and a steadying truth, that the LORD JESUS may come at any time. Should we not ask ourselves, "Are my affairs in such order that I shall not regret it?"

Sometimes we are apt to give to ourselves accounts of things, and to make excuses, that we shall not dream of offering to Him. Hence if our teaching and living were more in harmony with these truths, that the coming of the LORD draws nigh, and that we have to give an account of *all* that we have and are, our Churches would not be so worldly as some of them are. Converts, like children, are wonderfully quick sighted. How the little ones see their parents' lives! How many things they hear that parents forget they have

heard ! We want Him who has an eye as a flame of fire to search us through and through ; and if there is anything in us, or around us, or connected with us, that is not *altogether* what it should be, to put it right.

THE CERTAINTY OF SPIRITUAL RESULTS.

The Gospel of GOD is as fresh as it was in the Apostle's days, and if circumstances only permitted us to live as the Apostle did, we ought to be as fruitful as he was. There was no partiality in GOD in His dealings with His servant. Cause and effect are no more uncertain in spiritual things than in temporal things. If I unite certain atomic weights of acetic acid and of carbonate of soda, I produce a definite amount of acetate of soda. Just as certain am I, that a life as fully consecrated as Paul's was, will produce in similar circumstances as much spiritual fruit to-day as in those days. The world, the flesh, and the devil have not altered ; GOD has not altered, the blood of CHRIST has not altered at all.

Again, it is not our losses that are to be deprecated, but it is the absence of them that is our real difficulty. It is the fact that we are so protected that we cannot get shoulder to shoulder with our native converts, who are liable to be imprisoned, and robbed, and to have their tails and ears cut off :* that is our weakness. If we could live lives alongside of them would not the Gospel have power !

Spiritual cause
and effect.

* Some converts had recently so suffered.

What the spiritual children will be, depends on what the spiritual father is. It is the providence of God that every fruit has its own seed within itself; an apple never contains raisin pips. *The stream will never rise higher than its source, so it will not fall far short of it if the circumstances admit. The hardness of heart which is a hindrance to the Gospel is not that of the hearers, but it is the hardness of this heart of mine.* It may be my misfortune—my circumstances may be against me—but the failure is still *on my side*.

A pound weight will always balance 16 ozs. in the scale: and if the 16 ozs. go down, the pound is a light weight. We ought never to comfort ourselves with the idea that the sovereignty of God is arbitrary, and that *we* have only to bear testimony against the people, and are not responsible for the results of our work. This is a most unscriptural idea; it is most untrue, and will surely lead us astray. The fact is that spiritual husbandry is very like natural husbandry, the man who sows most seed will, other things being equal, reap the largest harvest. Paul himself had suffered the loss of all things, he himself had turned from every idol to serve the living God, and his disciples did the same. Look at the next chapter. [Read 1 Thess. ii. 1—8.]

Hard missionaries are not of much use: they are not like the MASTER, He is never hard. It is better to be trusting, and gentle, and sympathising, even if often taken in, rather than sharp and hard.

The converts of Paul saw that the Apostle deemed it a small thing to *die* for them. To the Philippians he wrote :—"Yea, and if I be offered—if my blood be poured out as a drink-offering—upon the sacrifice and service of your faith, I joy and rejoice with you all." There was no simulation in the life and teachings of Paul, and there was no mistaking them.

Phil. ii. 17.

It is not mere preaching the Gospel that will do what needs to be done. Our life must so tell on the people that they cannot mistake what we are. We must show them that we are not weary of them. It is important that this fatherly spirit should characterise our lives. If they get the idea that we are hard and sharp, and set on silver like themselves, that will be a fatal mistake. If they get the idea that we are set on getting our pound of flesh *out of them*, rather than giving them *a pound of our flesh*, it will be fatal. It must be self-sacrifice. There is much sacrifice in our lives of which the Chinese cannot know. GOD knows all about that, and we can well afford to wait for His declaration of it and His award. There is a great deal that we have left far behind, but they have never seen it. That will not suffice. *They must see* self-sacrifice in things which they cannot but understand. If it should ever come—and perhaps it is not so far away—that political protection will be taken away, that will be no hindrance to the spread of the Gospel. If it should lead any of us to return home, China will not lose much in those who go; while those who remain will have a time of good

Phil. i. 12.

success. The opposition of pagan Rome, and of religious Jews, were essential elements of success ; we lack these things, and our success can only be partial. We may reckon our life by loss instead of gain—we may safely account that what we lack and lose and suffer are our most prized facilities for bringing home to the hearts of this people the glorious Gospel of the grace of God.

Trust.

“THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED.”

—*Matt.* x. 30.

“With cheerful faith thy path of duty run :

“GOD nothing does, nor suffers to be done,

“But what thou wouldst thyself, couldst thou but see

“Through all the events of things as well as He.”

FRIDAY, JULY 9TH.

PREPARATION FOR SERVICE (Heb. ii.)

MR. HUDSON TAYLOR:—THE LORD JESUS CHRIST is not only the SAVIOUR, but the Pattern of our service. “As the FATHER sent Me so send I you.” Now if we look back to those by whom GOD spoke to the fathers in olden time, we find they were always sufficiently equipped for service. You will find no record of GOD using one unequipped man. Sometimes we see a man, like Moses, called indeed to a particular work, pushing himself into it before he had received his equipment, and then there is failure. The disciples to whom the great work of evangelising the world was given, had the warning:—“Do not depart from Jerusalem till you are endued with power.” But we for our service have full equipment provided; and GOD is willing to give us ALL we need, as we need it. He does not equip for life service *all at once*. He does not expect us to toil along, burdened with next year’s provisions on our back. There are fresh supplies on the way, fresh light, fresh power, fresh revelations, as circumstances require.

John xx. 21.

Acts i. 4, 5.

I. EMPTYING.

When the LORD JESUS was to be brought into the world, what was the great thing He needed? The first thing was not a filling but an emptying. In

Phil. ii. 6, 7 (R.V.)

Cor. ii 9, 10.

order to deal with empty creatures like we are, what a laying aside, what a leaving behind He had! And what He gave up was *all good*. So for our work it is not sufficient that we are prepared to put away that which is evil, things which no Christian can hold to. We have to learn that the very first step in fitting us for our work is that of emptying. The HOLY SPIRIT has given us some glimpses of the glory of those things that God has prepared for all those that love Him; but of all these glories, and of more, the LORD JESUS stripped Himself. He, the Lord of angels, became lower than the angels; and He who was eternal and necessarily deathless took on Him a mortal frame in order to die. Yet we are told of Him that He who was made a little lower than the angels has been "crowned." This crowning was peculiar—it was that of tasting death for every man; it was the glory and honour of suffering, of conquering him who had the power of death *by becoming subject to him*. He conquered the Devil by submission not by resistance.

Phil. i. 14.

There is something parallel to this in the life of Paul. Paul was in bonds in Rome, and we might have imagined that his position was one that would have deterred the Brethren. But what does he tell us? That they waxed confident through his bonds. So far from his sufferings taking courage out of the believers, when they found what a little thing a chain was to an Apostle, they felt—"We can preach with good courage—what is it, after all, if

CHRIST is only in us?" CHRIST living, CHRIST reigning, made the Apostle so superior to all these things, that it encouraged others to go forward, though at the risk of the same trial that the Apostle endured.

Must it not have been the same thing in the jail at Philippi; when Paul and Silas thrust into the inner prison, their backs raw from the cruel scourging they had suffered, were singing praises to God? The very prisoners must have felt how impossible it is to punish such men as these! Their persecutors could only fill them fuller and fuller with joy, till they overflowed more and more. They kept the prisoners awake, I have no doubt, with their abounding joy. There is no better way of proving to the world that the Devil's power is not so very great, than by letting him have his fling, and showing in the midst of it what a triumph the believer has over him, in CHRIST. Just as CHRIST by dying, conquered him who has the power of death, so frail, feeble martyrs, many of them tender women, in the time of Roman persecutions, were able to show that all the power of paganism could do *nothing* against those who were filled with CHRIST. Hence there were many conversions in the very arena in which the martyrs were suffering, and the blood of the martyrs proved itself to be indeed the seed of the Church.

So it is now. It is not in holding on to our rights as British subjects, and claiming them all, that we do the most service for the LORD. Is it not

Triumph by
means of
reverses.

Acts xvi. 25.

Matt. v. 39-42.

James i. 2, 3.

rather in letting them go, and thus showing that these things are positively nothing to us? If we are so filled with the SPIRIT that we can *count it all joy* when we fall into divers temptations, depend on it we are giving the Devil back the hardest blow we can give. Only let the wicked men see that we are frightened, and shrink out of the way of loss and cross, and they have their triumph. Let them on the contrary see that we are rejoicing in CHRIST in the midst of these things, and we shall be truly followers of the LORD JESUS, of the Apostle Paul, and of the martyrs who through GOD subdued kingdoms, and overturned religions, and brought about a thorough revolution, just when it *seemed* impossible to withstand the combined attempts of Jew and pagan. Their foes thought they had succeeded, they even announced in their edicts that Christianity was defunct; but it was paganism that tottered.

We need not be afraid of persecution. *It is coming—it is sure to come.* Only let us have such success as to make the people fear the abolition of their customs, and we shall see severe persecution. But are we to fear lest the Gospel should triumph sufficiently to bring this about; or are we to feel that when it does come it will bring to us the very conditions that will ensure still greater success?

GOD uses what we already have and are—He needs no more.

Looking back to Old Testament History, notice how GOD equipped His workmen for their work. Look at Moses. Before GOD sent him to deliver His people, He not only cultivated his

patience in that 80 years' training, but He revealed Himself to him on the Mount. As Mr. Orr Ewing was saying, He puts this question to him, "Moses, what have you in your hand?" Why he had nothing but his shepherd's crook. That will do: *you do not need to seek anything outside*: throw it down. That very crook becomes a symbol to manifest that he was a divinely-sent man. So when the LORD takes up anyone for His service, He is able to make that which He has sufficient for the service. "Here is a lad with five barley loaves and two small fishes—but what is that?" "Bring that which is nothing," and it was brought and used.

Exodus iv. 2.

II. FILLING.

The LORD JESUS having emptied Himself was filled with the SPIRIT, and we are told the words He spoke were not His own words. He spoke His Father's words. What an example to us! Oh to be *filled* with the knowledge of GOD's will, to be so *filled* with the presence of the LORD JESUS, and to be so *one with Him*, that His life may flow through our veins, that He may borrow our lips to speak His messages, borrow our faces to look His looks of patience and love, and our hands to do His service, and our feet to tread His weary journeys! The dear MASTER can never be weary again by the side of any well, but *we* may be weary by the side of many for Him. This BLESSED ONE was so fully equipped for His work that all things were put under His feet. Not only were all things put under the feet

Luke iv. 1;
John xiii. 10;
Acts ii. 22.

Luke iv. 18.

Ps. lxxxiv. 11.
Phil. iv. 19.

of the LORD JESUS in the Resurrection for purposes of government, but it was so for the purposes of His earthly ministry, so that there was nothing which really crushed Him down. He was so equipped for His service that, in every circumstance of His life, He had a word in season for the weary, had healing for the sick, comfort for the sorrowing, life for the dead. So *it is the will of God that you and I should always be perfectly equipped for our service.* Some things that *we* might think desirable we may not have. Before CHRIST was brought face to face with the Tempter, He was fitted for His service by being kept hungry for 40 days ; and it may be that some things that we desire may in like manner be kept back. Faith should always claim that that which God has given us, and is giving us, IS *sufficient for present needs.* If faith is only in lively exercise we shall know this, That no single thing we do not possess would be a help to us to-day. What does the Word say? "*No good thing will He withhold !*" "My GOD shall supply *all* your need, according to His riches " (there is no limit surely to His wealth) "in CHRIST JESUS." I have often been tempted to feel : "Oh, if I were only in other circumstances, or had some other provision than I have ; if I had more fellow-workers or more capable ones ; if I had had a better training, or if I were more capable in this or that respect, I could better glorify GOD." Depend upon it, such thoughts come from him who was a liar from the beginning. GOD is able to give to His children all

that is for their good ; and He will not withhold from us *anything* longer than is good for us : at the right time and in the right measure He will *send* the supply.

PREACHING BY EXAMPLE.

It would have saved a great deal of dishonour to the LORD if some of us had seen some of these things earlier. We ought not to be cast-down when we have to yield ; the way to conquer is often to submit. We must resist the Devil when he tempts us to evil ; but when it is a matter of his government in this world, let us remember that he can only go as far as GOD permits, and we shall find that our real strength is in submitting. We had a time of trial in 1870, the year of the Tien-tsin massacres. The Cathedral at Tien-tsin was burnt down, the French Consul and Sisters of Charity there were murdered, and great excitement passed all over China. There were reports everywhere that foreigners were bewitching the people. Natives were afraid of drinking water at the wells, because it was said that the foreigners poisoned them. The difficulties to our brethren inland may be imagined. I received letters almost daily from one and another, saying : " It seems no use our staying here ; there is not a soul in this vast city that will listen to us, in fact they spring out of the way if they see us coming ; would it not be better to go somewhere else ? " The brother did not know that other cities were just as bad.

Conquer by
yielding.

The Tien-tsin
massacres.

2 Kings xix. 14.

I felt we had only one resource: I took each letter to my own chamber, spread it before the LORD, and asked His direction. He gave us guidance, I believe, in every case. I do not think there was a single mistake made at that time of trial—the greatest I have ever known. I was led to advise that some of the Sisters should be sent to the ports (so that the brethren might feel relieved of anxiety on their behalf), but that in every case they should hold the fort themselves. I said, “You are now placed in a position to help the Chinese as you have never been before. They see that your being a foreigner is now no protection, but increases your danger. Let them see that you are rejoicing in God, not afraid to live under His shadow; that you do not need any other protection, and that you are not going to run away. Depend upon it if you cannot preach, your being among them is a sermon. The native Christians, who see that you do not go away, though you might; that you put your trust in God, and are prepared either to suffer or be delivered, as He sees best, will learn that there is something in the Gospel worth risking life for.”

What was the result? In almost every place where there were native Christians they grew as never before. The LORD Himself became a living Reality to them; and instead of trusting in the foreigner, they had such an illustration of trusting in God as I believe ten years’ preaching would not have conveyed to them.

CONQUERING BY ENDURANCE.

I remember one of our Baptist brethren in SHAN-TUNG telling me a little incident in his own experience. In Ching-chau there was a persecution going on, and the native Christians said to him, "It is very unkind of you to let us suffer in this way. You have only to send your card to the magistrate, and declare we are Church members, and you will free us of trouble." He scarcely knew what to do; but he saw very clearly that if the work was to be put on a satisfactory footing, the progress of Christianity must be made independent of help from the outside foreigner; and he told them so. He said, "Don't you think God is able to deliver you?" "Yes, of course He is," they replied, "but God has sent you here to be His channel of deliverance."

By-and-by the persecutors said, "It is evident the foreigner has no power," and they began to annoy *him*; and the native Christians looked at each other as much as to say, "That is right; now he will be obliged to interfere." But he did not. Then, still further emboldened, the persecutors went into his house and broke up the furniture; and the next day they emptied some buckets of night soil into his bedroom. The Christians said to him, "You *must* go to the magistrate now." But he only said, "If I cannot sleep inside, I will sleep outside in the court;" and this he did.

Advantage of
bearing persecu-
tion patiently.

Relig'on means
patience.

Persecution sure
to follow success.

At last the persecutors said, "That man has no power, and dare not complain; or else he is daft and not worth troubling about. Let us leave him alone." The persecution ceased, and neither he nor the native Christians were further troubled. Was not that ten thousand times better than writing to the Consul, and getting him to appeal to the Viceroy? One of the native Christians said, "Then you mean to say that the *Tao-li* (Religion) means *Ren-nai* (Patient forbearance), do you?" "Yes," he said, "it does." The man received a new idea into his heart—that the teaching of CHRIST meant patience, endurance, submission.

Now I would suggest these things to you. The LORD is going to give an immense blessing here, and that will stir up the Devil, and persecution will perhaps become very trying in many districts. It is already very trying in other districts. I am sure of this, that as the Gospel is successful, and the Chinese see that Christianity is not unlikely to uproot their ancestral customs, we shall have no slight persecution to endure. What then? Let us be followers of Him who by dying conquered him who had the power of death; and let us take our position with the brethren. A persecution took place in Kin-hwa, and the people came to Mr. Langman and entreated him to go to the magistrate and try to get it stopped. It arose from the native Christians refusing to pay their quota

to an idolatrous procession.* They said to Mr. Langman, "If you do not go to the magistrate, they will take everything out of our houses." He said, "We must pray that they may not; but if they do, you shall share with me my bed and clothes." It very much helped the Christians. However, when the opponents saw how matters were going, they did not do more than beat two or three of them.

God's Ordering.

"AS FOR GOD, HIS WAY IS PERFECT."

"Be to-morrow in Thy keeping; mine to follow, Thine to lead;
 "Thine the wisdom and the power; mine the weakness and the need.
 "Glad shall be my full submission whatsoever Thy decree,
 "For my will with Thine is blended, and Thou, LORD, art all to me!

* * * * *

"Courage, one and all, my Brothers! no occasion for dismay;
 "Let not 'may-be' come between you and the praises of to-day;
 "Ne'er anticipate the morrow, for ye cannot know its form;
 "Fretting never frightened thunder; sighing never stayed a storm.
 "But when clouds come darkling o'er you, as ye face stern duty's height,
 "Then remember He who sends them can disperse them in a night."

F. ELLIS.

* Sometimes converts have screened themselves from a demand of this kind, not so much for conscience sake, as for the sake of saving the money. But in other cases I have known, they have been wise and unselfish, and have gone to the head man, and said, "We cannot take any part in this procession, but we are willing to give double the amount towards public works, such as lighting, watching, burying the poor;" and their proposal has been accepted. Even this will not always avail: then the trial must be borne patiently.

Satisfied with Favour.

"JESUS, I am resting, resting, in the joy of what Thou art ;

"I am finding out the greatness of Thy loving heart.

"Thou hast bid me gaze upon Thee, and Thy beauty fills my soul,

"For, by Thy transforming power, Thou hast made me whole.

Chorus—"JESUS, I am resting, resting, in the joy of what Thou art ;

"I am finding out the greatness of Thy loving heart.

"Oh, how great Thy loving kindness, vaster, broader than the sea !

"Oh, how marvellous Thy goodness lavished all on me !

"Yes, I rest in Thee, BELOVED, know what wealth of grace is Thine,

"Know Thy certainty of promise, and have made it mine.

"Simply trusting Thee, LORD JESUS, I behold Thee as Thou art,

"And Thy love so pure, so changeless, satisfies my heart ;

"Satisfies its deepest longings, meets, supplies its every need,

"Compasseth me round with blessings : Thine is love indeed !

"Ever lift Thy face upon me, as I work and wait for Thee,

"Resting 'neath Thy smile, LORD JESUS, earth's dark shadows flee.

"Brightness of my FATHER's glory, sunshine of my FATHER's face,

"Keep me ever trusting, resting, fill me with Thy grace."

JEAN SOPHIA PIGOTT.



THE SPECIAL MEETINGS.

Compiled by Mr. MONTAGU BEAUCHAMP.

FIRST DAY.

MONDAY MORNING, JULY 12TH.

MR. HUDSON TAYLOR :—We have not come together to learn any new truth, but to seek by faith a deeper spiritual life. To seek it in the way that the Apostles did, so that they did not fear the martyr's death—in the way in which men were made strong to resist Popery, and bring in the reformation—in the way in which all believers in every age have achieved all their triumphs. What a list we have in the 11th of Hebrews of men who through faith received strength and power ; and we, who are in the midst of a land that needs wonder-working power, may obtain it in the self-same way. We want to take a fresh look at CHRIST, and to go forward with refreshment and enlarged expectation. The truths we shall dwell on, I say, are no strange truths, *we* all hold *them* ; but

we want *them* to get a stronger grip of *us*; to hold us.

Our subject for this day is—

**Christ our all-sufficiency for personal life
and godliness.**

[*Read 2 Peter i. and Rom. viii. 1—10.*]

Unless we are continually "looking to JESUS," our lives will be a failure. What then can we do better than have our hearts and minds occupied with our MASTER, and His sufficiency; and how can we better fit ourselves for those emergencies of service which are sure to arise, than by reminding ourselves where our strength lies, and where our Refuge is? Again, how can we present other than a distorted reflection of JESUS CHRIST, unless we are looking to Him, and are realising that He is our *all in all* for godly life in every possible circumstance.

Some people are so clever with their pencil that with a few strokes they can strike off a very good representation of any object in their minds. We Christians are very poor copyists. The LORD's intention is not that we should be clever in copying, but that we should be clear, plain mirrors, reflecting Himself. To reflect Him constantly we need to keep Him before us continually. He will not photograph Himself upon us once for all. It is only in the continual sunshine of His countenance that we shall have that brightness which we ought to have before the world.

In our preliminary meetings some of us have considered the essential connection between the character of the *spiritual father* and the *spiritual children*. How can we secure the development of strong, healthy, Christ-like native Churches, unless we are living strong, healthy, Christ-like lives ourselves? So that our subject is one of the deepest interest and importance to us, whether for the development of our own life—for the presentation of, not a caricature, but of a true reflection of the LORD JESUS CHRIST to the heathen—or for the development of the grace of CHRIST in His Church in China.

Likeness of
father and child.

Very few have been long in connection with Missions without hearing a great deal of the faults and failures of the native Christians. Is it not the case that their faults are very much the reflection of our faults and failures? It is a humiliating thought to fathers and mothers, when they begin to see the flesh developed in their children, that they are seeing themselves in their children, and that much which they have to correct in their offspring is the result of their own personal failure and sin.

So if CHRIST's reflection in the native Christians is an unsatisfactory one, do we not need to remember this, and to deal with them in much love and gentleness and patience, sorrowing that we and our fellow-workers have given them such poor patterns, and are the true source of their failure? If this be really so, then it becomes to us a doubly important question,

Is a sufficiency really provided for our own personal life and godliness?

During many years of my own service in China I held that there was nothing better to be expected than to go on stumbling; that nothing better than many long winter nights, and few long summer days, were to be expected, until we were caught up and saw the LORD and were then conformed to Him. When I was first converted I knew nothing about the theological distinction between "walk" and "standing." I took CHRIST for everything, and found Him sufficient. But by-and-by one began to distinguish between a good standing and a poor life. The result was that while one's standing remained the same, one's life was different. Old weaknesses came back again, and one ceased to expect to live a holy life down here. So that after years of service, instead of having as much blessing in CHRIST as formerly, one was too well taught (!) to look for anything of the kind, and practically far too foolish to enjoy it. On the contrary, I was prepared to argue strenuously with those who said there was anything better on this side of the grave. Thank the LORD we have left such teaching behind, and have taken the simple Word of GOD. We find there that GOD's power hath granted to us "*all things*" that pertain unto life and godliness," as well as unto standing and eternal security. That this is granted to us through the knowledge of Him; and that we *may* expect to escape the corruption that is in the world. We have learned from GOD's

² Peter i. 3;
John x. 28.

Word, that the law of the spirit of life in CHRIST JESUS has set us free, and delivered us from all bondage to the law of sin and of death.

Romans viii. 2.

It is a great thing to know these things. It was one of the things for which Paul prayed for the Ephesians, that the eyes of their hearts might be enlightened, that they might know what was the hope of His calling, what the riches of the glory of His inheritance in the Saints, and what the exceeding greatness of His power—the power which raised CHRIST from the dead. If the power that raised CHRIST from the dead is working in us, should we not expect it will thoroughly raise us from all spiritual death? If a power is working in us like that, ought we not to expect that same power to put all things under our feet? This power is not given us apart from CHRIST, but it is in the knowledge of CHRIST, in our union with CHRIST, in our communion with Him, as the branches in the Vine and the members in the Body, that we have these privileges and blessings secured to us.

Eph. i. 18-23

THE WRITTEN WORD, AND THE INCARNATE WORD.

In speaking on this subject, the LORD JESUS as our sufficiency, it is well to remind ourselves of the very close connection there is between the written Word of GOD and the incarnate WORD of GOD. We shall never enjoy the one apart from the other. It is through GOD's own revelation in the written Word that we really see and know the WORD who

Importance of the Word of God.

was made flesh, and who rose from the dead. It is through the written Word we shall feed on Him, not through our own speculations. It is important that we bear in mind that as the Incarnate WORD is a Divine PERSON, so is the written Word a Divine Message; and as we may rest all our soul's interests on JESUS CHRIST, so we may rest all our soul's weight on the Word of GOD. To be shaky on the question of inspiration is to be overcome by temptation, and to be unable to accomplish GOD's work. The connection between full faith in GOD's will, as revealed in His written Word, and in the Incarnate WORD of GOD is so close and intimate, that you can no more separate them than you can separate between body and soul, or soul and spirit. Begin to separate them, and to study theology *instead of* the Word of GOD, rather than as a mere aid in gaining a fuller grasp of it, and if it does not make you weaker rather than stronger, you will be fortunate indeed! No! Take GOD's Word as it stands, and GOD's CHRIST as He reveals Himself to us, and enjoy *all* in Him.

A SUFFICIENCY PROVIDED.

Now with respect to this subject we have read sufficient to show how thoroughly GOD has provided a sufficiency for us. "His divine power *hath* granted unto us *all* things that pertain unto life and godliness." How many persons there are whose histories are known to us, who have lived on the sufficiency and found it sufficient. The

testimony of Paul is remarkable, and one that cannot be gainsaid. He went to a place and lived there a few days only; the sufficiency he had in CHRIST so told that he went away leaving a living Church. He went to a place and stayed there three years, and he is able to speak of the way in which he lived *from beginning to end*. Paul found there was keeping, living, working power to which he could refer; and it was so thoroughly "Not I, but CHRIST," that there was no self-praise at all, and no self-consciousness, in his referring to the grace of God. Paul knew himself so well that he was sure that the life he was living was CHRIST's work, and that in speaking of it it was CHRIST alone he was glorifying. Now one thing the LORD wants of you and me is *testimony*. The power that wrought in the witnesses of old, should be working in us, and producing similar results. It should produce such a life as we can afford to refer to. Our native Christians very well know what is the power of our life, and the heathen, too, judge pretty accurately the real spirit of the life that is within us. How important therefore that it should not be misleading, but should be full and true!

The preaching of the life.

Acts xx. 18, 31, 35.
1 Thess. i. 5;
ii. 4, 5, 10.

Acts 1. 8.

IS CHRIST *OUR* SUFFICIENCY?

Seeing therefore that GOD has given a sufficiency in CHRIST, the next question is—Have *we* appropriated it, and made it our own, or are we living in our own poverty and rags, instead of being clothed with the glorious robe, and living on His

The value of trials.

fulness? I think we shall all come to this conclusion, that we have much room for humiliation, that we have been a long way from appropriating the fulness of CHRIST and His salvation; and that however much we have enjoyed, there is much that remains to be possessed in this great treasure of GOD's grant in CHRIST. Let us so appropriate the fulness there is in CHRIST that it will suffice us in all those trials into which it is to be hoped we shall be brought. I say, "it is to be hoped," because it is *only* in the trial of GOD's grace that its *beauty and power* can be seen. Then all our trials of temper, circumstances, provocation, sickness, disappointment, bereavement, will but give a higher burnish to the mirror, and enable us to reflect more fully and more perfectly the glory and blessedness of our MASTER. It is well if we can go forward with good courage, feeling that come what may it will be for the glory of CHRIST, for personal blessing to us, and for blessing to the Church of GOD. So shall we reap the benefit of trial now, and, if the LORD tarry, in days to come.

Acts xv. 28.

We find the early Church coming together on important occasions, and deliberating on important matters, and they were able to say, "It seemed good to the HOLY GHOST and to us." They asked to be filled, and they were filled with the SPIRIT. They had from time to time a fresh filling. They were filled before, but needed replenishing. May the LORD bring us all to one mind, and give us all an overflowing fulness, making us as vessels so filled

that the least shock will cause an overflow, and not leaving us as half-empty cups trying to run over. Just one word further:—Whatever the sufficiency of CHRIST is for *us*, there is the same sufficiency in Him for our native converts.

REV. W. W. CASSELS.

Where one has failed, it has been through losing sight of this truth.

MR. T. HUTTON.

I should like, before leaving you this morning for the coast, to say a few words, and to tell you of an experience I had a few years ago. I do not introduce it to discourage those who are seeking to know the LORD more fully, but I believe it may help all to guard against the error I fell into.

At the time to which I refer I was conducting a special mission for soldiers. I was very earnest in my work, but my mind was specially directed to the question of holiness. Comparing my experience with what I heard from the lips of other believers, I concluded that they had a definite blessing from the LORD which I had not. This led me to search the Scriptures very closely, and also to wait upon the LORD in prayer, with only this one subject possessing me. I was so engrossed in this inquiry that I did not take necessary food and sleep.

A few evenings before my mission to the soldiers came to an end, I received what I then thought to be "the blessing." I cannot describe the sensations

*Feelings often
deceptive.*

I passed through. The next day I told my friends, to the joy of some but to the grief of others, that I was sanctified, and that sin was taken from me ; and I thought I was telling this to the glory of God.

I soon left the place where I had been working, for my home, still enjoying pleasant emotions and great happiness. But the very day I reached my mother's house I was taken ill with congestion of the brain. The doctor had not long left me that evening, when all my happiness fled. I felt as though GOD had withdrawn all His love from me, and had given me over to Satan. I heard a voice saying very distinctly :—" You have blasphemed against the HOLY GHOST." My anguish at that moment I can never forget : but I do not wish to describe it. The blessing, which I thought I had obtained but a few days before, was gone, and I was ashamed to turn my face to heaven. Three days passed away before I was delivered from this horrible state ; but during the time I enjoyed moments of quiet from temptation. At this time I saw myself a sinner, as I had never seen myself before, and I saw GOD dwelling in pure and unapproachable light.

When our gracious GOD delivered me from the trial, I rejoiced in the LORD JESUS more than ever. About the time of my deliverance, the question arose in my consciousness, " Who is to wear the crown, you or the LORD JESUS ? " I answered, " Let Him wear the crown, for He has done all the work ; "

and thus the sin of thinking about my own attainments in holiness was brought home to me.

I learned some very solemn lessons from this experience. I learned that it is possible to go wrong even when we are fasting and praying for holiness ; that it is possible to say and sincerely believe we have no sin even when we are full of it ; that beautiful religious feelings are often deceptive ; and that Satan specially tries to mislead those who specially seek the face of God.

Since that deliverance I have been very much blessed of God. He blessed me very richly when I gave myself up to Him for China, and He has graciously kept me while I have been in this country. But now I believe that every blessing must be *in CHRIST* and *only in Him* ; and I aim at always being occupied, not with my sacrifice for Him, but with His sacrifice for me.

MR. STANLEY P. SMITH.

About the end of 1883 I wrote to Mr. Hudson Taylor telling him I wanted to come out here. As 1884 went on, I became more and more impressed with the need of equipment for service ; my soul moreover was much burdened with the ignorance of God in the world. It culminated in my determining to give up my spare time definitely to seeking an anointing from on high. Some weeks thus passed away, weeks of intense blessedness in soul, but apparently no definite answer came. One afternoon, kneeling by my bed-side with an open

ALL *in CHRIST*.

Ephesians i. 3.

Bible before me, my eye lighted on the verse, "Blessed be the GOD and FATHER of our LORD JESUS CHRIST who HATH blessed us with ALL spiritual blessings in CHRIST."

I read it again and again and again. Why, thought I, is not this baptism of the HOLY GHOST "a spiritual blessing?" And here GOD's Word tells me He *hath* blessed me with this IN CHRIST. Instinctively this "hath" was connected in my mind with the "hath" of Is. liii., "The LORD 'hath' laid on HIM the iniquity of us all." *Here* I saw the answer to my protracted prayer.

See Ex. xxxix. 29.

A week after I went to a meeting at Eccleston Hall in London. The speaker was dilating on the holy anointing oil in Exodus xxx. 32, where it says, "upon *man's flesh* it shall not be poured."

Psalm cxxxiii. 2.

There was only one place where it could be poured, and that was the garments of the High Priest. Then he showed that when the sons of Aaron wanted to be anointed they had to actually *dress themselves in Aaron's robes*. This was connected in my mind with the Psalm where "unity" is compared to the "precious ointment" that "ran down to the *skirts*" of Aaron's garments.

Now Aaron is a type of CHRIST; the word CHRIST, as we know, meaning the Anointed One. And we read of JESUS, that when He was baptised with the SPIRIT (John i. 32), the SPIRIT "*abode* upon HIM." These lessons caused my soul to rejoice unspeakably. I there saw that *power* was not delegated to man, "upon man's flesh it shall

NOT be poured," but "ALL power in heaven and earth" has been given to HIM—and

Matt. xxviii. 18.

"Men shall be blessed *IN HIM*."

Psaln lxxii. 17.

I there saw that as by simple faith believers *believe* their union with CHRIST (being yielded up fully to HIM, so as to stop up no avenue of the soul and hinder blessing), the very youngest, weakest, lowest members—the "skirts" of the garments—ARE anointed and endued for service. Let us praise our gracious GOD and say with full heart "BLESSED, BLESSED be the GOD and FATHER of our LORD JESUS CHRIST who *hath* blessed us with *every* (R.V.) spiritual blessing *IN CHRIST*."

Ephesians i. 3.

MR. HUDSON TAYLOR.

The blessing which GOD has granted to us is *IN CHRIST*. A man may divide the contents of his purse among a number of people; but GOD does not so bless us *IN CHRIST*. He gives each one to enjoy it all. He does not disperse His blessings, and give a little faith to one, and a little zeal to another, and so on; but He brings us all into the purse as it were, and gives us *all* *IN CHRIST*.

Not *IT* but *HIM*.

NOT *IT* BUT *HIM*.

In connection with the sufficiency of CHRIST, another word is very important to keep in view: it is *Him*, not *It*, we want. I went to Brighton with a missionary sister when Mr. Pearsall Smith had his meetings there. My friend got such a blessing; her mouth was filled with praise, and her

features were transfigured. She spoke of *the blessing*, and she said that *she* had got it. After a few months I met her, and I saw that the transfiguration was gone—she had lost it; and for a long time there was a great deal of darkness in her soul. After a long absence I happened to meet her again, and I saw her face was so bright and happy. Now she spoke of *the Blessor*, and she said, "*HE* has got *me*," and there has been no losing the blessing since.

MR. ORR EWING.

God's perfect
peace.

I believe in God being able to keep us in *perfect peace*, so that though our outward circumstances are all against us, in the soul we have a continual peace "which passeth all understanding." I can look back on two or three heavy trials which were made very light because of this. Our peace is in Him. I believe there is a definite time in a man's life when CHRIST presents Himself to us, as He did to the Disciples; and I believe in the LORD JESUS *keeping us* in unbroken rest of soul.

MR. HUDSON TAYLOR.

God's promise
better than
feeling.

Fact is more important than feeling, and the best evidence as to fact is the testimony of God's word. Over a hundred times I suppose I have put my finger on the passage, "My cup runneth over," and have said, "Praise God it is true! I do not feel it: if I were going by my feelings, I should say my cup is very empty indeed; but GOD says my cup runneth over, and praise God He knows best."

Take GOD's truth in spite of feelings, and it is wonderful how soon the consciousness of filling comes: one finds the cup is not so empty as one fancied. I believe we have to build on the great facts of what we have and are IN CHRIST.

CHRIST THE WHOLE VINE.

Another thought is this: CHRIST is the Vine. During the first twenty years of my Christian life I used to say: "There is fatness in the *Root*, but how am I to get the fatness *out of* the Root into my poor puny branch?" Then I learned that nothing had to be *got out*, that it was all to be enjoyed *in*—that CHRIST is the whole Vine, including the spongioles and root, the trunk and branches, the stem, the leaves and the fruit; and that consequently the whole life of the whole vine was to be enjoyed in the Vine itself. That was such a help to me—the blessed realisation that He brings us into the treasury, and that all the treasures—undivided—are there for us to enjoy.

CHRIST the whole Vine.

"From Thee I draw my life, LORD,

"A vine-branch in the Vine:"

"Thy grace flows freely through me;

"The fruit I bear is Thine."

The Good Shepherd.

"The snow was drifting o'er the hills,
"The wind was fierce and loud,
"While the GOOD SHEPHERD forward pressed,
"His head in sorrow bowed.
"O SHEPHERD rest; nor further go—
"The tempest hath begun!
"I cannot stay, I must away,
"To find My wandering one."

"A thorn-wreath bound the gentle brow
"That beamed with pity sweet;
"And marks of wounds were on His hands,
"And scars were on His feet.
"Again I said, 'O SHEPHERD rest,
"The tempest hath begun!
"He murmured 'Nay, I must away
"To find My wandering one.'

"But since Thy flock are all secure,
"Why to the height repair?
"Since Thou hast ninety-and-nine at home,
"Why for a truant care?'
"More needy far than all the rest
"Is that poor struggling one;
"I cannot stay, I must away,
"To find My wandering one.' "

MONDAY EVENING, JULY 12TH.

No sufficiency but in present fellowship with
Christ.

[*Read Song of Solomon, chap. v.*]

MR. HUDSON TAYLOR :—This is an important chapter, of a most instructive book. In the first Section of the book (chap. i. 1 to ii. 7) we find the Bride brought into restful, abiding communion with the KING of Kings. We might imagine that when she had once tasted the joy of abiding in His love, she would be more than satisfied, and would never again depart from her Bridegroom's side. In the second Section (ii. 8 to iii. 5) however, we find her back again in the father's house. There her Beloved comes, and calls to her, but makes no attempt to enter. He says to her, "Rise up, My love;" but He does not ask her to open to Him. No entreaty on her part, no love on His, would ever induce Him to enter there. His word is this: "Rise up, My love, My fair one, and *come away*." With most loving entreaty, even when she has drifted back into worldliness, He allures her out; and by-and-by we find this second Section ends with her as restored to the arms of the loving Bridegroom, who a second time adjures the daughters of Jerusalem

Psalms xlv. 10.

Abide in Me."

"to stir not up nor awake His love, till *she* please." (In ii. 7, iii. 5, and viii. 4, "Till *he* please" (A.V.), "Till *it* please" (R.V.) should read, "Till *she* please.")

Next we have a section of happy unbroken communion between the Bride and the Bridegroom extending from chap. iii. 6 to v. 1. But again, after all this, in the portion we have read to-night, we find the Bride and the Bridegroom separated : once more He is outside. She is not indeed back in the world again ; she has learned to avoid that ; but she is possessed by a spirit of sloth and self-indulgence that are far removed from His spirit ; and if there are no battlements and parapets between them, we find her *alone* in the bedroom taking her ease. She has washed her feet, and is careless of the poor souls that are wandering in the mire. She is leaving them to their fate ; and is dwelling not on *their* need, but on *her own* cleansing and happiness. She is looking for a time of rest through the dark night ; and intends to sleep on in luxurious comfort, thankful that she is safe, washed and cleansed. The poor victims of sin and Satan are left to the foe who does not slumber !

But ah, where is the Bridegroom all this time ? She has *lost Him* : He is outside !

Song v. 2.

Again He comes to her with touching words : " Ah, My Bride, is there to be a closed door between us again ? Open to Me, My sister, My love, my dove, My undefiled ! " More tender His words, if

possible, than even those He addressed to her when she had turned back to her father's house. Then He said :—" Rise up, My Love ;" then He called her His dove ; then He said : " Let Me see thy countenance, let it be for Me. Don't let your beauty be for the world—have I not bought you and redeemed you out of the world, and will you yet go back and give these graces to those who hate Me?" But here He speaks in words even more endearing : " Open to Me, My sister" (He is the firstborn among many brethren), " My love" — " the object of My heart's devotion, My Dove" (and the dove especially reminds us of the gifts and graces of the SPIRIT), " My undefiled" (washed, renewed and cleansed *for ME*)! And now he puts before her the great Pattern—

" For My head is filled with dew,

" My locks with the drops of the night."

" Ah! My bride, do *you* want to rest before the Bridegroom rests? Are you going to be content to put off your coat, to wash your feet, to live in the spiritual enjoyment of your own safety and purity, before the Bridegroom's heart can find rest? There are sheep on the dark mountains; and there are those once in the fold who have wandered back again into the pitfalls of sin. ' My head is filled with dew: My locks with the drops of the night,' and are you going to leave Me to go alone? Shall I be seeking for the lost and the perishing through the darkness, and have no fellowship from My

Song v. 3.

Bride—no companionship in the sorrow and toil?
Will you not go with Me?

Song v. 2.

“Open to Me, My sister, My love, My dove, My undefiled,

“For My head is filled with dew,

“My locks with the drops of the night!”

She hears these words, she knows what they mean, yet she says—

“I have put off my coat; how shall I put it on?

“I have washed my feet, how shall I defile them?”

Ah, how possible it is to go to Holiness Conventions, and attend Workers' Conferences, to rejoice in all the good things brought before us, and yet be unprepared *to go out from them* to rescue the perishing! If we can put our coat off, while He keeps His on; if we can wash our feet, while He is wandering alone on the mountains, there is surely strange want of fellowship!

Song v. 5-7.

She arises tardily, and He puts His hand by the hole of the door, and would fain open the door, and allure her into the wilderness; but alas! there is a *bar*, and His effort is in vain. And when He finds Himself barred out, in grief He withdraws! Then the Bride slowly opens to her Beloved—perhaps more careful to see that her hands are dropping with myrrh, than to be quick to open the lock for Him to enter: more particular about cultivating *her* graces, than about welcoming the Bridegroom.

“I opened to my Beloved,

“But my Beloved had withdrawn Himself and was gone!”

Then, you notice, though she sought Him, she could not find Him; though she called, He gave her

no answer. The watchmen that went about the city found her and smote her. It was not so the first time she sought Him. Then she arose and went about the streets, and when the watchmen found her, she had only to ask the question—"Saw ye Him whom my soul loveth?" She did not pass on so easily the second time.

See chap. iii.

"The watchmen that go about the city found me,

"They smote me, they wounded me,

"The keepers of the walls took away my mantle from me."

She seems to have been almost in despair, and she turns to the daughters of Jerusalem—

"I adjure you, O daughters of Jerusalem, if ye find my Beloved,
"That ye tell Him that I am sick of love."

The daughters ask her—

"What is thy Beloved more than another beloved

"O thou fairest among women?

"What is thy Beloved more than another beloved,

"That thou dost so adjure us?"

Song v. 9.

Then begins a confession, testifying to the real beauty and glory of the Object of her affections, but we have not time to enter into this description. (It is interesting to compare this with the description of the glorious One in the commencement of Revelation, and notice the differences as well as the similarity.) But while she is speaking of Him who is altogether lovely, what is the result? The daughters of Jerusalem are stirred up, and they say—

"Whither is thy Beloved gone,

"O thou fairest among women?

"Whither hath thy Beloved turned Him,

"That we may seek Him with thee?"

Song vi. 1.

Now she is engaged in the right work : she has attracted other hearts to the GOOD SHEPHERD ; and it is not long before He Himself finds His seeking Bride. Then what gracious words He speaks to her. There is no look even of reproach or upbraiding !

Song vi. 4.

"Thou art beautiful, O My love, as Tirzah (the beautiful capital of Samaria),
 "Comely as Jerusalem (the chosen city of the Great King),
 "Terrible (or, rather, brilliant) as an army with banners."

He does not say much about her beauty when she is in the bedroom, so tidy and clean ! But now, when she is no longer fearing to wander in the night : when she is winning these daughters of Jerusalem to seek Him, He gives a heart-ravishing description of her beauty, and thus we find communion fully restored.

Now all this is very instructive. Do we want to *keep* with the Bridegroom ? Do we want, as in the 4th chapter, to live in the *constant* enjoyment of His presence, and to win His commendation :—

Song iv. 7.

"Thou art all fair, My love,
 "And there is no spot in thee."

I have wondered sometimes how such language as this *could* be truthfully used of believers. It used to perplex me to read how GOD could testify of Israel, that He had not seen perversity in them. I used to wonder how He could see anything else ! The real secret is this : that our position is that of the mirror. When JESUS sees us with our face

turned full towards Himself, He sees nothing but His own reflection. Do we not need to *keep ourselves* so looking to Him that He will get nothing back but the reflection of Himself. We not only want the world to see the reflection of JESUS in us, but that the Bridegroom may see only His own reflection, so that He may be able to speak to us thus. But note what is His next word when He sees Himself so reflected in us.

“COME WITH ME.”

“Now you are fit for service: you will not misrepresent Me—you have tarried in Jerusalem, you have been endued with power, now come with Me.”

“Come with Me from Lebanon, My Bride,

“With Me from Lebanon ;

“Look from the top of Amana,

“From the top of Senir and Hermon,

“From the lions’ dens,

“From the mountains of the leopards.”

What are lions’ dens when we are leaning on the Bridegroom’s arm ; or mountains of leopards when He says, “Come with Me ?” On the other hand, it is while thus toiling in service, that He says—

“Thou hast ravished My heart, My sister, My Bride,

“Thou hast ravished My heart with one of thine eyes,

“With one chain of thy neck.”

Is it not wonderful how the heart of our Beloved can be thus ravished with the eyes of a faithful one who is prepared to accept His invitation and go forth with Him seeking to rescue the perishing ?

2 Cor. iii. 18.
(R.V.)

“I will fear no
evil, for Thou
art with me”—
Psalm xxiii. 4.

Song iv. 9.

Matt. xxviii. 20 ;
Hebrews xiii. 5.

May GOD grant that the remainder of our service may be spent in one continuous going forth with Him—not alone, for, “Lo, I am with you alway.” He will never fail us, never forsake us, never leave us in any emergency. And going forth with Him, leaning on our Beloved, what may we not accomplish for Him? What may He not accomplish through us? “I can do all things through CHRIST who strengtheneth me,” was the word of one who knew much of his MASTER’s presence ; may it be true of every one of us.

“JESUS, my life is Thine !

“And evermore shall be

“Hidden in Thee.

“For nothing can untwine

“Thy life from mine.”

F. R. H.

SECOND DAY.

TUESDAY MORNING, JULY 13TH.

MR. HUDSON TAYLOR read Isaiah xl. and continued,—None of us have been long in this land without finding the need of comfort. There is quite enough in our surroundings to require this, and so we love to hear the MASTER say, "*Comfort ye My people.*" There is no comfort like His.

Isaiah xl. 1.

COMFORT OF PREPARING FOR THE LORD'S COMING.

"The voice of one that crieth, Prepare ye in the wilderness the way of the LORD, make straight in the desert a highway for our GOD." We cannot read these words without thinking of the work to which John the Baptist was called. Is not much of our special work in China John the Baptist work? The number we gather into the fold is not perhaps our principal work: certainly it is not our only work. Thank GOD there are many gathered into the fold, and this cheers us; but I believe that this is the least part of our service, and that we are here to prepare the way of the LORD. Supposing the signs of the coming of the SON of MAN had appeared in the heavens twenty years ago, how many in China could have interpreted them? How many portions of Scripture were there then scattered throughout these inland provinces to give the

Isaiah xl. 3.

masses any light on the coming of our LORD? Whereas now there are hundreds of thousands of such portions, and every year the number of those instructed that there is a coming KING, who is going to reign in China and all the world over, is increasing. So I believe that our work is largely a preparatory one.

COMFORT OF DIVINE SUFFICIENCY.

Isaiah xl. 4, 5.

If the sufficiency for our work were human, we might, perhaps, be able to do spiritually what our engineers can do naturally. They can sometimes build viaducts across valleys, but they do not attempt to fill them up. They can bore a little hole through the Alps and make a tunnel, but one never heard of their undertaking to level the Alps. They can raise a highway through a low, level country, and make a road or railway wind in and out among the hills; but as for making the crooked straight and rough places plain, engineers never attempt anything of that kind. We might perhaps intelligently expect with some measure of success to accomplish something like this in a spiritual sense—make a crooked way among the hills. But what a glorious promise is here! “Every valley shall be exalted, and every mountain and hill shall be made low!” Ah! it is the mighty LORD who will work thus: it is far beyond all human power! The entire resources of the Church, if they were all concentrated on it, would be utterly insufficient. The work that is to be done by God will manifest

His power, "and the glory of the LORD shall be revealed."

FRUITLESSNESS OF FLESHLY INDUCEMENTS.

What a warning these verses are to be very careful that we are not building with untempered mortar, and heaping together mere wood, hay and stubble! How frequently we have been tempted to put some temporal inducement before people in the shape of helping them, or to use some worldly argument, or to say something that would be soothing to the flesh, in the vain endeavour to serve the LORD! What loss of time has been the result! Many are finding out that their ten, twenty, forty years of service have been comparatively wasted, and are coming back to Apostolic lines! "The grass withereth, the flower fadeth: but the Word of our GOD shall stand for ever." It is the Word of GOD and the message about GOD that we want to present; it is imperishable seed that we want to sow, and such *alone*.

Isaiah xl. 6-8.

HOW THE COMFORT IS BROUGHT IN.

"He giveth power to the faint." Are those circumstances which are very exhaustive to us and which naturally cause us to faint greatly to be deplored, if they bring us to the end of *our* strength and bring in *His* strength? If our power to comfort those who are in affliction is measured by the comfort which we ourselves have received from GOD in affliction, shall we be greatly distressed if we find

Isaiah xl. 29.

2 Cor. i. 4.

many afflictions in our lot? If GOD thus put in our way the only facilities and qualifications for doing this work aright, shall we be surprised or upset by them? Shall we not rather, like the Apostle of old, rejoice in the difficulties, trials, perplexities and overwhelming circumstances in which we often find ourselves—so far beyond mere human resources—if they are the necessary inlets for Divine fulness? There is nothing which should encourage us more than to be brought to the end of all hope from ourselves, from the flesh, from every human source whatever, because we are thus cast upon our Sufficiency and it comes into operation. Paul was greatly distressed; his afflictions weighed him down, but what has he to say: "Blessed be the GOD and FATHER of our LORD JESUS CHRIST, the FATHER of mercies, and GOD of all comfort." Blessed!—his very heart went out, and thanked God for these things. Such proofs of His grace were they, that his whole soul went out in praise. He found not only the affliction, but also the comfort in it. "Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of GOD." It was not the suffering only that abounded, the comfort also abounded. And it was all preparation for service, as well as precious personal experience:—"But whether *we* be afflicted, it is for *your* comfort and salvation," &c. There was such similarity in the experiences of the Apostle to the circumstances of

2 Cor. i. 3.

2 Cor. i. 6, 7.

those to whom he ministered, as made the help he found from God the *very best help* he could render to them.

[After Prayer.]

Mr. HUDSON TAYLOR resumed,—Our subject to-day is—

Christ our all-sufficiency for all the exigencies of our service, and for full equipment for it.

As we were saying, yesterday, this truth also is not new. We come together to meditate upon it, so that the truth may get a stronger hold on us, and that we may live in the strength of it. We want to realise that CHRIST HIMSELF is indeed *our* sufficiency for *all* our service. His own Word assures us of it. If we had no more than the one word, "GO," it would settle the whole question, because He always says "*Come*" to those who are not sufficiently satisfied and qualified. He never says "*Go*" to a hungry, weary, empty one: He has only one word for such, "*Come*." "Come unto Me all ye that are heavy laden." "Ho! every one that thirsteth, come ye to the waters." To the hungry he says, "Come, buy wine and milk without money and without price." The sick ones were invited to *come*. But when the demons were cast out, and the man was clothed in his right mind, JESUS said, *Go*: "Go and tell what great things the LORD hath done for you." When, empty-handed, the Disciples were saying, "Send the people away, to *buy for themselves*," He

Matt. xi. 28.

Isaiah lv. 1.

Mark v. 19.

Matt. xxviii. 18.

did not use them to feed the multitude till He had first *filled their hands* with the loaves. If we had only the one word, "Go," it would be sufficient to show us, as intelligent believers, that we have in CHRIST all qualifications and resources. But the LORD JESUS does not leave us to infer. He says, "All authority is given unto Me, in heaven and in earth." There is no authority in China, civil or military; there is no power, intellectual, physical, natural, that has not been committed to Him. "Go ye, *therefore*." There *is*, then, a sufficiency in which we may go to our service, and that sufficiency is in Him, and not in ourselves.

Matt. xxviii. 19,
20.

"Go and try; do the best you can"—that is not what *He* says. Men often say, "We must try *our* best"—GOD never says anything of the kind. He says, "Go and make disciples of all the nations"—not "go and *try* to make them." Not "go and hope that peradventure one out of a thousand will pay some little attention to you:" but, "Go and disciple all the nations, baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST; *teaching* them"—not simply "*telling* them, and hoping they will receive something or other"—"teaching them to observe *all* things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." This passage not only proves the great fact that there *is* *sufficiency*, but that this sufficient ONE is *with us*. Again, read 2 Cor. xii. 1—10. What was the word of the LORD JESUS to His tried servant?

"My grace is sufficient for thee: for My power is made perfect in weakness." What is the response? "Most gladly, therefore, will I rather glory in my weaknesses, that the strength of CHRIST may rest upon me." Alas! there has been too much losing sight of this practically.

2 Cor. xii. 9.

WAIT FOR GOD'S PROVIDENCE.

Many of us have oftentimes waited for human facilities for preaching the Gospel, calling them God's providencies. Long did the Church wait till human authorities made it safe to bring the Gospel to China. But if we had come a century ago, when there were no authorities to protect us, what witnesses might we not have been! What necessities, what persecutions, might not have been the result? When I began twenty years ago to urge inland work, I was met by this, "We must not go before God's providence"—in other words, "We must not go till we have gunboats and passports and treaties." It was so difficult to get people to realise that it was our duty to go forward, notwithstanding there were no treaties—nay, rejoicing in the fact that the power of CHRIST would have to be the more manifested. It was this sort of teaching that led the papers to put in articles saying that the members of the Inland Mission and their leader would have been safer in the Asylum for Incurable Idiots than in China. They do not say so now! Why? Because those words have been fulfilled, "Lo, I am with you alway."

Matt. xxviii. 20.

You and I are in this inland city to-day with our passports, and in great safety, under the Chefoo Convention. But there was no Chefoo Convention when the LORD was pleased to take me home twelve years ago. When we appealed to the Church for prayer for eighteen men to go as witnesses into the inland provinces of this Empire, there was no Chefoo Convention. When Cameron, Nicoll and George Clarke, when Turner and others came out, there was no Chefoo Convention. Yet GOD answered prayer, and gave eighteen men prepared to go into the nine provinces that had no missionaries. They spent a few months in the study of the language, and in their own estimate, and in the estimate of others they were very imperfectly equipped for their work. But it was felt better that they should go forward ; so we set to work to pray that GOD would now set before each of the eighteen brethren an open door. Affairs did not seem auspicious : it seemed as if we were on the very eve of war. I came out about that time. The last intelligence before we sailed was that Sir T. Wade had hauled down his flag, and had gone to the coast to put matters into the hands of the Admiral. When we reached Hong-kong, we asked, "What about the danger of war?" "It is all passed ; there has been a Convention at Chefoo, and foreigners have the right to travel in every inland city !" So our eighteen brethren set out to the various provinces, the first foreign travellers to avail themselves of that Convention and visit these

provinces. GOD opened the door in the very nick of time. Was it not the same when He let Peter out of prison? Peter left his chamber in the prison with the angel, and when he came to the great iron gates *they opened of themselves*. There are no closed gates before faith, for the LORD JESUS is He who holds the Key of David, who opens and no man shuts. That Key will open hearts as well as doors; we have in our MASTER full sufficiency for all our work. We need no more! And very frequently the absence of those things that men are apt to look on as needful, is essential to let all the glory be manifestly *His* to whom it belongs.

Acts xii. 10.

Rev. iii. 7, 8.

PREACH GRACE AND LIVE IT.

Notice two things in these words: "My grace is sufficient for thee, for My power is made perfect in weakness." What are the two things we need, to go in and out among this people? We have a *Gospel of Grace* to teach them, but sometimes in the South, when I have preached a mighty GOD and yet a SAVIOUR, people have said, "Wild talk." The idea that anybody has power to revenge himself, and yet will treat offenders with grace, is not a natural thing to the mind of man. But if there is sufficiency of grace *in us*, if we can live *lives of grace* before them—if when we are ill-treated we can *show* what grace is, if the less we are loved the more we love, the more we are tried the more grace we can *manifest*, we have an opportunity of *giving an object-lesson to these people*.

2 Cor. xii. 9

1 Peter ii. 20, 21.

Is not this the reason that our calling is what it is? What is our calling? It is a three-fold one,

1. TO DO GOOD.
2. TO SUFFER FOR IT.
3. TO TAKE IT PATIENTLY.

"For hereunto were ye called." Now we do *not* give this people the *object-lesson* unless we are living out our calling; and to be put in circumstances in which we are compelled to do so, should not be cause for regret, but for intelligent satisfaction. GOD is never driven into a corner, and obliged to leave His people in unfavourable circumstances. Poor parents are sometimes driven into great straits—they would fain feed and clothe their children, and instruct them, but they have neither food nor clothing. But God never puts one of His children into an emergency without having the means to get him out of it. He puts us *into* these circumstances, because they are the best adapted for growth in grace, and for success in labour. The needed grace to be patient, and to deal wisely with these people is *ensured* to us: "My grace is sufficient."

Grace sufficient.

You may know Spurgeon's remark on this passage. He was going home after some exhausting service, and leaning back in his carriage depressed, and feeling as if an overwhelming burden were oppressing him, when suddenly this passage occurred to his mind. He says that as he thought of it he burst into a laugh, and the more he thought of it

the more he laughed! The words came to him accented on the first and last words. "MY grace is sufficient for THEE;" and he said, "I thought of myself as a little fish in the Thames. Old Father Thames raised his hoary head above the waters, and I said to him, 'O Father Thames, I am *so thirsty*; but I am afraid to *drink*, lest I should drink all the water up.' Then Father Thames replied, 'Drink away, drink away, little fish; there is plenty of water for THEE!'" Who are we, that we are going to swallow up the resources of Divine grace?

Not only do we want *grace* to endure ourselves and to manifest CHRIST, but we want *power* to transform these hearts so hard, so materialised and earth-sunken. How is that power to be obtained? "My power is made perfect in weakness." Does not that really take away all excuse for being dissatisfied with our own weaknesses? Shall we not share the Apostle's words, "*Most gladly, therefore*, will I rather glory in my weaknesses that the strength of CHRIST may rest upon me?" Shall we not feel with him that in weakness, in persecution, we can *take* pleasure; that we can glory in our very infirmities? "For when I am weak then am I strong." May the first "*I*" be always weak, in order that the second "*I*" may be always strong!

RELY ON CHRIST ALONE.

What conclusion should we draw if CHRIST is really our sufficiency for all the exigencies of our

Auxiliaries.

missionary work? Let us learn to rely on Him *alone*. Every false system of Christianity, as every false religion, builds *in part* on some superhuman aid, but it counts in some measure on the Divine as *supplementing* the human. It is important that we do not try, as the Chinese proverb says, to stand with "a leg in two boats." Let us learn where *all* our sufficiency lies, and lean on him *alone*. If our sufficiency is really CHRIST, shall we not learn to put all those things that we consider as auxiliaries in their proper place? We can do with them, or without them. We can better do without them, than put them in a false position. Let us feel that everything that is human, outside the efficiency of CHRIST, is merely helpful in the measure in which it enables us to bring CHRIST forward.

For instance, Medical Missions. I am sure Dr. Edwards will agree with me that if we are going to put medical skill in the place of Divine power for changing the heart, we shall be disappointed. If our medical missions bring people nearer to us, and we can present to them the CHRIST of GOD, medical missions are a blessing; but to substitute medicine for the preaching of the Gospel would be a profound mistake. If we put schools or education in the place of spiritual power to change the heart, it will be a profound mistake. If we get the idea that people are going to be converted by some educational *process*, instead of by a regenerative *re-creation*, it will be a profound mistake. If we put our trust in money, or learning, or eloquence—or anything but

the living GOD—it will be a profound mistake. If we let all our auxiliaries *be auxiliaries*—means of bringing CHRIST and the soul into contact—then we may be truly thankful for them all. But we can do without any of them, if the LORD does not see fit to give them. He gave few of these to the first propagators of the Gospel. The College of Apostles had among them no men who had graduated in the Universities—they graduated in the fishing boats. And those who carried the Gospel to Greece and Corinth—who were they? Hated and despised Jews. Let us exalt this glorious Gospel in our hearts, and believe it is the power of GOD to salvation. Let everything else *sit at its feet*, and then all our auxiliaries will indeed be auxiliaries. We shall never be discouraged if we realise that our sufficiency is in CHRIST.

Before throwing the meeting open, I put this question to myself, and let each put it to himself: Is the LORD JESUS really all this to me *personally*? Is the LORD JESUS all the sufficiency that I need for my *service*? Am I so apprehending CHRIST? Is my heart overwhelmed, and overflowing with the fulness I have in Him, so that like the Bride in the Song we cannot but say, "This is *my* BELOVED, this is *my* LORD, the CHIEFEST among ten thousand?"

MR. STANLEY P. SMITH

told a story of the work of the Moravian missionaries among the Esquimaux. They worked for some

Preach CHRIST
crucified.

years among them, trying to educate their consciences, lay down rules, &c., and thus prepare them for the Gospel. There was absolutely no success.

One day, one of the missionaries, translating the Gospel of Matthew, was writing out the account of the LORD's crucifixion. Just at that time a man, who till then had been a ringleader in opposition, came in, and asked him what he was writing, requesting him to read it. On doing so the Esquimaux man burst into tears, adding, "Why did you not tell us this before?" A powerful revival followed, being the first-fruits of the mission. It is exceedingly important to believe that the Gospel is the power of GOD unto salvation, and to preach fully and constantly "CHRIST crucified." You have doubtless all of you seen a simple tract by Mr. Baller of the C.I.M., entitled, "A plan for the forgiveness of sins." When some of us were going up to Sih-chau last January, we stopped one night at a little place on the way, and going out, we distributed these tracts, saying a few simple words in explanation. About two months ago there was a literary examination in P'ing-yang Fu for B.A.'s and M.A.'s. One B.A., who had heard that preaching, came up from this place on the road to Sih-chau, and stayed with us during the time of examination. He went back to establish Christian worship in his town. Let us believe in the power of the blood.

MR. ARCHIBALD ORR EWING.

The prophet Isaiah, in chapter xl., uses a wonderful illustration in connection with being "weary in well doing." Sometimes if we cannot see fruit, we are apt to be weary. He says: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the LORD shall renew their strength." Youth is a time of energy and strength—there is nothing grander in the world than a young man—JESUS CHRIST was a young man, and He has given us the picture of one that is complete—yet "the young men shall utterly fall." But there is ONE that will not fail, and "they that wait on the LORD shall renew their strength; they shall mount up with wings as eagles." Yes, we will get up into the heavenly places with CHRIST JESUS. May GOD give us grace more and more to wait on the LORD. "My soul wait thou only upon GOD." May we be in the attitude of "waiters" in our service, and we shall go from strength to strength, from life to life more abundant.

MR. MONTAGU BEAUCHAMP.

I had a helpful thought given me a day or two ago in connection with the verse, "My grace is sufficient for thee." GOD grants us sufficient grace for every *trial* we meet with, but He does not promise us sufficient grace to meet the

anticipation. It is the anticipation of trial that causes us anxiety. Since seeing that, I have thought, what are you uneasy about just now—is it something you are looking forward to? and it is so almost invariably. We must rest in the grace of GOD as sufficient for the present, and leave the future with Him.

Praise is Comely.

“EVERY DAY WILL I BLESS THEE ;

“AND I WILL PRAISE THY NAME FOR EVER AND EVER.”—*Ps.* cxlv. 2.

“My SAVIOUR’s praises I will sing,

“And all His love express ;

“Whose mercies each returning day,

“Proclaim His faithfulness.

“Redeemed by His Almighty power,

“My SAVIOUR and my KING ;

“My confidence in Him I place,

“To Him my soul would cling.

“On Thee alone, my SAVIOUR, GOD,

“My steadfast hopes depend ;

“And to Thy holy will my soul

“Submissively would bend.

“Oh, grant Thy HOLY SPIRIT’s grace,

“And aid my feeble powers ;

“That gladly I may follow Thee

“Through all my future hours.”

THIRD DAY.

WEDNESDAY MORNING, JULY 14TH.

Hindrances and Causes of Failure.

MR. HUDSON TAYLOR:—This morning we have to consider some of the hindrances, and causes of failure which we have experienced in the past, that we may see clearly how they are to be avoided. Now read Zephaniah iii. As GOD has made an adequate provision for us, so had He done for Israel, but what do we find was the actual experience of Israel?

FAILURE.

“Woe to her that is rebellious and polluted!” This city, so wondrously blessed—this city in which He was prepared to manifest His delivering power—is spoken of as one that is rebellious and polluted. The explanation is this: GOD spoke, but “she obeyed not the voice:” GOD gave correction; she would not receive it. “She trusted not in the LORD; she drew not near to her GOD.” And those princes who should have been the watchmen of Israel, became as “roaring lions;” the judges, who should have delivered the poor and needy, were “evening wolves;” the prophets, instead of declaring the will of GOD, became themselves “light and

Want of faith and obedience.
Zeph. iii. 1-4.

Zeph. iii. 5-7.

treacherous persons ;" and the very priests "profaned the sanctuary." What was the reason of all this? They "trusted not in the LORD!" they "drew not near to their GOD."

CHASTENING.

O how gracious were His ways—how slow to chastise, to cast off Israel. With the tenderness of a father, trying every plan to bring blessing to Israel, He dealt with her. The judgments of the LORD were revealed: He showed His people what He must do to the idolater, to the wilful and wayward, in order that Israel might learn, and it might not be needful to cast them out from His sight. "But they knew no shame; they would not receive instruction: they rose early and corrupted all their doings."

Thus—just as in that beautiful chapter, Ezekiel xxxvi.—GOD is obliged to take the matter into His own hands—see verses 8—12. In these verses we read what came to Israel when she *did not* trust in the LORD; now we are going to hear what will be the result when she *does* trust in the name of the LORD.

THE REMEDY—TRUST IN THE LORD.

Zeph. iii. 13.

"*The remnant of Israel shall not do iniquity nor speak lies.*" There is no reason for doing iniquity or lying when we trust in the LORD. What should we gain by it? If we trust in the LORD we have everything guaranteed. Do we want to gain happiness?

When we are trusting in the LORD we are as full of happiness as we can be—we are rejoicing with joy unspeakable. Trust in the LORD delivers from the snares and temptations of the Devil—leaves him nothing to bait his hook with. When you are full to overflowing you cannot be fuller. It is unbelief, want of faith, practical atheism, that gives the Devil all his power. "*They shall feed and lie down*"—they shall eat till they are satisfied, and then they will lie down. "*And none shall make them afraid*"—who can make us afraid if we are trusting in the LORD? Who can scale the heavens and tear Him down from His throne? "*Sing, O daughter of Zion*"—well may she sing and shout; well may she be glad and rejoice!

Zeph. iii. 14, 15.

BUT WILL IT LAST?

The thought may now arise, "This is not the first time Zion has been blessed; was she not blessed in the fathers' days when He brought them out of Egypt and fed them in the wilderness? Was she not blessed in the time of David and of Solomon? and yet none of these blessings lasted. Is there no fear that her blessing may be lost as before?" No! There is a fundamental difference now. GOD has now not only put the power to trust *into their hearts*, but He has undertaken to keep it there Himself; He is going to *keep* them trusting. Now they are trusting, not in Moses, not in Samuel, not in David, nor in Solomon; but in the Name of the LORD; and so they may safely sing

as never before, shout as never before, and rejoice as never before. "*The King of Israel, even the LORD, is in the midst of thee, thou shalt*

NOT FEAR EVIL ANY MORE."

Zeph. iii. 17.

The anticipation of evil is evil ; the fear of evil is evil ; the unbelief that does not trust to be kept is evil ; but here the encouragement is—"Thou shalt not fear evil *any more*." "*The LORD thy GOD is in the midst of thee, a Mighty One who will save*." This is the ground for praise. When CHRIST dwells in the heart by faith, what danger, what fear? He WILL save. O these precious *wills* of the LORD. It is nothing to the LORD to save ; or as Jonathan said to his armour-bearer, "there is *no restraint* to the LORD to save ;" let Him have His own way, for He cannot be hindered.

1 Samuel xiv. 6.

HE WILLS TO SAVE.

Thank GOD for that in China ! Here is the difficult language, the anti-foreign feeling of the people, our own unfitness and unworthiness ;—but there is no restraint to the LORD to save, by many or by few. He *can* save, and He *will* save ; we will *expect* Him to save, and He will do *more than we expect* ! If we have faith to trust Him fearlessly, to pour our barrels of water over the sacrifice, He will not only cause the sacrifice to be burnt, but He will lick up the water also, and burn the stones to powder ! Let us open our hearts wide—let us

bring vessels not a few, and He will fill them all with oil. And thank God He will not only save, "He will

REJOICE OVER THEE WITH JOY,

He will rest [margin, be silent] in His love, He will joy over thee with singing." Just think of God singing! When a heart is fully yielded up to Him, when the creature trusts implicitly in the Creator, the very heart of God sings! Shall we not make His heart glad this morning?

Zeph. iii. 17.

SILENT IN LOVE.

This passage was made a great blessing to me before I left China last time, and during my voyage home; but until after I reached Paris the clause, "He will rest (or be silent) in His love," did not come home to me with so much power as it has done since. As our train came into the station at Paris, I saw my dear wife awaiting me on the platform. It was not long before I had secured my luggage, and was seated by her side in a cab. I had much to talk to her about, but we could not speak, we could only sit in silence side by side — the joy was too great for expression — and this passage came to my mind. I thought "Is it possible that this is only a type of the heavenly love? Is it possible for the love of God to be so drawn out towards His people that He is obliged to be silent in His love, because there is no expression for it?" But

when words fail then the love will take another turn, and break out into singing—"He will joy over thee with singing!"

WEAK POINTS MADE STRONG.

Zeph. iii. 18-20.

In conclusion. Their very besetments shall be the grounds of praise and fame. The weak points of the fortifications shall become the strongest. These are to be the very points where special praise and fame is to be won by the LORD. Won *in* His people, won *for* His people, and won *for* His very Name's sake. We can link with this Joel ii. 19, "Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will *no more* make you a reproach among the nations;" and Joel ii. 25-27, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. And ye shall eat in plenty, and be satisfied, and shall praise the Name of the LORD your GOD, that hath dealt wondrously with you: and My people shall *never be ashamed*," &c. O my brethren, what a GOD we have to do with! Let us let Him have His own way with every one of us. Can anything be better, or anything grander?

MR. SOWERBY,

Baptist Missionary Society.

Four or five years is a very short time to gain much experience in China—it is only enough to give one

an insight into one's own ignorance—but it seems to me that if we look our difficulties in the face, we can sum most of them up under two heads: *first* those which are *subjective*—hindrances to the work which arise simply from what we are; and *secondly* those which are *objective*—difficulties that we meet with for which we are not responsible, which we could not have made different to what they are, such as the habit of opium smoking among the people, their deadness, their avariciousness, slowness to understand, the difficulties of the language, and even our want of strength.

Our difficulties.

But there are also difficulties which we meet with, the cause of which is from without, but the effect of which is within; for instance the habit of opium smoking. We have not only to overcome that, but it creates in us a sense of disgust and despair. It may be that we are associated with brethren with whom there is incompatibility of temper. We ought not to try and part from them, but we ought to try and overcome any painful feelings within us. I cannot think of any difficulties which do not fall under these heads.

HELP IN GOD.

When we look at it thus, we see how God, and God alone, is able to help us. How can we overcome those difficulties which arise from our own weakness, but by having a fuller measure of the Divine

Love within us? It is as we grow in grace, and become more perfect in our Christian character, that we shall find them overcome. It is the same with regard to those other difficulties the cause of which is without, and the effect within. We can only overcome them by GOD graciously placing His SPIRIT within us. Then with regard to those difficulties that are without : there is no use fretting about them, we are sent here to overcome them. GOD knew all about them when He sent us here, and they are the things we are sent to combat,—the sinfulness of the people, their deadness, &c. It seems to me that when brethren come here, they feel they did not know what they would meet with, and then the battle seems too hard. I am not sure that one brother is not about to give up missionary work, and one of his chief stumbling blocks is this : the want of success that has been given to Protestant Missions, owing to the weakness of the methods they use. I do not mean he distrusts the Gospel, or the power of GOD'S SPIRIT, or the methods by which it is to be made known ; but he feels that Protestant Missions have been carried on on such lines that there is very little chance of success. He is not responsible for that, nor are we ; but if these difficulties exist we have to overcome them, and we may do so. We have to feel this,—that GOD has sent us here to face all these things,—that in the Name of the LORD we will set up our banner. Surely GOD is with us. Surely GOD knows everything that is wrong, and HE has given us the

Gospel to preach, that we may overcome them—why then should we doubt?

“Right is right, since GOD is GOD,

“And right the day must win :

“To doubt would be disloyalty ;

“To falter would be sin.”

There are innumerable difficulties, many of them very trying ; but all we have to do is to *trust in the LORD*, and we shall find them fall flat as did the walls of Jericho. It may be that we shall not see it all in our own time ; but we must bear in mind that we are only part of an army. GOD has been carrying on His work for 6,000 years, and He has granted us a little space to be His agents. We shall in His Name carry the work on further, and when GOD calls us to leave it, He will have others to carry it on till success is accomplished. All *we* have to do is to trust in the LORD, and go straight forward.

NEED OF ENDURANCE.

Many fail because they have not the power of endurance. The great test of all strength is the power of being able to endure, and it is so in this spiritual warfare. Mr. Taylor must have had his heart saddened by seeing men who began well but did not continue well. Yet in many promises how much we have to encourage us in that respect ! I have had the feeling again and again that I must give it up, and go home. It is then that we must go on our knees and pray to GOD to make us strong to endure. It is just when we feel that we cannot do

any good—that the people are too bad, and we are too weak—that we have to pray to GOD to give us grace to continue, and to determine that, be the difficulty what it may, we will stand firm to our post, and we will rather die than leave it.

I might quote the word of warning given to me by a senior missionary once. He told me the time when most missionaries fail is just when they have obtained the language, but have not got fully into the work. I think perhaps in the C.I.M. that is obviated by the brethren beginning to work as soon as they have got a little of the language. In other Missions people are not permitted to do so. Their hearts get cold for want of active work, and then the difficulties burst in on them in full force. My friend said that more fail in their third year ; they get the language and are ready to work, and when they come face to face with the difficulties they fail. Some fail in orthodoxy, some go back to the world, some relinquish the work.

I mention this because to be forewarned is to be forearmed. I know it was so with me. The hardest time I have had in China was two summers ago : I felt it intensely difficult to keep on. One brother said to me "I would do anything if I only knew what to do." However, I am sure our GOD is sufficient to meet all our difficulties, if we only trust in Him, and make up our minds that we *will overcome* difficulties *in the name of the* LORD JESUS CHRIST.

Mr. HUDSON TAYLOR.

In times of discouragement it is a great help to remember the LORD's work is not *our* work *for* the LORD, but the LORD's *own* work *through* us and others. HE will not fail nor be discouraged. I have felt those times our brother spoke of more than once, when I have been brought face to face with some new phase of work, some new call of GOD, some new realisation of deep need. Then the thought I have mentioned has been helpful to me.

The work the
LORD's, not ours

Mr. J. H. STURMAN.

I feel as to one's growth in grace one of the greatest drawbacks has been want of more watching for God's leading and of meditateness. I often lose opportunities for praise by failing to see God's guiding hand in small matters.

Miss BROOMHALL.

I have heard it said that some people work for CHRIST with one hand, and cling to Him with the other ; instead of clinging to Him with both hands, and letting Him work.

Mr. C. T. STUDD.

I remember at K'üh-wu one of these attacks came over me. I was in a thick fog, and I could not get up to praising pitch, though that always disperses the mists. Sunset came, and I could not praise—then, being out of doors, I tried to run, and the praise

would not come. Presently, I happened to turn round, and, looking along the horizon, I saw the hills all capped with mist and cloud, and the LORD seemed to say—"You see the mountains are there just the same though capped with mist, they have not been removed;" and the LORD opened my mouth, and I was able to praise.

Dr. EDWARDS.

A great many difficulties arise in our work from the deadness of our own hearts, but may not they arise frequently from our want of knowledge of the people among whom we work? We seem to know so little of them and their modes of thought. There must necessarily be want of sympathy unless we can understand their condition and their difficulties; and without this we very frequently, if not always, fail to get at their hearts. Should it not be our aim to get to know more of the difficulties of the people, so as to understand them better? and in order to understand them, should we not get among them more?

Mr. HUDSON TAYLOR.

There can be very little doubt that one of our *greatest* difficulties here, is our want of a fuller understanding of and a fuller sympathy with the people. Our privilege and duty in this respect are, it seems to me, clearly indicated by the Incarnation. "The Word became flesh and dwelt among us." It is a very small matter indeed, our being conformed to

the Chinese in dress, if that be all. It is one of the encouragements when we feel tried by the time required for the study of the language, to remember that it is far more difficult to get to know the people, than to acquire their language. *All* the time we need for acquiring fluency in the language, may be prayerfully improved in the spirit of God-like sympathy, for gaining knowledge of the people; so that when we do speak to them, what we say will not fly over their heads.

I do like to look at *every* practical question in connection with CHRIST. The Incarnation shows that, provided we keep from sin, we cannot go too far in meeting this people, and getting to know them, getting to be one with them, getting into sympathy with them. How is this to be brought about? Is it not a great promise that "*The love of GOD shall be shed abroad in our hearts, by the HOLY GHOST given to us?*" What is

The love of God shed abroad.

THE LOVE OF GOD?

Is it my love to GOD? No! something better than that. Is it GOD's love to me? It is something wider than that! The "love of God," it seems to me, is that love which GOD has toward every creature that He has made—that love that leads Him to open His mighty hand and satisfy the desire of every living thing. If GOD sheds that love abroad in my heart, that love will not be discouraged by the trying things which have been referred to. The love of GOD will never fail; and the love of

GOD will lead to reality, to devout genuineness of sympathy, which will bring us in contact with the people. How does a mother find out what her speechless babe wants? By

THE INSTINCT OF LOVE.

When there is much that it is difficult to understand among this people, I believe that GOD's own love brought into our hearts—something not of ourselves at all, nor like ourselves, but independent of ourselves—will be the Key that will give us the explanation, and will draw us near to them. Otherwise we may come to feel as a missionary once told me he felt, "Every year I am in China I get harder and harder, and get to dislike and to hate this people more." It must be so, unless we are kept from it by this love of GOD.

MR. SOWERBY.

Is it any help to a missionary in trying to understand the religious thought of the people to study their most popular religious works? I think we shall find a way to put the Gospel to them if we know what they think of the Divine, and of Sin.

MR. HUDSON TAYLOR.

It seems to me that every missionary should endeavour to make himself acquainted to some extent with these things, in order to be able the better to adapt himself to the people in his teaching. At the same time it is possible to go too far, and

give an undue amount of attention to such studies; because the whole religious literature of China is so vast, that many lives would be needed to compass it, and it is only a very small portion of our one life we can afford to give to the study of error. So that while one cannot consider he has learned the language even, while altogether ignorant of these things, we have to keep the due balance.

There were some among the early preachers who were thoroughly well acquainted with the beliefs of the pagans, and a few well up in their literature. A great many, however, knew little about it, but they knew a great deal about the one thing needful. I have been struck with this, in a good deal of intercourse with native preachers,—that those who have least of grace are those that deal most largely in their own literature. I have heard one of the most capable Chinese gentlemen I have known in China preaching frequently, both to scholars and to poor men, and I noticed he scarcely ever made any reference to those things which he was master of. One might have expected him to deal with scholars on their own ground; I noticed he dealt with them on one ground, the ground of salvation—"All you know, and all you have, and all you are, will not save you; but the LORD JESUS will." The LORD wonderfully used him. It was never the *Tao-li* (Religion) he preached, but the LORD JESUS as his living SAVIOUR.

Miss KEMP.

How is it that some Christian people, really devoted, do so much harm? A letter I have received mentions that some, who seem thoroughly devoted to CHRIST, by their utter want of wisdom and tact, do much harm. The writer thought it was possible to prevent a soul entering the kingdom by that, and I have sometimes thought so myself.

Mr. HUDSON TAYLOR.

Dependence on
self.

There can be no question as to the fact of harm being done. As to the explanation of it, may it not be that with very great desire to do good, there is a good deal of dependence on self and neglect of the teaching of GOD'S Word in the method of doing it? We find from Scripture that CHRIST is made to us wisdom. The Jew had every desire to serve GOD, but he did not serve GOD according to knowledge. May it not be that there is a Christian zeal that is not according to knowledge? This thought should lead us to great distrust of self. There is a fleshly energy that makes men workers, perhaps, when they should be spiritually feeding and resting.

Want of depen-
dence on CHRIST.

I cannot but think there are abundant cases of failure which might be avoided. For nearly twenty years of my Christian life I was really in the dark as to the extent to which Scripture warrants us to reckon on CHRIST'S keeping power. In that state, Paul's prayer for the Ephesian Christians for illumination is very appropriate. I was not really drawing on the fulness that there is in CHRIST for

keeping power, on account of ignorance of it. One had been trained to expect that as long as one was down here nothing but ebbing and flowing was to be looked for, and that it is only in heaven that we are to be kept. One needed the illumination of the SPIRIT to know that this was error—that it was as unscriptural to expect that sin *should* have dominion over us here, as it was to expect that we should have *no* sin. Then again when one saw that there was in CHRIST the remedy, one found want of trust prevented one from claiming and receiving it.

Of course if we begin to look for healthy fruits of Christian life, before the Christian life itself is healthy and vigorous, we are sure to be disappointed. The first thing is to be fully saved ourselves, fully kept, and kept in touch with CHRIST our WISDOM, and then to expect salvation to have full effect on all around us. If I am off the insulating stool myself, I cannot expect to electrify others.

Another thing that has been a cause of weakness to myself has been *want of confession*—of speaking out what the LORD was doing in one's own soul. I have known what it was to be kept very full of light and joy for a time ; an opportunity has come when CHRIST ought to have been glorified by confession, and I have shrunk from it ; but it has been with great loss of power. I do think that as with regard to salvation, with the heart one believes, and with the mouth confesses to salvation, so with regard to the fulness of blessing, it is as important

The value of
confession.

John iv. 13, 14;
John vi. 35.

to confess with the mouth, as it is to believe in the heart, that He has fully saved us, cleansed us, and means to keep us.

Nothing has been a greater blessing to me than to confess, "I do not expect to be thirsty again." I dare not, believing His word, expect to be thirsty; and some people have thought it was very presumptuous to say so; but God blesses me every time I confess it. I believe if we confess that we believe God is going to do what He says, He will always bless us.

What has been my experience with regard to our work? Before the Mission was formed, I told the people that God *was* going to open the eighteen provinces to us. Some people thought it was presumption, but He has done it. When we sent Mr. Stevenson to Bhamô we made our boast that God *was* going to open the way before he sailed. When the brethren came out before the Chefoo Convention, we made our boast that God *would* set before them an open door. Before the beginning of the three years, we published that we were going to *have* 70 new workers in answer to prayer; because we knelt down in that room at Wu-chang and received the 70 from the LORD by faith; and that evening we had a thanksgiving meeting for them. Here are some of the 70 in this room, and we still thank God for them.

We must not lose sight of the privilege of confession. God is going to send showers of blessing on T'ai-yüen Fu: let us confess it. Let us not

wait till they come, and *then* confess it, let us tell the people, and the LORD Himself, *to-day*. Let us hold fast the confession of our hope without wavering. Why? Because we are so full of faith? No! Because

“HE IS FAITHFUL.”

When God's grace is triumphant in my soul, and I can look a Chinaman in the face, and say, “God is able to save *you*, where and as you are,” that is when I have power. How else are you going to deal with a man under the craving of opium? The cause of the want of success is very often that we are only half saved ourselves. If we are fully saved, and confess it, we shall see results. If a river of living water is flowing out from us, depend upon it people will not be in contact with us without effect. May the LORD keep us in His own safe keeping. Since the LORD has given me to know more about Himself, He has used me as never before. He uses me in England, and in China; and wherever I go, He gives me work to do, and I know it is all His doing and not my own. He will take each one of you, keep you, and gloriously use you, if you will only lie in His hand, free for Him to use.

[The Meeting closed with singing “Hallelujah for the Cross.”]



SHRINES AND DEFILES AMONG THE MOUNTAINS.



THE JOURNEY TO HUNG-T'UNG, AND ARRANGEMENTS THERE.

By Mr. STANLEY P. SMITH.

THE T'ai-yüen Fu Meetings being over, we left that city in detachments for the South ; the first consisting of Mr. Key, Mr. Lewis, and myself ; the second of Mr. Cassels and Mr. Hoste, who went by a western route to Sih-chau and Ta-ning Hien, intending to bring on a few Christians to meet us at Hung-t'ung ; the third of Mr. Hudson Taylor, Mr. Herbert Hudson Taylor, Dr. Edwards, Mr. Studd, and Mr. Beauchamp.

From the province of Chih-li on the east, right across to Kan-suh on the west of China Proper, there is a very curious, but deep and rich deposit of light soil. Though exceedingly fertile, its nature is such that in dry weather the roads are deep in dust, and in wet weather in mire. The large proportion of the year in SHAN-SI, there is usually no rain, but when it does come, the roads in many places have all the appearance of canals, and are quite impassable

for carts ; beasts of burden and pedestrians even sometimes being delayed on their way, unable to proceed.

The first party, travelling by cart, got to Hung-t'ung without mishap ; the second, alas ! never reached there, being detained by rain on the west of the Fen river ; the third—Mr. Taylor's party—arrived there on July 30th, two days before the Conference, their journey having been most difficult, not to say dangerous. Now they had to skirt a narrow ledge, while masses of rock, varying from a few to several pounds in weight, kept falling ; now they had to ford streams, the currents of which were so swift, that many times they were nearly—and in one case one of the number actually—carried off their legs, while now again they would have the greatest difficulty with the four beasts of burden.

As an instance of their difficulties. The day before they arrived at Hung-t'ung, they were crossing over the two ranges of hills that separate the P'ing-yang and T'ai-yüen plains. In these mountain-passes there are numerous narrow gorges or defiles, whose almost perpendicular walls are sometimes a hundred feet high. In these defiles, when the rainy season is on, there often occur landslips of greater or less magnitude. If the landslip be small, it forms a quagmire, sometimes covering part of the surface of the road, sometimes the whole of it. It fell out on that day that the two pack mules got so involved in one of these " quags," that

the burdens (which have no undergirths, but are just placed on frames) were literally floated in the mire right off their backs. There was nothing for it but for Mr. Studd and Mr. Beauchamp to wade into the mud, and, raising the packs, get them carried away one by one by the muleteer; this done, the mules, by great exertion, managed to extricate themselves.

Shortly to describe Hung-t'ung. It is a busy town lying twenty miles north of P'ing-yang, on the main road to T'ai-yüen, the capital of the SHAN-SI province. The tract of land surrounding the city is well watered, the consequence being that it is exceedingly fertile: a very great variety of vegetables and roots being grown just outside the four walls. Beyond the South Gate flows a perennial stream; it has its source in a spring in the hills, distant some eight miles, and it is chiefly the water of this stream that is used to such advantage in the market gardens. Five miles to the west is the Fen river, while five miles further to the west is a range of hills. This range, as the background of a fertile and fairly well-wooded tract of country, forms a very pretty landscape view from different points of vantage. On the north side, distant some 30 miles, stands out in bold relief as a sort of guardian sentinel of the P'ing-yang plain, the great Hoh hill, the summit of which is about 5,000 feet above the sea.

The first day of the Conference was Sunday, August 1st. The programme of meetings was drawn

up on the day preceding, but was afterwards slightly modified. Its corrected form is as follows :—

Sunday, 7 a.m., Mr. Chang Chih-heng.

„ 11 a.m., Mr. Hudson Taylor and Mr. Hsi.

„ 7 p.m., Mr. J. W. Stevenson (a testimony meeting).

Monday, 7 a.m., Mr. Fan.

„ 11 a.m., Ordination of native pastors, elders, and deacons.

„ 3 p.m., “The Lord's Supper,” Mr. Hsi and Mr. Stanley P. Smith.

On Saturday evening we had the usual C.I.M. prayer meeting. Mr. Stevenson gave us tidings of fellow-workers at Han-chung, which station he had visited before he came to P'ing-yang, and it was most encouraging to hear the accounts of God's work there.

While we had our English meeting, Mr. Hsi led a Chinese one ; and by this time over 100 male and female Church members and inquirers had arrived. The meetings finished, it was of course time for retiring ; not only were there present the 100 and more natives, but we foreigners were no small addition to the number.

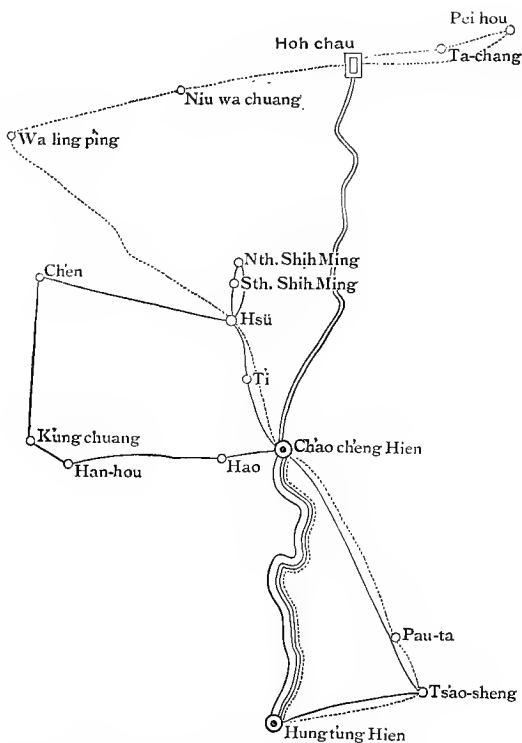
The house at Hung-t'ung is not large, consisting only of two courts—the smaller court being the opium refuge. And yet somehow we managed to pack in. The opium refuge (which in the hot weather has no occupants) received the ladies, while the larger court took in the men. The majority of the men slept on the floors of rooms covered with




plaited rushes ; upon the rushes were spread the bedding, about the thickness of two or three rugs, which is always used by the Chinese in these parts —others slept on plank beds, others on the k'angs or brick beds, others on forms, while some put up with tables. So, as regards the body, it was decidedly picnicing ; but being summer, and the LORD giving the most perfect weather, it was an easy matter.

Briefly to describe the main court : on the south side of the courtyard is the worship-hall, a large room 42 feet by 21, and about 25 feet high ; on the east and west sides are two blocks, 40 feet by 10 ; on the north side is a wall with a door in the centre, leading into the lesser half of the court. The courtyard is surrounded by a stone corridor, raised about a foot above the basement, except on the worship-hall side, where it is 2 feet above.

In the big meetings the courtyard was filled with male Church members, the worship-hall contained the lady Church members ; the raised space between did for a platform, and was reserved for the foreigners and those who took part in the meetings ; while the surrounding corridor, as well as every available space, was crowded with outsiders. Doubtless, these outsiders came with all sorts of motives ; some from curiosity, some to see the place, some to see the foreigners ; while some, thank GOD, as after events proved, came with the earnest desire to hear and get to understand the doctrines of the LORD JESUS.

⊙ Fen hsi Hien



Main Road between Hung tung Hien & Ho-chau thus 
 S.P. Smith's circuit during the uneven months thus 
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MAP OF THE HUNG-T'UNG CIRCUITS.



THE HUNG-T'UNG CONFERENCE,

August 1st and 2nd.

DEEPLY INTERESTING NATIVE TESTIMONY.

The 7 a.m. Sunday service was led by Mr. Chang Chih-heng. He took for his subject, the men bringing the sick man to JESUS; and as they could not get to Him, breaking up the roof to let him down into His presence.

The 11 a.m. service, led by Mr. Hudson Taylor and Mr. Hsi, was a sight not soon to be forgotten. There cannot have been less than 300 listeners in the court; it made our hearts glad to think of Mr. Taylor's joy as he saw those earnest worshippers, and in that sight some outcome of years of prayer that has known no ceasing, of labour that has known no respite; above all did it raise our hearts to Him who in that gathering saw further "of the travail of His soul," and was being "satisfied."

Mr. Taylor spoke to the Christians present on the three-fold gift of JESUS to His believing ones in John xiv., xv., xvii. "My peace," "My joy," "My glory." Mr. Hsi addressed the unconverted.

The Sunday evening testimony meeting, led by Mr. Stevenson, was quite one of the best meetings. Mr. Stevenson opened with a few remarks on the words, "The kingdom of God is not in word, but in

power." In throwing the meeting open, he called upon any who wanted to witness for the LORD JESUS to rise in turn. The first to speak was the well-known Mr. Hsi.

Before we proceed further, it would be well to make a clear statement as regards the remarks of those who spoke. Three days after the Hung-t'ung Conference, there was another held at P'ing-yang Fu. There Mr. Hsi again testified, his address being in substance much the same as that at Hung-t'ung ; but as in the latter address he gave a few additional particulars, it was thought it would give more succinctness to his testimony if what was left out in the one place were supplied from what was added in the other. With regard to the other testimonies, as the time given to each was exceedingly short (there being so many who were willing to speak), it was deemed wise to submit the notes of their remarks to their own revision, at which time they were allowed to make what additions they thought would give a clearer statement of the facts of their several cases.

THE TESTIMONY OF MR. HSI.

In looking back on my past life I can indeed see the guiding hand of GOD. Even when only eight years old I was different from other boys. I remember thinking then, "What is the use of being in this world? men find no good;" and I remember crying as I thought of it. When nine years old my brother urged me to begin reading books, telling me I could get all sorts of good from so doing, and

finally become a mandarin. "Well," thought I to myself, "what good is there in becoming a mandarin? Sooner or later I must die;" and I feared to die. For years I had the dread of death before me, and used to wonder how it could be avoided. I had heard of Taoism, and heard the Taoists speak of "*ch'ang sheng pu lao*" (*i.e.*, "living continually without ageing"), so I determined to try their system. This consists, firstly, of refining and eating "the pill;" and, secondly, by quiet meditation and reflection to attain to immortality. To my surprise, I was taken some time after with an illness. "Why," thought I, "before I went in for Taoism I had great strength, now I am sickly; is this becoming an immortal?" My eyes were then opened to see that Taoism was a delusion. My profession was at this time a barrister, and my illness began to interfere greatly with my legal duties; as it got worse and worse there was nothing for it, as I thought, but to smoke opium. The more I smoked the worse I got, till I had to take to my couch, and remained there a year-and-a-half. Once I was so ill that my friends put on the death clothes, thinking that the end was just coming. However, God helped me through, and I recovered partially of the illness, but still kept on with the opium.

Some time after this, in the time of the great famine, an Englishman of the name of Li (Mr. Hill, of the Wesleyan Mission, Wu-ch'ang), came to help us in our extremity. When he had been here some time distributing food and money, he offered a prize

of 30 taels (£7 10s.) for the best essay on given Christian subjects. The competitors had books supplied from which to read the subject up, and my essay gained the prize. The next thing was to get the money. I had heard many reports that foreigners could bewitch people, and I feared to fall under their influence. However, I went to P'ingyang Fu with my brother, and stopped in an inn. My brother volunteered to go for me to get the money, but he came back saying the foreigner wanted to see the very man who had written the essay. Well, I was in a dilemma! On the one hand I feared bewitchment, on the other hand I feared to lose the 30 taels. At last I decided to go. On inquiring at the door, I met Mr. Sung and two men of the name of Li, all three of them natives. Addressing them, I said, "May I ask what you do here?" "Oh," said they, "we are helping the foreigner." "And don't you fear being bewitched?" "No, indeed," they replied, "nor would you if you knew him." Mr. Sung then obtained an interview for me with Mr. Hill. One glance, one word, it was enough! As stars fade before the rising sun, so did his presence dissipate the idle rumours I had heard; all trace of my fear was gone, my mind was at rest. I beheld his kindly eye and remembered the words of Mencius, "If a man's heart is not right his eyes bespeak it." I realised I was in the presence of a true man.

He asked me most courteously to drink tea. The Devil again suggested the vile slander, "What if

there be medicine in the tea?" but instantly the thought was banished. Tea having been drunk, he produced the 30 taels, and complimenting me most warmly on my essay, handed them to me, adding at the same time that some learned scholars in T'ai-yüen Fu had seen the writing and commended it most highly. I had no sooner got the money than again the Devil whispered the suggestion, "After all he is a deceiver, though all appears so fair: you had better take the 30 taels, go home, and see him no more."

Not long after, Mr. Sung came to my house and said Mr. Hill wanted to see me. Arriving at the city [Mr. Hsi's home is fifteen miles to the south-east of P'ing-yang Fu], I went straight to his house, and soon got an interview. "I want you to help me," said Mr. Hill. I replied, "I fear I do not understand foreign matters." "It is not foreign matters I want," said he; "I want you to write essays. Can you do that?" "Yes." "I want you to read the character. Can you do that?" "Yes." "I want you to be my teacher for a period. Can you be that?" "Yes," I replied; "all these things I can do."

I then went home, with the determination quickly to return to Mr. Hill and help him, provided my family were favourable to it. For although by that time my fears of suffering delusion and bewitchment were gone, it was by no means so with my mother and wife; they were quite alarmed, especially my mother. So much so that I had to go back to Mr.

Hill and say, "I must at first, if you will excuse me, only be here ten days on trial : my mother is afraid of my coming, and if on returning home after that period she still objects, I must beg of you not to expect me." Mr. Hill gladly consented to this arrangement. At the end of the ten days, on reaching home, my mother, seeing nothing strange about me, ceased to object, and I returned, with her sanction, to Mr. Hill.

At this time I still smoked opium. I tried to break it off by means of native medicine, but could not ; by use of foreign medicine, but failed. At last I saw, in reading the New Testament, that there was a HOLY SPIRIT who could help men. I prayed to GOD to give me His HOLY SPIRIT. He did what man and medicine could not do ; He enabled me to break off opium smoking. So, my friends, if you would break off opium, don't rely on medicine, don't lean on man, but trust to GOD.

Thanks be to GOD, He afterwards saved my soul. Mr. Hill led me to the gate, GOD caused me to enter. I read more of the Testament ; I saw there that JESUS was not a mere man, but GOD taking on Him flesh. I remember weeping as I read how He died for me. JESUS led me on, and trusting Him I ceased to doubt. At that time there were only three native worshippers. I asked Mr. Hill, by Mr. Sung, as my spokesman, if I could join them in worship. Mr. Hill said to Mr. Sung, "I fear it is yet too early ; I fear lest, coming on too quickly, he will go back too soon." I replied to Mr. Sung, "That I now

want to worship God is not because of Mr. Hill, but because of God's own teaching ; I know for myself ; I have read His word ; I know my sins are great ; I ought to go to hell. I know, too, that JESUS is able to forgive my sins, able to save me from sin, able to save me from hell, and to give me to live in heaven for ever."

Mr. Hill returned the answer, "Come, by all means." Returning from worship, Mr. Hill was extremely pleased. Oh ! how kindly he treated me. I loved him as a father, he loved me as a son. I stayed with him two months, and then he had to go ; fast fell the tears as we parted. Do you ask why ? Not only for his own sake, but because I saw this whole region left as sheep without a shepherd. However, in time God sent others. Shortly after, my wife and mother believed ; my wife got healed of illness ; my whole household were at peace. My friends, is not this the grace of JESUS?

MR. CHANG CHIH-HENG.

When I was eighteen years old, a friend told me I ought to do right and live well. I began fasting and chanting prayers. During that time the thought often came, "Men must die ; after death, where do they go ?" I was always wretched through this fear of death. The fasting and chanting continued for the space of two years. When I was twenty years old there was a foreigner selling books in K'üh-wu. I bought a gospel of Matthew

and a gospel of Mark, but hardly understood a sentence.

Four years passed on, and I again heard of an Englishman selling books. I questioned him as to the meaning of "GOD," and hearing his answer, determined to go to P'ing-yang for instruction. Knocking at the door of the P'ing-yang "Jesus Hall," I was met by Mr. Hsi, and then saw Mr. Hill. After this I heard Mr. Turner preaching from the words, "It is appointed unto men once to die, and after this the judgment."

This seemed to me very awful; and more and more did I fear death. He went on to tell us if we wanted to escape the ordeal of the Judgment Day we must "trust JESUS." I only remembered those two words, but they were enough. My mother and wife were much opposed; I could only tell them, "Well, I believe JESUS died for me." Now they both believe. Ever since that time I have had peace, and the fear of death has gone.

Mr. CHANG CHÜ-HUI.

I am a P'ing-yang man, and all here know me. Before the great famine I was a soldier in the HO-NAN province. Leaving the army, I got back to P'ing-yang just before the famine began. At the time of the famine, my family being in the greatest distress, Mr. Hill directed three or four thousand cash (twelve to fifteen shillings) to be given me. Some time after, wanting to thank Mr. Hill in person, I called at his house, but found

he had left P'ing-yang, and had gone to T'ai-yüen. However, I saw Mr. Turner, and, mentioning the fact to him, he thought of a plan of at once making use of me, and giving me my heart's desire; he sent me up to T'ai-yüen with letters.

I then saw Mr. Hill, and he employed me for three months. During that time he taught me to read a good many characters; I formerly did not know one. Following him to worship once, I heard him sing "JESUS loves me." "Ah," thought I, "he can sing that, but I can't." After the service, Mr. Hill said to me, "JESUS loves not only me, but you." I afterwards followed him to Peking and Tien-tsin, and there saw him on board the steamer. It was hard indeed to say "Good-bye;" I never shall forget his parting word, "JESUS is able to forgive your sins. Don't you ever forget this."

Returning to P'ing-yang, I found there were five men waiting to be baptised. I asked Mr. Turner, through Mr. Sung, if I could be baptised. Mr. Turner said, "No, too early yet; I don't know if he thoroughly understands." A few days after, standing by the baptistry, Mr. Turner said to me, "Chang Chü-hui, what is this? What is the meaning of this baptism?" I said, "This baptistry is, as it were, a tomb; just as JESUS died on the Cross, was buried and rose, so we—dying to our old life and being buried in the waters of baptism—should rise again to serve GOD." He said, "Right!

you may be baptised." One of the former candidates proving unsuitable, I took his place, and we five were baptised together.

After this I went with an English missionary selling books in HO-NAN. There we had some strange experiences. The HO-NAN people hate foreigners, and are very fierce; once we only escaped stoning by the missionary producing his passport. At another time we could get nothing to eat, the people of the town we reached refusing to sell to us: however, in that province, GOD prospering us, we sold thousands of books.

Two or three years after, being again in P'ing-yang, my wife having died, Mr. Hsi took my little boy and girl and brought them up as his own. Some time after, I said to Mr. Hsi, "I want to do a great work for GOD; let me have some of your opium pills and I will start an opium refuge." I first went to K'üh-wu in the south; but afterwards feeling that GOD would have me work north, I went to Chao-ch'eng in the beginning of last year. For two weeks no men came, and my money was nearly all gone; but I kept praying and believing. GOD then sent me eight men, they increased in numbers, till there was not room for them; many of them not only broke off opium, but got their souls saved. A little while after, GOD gave me to open an opium refuge at Hoh-chau, and in that district, too, GOD has led souls to Himself,

MR. SUNG.

I formerly feared death. On hearing the Taoist doctrines, I determined to enter that sect. I studied their books, and for 25 years abstained from all meat. I, moreover, followed the Buddhists in reciting the incantations. Instead of obtaining peace, my heart became increasingly wretched and unsatisfied. Then came the great famine.

In the first year of the famine, I saw a boy with the gospel of Matthew ; he lent it to me, and I read it. I was immensely taken with the life of JESUS, but what struck me so was that such a good man should come to such an end. I remember weeping over the story of the crucifixion ; but at that time, though I loved JESUS, I did not know He could save me. Some time after, Mr. Hill came to P'ing-yang ; the famine was at its height, my daughter-in-law and daughter both died in the space of three days. At that time Mr. Hill came to my house to ask me to look after a young connection of mine who had been cast out by his parents, and was nearly starved. I told him my circumstances, how a few days before I had lost two children by famine, and in what straits I was. He promised to help me, adding, he would pay for the keep of the child.

Just before this time, I happened to see a copy of the treaty of the Western Powers with China. I noticed particularly that each western kingdom

took its year's date from the birth of JESUS (Anno Domini) 1800 odd years ago. On thinking the matter over it came to me, "Well, if the doctrine of JESUS is 'the heavenly doctrine,' is it not right that time should be so reckoned? and will not China, too, soon own His sway?"

With these thoughts in my mind, I went to Mr. Hill's house to consult about my young relation. I there learned that Mr. Hill taught the doctrine of JESUS. At this time I still read incantations. Mr. Hill, on hearing this, told me I had better pray to GOD. I told him I couldn't pray. He gave me a book called "Questions and Answers on the Heavenly Doctrine." I studied the book for five months; and from that time I began to pray to GOD and fully believe in JESUS.

My wife, however, was still a worshipper of idols, and would recite incantations a hundred times a day. But gradually she listened to my words, and finally became a worshipper of the Heavenly FATHER.

Since then we have both richly received God's grace; formerly we did not get on well together, my temper was bad, and so was hers; but since we have believed in JESUS we have had the deepest fellowship.

Mr. FAN.

I am well known to you all; my home is in a village close to Hung-t'ung. When eleven years old I entered a secret society, for I heard that if

you belonged to that society you could escape calamity. While in this society I burned ever so much incense, and piled up ever so much merit; but notwithstanding suffered ever so much calamity. I left the society.

Years after a friend of mine in Hung-t'ung bought a book of a foreigner; its title was "The Three Needs." He showed it me, and told me a little of what it said. I was interested, and determined to go to P'ing-yang to see the foreign teachers. I there saw Mr. Turner and Mr. Drake. Mr. Turner told me of the hope of eternal life, adding, "If you want to obtain this, you must awake to the sense of your danger, for your sins are upon you, and must trust JESUS to be forgiven."

Afterwards Mr. Chang Chü-hui took me to Mr. Hsi's village, where I saw Mr. Hsi; it was there I received the HOLY SPIRIT. I then knew that idols were false, that JESUS could save, and that the Heavenly FATHER was the true GOD. While there Mr. Hsi wrote out a prayer for me; as I could not read, I could not at first use it, but I stayed at Mr. Hsi's house until I was able to read and repeat it, and then returned home, able to pray to GOD. While at Mr. Hsi's he had told me to go to P'ing-yang and get a New Testament. I accordingly went and got one: on returning to my home, I found that my little child of six years old, while playing in the yard, had been carried off by wolves and eaten.

It was a time of deep trial, but I then greatly obtained GOD's grace, and the HOLY SPIRIT influencing my heart caused me to know the Heavenly FATHER better. After this, the people in the village wanted me to worship idols; but I would not; I knew that it was breaking GOD's laws. The people said, "If you don't we shall meet calamity, we shall get no water; and if so, we will pull down your house." Through GOD's grace the river water was more than ever, and my faith in GOD increased. This being so they could not carry out their threats, and from that time I never offered to idols.

Since then the Devil has counted me as his enemy. I lost two horses and a donkey; again a wolf took away another of my children, five years old; my farm had scarcely any crops: year by year he has tried to harm me. This year I lost my only little son by small-pox, and my nephew's son of seven years old was also carried off by the same illness in my house. However, I am deeply thankful for GOD's grace. He constantly gives me opportunities of hearing His teaching. Let the Devil hurt if he will, I know JESUS can save. My whole family is with one heart and mind serving GOD—that is my great joy.

MR. SHIH CH'ING-LAN.

When I was sixteen I began smoking opium, and continued till I was 27 years old. Mr. Fan exhorted me to give it up, but I would

not; I used to laugh at him, because at that time I had money. However, shortly after came the famine, and what with heavy opium smoking on the one hand, and the famine prices on the other, I began to be in want. "Well," thought I to myself, "if I don't break off the opium I am a ruined man." I feared the foreign medicine, as men said if you took it you would be bewitched.

On hearing of Mr. Hsi's medicine I determined to try that. This was the medicine that Mr. Fan, of my village, was using to cure his opium patients. I accordingly went to him. At first Mr. Fan would not receive me to break off opium, though he told me I was at liberty to hear doctrine there. In a little time Mr. Drake came to lead worship at Mr. Fan's; I heard him preach, and all the more wanted to break off opium. Still Mr. Fan would not receive me. Afterwards Mr. Hsi came; he said to Mr. Fan, "Why did JESUS come? It was to save sinners; don't look whether he is good or not, but receive him; it may be the LORD will save him." Mr. Fan consented.

When I came I was told to pray; at first I didn't understand; however, that night I began to pray, and went on about half the night, asking God to help me. God did greatly help, and my cure was effected. When I had been in the opium refuge a few days, my case was getting on so favourably that I went to my father, who is sitting there, and asked him to join me in giving

up the drug. He was 63 years of age, and had been an opium smoker 40 years. He had formerly followed a secret society. The Devil tempted him greatly; he had served him so long that the Devil was loath to give him up. At last, another disorder setting in, he determined to get the craving cured. God helped him also.

When we were cured, we consulted together, and determined to take all our false gods and burn them. From that time we have worshipped God. After that, my uncle, Shih Ta-hsing, seeing us, also broke off opium. Shortly after this there was a "great gathering" at P'ing-yang Fu. I then went to Mr. Hsi's; he exhorted me never again to smoke opium or worship idols. I told him, I wanted for my lifetime to worship God. After a little the HOLY GHOST influenced my heart, and caused me to see that CHRIST was the Light of the World. The next year my father and I were baptised. I want to praise JESUS for ever and ever.

Mr. LIU PAO-LIN.

At first I did not know God. I was a great sinner, fond of cheating men, gambling, and smoking opium. One day, a friend named Chang Ho-ching said to me, "Why don't you give up opium smoking, and get your craving cured?" "What!" said I, "have you been bewitched by the foreigners? You have suffered their deception, and now you want me to

suffer." He came twice like this. I then began to revile him; he came again, and got like treatment.

After he had gone, my conscience began to smite me. I said to myself, "Ah! surely my sins are deep-dyed to treat my friend like this, when he is seeking my good." That night, I said to my wife, "Although I revile Chang Ho-ching, you see his opium smoking is cured. You have such an illness it looks as if you won't live, and I also have disease, and he says GOD is able to save us." My wife said, "Well, who but GOD can help us? But now that you have treated Mr. Chang so badly, I doubt if he will come again." I replied, "If GOD will indeed help us, Mr. Chang will be sure to come again; when he does, I will certainly listen to his words."

Not more than two or three days passed, and he came again: that time I received and treated him well. I said to him, "How did you get your craving cured?" "Ah!" he replied, "I fear if I tell you, you won't believe; if you would believe, your illness and your wife's would both be healed." "I am ready to believe," was my answer. "Well then, if so, you must no more worship these false gods; in three days' time I am going to Fan village; do you come there with me and worship the true GOD."

Arriving at Fan village, I went to Mr. Fan's house and stayed till my craving was cured; my heart, however was still wretched. Mr. Fan said to

me, "I fear your heart is not at rest, you look so miserable." "It is because of my wife's illness," was my reply, "I don't know if she be alive or not." Mr. Fan said, "Let us pray, and soon go to her, and see if we can help." So we went. On our arrival, as soon as I saw her face, I knew that she was a great deal better ; for three or four years past she had not been able to wait on me. She, however, got up and prepared tea for us. I was much struck with this answer to prayer. Returning to Mr. Fan's village, Mr. Fan constantly prayed for me. I could not pray.

I remember one day hearing a hymn, "Alas ! my heart so dark !" and thinking surely that is me. Not long after I went to the P'ing-yang Fu great gathering. While there I met Mr. Hsi. He questioned me as to my former life, and then told me of JESUS. I went back to Fan village. Mr. Fan preached on the ten lepers being cleansed, and only one returning to give thanks ; thought I, "I will be one to 'return.' That one in the parable did not forget God's grace, neither will I." I went home and told my wife ; she, too, believed—we were as two raised from the dead. After a little while, Mr. Fan came, accompanied by Mr. Hsi. Mr. Hsi spoke with us, read the Testament and prayed ; when he had finished I prayed, and so did my wife.

Mr. Hsi was full of joy, saying, "Truly this is the grace of GOD." As we came to the parting-place on the road, Mr. Hsi knelt down and prayed, and as he prayed he wept ; he told me afterwards that he

wept for fear lest I should go back. After some days I heard Mr. Hsi preach ; he said, " We were not saved only for our own benefit, but to save others ; we ought to pray for others, set a good example and preach to men the Gospel."

I went home and began to pray to God for a fellow-helper. Soon a man, with whom I had been on bad terms, asked me how I got cured of the opium craving. On telling him, he offered to accompany me to Fan village. There, hearing the doctrine, he was converted, came back and opened a worship-hall in his house for our village. The LORD afterwards saved other souls. Truly, this is God's loving-kindness.

CONCLUDING WORDS.

This most interesting meeting then closed with a few words of testimony from Mr. Hudson Taylor. He told us how he was converted, when in a careless state of soul, by reading this sentence in a tract—" the finished work of CHRIST ; " his mother, many miles away, being in prayer for him at that very time.

He also spoke of God's faithfulness to him in after life, and the encouragement it was, after twenty years' labour and prayer for SHAN-SI, to have listened to the words of testimony which had been given.



THE "DRUM TOWER" OF A NORTHERN CITY.

Second Day of Conference.

The next day, Monday, the second and last day of the Conference, Mr. Fan took early prayers, and in his speaking his theme seemed to be "JESUS" right through.

At eleven o'clock we gathered together for the ordination of native pastors, elders and deacons.

Mr. Hudson Taylor, inviting the brethren working in the P'ing-yang district to unite with him in the laying on of hands, after a few words of fervent prayer, set Mr. Hsi apart to be a watcher over and feeder of the sheep of God. He was ordained pastor of no particular district; he has done such an extensive work, and been so owned of God, that it was thought best that he should be considered as free to go anywhere for the work of God in these parts, knowing well how he would be welcomed by all the churches.

Mr. Sung was then set apart as native pastor of the P'ing-yang Church.

The ordination of pastors being over, two additional native elders were set apart: Mr. Chang Chih-heng to P'ing-yang, Mr. Shih Ch'ing-lan to Hung-t'ung.

There were sixteen deacons appointed, of whom only seven were present. Altogether it was felt to be a most solemn service. We ask the prayers of

all friends that a sense of the solemnity of their several charges may increasingly rest upon them.

The number of members having already begun to thin considerably, it being the busy time of harvest, it was determined to have the Lord's Supper in the afternoon. Of this sacred ordinance over 70 partook. The newly-ordained pastor, Mr. Hsi, presided, and Mr. Stanley P. Smith gave an address on, "This do in remembrance of Me."

This service finished the Hung-t'ung Conference. Early the next morning some started for P'ing-yang Fu, the others following them the day after.



THE P'ING-YANG FU CONFERENCE,

August 5th and 6th.

By Mr. STANLEY P. SMITH.

THIS Conference was a much smaller one than that at Hung-t'ung, there never being more than 50 people present at the meetings ; but still it was a very profitable one. This gathering was specially held for those who could not get to Hung-t'ung ; but many of them were unable to come owing to the flooded state of the River Fen and other streams.

The first early morning meeting was taken by Mr. Ch'ü, who has been through much persecution for the LORD's sake at Ta-ning Hien, and a Mr. Fan, Mr. Beauchamp's teacher. The midday meeting was led by Mr. Hudson Taylor and Mr. Hsi. It is much to be regretted that the notes taken of this blessed meeting were scanty. The LORD specially helped His servants.

I then gave a short account of the Hung-t'ung Conference, and Mr. Hsi added a few words of testimony.

The Best Friend.

- " Oh, CHRIST, He is the fountain,
 " The deep, sweet well of love !
" The streams on earth I've tasted,
 " More deep I'll drink above.
" There to an ocean fulness,
 " His mercy doth expand,
" And glory, glory dwelleth,
 " In Immanuel's land.
- " Oh, I am my Beloved's,
 " And my Belov'd is mine !
" He brings a poor vile sinner
 " Into His 'house of wine.'
" I stand upon His merit ;
 " I know no other stand,
" Not e'en where glory dwelleth
 " In Immanuel's land.
- " The Bride eyes not her garment,
 " But her dear Bridegroom's face :
" I will not gaze at glory,
 " But on my King of Grace—
" Not at the crown He giveth,
 " But on His pierced hand :
" The Lamb is all the glory
 " Of Immanuel's land."

Further Native Testimonies.

THE EVENING MEETING

was led by Mr. Stevenson, and was a testimony meeting.

Mr. STEVENSON, in his opening remarks, after defining witnessing for JESUS, said,—I can say JESUS is my very best Friend. He has forgiven my sins, and fills my soul with perfect peace. I know He is in my heart. If I did not constantly praise and extol Him, the very stones would cry out against me.

Mr. WANG.

I recently was fond of opium and gambling. Six years ago I was thin and emaciated. See how stout I am now! This is all GOD's grace; others all rejected me; I had not a friend; but He saved me. One look at the Cross and I was healed. I hope for a lifetime to put forth strength for God.

Mr. TUNG.

For seven or eight years I gambled and was fond of using bad language. I spoke with some of the Christians, but they were not my lot, and I didn't believe in them. One day Mr. Chang Chü-hui left me a book, asking me to read it. I read about JESUS, but although I was interested, I did not

understand the doctrine. Shortly after, Mr. Fan having been beaten by the mandarin, I attended him daily. I heard his words, and also in the chapel attended worship. I then went everywhere trying to find out how to get saved. Now I know that those who repent earnestly and believe in JESUS obtain salvation.

Mr. CH'Ü.

Brethren and sisters, please hear my words. Formerly I was fond of reading books. Eight years ago a friend of mine of the name of Chang came to Ta-ning Hien and brought with him a gospel of Mark. I was delighted to read this book and its wonders. I thought to myself, "I wonder if there be other books, or is there any society holding these doctrines." The next year I heard that a foreigner—Mr. Hill—had come to P'ing-yang, and that he preached the doctrine of JESUS and gave away books. I always wanted to see him, but never did. A pupil of mine brought two books from P'ing-yang; I read these two books, and then got to know where the foreigner lived.

The third year my pupil again returning from P'ing-yang brought with him a New Testament; afterwards he gave it me. I was always reading it; though I didn't thoroughly understand it. I remember reading "the way was narrow and the gate strait that led to life," that "few obtained salvation," and I feared, saying, "Ah, the time is soon coming, and I am not saved." Two years

after I saw another book, entitled "The Gate of true Doctrine." The next year I wanted much to go to P'ing-yang. Some said Mr. Drake was there, others said he was away. I went to P'ing-yang and there I saw Chang Chih-heng and Mr. Sung; afterwards I saw Mr. Drake. Mr. Drake said, "Come and stop here!" I accepted his invitation. I then saw Mr. Hsi and prayed with him. Mr. Drake gave me twelve or thirteen books; at that time I fully trusted JESUS.

Arriving again at my home at Ta-ning they were very displeased. Gradually, however, others came to hear and believed too. Mr. Chang, who gave me the first copy of Mark, hearing my words also believed. In the ninth month there was a great gathering at P'ing-yang; I went to it accompanied by my brother. When I returned home my only child died — my brother also took ill. I was much depressed, and the Devil tempted me that I had been deluded. Shortly afterwards my brother died, but before his death he was always saying, "Thank GOD! the SAVIOUR is able to save men."

The next year, second month, inquiry was made whether I worshipped idols or no. I replied, "No!" Thereupon the inspector of instruction had me beaten. He wants now to take away my degree, but I count it as nothing. JESUS has a greater glory in store for me than that. The next month I was baptised. In the eleventh month I was made an elder. Truly,

this salvation is as it were being alive from the dead. We who trust JESUS constantly have peace.

The next morning this Mr. Ch'ü was ordained pastor of the Ta-ning and Sih-chau district, and five more deacons were appointed. This ended the Conference.



A VISIT TO PASTOR HSI.

By Mr. STANLEY P. SMITH.

ON Saturday, August 7th, Mr. Hudson Taylor left P'ing-yang for Han-chung. The arrangements made were for him to go to K'üh-wu, a city 40 miles south of P'ing-yang, and there picking up Mr. Beauchamp, Mr. Herbert Hudson Taylor, and Mr. Studd, to proceed west to Han-chung.

As, however, there were still some matters to be settled with the native pastors, &c., and in going south to K'üh-wu, Mr. Hsi's village would be very little out of the way, Mr. Taylor, in response to Mr. Hsi's invitation, spent Saturday to Monday with him. He went there accompanied by Mr. Stevenson, Dr. Edwards (from T'ai-yüen), and myself. We arrived at 9 p.m., and found a goodly number—some 30 or 40—assembled at evening prayers.

The house was nicely prepared for us, the little court covered with an awning, the main room—his

worship-hall—being faced with these words in large Chinese characters, "The acceptable year of the Gospel." This worship-hall was, for the time being, our bedroom.

The next day (Sunday) Mr. Ch'ü and I took morning prayers. Mr. Taylor took the midday service, while in the evening Mr. Stevenson led another testimony meeting.

Several interesting testimonies were given, amongst them one by a lady, Mr. Hsi's aunt.

Mrs. LIANG.

I want before the pastors and Church members to tell of God's grace. A short time ago, as I was one day entering an oil factory, the inside being dark, I fell into a pit and damaged my leg. After suffering acute pain, and being unable to move, I sought medical aid, but without benefit. One day my nephew told me how that his brother-in-law—Mr. Hsi—trusted in JESUS, and cast out devils, and was much blessed in healing diseases by faith in God. I replied, "If you believe in God, you can invite him."

My nephew went to invite Mr. Hsi to come. He came, laid his hands on me, and prayed to God. The third day I was healed, and descended from my couch, able to walk. I then believed in the power of God. Of course, I at once cast away my idols, and worshipped the true God. The next year those of my own home and village greatly persecuted me; they took my husband, too (who is a believer), and

beat him terribly. My nephew and I recanted, and, for fear of persecution, offered to the idols. I was immediately smitten with a great illness, and nearly died.

I again had Mr. Hsi invited. On coming, he warned me, adding, "If in truth you will repent, and no more worship idols, God will certainly forgive you, and your illness will certainly be healed." At that time I firmly determined, "If God will once more save my life—though men should persecute me even to death—I will not again worship those false gods." From that time I truly believed in God; with my whole body I want to serve Him. At present, however, we have to worship in secret, not daring to do so in public. If we want to do so in public we have to come to this village. I therefore ask your most earnest prayers on our behalf.

We were all full of thanksgiving that this lady (without the slightest suggestion on the part of foreigners) should have been led thus to testify for God. Humanly speaking, in China, where the etiquette about ladies is so strict, it was impossible. But this is just an instance of the fact that neither men, nor devils, nor long-established customs, can defeat the purposes of God, or bring to nought His Word. In Ps. lxxviii. 11 (R.V.) it reads, "The LORD giveth the Word; the women that publish the tidings are a great host." Later on, in the Prophets, is the word which was quoted at Pentecost, "On My handmaidens will I pour out My Spirit, and they

shall prophesy." From the birth of JESUS till now, how has GOD set His seal on these Scriptures? The first herald of the Gospel was a woman. Of the aged Anna (Luke ii. 38), this short but sweet and simple testimony is given, "She spake of Him." The LORD hasten the day when "a great host" of His handmaidens in this heathen land may have their tongues loosened for the like hallowed object! The LORD grant that the same mighty blessing which has attended the preaching of women in home lands may be vouchsafed to their missionary and heathen sisters here! For never until *their* lips are opened can the women of China's millions be effectually reached, or the mothers of China cease to be curses to this world in rearing a Christless and God-dishonouring offspring.



THE FAREWELLS.

By Mr. STANLEY P. SMITH.

ON Monday morning Mr. Hsi led the Communion service, and in the late afternoon we started for K'üh-wu, Mr. Hsi and others accompanying us about three miles. The next day we got to K'üh-wu, and that same day Mr. Taylor, with his son, and Mr. Beauchamp, started for the West, Mr. Studd waiting till the morrow. Their first stage was by moonlight ; we accompanied them out some way. A few last words of helpful counsel, a few last words of mutual love, a few last words in solemn stillness, as with hands locked in his, we each received his parting blessing ; and the visit to SHAN-SI—so long expected, so long deferred, but now so blessed in its outcome, so treasured in our hearts—was over.

What wonder if the thought stole across our minds as we retraced our steps : “A little while and he may come again !” What wonder if we were led up to think of that more certain return of his MASTER, or found comfort in the re-assuring words

of JESUS, "It is *expedient* for you that I go away!" Yes! it is "expedient." The partings, the separations, the crosses, the disappointments of this world, are all expedient. They are His appointments, *therefore* they are expedient. They are the inlets to deeper and greater blessings; they remove from under us the props of the creature, that we may learn to find our heart-rest in leaning on the Creator; they bid us "seek another country, that is an heavenly;" they bid us look not at the western hills, behind which, as it were, at Calvary His sun did set in darkness, but gaze with eager eye on eastern skies, where even now the night is yielding, and the first grey streaks of early morn are telling out our glorious LORD's return; they lead us on in a natural train of thought to these personal expressions of His love: "If I 'go away' I come again, and will receive you unto Myself, that where I am, there ye may be also."

A LAST WORD.

OUR LORD is surely coming; but "till He come" let us of English tongue go forth!—go forth at His command into the world's great harvest-field.

Thrice, thrice are we the debtors of the heathen world.

Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone, instead of a fish a serpent!

This weary world cries out for rest—rest which, though it knows not, can alone be found upon the bosom of GOD.

Its cry is well-nigh unheeded by the majority.

This wretched world exclaims for peace—peace which, though it knows not, can only be found through the blood of CHRIST.

Lo ! we poison them with spirit ; we drug them with opium.

Christians ! let us arise and shake off from us the dust of inactivity. Let us to Calvary's hill. Behold He dies !

Shall we pass by with heart not *wholly* won, with life not *fully* yielded, a grace so special and a love so true ?

No ! it must not—cannot be !

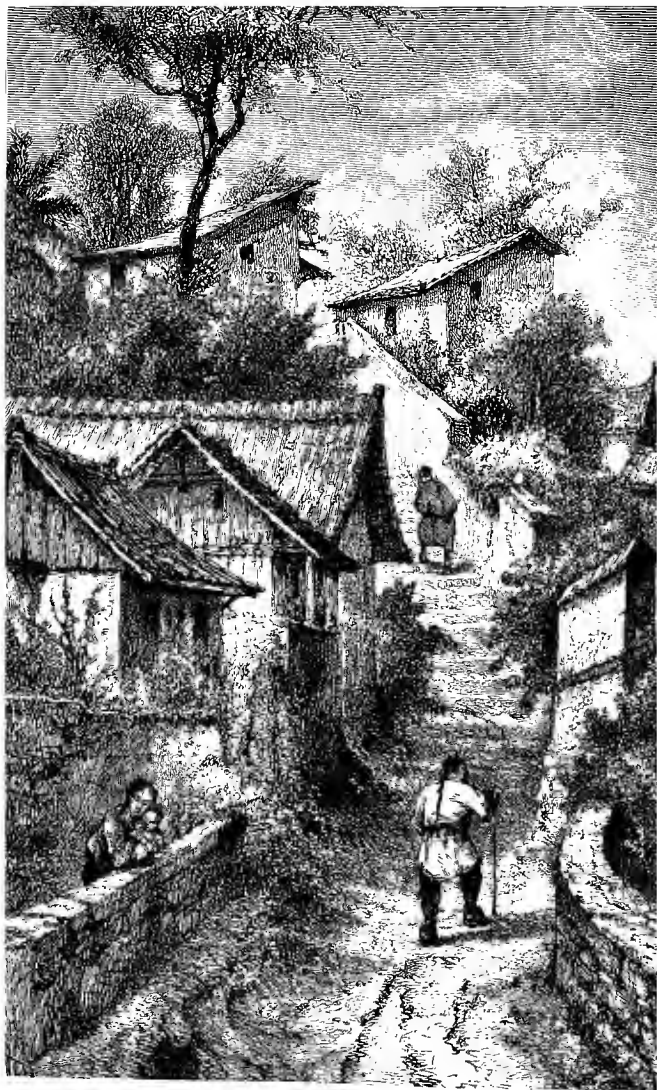
His love, His dying love, shall constrain us ; it shall put devotion into our lives ; shall stamp upon our hearts the “ALL FOR JESUS” cry ; it shall awake us trumpet-tongued from the grave of sloth, to the risen life of gladsome service.

Christians ! hark we to His word : “All power is given unto ME in heaven and in earth.”

Christians ! look we upon the open field ! Africa, South America, India, China, the ocean isles which “God so loved ;” for which CHRIST died.

And then—the marching orders—His last command that knows no compromise : “Go ye ! and make disciples of ALL nations.”

Who will miss the privilege of obedience ?



A HILLSIDE VILLAGE.



AFTER THE CONFERENCES.

By Mr. STANLEY P. SMITH.

SIH-CHAU, *September 1st.*—Mr. Stevenson and I started with Mr. Hsi on August 23rd, intending to take the following route. From Hung-t'ung to Ta-ning, thence to Sang-goh, and then on to Hsiao-i by way of Sih-chau; at Hsiao-i Mr. Stevenson to leave us and go north to T'ai-yüen, *en route* for Shanghai, and Mr. Hsi and myself to return to Hung-t'ung by way of Hoh-chau and Chao-ch'eng, then on for a short visit to Yoh-yang and back.

In these three last places, Hoh-chau, Chao-ch'eng, and Yoh-yang (all in my *parish*), there are believers and opium refuges. Leaving Hung-t'ung on the 23rd we came in three days to Ta-ning Hien; the country between these two places is of high altitude, the oak-tree being met with, and grass, oats, and potatoes much grown; we were much reminded of England in seeing cattle and sheep in this pasture land.

A good part of the way was through a wild mountain pass, the rocks being very bold and grand, and the stream of a mountain torrent adding much to its beauty. Ta-ning Hien is a very small place surrounded by high hills, but though so "little" it is, it would seem, destined, as Bethlehem, to be an important centre in God's work. The house is of a comfortable size, and most admirably adapted for mission work.

Mr. Cassels was in this place for four months, and in that short time, with God's blessing, he had not only been instrumental in leading souls to CHRIST, but of endearing himself very deeply in the hearts of the people—both Christians and heathen. One young man, who was baptised during our visit, himself brought to the LORD by means of Mr. Cassels, told me how when Mr. Cassels went away they all wept.

The second day at Ta-ning, some of us went out on the street, for there is only one worth the name in this very small country town, while Mr. Stevenson examined the inquirers. It was delightful to hear Mr. Hsi and Mr. Ch'ü, both scholars, preaching in the streets, and so evidently with the joy and reality of the Gospel in their hearts, and that, too (in Mr. Ch'ü's case), in the very town where not long ago he had been beaten for not worshipping idols.

SANG-GOH.

The next day (Saturday) we started, including Mr. Ch'ü, Mr. Chang, the native elder, and some

other Church members, for Mr. Ch'ü's house, distant some forty *li*. It had poured in torrents in the night, and as this whole district is composed of precipitous hills, which drain very quickly, the river, along which was the "path" to Mr. Ch'ü's village, was swollen into a roaring cataract, racing down to the equally intractable Yellow River, which last is distant only ten miles from Sang-goh. This made the journey a little longer, and in two places we had to wade, not indeed through the main current, but through some side slack water. In this we were very much more fortunate than the day before reaching Ta-ning; on that day we had to cross the river 30 times, those who were not on beasts wading, the river being low.

We arrived at Mr. Ch'ü's house in the village of Sang-goh about three o'clock in the afternoon. The first thing that struck the eye as one entered the gate, was a memorial tablet given to his grandfather by grateful patients as a tribute to his medical skill. Entering the courtyard, which is about 15 yards square, one is struck by the regular, stone-faced "caves;" they are on three sides of the square, the fourth side being a wall, and are ten in number, in shape like a small railway tunnel, and go back some 20 feet or more into the soil. We soon gathered with some of the Church members and had prayer and praise. Food was then served. Afterwards the greater part went down towards the river's side to see if there was a suitable place for baptism. A most ad-

mirable baptistry was soon found, deep enough for our purposes, and in the evening all returned, looking forward to an outpouring of the Spirit of God on the morrow.

That evening we had an address by Mr. Hsi, after which there was a public examination of the baptismal candidates by Mr. Stevenson, which continued till past midnight. I have already mentioned the state of the river; Mr. Ch'ü's house is close to it; there are converts in villages on both sides scattered along the valley. As some could not come, owing to the river, on Saturday, some Church members were sent off early on Sunday morning to bring them on donkeys.

BAPTISM OF NINETEEN CONVERTS.

The first service was taken by Mr. Hsi and Mr. Key. After a little interval Mr. Stevenson gave an admirable address on "Confession with the mouth," and during that address, not only with his mouth, but with face full of the joy of the LORD, he bore witness to JESUS. The address over, Mr. Stevenson further examined the candidates; their examination was no light test of sincerity. In view of the persecution which has been in this district, they were well forewarned before taking the step of baptism, and many in answer to the question replied they would sooner part with life, if need be, than JESUS. We then had a meeting of Church officers and members to approve of the selected candidates; they were all, to the number of nineteen, held to be

fit for baptism—twelve of them being men, the rest women.

Dinner being over, the male candidates walked down in a procession, singing hymns, amongst which were the well-known "Jesus loves me," and "When he cometh." The baptismal service was interspersed with plenty of singing, and two short addresses by Mr. Hsi. Although the village of Sang-goh is small, only consisting of twenty families, there were very nearly 100 onlookers. Most reverent were they, too, nor was there the slightest interruption. Very impressive and deeply blessed it was to make those hills resound with praises to the one true GOD, our heavenly FATHER, and then to see those nineteen publicly profess their faith in JESUS, His only begotten Son, in the rite of baptism. They were baptised by Mr. Stevenson.

The service at the riverside over, we all returned to Mr. Ch'ü's, where we had a further meeting, which I took. In the evening we had the Lord's Supper, led by the two native pastors, Mr. Hsi and Mr. Ch'ü, after which the meeting was protracted till past 11 p.m. Mr. Ch'ü's address was very much to the point, urging us all, especially those newly baptised, never to forget CHRIST crucified. Thus ended a most happy Sabbath. On the Monday morning, Mr. Hsi spoke most helpfully on John xiii., showing us that the LORD washing His disciples' feet must be the spirit that must always energise us if we would win souls to CHRIST and serve GOD.

Mr. Stevenson then shortly exhorted the new Church members, and commended them to God in prayer.

Our stay at Mr. Ch'ü's, though so short, was *delightful*. There was such an absence of formality, such natural friendliness, one felt quite the home-feeling that should always be present when Christians meet. There were plenty of little children, too, romping about between times, blind-man's buff being attempted once with them, to the amusement of young and old. Mr. Ch'ü was most lavish in his hospitality; nothing seemed too good for us, no trouble too great. Knowing we English were meat-eaters, nothing would do but to have a young goat brought in and killed for us—killed in the courtyard, as of old in England. It was quite hard to leave them. Mr. Ch'ü's mother, on being reminded of steadfastness, said at once, "No, my love for JESUS shall never change." This old lady (amongst those who received baptism) has a beautiful face, beaming with the peace and joy that is within. Mr. Ch'ü's wife, alas! does not yet believe; she cannot get over her husband suffering persecution. Please pray for her.

On the return to Ta-ning, Mr. Stevenson paid a visit to a little village where Mr. Cassels had stayed for a short time. He found there several inquirers, and was deeply touched, at a small service he held, on hearing these simple folk, including men, women and children, joining in the Lord's prayer. Yesterday, coming here, we were caught in the rain, so

we stopped here for one day ; in the afternoon it cleared up, and Mr. Hsi, Mr. Ch'ü and myself went out on the main street, and had a single file procession, singing "Jesus loves me." This drew a gathering of about 50 ; we all three then spoke in turn, the people listening most attentively. We came home praising the LORD for His goodness.

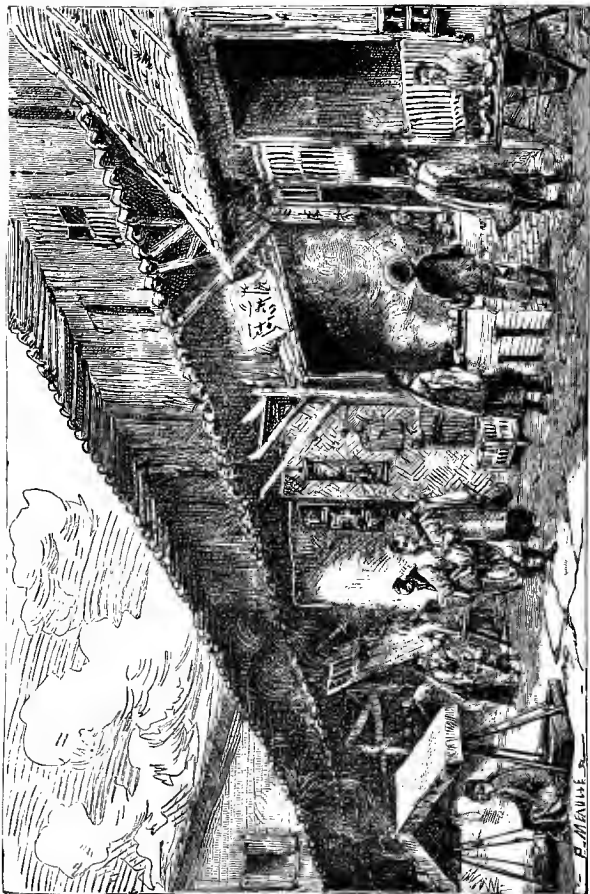
Tell out the joyful tidings.

"BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND."

"Tell out the joyful tidings
"That once the SAVIOUR told ;
"Thro' village, town, and city,
"His precious truth unfold.
"Tell out the joyful tidings,
"And publish far and wide
"The blessed, blessed story,
"That CHRIST for sinners died !

"Tell out the joyful tidings,
"That all His grace may share,
"Who, trusting only JESUS,
"Will come by faith and prayer.
"Lift up the trembling mourner,
"So weak and crushed within ;
"And say, 'The blood of JESUS
"Will cleanse from ev'ry sin.' "

F. J. VAN ALSTYNE,



INNS AND REFRESHMENT STALLS.



HOPE FOR THE FUTURE.

A Letter from Mr. J. W. STEVENSON.

WE are greatly encouraged out here, and are definitely asking and receiving by faith definite blessings for this hungry and thirsty land. We are fully expecting at least 100 fresh labourers to arrive in China in 1887. I am happy to think that GOD is very likely to rebuke our small faith by sending a great many more than the number stated above, "according to His riches in glory by CHRIST JESUS." The field is opening up most wonderfully, and prayer is being answered for this land. But before the overwhelming flood of blessing that is coming there must be more prayer and more *living sacrifices*, holy and consecrated, offered.

My visit to SHAN-SI has been most delightful, and I am sorry to leave for several reasons. I have met the most of the native Christians in the south of the province. They are warm-hearted and zealous disciples, and some of them are very prayerful. I have learned many a lesson of simple trust

and faith from them. They are marked by a strong faith in the power of prayer, and no wonder, for they get so many proofs of GOD's faithfulness in answering that it would be a thankless and useless task to try to explain away the direct help they get from GOD in answer to prayer; some of them *fast* regularly as well as pray. Up to date, 101 persons have been baptised upon profession of their faith this year in the P'ing-yang district, and I know and have had conversations with others to the number of about 50, who I hope will be baptised shortly. I am not including a great many who have not decided for CHRIST, though attending services more or less regularly. I had a conference at Chao-ch'eng Hien (one of the district cities in Mr. Stanley P. Smith's large parish), to which 53 professing Christians came; all stood up to signify that they had decided to follow CHRIST; many told the story of their conversion and details connected with persecutions manfully borne for CHRIST's sake. Yet out of the 53 only 17 are yet baptised. Surely a few facts like these will encourage you to go on praying and working.

Then another pleasing fact is, that the converts are from a wide extent of country and scattered over a good many districts. Praise GOD for these lights placed in so many dark places. There is one thing that has pained me, and that is, that so little—almost nothing—is being done for the women in Southern SHAN-SI. There is work among them notwithstanding: I baptised seven three weeks ago,

and six a week later in another district. I am longing to see, and I am praying hard for it, Mildmay establishments of consecrated and whole-hearted ladies in *every* province; we could do with two or three in each province. The great desideratum is competent and fully-consecrated ladies to lead and head such establishments. They can also be found. Praise the LORD! The influence of such lives among the women of China would be great, and would soon tell in large ingatherings of souls into the kingdom of GOD. The soul and centre of society being thus touched by Divine power and grace, the whole fabric of heathen society would soon show the mighty influence of womanhood wholly consecrated to CHRIST. I wish you would pray for this, and when you get among ladies ask them to pray and think about it. The LORD hasten the multitude of women to publish the glad tidings of His love in China.

WORK IN THE HIAO-I HIEN.

Mr. Stanley P. Smith wrote you of our visit to Taining and Sih-chau, and I want to tell you a little of what happened after we left Sih-chau. After three days' travelling we reached the village of Tao-hsiang after dark; we had a long climb to get to that mountain village, and were specially delighted with the warm welcome given us. We were put up in a cave, and received every attention from the hospitable villagers. We were rather a large party, *i.e.*, Mr. Stanley P. Smith, Mr. Key, Mr. Hsi, Mr. Ch'ü, a

servant, and myself, but we got packed away comfortably in the cave. There were two Christian tracts on the wall, which indicated that something was known of the true GOD, even here.

FORMATION OF ANOTHER COUNTRY CHURCH.

The following day (Sunday, September 5th) the inquirers came in from several villages, and the cave was crowded in every part at the services we held. During the day we held a special examination of the candidates for baptism. It would have rejoiced your heart to hear some of the answers by the women, and men as well; when it was clearly pointed out that their profession would involve them in persecution, and even death might be the outcome, and it was put to them whether in the face of these things they would still continue to be Christians—they eagerly said, “*rather let life go than CHRIST.*” It was glorious to hear such testimony from those so recently without the least knowledge of the Gospel. After careful examination ten persons were accepted for baptism and were accordingly baptised during the day. Of this number six were women and four men. In the evening the two native pastors (Hsi and Ch’ü) conducted a most impressive Communion service, and thus a church was organised.

You may ask how the people of this out-of-the-way village heard the Gospel and got interested. It appears that Mr. Ch’ü, the native pastor at Ta-ning, had been visiting some relations near by, a good

while ago, and embraced the opportunity of telling them of his newly-found SAVIOUR and of his joy in the LORD. The people listened with interest and begged for further instruction; this was given to a limited extent, and the interest increased. A Mr. Li, who is now Mr. Stanley Smith's teacher, visited this village and helped the inquirers a good deal, and later Mr. Cassels left Mr. Chang, an elder at Ta-ning, to help to teach them the way of the LORD more fully. GOD blessed the efforts of His humble servant, and the foundation of a blessed work, we trust, has been laid, which will grow and extend all over that hill-country. The station is in the Hiao-i Hien (sometimes spelt *Hsiao-i*), and three days from T'ai-yüen, and the same from Sih-chau.

I am staying here for a few days and hope next week to leave for the coast. I am convinced GOD is about to do very great things for us, and that floods of blessing will descend upon this dry and thirsty land. I am expecting that we shall hear of good tidings from home soon in revived life and increased consecration of life and substance to the salvation of the heathen.



ENTRANCE TO A GENTLEMAN'S HOUSE.



CONCLUDING REMARKS.

By J. HUDSON TAYLOR.

AS some time has elapsed since the meetings took place recorded in the foregoing pages, the thought naturally arises, how far have the anticipations thus raised been fulfilled? To this question the subsequent history of the work affords a most satisfactory answer.

I.—AT T'AI-YÜEN FU.

Dr. EDWARDS, writing from T'ai-yüen Fu on September 27th, 1886 (two months after the Special Meetings), says :—

“Yesterday we were greatly encouraged, as Miss Broomhall's little maid told her she had decided to be a disciple of the LORD JESUS. In the morning, at our early prayer meeting, Mr. Orr Ewing had asked that at least one soul might be given us, and before the day was out we had the little maid's confession.”

On October 29th, writing from the same station, Miss GERTRUDE BROOMHALL wrote as follows :—

“When I last wrote I told you of one conversion ; I can now tell you of more. Three of the old school-girls have confessed CHRIST and two women who have come regularly to the Sunday services for some time. These (with the exception of one girl, who has gone to P'ing-yang with Mrs. Bagnall) have been formed into a class. We hope soon to tell you of further additions. GOD is opening doors in this city. I have encouraging times on Monday afternoons, with a number of Manchu women, not far from here.”

On December 23rd, Mr. ORR EWING writes :—

“Mr. Sturman and I are living together at the opium refuge (the Memorial Hospital), and, although he of course does all the work, I see a good deal of the patients, and am truly interested in them. They come into our rooms and make themselves quite at home, and we have asked the LORD for the souls of all the patients ; several have been interested in the truth, and one who has all but completed his time is causing us great joy by admitting that he believes in the true doctrine.

“There are continual answers to prayer week by week, and I feel sure we shall soon be able to tell of many getting blessing. Among the Christians I am certain there is more health of soul, and this is the first step to better work among the unsaved.”

On January 19th, 1887, Mr. STURMAN sends us further information of an encouraging character :—

“I am sure you will be delighted to hear of blessing in the opium refuge. One man, a mason, has come out and confessed CHRIST. Praise GOD ! Last Sunday I had just returned from school, and was feeling a little downcast, because of the seeming hardness of the hearts of those to whom I had been speaking. I went to the LORD with it ; a few minutes after this man came and looked in at my window. I asked him in, and, as soon as he was seated, I said to him, ‘Why do you not give your heart to GOD, and let Him hereafter be your MASTER?’ And he replied with great stress, ‘That is just what I wanted to tell you ; I have done it, and I believe fully in JESUS.’

“I could not help saying, ‘Praise GOD!’ and then went on to talk with him. After a little while he said, ‘But my heart is not happy.’ I asked why. He said, ‘You know I have a brother and mother at home : they do not know about JESUS ; and you say they can only get to heaven by faith in Him ; how could I be happy and see them in hell?’ ‘Well,’ I said, ‘you must go home now and tell them what you know, and we will pray for your family, and the LORD may lead them also to believe.’ He was delighted about this, and said, ‘My brother is religious and recites prayers every night ; if only he would put that hot heart on this Gospel (taking up my New Testament), that would be good!’

“He has gone home now full of joy, and one of the last things he said was, ‘My brother smokes opium ; pray that he may also

come here; then you can teach him, and I can teach my mother at home.' The LORD keep him bright.

"On Saturday last I had a most interesting man in. He came once before, and seemed very much interested; but one could not make him feel the real need of a SAVIOUR. He took away a New Testament, and now there are only a few chapters in Revelation that he has not read. He was here fully two hours; said he always prayed to Buddha, and on one occasion, when almost dying, Buddha 'appeared to me, and I was instantly healed.'

"He wanted to have CHRIST and Buddha, and for a long time was proof against all I could say. At last I said, 'Have you a son?' He said, 'Yes.' 'Well, now,' I said, 'if your son came in here and honoured me as his father, and took no notice of you, how should you like it? Would it be right or wrong?' 'Ah,' he said, lifting both hands, 'that is right. I see it now; it is wrong to worship a man (for he admitted Buddha was only such) and forget the FATHER of all. I will never worship again any but GOD.' Then, after a most interesting conversation, we had prayer together before he left. The LORD lead him clearly out into the true light. This is two since last mail upon whose hearts the SPIRIT is surely working. Praise the LORD!"

Again, Mr. STURMAN writes on February 7th (after giving an account of a visit to the country, and mentioning his return to T'ai-yüen Fu):—

"Yesterday, after the afternoon service, four of the men confessed faith in the LORD. We do praise GOD for this. One, who is sick, prayed with Mr. Orr Ewing after some little conversation. The LORD is with us, there is no doubt about that; and we are crying to Him to help us in laying hold of the promises. We continue praying daily for the 100 workers."

II.—IN THE SOUTH.

In the southern stations great progress has been made in the work. In the city of Hoh-chau, Misses Reuter and Jacobsen have gone to labour among the women. Writing from Hung-t'ung on November 8th, 1886, Mr. D. E. HOSTE says:—

"Mr. and Mrs. Bagnall are now up at Sih-chau, whither they went at the close of the gathering here, which passed off very

well. The P'ing-yang Fu gathering was also a good time. Mr. Bagnall baptised three men and three women. At Hung-t'ung Mr. Stanley P. Smith baptised fifty-four men and two women. Praise GOD!

"Good news comes from Hiao-i Hien, where Mr. Ch'ü has been staying for two or three weeks. He reports some thirty who are interested and anxious to attend worship.

"Mr. Hsi is very well, and through GOD's blessing things are all harmonious in the church, with one or two exceptions. There are signs of blessing coming here very soon; there is a great deal of readiness to hear the Word, and prejudice seems greatly on the wane."

On December 8th, 1886, Mr. STANLEY P. SMITH writes :—

"Since I last wrote I have been up to see about the ladies' opium refuge. When they arrive they will find an admirable place awaiting them. You ascend a hill in the town of Hoh-chau; the houses few, nicely open spaces abounding. At the top of the hill you see an unpretending gate large enough to admit a cart. On entering you see a large courtyard, 50 yards by 20; this is theirs. Flanking this on one side are three smaller courtyards—the north, the ladies' courtyard; the middle, the women's opium refuge; the south yard, the men's opium refuge, separated by a wall and entered by a door on another side. The rooms are admirable and numerous. I trust next year there will be a glorious work there. I went to visit one village where there was a young Christian, and six or seven young fellows interested; but was only there at Hoh-chau some three or four days.

"Later I started for Chao-ch'eng to go round eleven villages* in which there are believers; it was indeed an interesting time. I saw enough indeed to make one's heart rejoice. In two villages we had a family strip the house of idols; it was grand, having worship and praise after abolishing their former wretched objects of worship. But the message I felt led to give in every village, as well as the Gospel, was the LORD's coming; telling them it was good for them to turn from idols, and better to serve the living and true GOD; but not to forget 'to wait for His SON from Heaven'—that blessed hope, the glorious

* See map on page 120.

appearing of our great GOD and SAVIOUR, JESUS CHRIST. How glorious! 'caught up,' 'for ever with the LORD!' Well may we comfort one another with such words.

"In most of these little villages they have now chapels or worship-rooms. The blessed work is spreading; it *must*; GOD is with us, nay more, IN us; and He will work to will and to do His good pleasure, which is to save guilty man."

HIAO-I.

Mr. Sturman and Mr. Orr Ewing have also visited the Hiao-i Christians. Of this visit Mr. STURMAN writes as follows :—

"On Friday we left for Hiao-i Hien to visit a man who had been a patient. We spent the evening with him, and it was interesting to find him with his New Testament and hymn book. Though the family were there, he said several times that he was trusting the LORD, but we did not like to see the idols about. I trust that he will come clearly out. He pressed us to stay for a few days and teach him, but we were unable.

"On Saturday we left for the village where the Christians are, that we might spend Sunday with them. They gave us a royal welcome. On Saturday we had a little gathering, and another on Sunday morning. In the afternoon we went to a village five *li* distant, where two other Christians were living; we had a very refreshing time there, and returned to the first village for evening service. The LORD gave me great liberty in preaching, especially on the subject of His second coming. Oh, how those dear people's faces beamed as they heard this precious truth, probably for the first time: we had real blessing.

"After the evening service, the eldest son of the family where we stayed, a man of thirty, confessed his decision to follow the LORD JESUS. We intended leaving very early in the morning, but they were before us, and we had another gathering early before leaving. They besought us to spend a few days there, but we were bound to leave, so they followed us out, and parted with us in tears. It did one good to see such love. Poor people, one feels how much one would enjoy a month with them, to lead them on to know the LORD, for really they are very, very ignorant, though sincere, I feel sure."

Mr. WILLIAM KEY, writing from Sih-chau, sends us interesting intelligence of the Hiao-i work, and

mentions the opening of two new opium refuges, one at Pu Hien, the other at K'o-shih. We hear that in connection with the Pu Hien work twenty or thirty persons are turning to the LORD.

"We have been cheered by a visit from Mr. and Mrs. Bagnall. During their stay Mr. Bagnall and I visited Ta-ning, and spent the Sunday at Sang-goh.

THIRTY NEW CONVERTS AT HIAO-I.

"We found Pastor Ch'ü bright and rejoicing in the LORD. He had stayed about a month with the Hiao-i Christians, and got great blessing. He visited all the villages round, and brought back over thirty names as inquirers. The old man Li, who put us up during our visit, accompanied him and brought their first donation for the work—1800 cash.

"Mrs. Key and I have just returned from a visit to Ta-ning. We spent a very happy fortnight with the Christians, visiting seven villages in which we found converts, who were very poor but very pleased to receive us, and did all in their power to make us comfortable. Once or twice we were rather packed at night—six or seven on the brick bed. We had good meetings; while Mrs. Key was having a meeting with women, Pastor Ch'ü and I would hold one next door with the men. We had quite a hallelujah time. The LORD is indeed working amongst the villagers, and before long we expect many more will be added to the church.

SEVERE TRIALS.

"Mr. Yang has had to pass through a severe trial; he has lately lost his wife and a grown-up daughter; in the spring he had his child carried off by a wolf. Poor man! he seems to feel it very much.

"At Pu Hien a literary man has been converted, and has opened an opium refuge. Another has been opened at K'o-shih, a small town between Hoh-chau and Sih-chau."

As is usual in every true work for GOD, we have abundant evidence of Satan trying to hinder. There cannot be so much blessing without much opposition from our watchful foe. We would ask, therefore, the prayers of our readers that the missionaries may

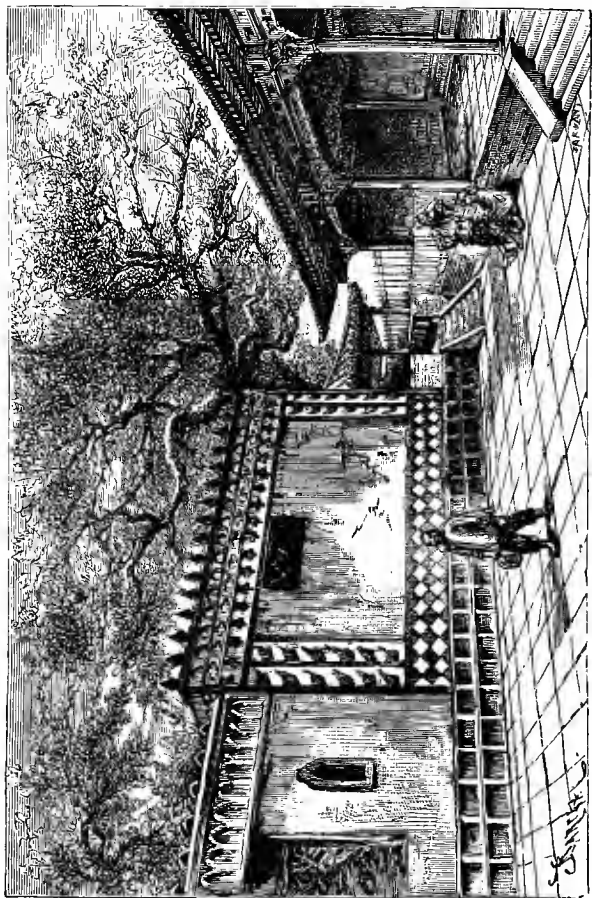
be increasingly blessed, and the native Christians may grow in knowledge and experience and not diminish in evangelistic zeal. The map given on page 120 shows the towns immediately connected with the Hung-t'ung work divided into two circuits. The first circuit, indicated by continuous lines connecting the out-stations, is visited by Mr. Stanley P. Smith in the first, third, fifth and other corresponding months. The second circuit, indicated by dotted lines, he visits in the second, fourth, sixth and corresponding months. Mr. D. E. Hoste, who is labouring with Mr. Smith, visits the same circuits at an intermediate time ; so that now, by great care and labour, the converts in and near these places will have definite instruction from a missionary—though *only once a month!* May the LORD's blessing richly rest on them, and on all the other Christians connected with the SHAN-SI work.

Postscript.

LATEST BAPTISMS, 226.

While passing the last sheet through the press, a telegram, dated Shanghai, May 21st, 1887, has been received from Mr. J. W. Stevenson. It informs us that in April 226 persons were baptised in SHAN-SI.

“To GOD be the glory,
“Great things He has done,
“So loved He the world
“That He gave us His SON :
“Who yielded His life
“An atonement for sin,
“And opened the life-gate
“That all may go in.”



COURT WITH RAISED CORRIDORS.

APPENDIX.

Extract from "THE MIDDLE KINGDOM."

"The province of SHAN-SI (*i.e.*, West of the Hills) lies between CHIH-LI and SHEN-SI, and north of HO-NAN; the Yellow River bounds it on the west and partly on the south, and the Great Wall forms most of the northern frontier. It measures 55,268 square miles, nearly the same as England and Wales, or the State of Illinois. This province is the original seat of the Chinese people; and many of the places mentioned, and the scenes recorded in their ancient annals, occurred within its borders.

"Its rugged surface presents a striking contrast to the level tracts in CHIH-LI and SHAN-TUNG. The southern portion of SHAN-SI, including the region down to the Yellow River, in all an area of 30,000 square miles, presents a geological formation of great simplicity from Hwai-king as far north as Ping-ting. The plain around the first named city is bounded on the north by a steep, castellated range of hills, which varies from 1,000 to 1,500 feet in height; it has few roads or streams crossing it. On reaching the top, an undulating table-land stretches northward, varying from 2,500 to 3,000 feet above the plain, consisting of coal formation, above the limestone of the lower steep hills.

"About 40 miles from those hills, there is a second rise like the first, up which the road takes one to another plateau, nearly 6,000 feet above the sea. This plateau is built up of later rocks, sandstone, shales, and conglomerates of green, red, yellow, lilac and brown colours, and is deeply eroded by branches of the Tsin River, which finally flow into the Yellow River. This plateau has its north-west border in the Wu-ling pass, beyond

which begins the descent to the basin of the Fun River. That basin is traversed, near its eastern side, by the Hoh-shan nearly to T'ai-yüen; its peaks rise to 8,000 feet in some places; the rocks are granite, and divide the coal measures; anthracite lying on its eastern side and bituminous on the west, as far as the Yellow River, and north as far as Ta-t'ung. On the top of both plateaus is spread the loess deposit, varying in depth from 10 to 500 feet, and deeply gullied by water courses in every direction, which expose coal and iron mines.

"On the eastern side of SHAN-SI the rocks are made up of ancient formations or deposits of the Silurian age, presenting a series of peaks, passes and ranges that render travelling very difficult down to the plain. By these outlying ranges the province is isolated from CHIH-LI, as no useful water communication exists. This coal and iron formation is probably the largest in the world, and when railroads open it up to easy access it can be readily worked along the watercourses.

"The northern part of the province is drained through the rivers ending at Tien-tsin. This elevated region cannot be artificially irrigated, and when the rainfall is too small or too late, the people suffer from famine. The northern and southern prefectures exhibit great diversity in their animal, mineral and vegetable productions. Some of the favourite Imperial hunting grounds are in the north; from the coal, iron, cinnabar, copper, marble, lapis lazuli, jasper, salt and other minerals which it affords, the inhabitants gain much of their wealth.

"The principal grains are wheat and millet; there are a large variety of vegetables; and fruits, such as persimmons, pears, dates and grapes. The rivers are not large, and almost every one of them is a tributary of the Yellow River. The Fun-ho, about 300 miles long, is the most important, and empties into it near the south-western

corner of the province, after draining the central section. East of this stream, as far as the head-waters of those rivers flowing into CHIH-LI, extends an undulating table-land, having a general altitude of 3,000 feet above the plain. South of it runs the river Kiang, also an affluent of the Yellow River, and near this, in Kiai-chau, is a remarkable deposit of salt, in a shallow lake (eighteen miles long and three broad), which is surrounded by a high wall.

"The salt is evaporated in the sun, under Government direction, the product bringing in a large revenue; the adjacent town of Lung-tsüen, containing 80,000 inhabitants, is devoted to the business. Salt has been obtained from this region for 2,000 years. The water in some of the springs is only brackish, and used in culinary operations. There are two smaller lakes near the Yellow River.

"The iron obtained in the lower plateau, in the south-east, near Tsih-chau, is from clay iron ore and spathic ore with hæmatite, which occurs in limestone strata at the bottom of the coal formations. It is extracted in a rude manner; but the produce is equal to any iron in the world, while its price is only about two cents a pound. The working and transportation of coal and iron employ myriads of people, though they are miserably paid. The province barely supplies its own cotton, but woollen garments and sheepskins are produced to make up the demand for clothing.

"T'ai-yüen Fu, the capital, lies on the northern border of a fertile plain, 3,000 feet above the sea level; this plain extends about 2,000 square miles, and owes its existence to the gradual filling up of a lake there, the waters having cut their way out, and left the river Fun to drain the surplus. Across the Hoh-shan range lies another basin of equal fertility and mineral wealth, in

Ping-ting chau, where coal, iron, clay and stone exist in unlimited quantities.

"In the northern part of this province, the Buddhist temples at Wu-tai shan, in T'ai-chau, draw vast crowds of votaries to their shrines. The hills in which they are built rise prominently above the range, and each celebrated locality is memorialised by its own particular divinity, and the buildings where he is worshipped. The presence of a living Buddha or *Gegen*, here attracts thousands of Mongols from the north to adore him; their toilsome journey adding to the worth of the visit. Most of the lamas are from the north and west.

"The region north of this seems to be gradually losing its fertility, owing to the sand which is drifted by north winds from the Ortoos steppes; and as all the hills are bare of trees, the whole of SHAN-SI seems destined to increasing poverty and barrenness. Its inhabitants are shrewd, enterprising traders, as well as frugal agriculturists; many of the bankers in the Empire are from its cities.

"The great roads from Peking to the south-west and west pass through all the chief towns of this province, and when new probably equalled in engineering and construction anything of the kind ever built by the Romans. The stones with which they are paved average 15 inches in thickness. Few regions can exceed in natural difficulties some of the passes over the loess-covered tracts of this province, where the road often winds through miles of narrow cuts in the light and tenacious soil."

THE CHINA INLAND MISSION.

Directors :

J. HUDSON TAYLOR, 8, Pyrland Road, London, N.

THEODORE HOWARD, Westleigh, Bickley, Kent,

B. BROOMHALL, *Secretary*.

CHARLES T. FISHE, *Assistant Secretary*.

Bankers :

LONDON AND COUNTY BANK, Lombard Street, London.

Why formed.

The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about one hundred and fifty millions, were entirely without a Protestant missionary.

Deeply impressed by the spiritual destitution of China, which at that time had only 97 Protestant missionaries among its hundreds of millions of people, the Rev. J. Hudson Taylor was led to attempt the formation of the China Inland Mission. Referring to this some ten years later, he said :—

“There was a little difficulty attending it. I was very anxious that what we did should not appear for a moment to conflict with the work of any older societies ; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or to the cause of GOD ; but that we should have such a method of working given to us as should draw out *fresh* labourers, who, probably, would not go otherwise ; and should open *fresh* channels of pecuniary aid, which otherwise, perhaps, would not be touched.”—*From Address delivered at Westminster Chapel, August 14th, 1876.*

Its character.

Like the British and Foreign Bible Society, and the Young Men's Christian Association, the China Inland Mission is evangelical and unsectarian. This is clearly shown by the fact that duly qualified candidates for missionary labour are accepted without restriction as to denomination.

Its agency.

The present staff of foreign workers numbers 215, viz.:—missionaries and their wives, 86; unmarried missionaries, 129; and ten associates who are working under the direction of the Mission, though independently supported. Besides these there are 117 native helpers, whose whole time is given to Mission work as pastors, evangelists, colporteurs, Bible-women, &c.

Several of the missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have all gone out in dependence upon God for temporal supplies, and with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

How supported.

The missionaries and native helpers are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by contributions sent to the Office of the Mission without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1886 was £22,149. os. 11d.

Its success.

Stations have been opened in *ten out of the eleven* provinces which were previously without Protestant

missionaries ; from one of these, however, the missionaries have had to retire, but continue itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun.

More than 70 stations and out-stations have been opened, in all of which there are either missionaries or resident native labourers.

China's present need.

China at the present time, taken as a whole, has only one missionary to about half-a-million of its people ; while its interior provinces have only a missionary to several millions of the population.

Daily prayer is being offered *that during this year, 1887, God may send out 100 additional workers* in connection with the CHINA INLAND MISSION.

"China's Millions."

Reports of the work of the Mission and much useful information concerning China, appear in "CHINA'S MILLIONS," published monthly by Messrs. Morgan & Scott, 12, Paternoster Buildings, London, price One Penny.

"CHINA'S MILLIONS" may be obtained through any Bookseller ; or direct from the Offices of the China Inland Mission, post free, for one year, upon sending 1s. 6d. in postage stamps to the Secretary, 4, Pyrland Road, London, N.

Any further information desired will be gladly supplied upon application to the Secretary.

A meeting for prayer for China is held every Saturday, at 4 p.m., in the large room of the Mission, 2, Pyrland Road, Mildmay, N., to which the friends of the Mission are cordially invited.

Offices of the Mission :

2, 4 and 6, PYRLAND ROAD, MILDMAI, LONDON, N.

MISSIONARIES

OF THE

CHINA INLAND MISSION.

"BRETHREN, PRAY FOR US."

	Date of Arrival.		Date of Arrival.
J. H. TAYLOR, <i>Director</i> ...	1854	Mrs. KING ...	1883
Mrs. HUDSON TAYLOR ...	1866	J. CAMERON, M.D. (U.S.A.)	1875
JAMES MEADOWS ...	1862	GEORGE NICOLL ...	1875
Mrs. MEADOWS ...	1866	Mrs. NICOLL ...	1879
GEORGE STOTT ...	1866	G. W. CLARKE... ..	1875
Mrs. STOTT ...	1870	Mrs. G. W. CLARKE ...	1880
J. W. STEVENSON ...	1866	J. F. BROUMTON ...	1875
Mrs. STEVENSON ...	1866	Mrs. BROUMTON ...	1879
J. WILLIAMSON ...	1866	G. F. EASTON ...	1875
Mrs. WILLIAMSON ...	1875	Mrs. EASTON ...	1881
W. D. RUDLAND ...	1866	Miss E. WILSON ...	1876
Mrs. RUDLAND ...	1876	EDWARD PEARSE ...	1876
JOHN MCCARTHY ...	1867	Mrs. PEARSE ...	1875
Mrs. MCCARTHY ...	1867	GEORGE PARKER ...	1876
J. E. CARDWELL ...	1868	Mrs. PARKER ...	1880
Mrs. CARDWELL ...	1868	HORACE A. RANDLE ...	1876
CHARLES H. JUDD ...	1868	Mrs. RANDLE ...	1878
Mrs. JUDD ...	1868	R. J. LANDALE, M.A. ...	1876
Miss TURNER ...	1872	Miss HORNE ...	1876
FREDK. W. BALLER ...	1873	Miss J. H. MURRAY ...	1876
Mrs. BALLER ...	1866	CHARLES G. MOORE ...	1878
BENJ. BAGNALL ...	1873	Mrs. MOORE ...	1878
Mrs. BAGNALL... ..	1880	A. C. DORWARD ...	1878
A. W. DOUTHWAITE, M.D.		SAMUEL R. CLARKE ...	1878
(U.S.A.) ...	1874	Mrs. S. R. CLARKE... ..	1878
Mrs. DOUTHWAITE ...	1874	FRANK TRENCH ...	1878
HENRY SOLTAU ...	1875	Miss FANNY BOYD ...	1878
Mrs. SOLTAU ...	1883	W. L. ELLISTON ...	1878
GEORGE KING ..	1875	Mrs. ELLISTON ...	1882

	Date of Arrival.
EDWARD TOMALIN	... 1879
Mrs. TOMALIN	... .. 1866
JOHN J. COULTHARD	... 1879
HENRY W. HUNT	... .. 1879
Mrs. HUNT	... .. 1878
THOS. W. PIGOTT, B.A.	... 1879
Mrs. PIGOTT	... .. 1882
W. L. PRUEN, L.R.C.P.	... 1880
Mrs. PRUEN	... .. 1876
Mrs. SCHOFIELD	... .. 1880
Miss C. M. KERR	... .. 1880
WILLIAM COOPER	... .. 1881
Mrs. COOPER —
DAVID THOMPSON	... .. 1881
Mrs. THOMPSON	... .. 1883
ARTHUR EASON	... .. 1881
Mrs. EASON	... .. 1881
GEORGE ANDREW	... .. 1881
Mrs. ANDREW	... .. 1882
H. HUDSON TAYLOR	... 1881
Mrs. H. H. TAYLOR	... 1884
Miss MARY EVANS	... 1882
E. H. EDWARDS, M.B.,	
C.M.	... .. 1882
Mrs. EDWARDS	... .. 1882
W. WILSON, M.B., C.M.	... 1882
Mrs. WILSON	... .. 1883
Mrs. RILEY	... .. 1882
Miss S. CARPENTER	... 1883
Miss M. CARPENTER	... 1883
FREDK. A. STEVEN	... .. 1883
F. MARCUS WOOD	... .. 1883
Mrs. WOOD	... .. 1883
HENRY DICK	... .. 1883
OWEN STEVENSON	... .. 1883
Mrs. RENDALL	... .. 1883
Miss E. BUTLAND	... .. 1883
Miss J. BLACK	... .. 1883
Miss S. MUIR	... .. 1883
J. H. STURMAN	... .. 1883
W. E. BURNETT	... .. 1883

	Date of Arrival.
Mrs. BURNETT	... .. 1881
Miss S. SEED	... .. 1883
Miss L. MALPAS	... .. 1883
A. LANGMAN	... .. 1884
THOMAS KING	... .. 1884
WILLIAM KEY	... .. 1884
Mrs. W. KEY	... .. 1884
Miss WHITCHURCH	... .. 1884
Mrs. CHENEY	... .. 1884
THOMAS WINDSOR	... .. 1884
EDWARD HUGHESDON	... 1884
Miss EMILY BLACK	... .. 1884
Miss EMILY FOSBERY	... 1884
Miss MARY WILLIAMS	... 1884
CHAS. H. HOGG	... .. 1884
J. McMULLAN	... .. 1884
JOHN FINLAYSON	... .. 1884
J. A. SLIMMON	... .. 1884
Miss CATH. A. TODD	... 1884
Miss MARY BLACK	... .. 1884
Miss ANNIE R. TAYLOR	... 1884
Miss ELLEN A. BARCLAY	1884
H. PARRY, L.R.C.P., &c.	1884
Mrs. PARRY	... .. 1884
Miss A. G. BROOMHALL	1884
A. HUDSON BROOMHALL	1884
Miss MARIA BYRON	... 1884
DUNCAN KAY	... .. 1884
Mrs. DUNCAN KAY	... 1884
GEORGE MILLER	... .. 1884
WILLIAM LAUGHTON	... 1884
Mrs. LAUGHTON	... .. 1885
STEWART MCKEE	... .. 1884
THOMAS HUTTON	... .. 1884
Mrs. HUTTON	... .. 1885
CHARLES HOROBIN	... 1884
JOHN REID	... .. 1884
ALBERT PHELPS	... .. 1884
Miss C. K. MURRAY	... 1884
Miss M. MURRAY 1884
Miss MACINTOSH 1884

	Date of Arrival.
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Miss MCFARLANE ...	1884
Miss LILY WEBB ...	1884
Miss ALICE DRAKE ...	1884
Miss ELEANOR MARSTON	1884
HERBERT L. NORRIS ...	1884
F. T. FOUCAR ...	1885
T. JAMES ...	1885
JOHN SMITH ...	1885
STANLEY P. SMITH, B.A.	1885
W. W. CASSELS, B.A. ...	1885
D. E. HOSTE ...	1885
M. BEAUCHAMP, B.A. ...	1885
C. H. POLHILL-TURNER...	1885
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Miss JENNIE WEBB...	1885
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WEBLEY HOPE GILL ...	1885
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R. GRIERSON ...	1885
J. R. DOUGLAS ...	1885
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Miss S. E. JONES ...	1886
Miss C. P. CLARK ...	1886
Miss S. REUTER ...	1886
Miss A. S. JAKOBSEN ...	1886
Miss SARAH WILSON ...	1886
Miss JANE C. OLIVER ...	1886
Miss EMILY TAYLOR ...	1886
Miss MARY L. LEGG ...	1886

	Date of Arrival.
Miss E. C. FENTON...	1886
Miss F. R. KINAHAN ...	1886
Miss TAPSCOTT ...	1886
Miss L. DAVIS ...	1886
Miss C. LITTLER ...	1886
Miss ANNIE SAY ...	1886
ARCHD. ORR EWING, Jun.	1886
ELDRED S. SAYERS...	1886
GEO. GRAHAM BROWN ...	1886
ANDREW WRIGHT ...	1886
J. C. STEWART, M.D.	
(U.S.A.) ...	1886
Miss H. E. KINGS ...	1886
W. S. JOHNSTON ...	1887
JOHN BROCK ...	1887
WM. RUSSELL ...	1887
JOHN DARROCH ...	1887
Miss P. L. STEWART ...	1887
Miss G. MUIR ...	1887
Miss CATH. THOMSON ...	1887
Miss KATE MCWATTERS	1887
Miss E. J. BURROUGHES...	1887
Miss F. M. BRITTON ...	1887
Miss EMILY JOHNSON ...	1887
Miss ANNIE MCQUILLAN	1887
Miss CAROLINE GATES ...	1887
Miss J. A. MILLER ...	1887
Miss MAGGIE MACKEE ...	1887
Miss HARRIETT PARKER	1887
Miss ELLA WEBBER ...	1887
Miss ADA E. KNIGHT ...	1887
Miss LOUISA K. ELLIS ...	1887
ALEX. ARMSTRONG...	1887
Mrs. ARMSTRONG ...	1887
Miss M. E. SCOTT ...	1887
Miss A. A. MILES ...	1887
Miss H. A. JUDD ...	1887
Miss E. CULVERWELL ...	1887
Miss L. M. FORTH ...	1887

MISSIONARY LITERATURE.

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—DR. PIERSON.

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