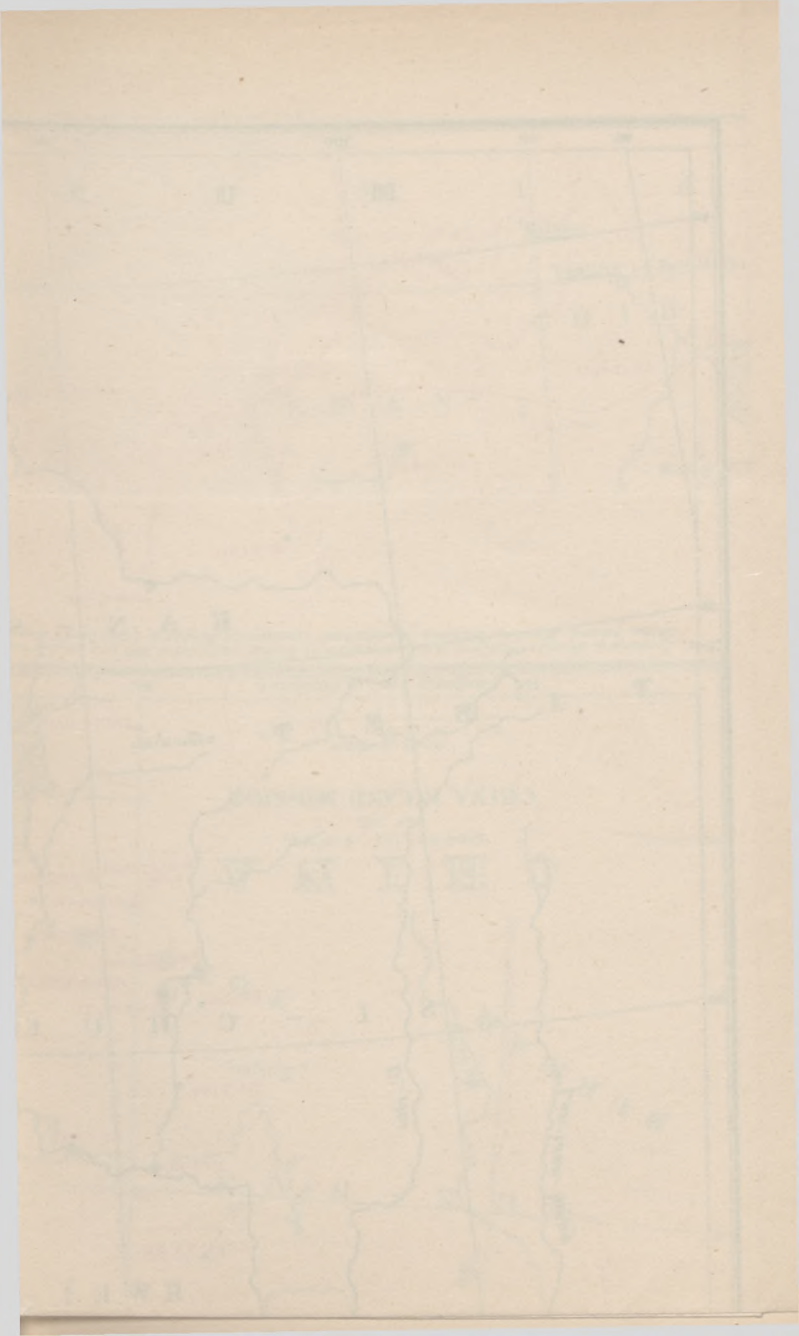
AFTER THIRTY YEARS

THE ANTIQUITY AND CIVILIZATION OF THE CHINESE EMPIRE.

THIS EMPIRE, in its antiquity, stands the sole remaining relic of the hoary ages of the past and of patriarchal times. For forty centuries it has enjoyed many of the fruits of a certain measure of civilization and of literary attainment. Our own antiquities sink into insignificance in comparison. . . . While the inhabitants of our now highly-favoured island were wandering about painted savages, the Chinese were a settled people, living under the same form of constitutional government as they at present possess. Or to go back to times long antecedent to the history of our own country . . . when Moses, learned in all the wisdom of the Egyptians, led the people of Israel from the house of bondage to the Promised Land, Chinese laws and literature were probably not inferior to, while their religious views were far in advance of, those of Egypt, the worship of graven images not having been introduced into China until some centuries after this period. Upwards of two hundred years before the call of Abraham, certain astronomical observations were recorded by Chinese historians, which have been verified by astronomers of our own times. . . . Since that time Egypt has risen to the zenith of its glory, has faded and become "the basest of the kingdoms." Since that time the once famous empires of Assyria, Babylonia, Persia, Greece, and Rome have waxed, and waned, and passed away; but China still remains, the only monument of ages long bygone. For four thousand years this empire has been preserved by the power of GOD, and it shall yet be preserved until His word, delivered more than twenty-five centuries ago by the mouth of His servant Isaiah, shall be fulfilled to the last jot and tittle: "I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim (China)."—From *China's Spiritual Needs and Claims.*



Note: Protestant Mission Stations of all societies in China up to June 1866 are underlined in blue.
China Inland Mission Stations established (excepting Ningpo & Fung-hwa) since June 1866 are named in red.

London, Stanford's Geogl Estabt

AFTER THIRTY YEARS

Three Decades

of the

China Inland Mission

BY

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

With Coloured Map of China showing Stations of the Mission

LONDON

MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C

THE CHINA INLAND MISSION

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From a Photograph] [*by* DR. DOUTHWAITE.

PROTESTANT COLLEGIATE SCHOOL, CHEFOO.

CHAPTER I

INCEPTION AND DISTINCTIVE FEATURES

THE China Inland Mission was organized under this name in 1865, and is to some extent the continuation of an earlier work. Its founder, the Rev. J. Hudson Taylor, was sent to China in 1853 by the Chinese Evangelization Society, and worked for some years under its auspices. Subsequently he and the Rev. John Jones (also sent out by the C.E.S.) continued to work in Ning-po as unconnected missionaries, and organized a Church there. Early in 1860, Mr. Taylor wrote to a friend in England of the need for further help; and returning home himself, sent out, in 1862, Mr. James Meadows (now senior member of the C.I.M.) and

his young wife. Later, several other missionaries were sent out, among whom was Mr. Stevenson, now Deputy Director of the Mission. A detailed account of the inception and formation of the Mission will be found in "The Story of the China Inland Mission." [1]

Some of the distinctive features of the Mission are as follow :—

I. That it is pan-denominational and international. The workers are members of all the leading denominations of Christians, and have come out from the United Kingdom of Great Britain and Ireland, from Finland, Sweden, Norway, Denmark, Germany, and Switzerland; from the United States and Canada; from four of the Australian Colonies, Tasmania and New Zealand.

II. That the workers have no guaranteed salary, but trust in the LORD whom they serve to supply their needs.

III. That no personal solicitation or collection of funds is made or authorized by the Mission, voluntary contributions alone being received; to which may be added, that the names of donors are never published, but each one receives a dated and numbered receipt by which he can trace his own contribution into the list of donations, and thence into the annually published accounts.

IV. That the direction of the work in the field is carried on, not by home committees, but by missionary Directors, assisted by a council of senior and experienced missionaries, who, as superintendents of the work in various provinces, help and guide those who have less experience.

[1] "The Story of the C.I.M." can be procured in various countries at the offices of the Mission; or through the publishers, Messrs. Morgan & Scott, London, England.

V. That all the operations of the Mission are systematic and methodical; and in accordance with, and integral parts of, one general and comprehensive plan for the evangelization of the whole of China; the aim of the Mission being, not to secure in a short time the largest number of converts for the C.I.M. from a limited area, but to bring about in the shortest time the evangelization of the whole Empire, regarding it as of secondary importance by whom the sheaves may be garnered. Thus in occupying a new province, the first station, if practicable, is opened in the capital; though it is well known that this is the most difficult place in the province in which to gather a Church. The next step is, if possible, to open stations in the chief prefectures, then in subordinate ones; leaving, as a rule, places of less importance to be occupied later on. If the staff thus needed were concentrated in a country district, a larger number of converts might be expected in a few years; but the influence of these country Christians would not be likely to extend beyond the boundary of their own villages. By the before-mentioned plan centres are opened from which the Gospel may be diffused throughout the whole extent of a province.

Development.

In carrying out the plan of the Mission, which includes the stages of (1) planting, (2) extending, and (3) developing the extended work, much time and labour have necessarily been expended in laying the foundations—a laborious and expensive kind of work, which, while essential to the rearing of the superstructure, presents no visible results. It was necessary to explore China from a missionary point of

view; but while exploring it, widespread evangelistic work and colportage was done in nearly all the provinces, and also in parts of Manchuria, Mongolia, Sin-kiang, as far west as Kuldja, Eastern Thibet, and Upper Burmah. Following this up, stations were opened on the plan mentioned above, in the twelve capitals of eleven provinces,[1] as well as in

THE MAIN STREET, BHAMO, UPPER BURMAH.
(*Hindoo and Burmese quarter: the Chinese quarter lies behind.*)

subordinate cities. In three other provinces work was begun, though not in the capitals; and at the close of the year 1893, 123 stations in fourteen provinces had resident C.I.M.

[1] Including Su-chau and Nankin, both in the province of KIANG-SU. From these cities, and some others, the Mission, after gathering a few Christians, retired to occupy more needy places, when missionaries of other Societies commenced work in them.

missionaries in them; 105 out-stations were occupied by native helpers; and many other places were being worked by resident native Christians not in the employ of the Mission. From these centres the surrounding districts are visited as far as circumstances permit.

The work thus summarized has taken nearly thirty years, for the embryo Mission was organized in England in 1863, though the first C.I.M. party (the *Lammermuir* party) only reached Hang-chau about the end of 1866, and the work of the Mission practically commenced with 1867. In this review it is only possible to quote from the statistics of 1893,—which show some of the results of the work of twenty-seven years,—as the reports of 1894 are not yet complete.

Each of the three decades has its own distinctive feature. In the first the Mission struck its roots in China, and gained experience by opening and beginning to work stations in previously unoccupied *districts* of nearer provinces. The second decade was the one of widespread itineration and exploration of the more distant *provinces*, during which the first stations were opened in all the unoccupied provinces except one, KWANG-SI.[1] The third decade, still incomplete, has been marked by development and consolidation. Widespread itineration has been exchanged for methodical visitation of smaller districts around established centres, in many of which Churches have been organized, and in others the fruit is beginning to appear.

[1] But each of the two stations opened in HU-NAN had subsequently to be relinquished.

CHAPTER II

ESTABLISHMENT: THE FIRST DECADE

NOT long after the organization of the Mission in 1865, the first missionary party was selected, and, after a short period of training, it was determined that (D.V.) they should sail in the spring of the following year. As the time drew near, and the funds hitherto received were only adequate to sustain the missionaries who had gone out previously, and to cover the current needs at home, a daily prayer-meeting was commenced on February 6th, 1866, to pray for from £1,500 to £2,000, as might be needful, to cover the cost of outfits, passages, and other preliminary expenses of the work. Up to this time, since the beginning of the year,

£170 8*s.* 3*d.* had been received in unsolicited contributions. On March 12th, a second period of a month and six days, it was found that £1,974 5*s.* 11*d.* had been contributed in answer to daily prayer. It is interesting to compare with this a third period to April 18th, and to see that a further sum of £529 had been received, showing that when the special needs were met, and the special prayer for funds ceased, the supply was no longer so abundant.

The *Lammermuir* party, consisting of seventeen adults and four children, sailed from London on May 26th, 1866, and arrived in China, after a voyage of a little more than four months, to find that, though inland China was open for purposes of travel, it was not so as to residence.

Efforts to obtain quarters in various cities and towns between Shanghai and Hang-chau proving unsuccessful, the mission party reached the latter city (in which several missions had recently commenced work), and after a day of fasting and prayer secured suitable premises for their first headquarters, in the month of November. In the meantime, Mr. Stevenson had opened Shao-hing, and Fung-hwa likewise had been opened, so that, including Ning-po, the end of the year 1866 found the Mission possessed of four stations, all in the province of CHEH-KIANG.

During the following year, 1867, three more stations were added in CHEH-KIANG; and in September Mr. George Duncan opened the first C.I.M. station in KIANG-SU by taking up his residence in Nan-kin. Su-chau was occupied in March, 1868, and Yang-chau in June of the same year; while additional stations were being gained in the CHEH-KIANG province.

It was not till January, 1869, that the city of Gan-k'ing, the capital of the GAN-HWUY province, was opened; in that province for many years no other Protestant mission commenced work. In December of the same year, work was begun in Kiu-kiang; from there over 100 of the cities and towns of KIANG-SI were subsequently reached by itinerations.

No other province was entered till the middle of 1874, when premises were rented in the city of Wu-ch'ang, the capital of the HU-PEH province, with a view to extending the work of the Mission to the nine interior provinces, all more or less occupied by Romish missionaries, but wholly unoccupied by Protestants. In the following year, 1875, Mr. Stevenson, accompanied by Mr. H. Soltau, went to Bhamo in Upper Burmah, and began work there, a site having been granted him by the King of Burmah. In the same year, Mr. Henry Taylor commenced itinerant work in the province of HO-NAN, and Mr. Judd paid his first visit to the anti-foreign province of HU-NAN.

By this time the staff of the Mission consisted of sixteen married and twenty single missionaries, assisted by seven ordained native pastors; thirty-three evangelists; twenty-seven colporteurs; six Bible-women; and two native schoolmasters. In the province of CHEH-KIANG twelve stations and twenty-one out-stations had been opened; in KIANG-SU there were six stations and out-stations, in GAN-HWUY eight, and in KIANG-SI two. Thus, including Wu-ch'ang in HU-PEH and Bhamo in Burmah, there were upwards of fifty places where either native or foreign workers were located. The work had been largely pioneering; nevertheless twenty-eight Churches were already formed, and there were inquirers and baptized Christians in several other places.

The contributions from the commencement up to May 25th, 1876, amounted to £51,918 11*s.* 2*d.*, a sum which had covered all the needs and left a small balance of general funds with which to commence the second decade, besides £3,700 specially contributed for work in new provinces. These funds were all received without personal

A BUSY CHINESE STREET.

solicitation or collection, but not without much prayer; often the answers came in the most striking manner, and always in time.

One instance of this, which occurred on May 24th, 1875, may be given. The Mission had at that time no paid helpers in England. Mr. Taylor, who was then at home,

was confined to his bed by an injured spine, and his wife was laid aside in the next room. Mr. George King, preparing to leave for China, had assisted him with correspondence till the beginning of May; and when he was no longer able to do so, Mr. Taylor had remarked to a friend, "Perhaps the LORD will lessen the correspondence for a time, unless He provides unexpected helpers." On the morning in question, friends met in Mr. Taylor's bedroom for a usual hour of prayer for China, and he remarked, "The LORD *has* lessened our correspondence, but this has involved lessened contributions; we must ask Him to remind some of His wealthy stewards of the need of the work." Adding up the receipts from May 4th to 24th, and finding that they came to £68 6*s.* 2*d.*, he said, "This is nearly £235 less than our average expenditure in China for three weeks. Let us remind the LORD of it!" This was done. That evening the postman brought a letter which was found to contain a cheque for £235 7*s.* 9*d.*, to be entered "From the sale of plate." Such incidents are not uncommon in the history of the C.I.M.

Before closing the account of this decade, it should be mentioned that the Home-work was carried on until 1872, without cost to the Mission, by W. T. Berger, Esq., the Hon. Director of the Home Department, in conjunction with whom Mr. Taylor had first founded the C.I.M. When Mr. Berger was no longer able to hold the position, Mr. Taylor, being at that time in England, resumed the Home-work for some months; and then formed the London Council, an advisory body, who also undertook the management of the Home-work in his absence, and whose valuable services are continued to this day.

CHAPTER III

EXTENSION: THE SECOND DECADE

AS we have seen, the first decade was one of *establishment*; the second was one of *extension*; and, as in all growth, the transition was not abrupt, but gradual. None of the established work was neglected, nor were funds needed for its support withdrawn from it in favour of newer interests. An appeal for prayer had been somewhat widely circulated that GOD would raise up eighteen men, of suitable physical and spiritual qualifications, for pioneering in the nine then unoccupied provinces. These eighteen men were given. The names of two of them, now gone to their reward, may be mentioned here: the brave Adam Dorward, so well known for his long years of work in HU-NAN; and the not less devoted Dr. Cameron, whose

extensive journeys, almost always made on foot, took him through seventeen of the eighteen provinces, not to speak of his travels in Manchuria, Mongolia, Eastern Thibet, and Burmah. As noted above, funds, specially contributed, were in hand for work in new provinces; and towards the close of the first decade some preliminary journeys had already been taken

At the commencement of the second decade, however, a dark cloud hung over the evangelization of China. Augustus Margary had been murdered on the confines of Burmah and YUN-NAN, and a British exploring party, to which he was attached, was attacked and driven back. All attempts at negotiation failed, and the British Ambassador leaving Pekin, war was imminent. Could prayer have failed? In answer to prayer, men were in China preparing for pioneering work; the required funds for their enterprise were in hand; and were they now to be foiled? No! The very reverse was the case: their way was being prepared for them by these very difficulties. The Chefoo Convention was signed on September 13th, 1876, and C.I.M. workers were thus enabled to set out at once to visit remote provinces and find the promise fulfilled, "I will go before thee, and make the crooked places straight." Before the year, already so far spent, terminated, SHAN-SI, SHEN-SI, and KAN-SUH were entered, and in the following year (1877) SÏ-CH'UEN and YUN-NAN were reached, the capital of KWEI-CHAU was occupied, and from it KWANG-SI was visited. During this year Mr. McCarthy's remarkable walk across China took place; and one of Dr. Cameron's long journeys was commenced, which terminated in Bhamo early in 1878. The report, dated

May 26th, 1878, told of the missionary journeys of twenty pioneers, and contained a large map[1] showing the routes each had taken, which covered an aggregate of 30,000 English miles. While speaking of these long journeys it may be well to mention here Mr. Stevenson's first journey of 425 English miles from Bhamo to Yung-chang Fu in YUN-NAN. Several travellers had succeeded in passing from China to Burmah, but since the murder of Mr. Margary no one had entered China from Burmah. Mr. Stevenson left Bhamo on November 18th, 1879, and reached Yung-chang Fu on December 18th. After about a week's stay he returned to Bhamo, arriving on January 6th, 1880. Encouraged by the friendliness of the people and the success of this journey, he set out again, in company with Mr. H. Soltau, on November 29th, and crossing YUN-NAN, reached Ch'ung-k'ing (then the nearest mission station to Bhamo) on February 22nd, 1881. This time the travellers made their way to Shanghai, whence Mr. Stevenson continued his journey by sea to Singapore and Rangoon, then up the Irrawaddy to Bhamo, completing a journey of about 7,700 miles in 240 days.

These journeys were only the beginning of a more thorough survey of the unoccupied and less occupied parts of China. In many provinces every important city and town was visited, and information essential to future work was gathered; while portions of Scripture and Christian tracts were widely circulated, and the Gospel was preached from the borders of Corea to Li-t'ang and Bat'ang in Eastern Thibet, and from KAN-SUH to Hai-nan.

[1] A reduced map giving these routes will be found on p. 266 of the second volume of "The Story of the C.I.M."

The result of this widespread work was to leave the Mission very short-handed. A survey of its needs led the senior members of the Mission, on November 25th, 1881, to offer prayer for seventy new workers in the years 1882–3–4, and to draw up an appeal for prayer, from which two or three paragraphs may be quoted:—

"We plead, then, with the Churches of GOD at home to unite with us in fervent, effectual prayer that the LORD of the harvest may thrust forth more labourers into His harvest in connection with every Protestant missionary society on both sides of the Atlantic.

"A careful survey of the spiritual work to which we ourselves are called, as members of the C.I.M., has led us to feel the importance of immediate and large reinforcements; and many of us are daily pleading with GOD in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by Himself to assist us in carrying on and extending the work committed to our charge.

"We ask our brothers and sisters in CHRIST at home to join us in praying the LORD of the harvest to thrust out this 'other seventy also.'"

This appeal was signed by seventy-seven members of the C.I.M., and called forth both prayer and reinforcements. It is not possible to say how many joined other missions; but in the years 1882–3–4 seventy-six new missionaries reached the C.I.M. The proportions, however, of men and women given by GOD were not those that had been asked for. The LORD of the harvest reversed the proportions, sending only thirty men and more than forty women, thus anticipating the remarkable and

unexpected developments of women's work which will be noted further on.

It need scarcely be said that, together with the prayer for the seventy, the necessary funds to send them out were

LAMAS OF THIBET.

also asked from GOD. Special prayer was offered for these funds in Chefoo on January 31st or February 1st, 1882. On February 2nd an anonymous donation of £3,000 was received at the offices of the Mission in Pyrland Road,

London, N., for this very object. It was sent by the father of a family, to be acknowledged, with Psalm ii. 8 ("Ask of ME, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"), as follows:—

Father	£1,000
Mother	1,000
Mary	200
Rosie	200
Bertie	200
Amy	200
Henry	200
	£3,000

It was most striking to notice how literally and immediately GOD had answered united prayer, and led His faithful steward *to make room for a large blessing for himself and his family.* On September 1st, 1884, the same donor sent £1,000 for the same fund, to be acknowledged (Psalm ii. 8):—

Father	£200
Mother	200
Mary	100
Rosie	100
Bertie	100
Amy	100
Henry	100
Baby	100
	£1,000

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

It has been mentioned that seventy-six reached China in 1882-3-4. Some others sent from England in Decem-

ber, 1884, arrived later. And not only so: in 1885 forty additional missionaries were sent out from England, including the well-known Cambridge band—a rich "exceeding abundantly" added by GOD to the seventy for whom so much prayer had been offered.

WOMEN'S WORK.

One of the most noteworthy extensions of the second decade, and one fraught with far-reaching issues, was that of women's work in the interior of China. In January, 1876, when Miss Wilson, of Kendal, sailed at her own expense for China, there was only one unmarried C.I.M. lady in the field: Miss E. Turner, now in HO-NAN. A good many others followed Miss Wilson; and not only were stations opened for women's work in the interior of the nearer provinces, but within the short space of three years, from October, 1878, to December, 1881, women had been able to enter and settle in six of the inland provinces, besides bringing the Gospel to hundreds of women in HO-NAN and HU-NAN, where permanent residence was then unattainable. The following summary of this work is worth recording:—

In October, 1878, Mrs. Hudson Taylor, accompanied by Miss Horne and Miss Crickmay, reached T'ai-yuen Fu, the capital of SHAN-SI.

In November, 1879, Mrs. George King arrived at Han-chung in SHEN-SI.

In January, 1880, Mrs. Nicoll settled at Ch'ung-k'ing in SI-CH'UEN.

In February, 1880, Mrs. George Clarke reached Kwei-yang, the capital of KWEI-CHAU; and Mrs. W. McCarthy

and Miss Kidd started to cross HU-NAN, on their way to join her.

In January, 1881, Mrs. George Parker and Miss Wilson found a home at Ts'in-chau in KAN-SUH.

In June, 1881, Mrs. G. Clarke went from Kwei-yang to Ta-li Fu in YUN-NAN.

In March to June of the same year, 1881, a second memorable journey was made by ladies across HU-NAN, when Mrs. McCarthy returned, as Mrs. Broumton, to Kwei-yang, taking Miss Kerr with her. They were wrecked on the way, and had to stay a fortnight in one place far in the heart of the province—Lo-si-p'ing, near Kien-yang Hien—where they had great encouragement in their work amongst the women, and perfect freedom of access to them.

And in December, 1881, Mrs. Henry Hunt, a young bride, went up to Ru-ning Fu, her husband's station in HO-NAN, and was able to reside there for more than two months, having access to women of all classes. Disturbances occurred which necessitated her leaving, and it was some years ere women's work was again recommenced in that province. But a beginning was thus made, and Mrs. Hunt was the first to preach the Gospel to the women of HO-NAN.[1]

"Only those who know the difficulties and trials of life far in the heart of China and the dangers and hardships of long journeys in such a land can fully appreciate all that these facts mean; only those who have experienced continued loneliness, isolation, and peril among the heathen,

[1] It may be well to note that previous to the above-mentioned period, on May 15th, 1876, Mrs. Harvey reached Bhamo in Upper Burmah, the first lady missionary to the Yunnanese women resident there.

COVERED BRIDGE IN YUN-NAN.

can know what those pioneer women endured; only those who, under such circumstances, have faced sickness, far from any medical aid, acute suffering, and even death itself, can understand what the sacrifice involved that was sealed by the first missionary graves in far off SHEN-SI and YUN-NAN." For on May 10th, 1881, Mrs. George King was called from earthly service in Han-chung Fu to her reward, and on October 7th Mrs. G. W. Clarke fell asleep in Ta-li Fu.

ORGANIZATION.

The growth of the work in China led to much thought and prayer about the organization of the Mission. "Willing, skilful" men (1 Chron. xxviii. 21) were asked from GOD for the various posts required. Superintendent missionaries were appointed for various provinces; the Rev. J.

W. Stevenson was appointed Deputy Director; and a China Council was arranged for, to assist the Directors in China, as the Home Council in London had done in home matters since 1872.

In closing the account of the second decade, it will be interesting to note the position of the Mission at the beginning and end of these ten years.

Instead of	9	unoccupied provinces there were	2.
„	„ 52	missionaries	„ „ 225.
„	„ 75	native helpers	„ „ 117.
„	„ 52	stations and out-stations	„ „ 106.
„	„ 28	Churches	„ „ 59,

in which there were 1,655 native communicants in fellowship.

CHAPTER IV

DEVELOPMENT AND CONSOLIDATION: THE THIRD DECADE

MAINLY one of development and consolidation has the work of this decade been. No new province has been entered; no new method of work has been introduced, but work has been subdivided; the number of missionary workers has been increased; the methodical evangelization of districts around established centres has taken the place of the widespread evangelization which was the first need, and was all that could be undertaken at an earlier stage.

During this period the work of the Mission, which from

the first has been pan-denominational, has become international. Very early in its history, individual workers from Switzerland and Belgium joined the Mission; but only during the last decade have Councils been formed abroad, through whom contingents have reached the Mission, and Committees in various countries sent missionaries to be associated with the Mission and to work under its direction.

It has already been mentioned that at the close of the last decade arrangements were made for the formation of a China Council of senior missionaries, who superintend the work in various provinces. The first session of this Council (now meeting quarterly at Shanghai) took place in Gan-k'ing in November, 1886; and one of the most important issues of that session was the appeal for a hundred new workers for the C.I.M. to come out in the following year. Prayer was made for them; they were accepted by faith; and thanksgiving and praise were offered for the gracious gifts GOD was about to send.

The £10,000 necessary to cover the expenses of this movement were also asked from GOD, with the particular request that this money might be specially given in large sums (in order to make the answer more apparent, and also to lighten labour in the London office), and in addition to the ordinary income of the Mission. The annual volume of *China's Millions* for 1888 contained as its frontispiece the photos of the hundred who left England in 1887; and the report of the annual meeting held in London on May 29th, 1888, records that the income of the year 1887 had been raised from £22,000 to £33,700, of which £10,000 had been received in eleven contributions, varying from

£500 to £2,500 in amount. It was not a little cheering to those in China to welcome the successive bands as they arrived. Thousands of times had the prayer been sung before leaving table after a meal,—

> "Oh, send a hundred workers, LORD,
> Those of THY heart and mind and choice,
> To tell THY love both far and wide;
> So will we praise THEE and rejoice,
> And above the rest this note shall swell:
> 'Our JESUS hath done all things well.'"

And when the whole number was completed, the thanksgivings offered in anticipation for those who were coming were joyfully exchanged for praise for those who had been sent.

Another far-reaching issue from the first session of the China Council was the formation of training homes for newly arrived missionaries, the preparation of a series of books to aid in the study of the Chinese language, and the drawing up of a course of study in six sections, to be pursued until satisfactory examinations had been passed in each. Gan-k'ing was chosen as a suitable place for the Men's Training Home, and the Rev. F. W. Baller was appointed to take charge of it; the existing accommodation being insufficient for the expected arrivals, further premises were forthwith erected, and soon were fully occupied. Yang-chau in like manner was selected for the Women's Training Home; and Miss M. Murray took charge, additional room being provided there also.

The year 1888 brought with it another new departure. Mr. Hudson Taylor having been invited to take part in Mr. Moody's Northfield conventions and in the Conference

for Bible Study at Niagara-on the-Lake, was led in a remarkable way to form an American branch of the work. Most unexpectedly, funds were given to him for the support of American workers. Appeals for a few led to offers from many candidates, of whom Mr. Taylor selected fourteen, and formed a provisional Council, with hon. secretaries, who undertook to deal with the remaining cases. After a second visit, in the following year, a permanent Council was formed, and a mission home was opened in Toronto. At the end of 1893, thirty-nine missionaries were working in China in connection with this branch, and a number have come out since.

Providential circumstances, to which limitations of space will not allow further reference here, also led to the formation of an Australasian branch of the Mission in the year 1890. The Rev. Charles Parsons had already arrived in China, and a Council had been formed in Melbourne when Mr. Hudson Taylor and Mr. Montagu Beauchamp were able to visit the colonies, and further develop branches in Adelaide, Launceston, Tasmania, Sydney, and Brisbane. More recently Councils have been formed in New Zealand. Up to the end of 1893, the Australasian branches had thirty-six missionaries in the field.

February and March, 1891, witnessed the arrival in Shanghai of two parties of Scandinavian workers from America. These were the outcome of the zealous and successful labours of the Rev. F. Franson, whose efforts had already borne good fruit in Sweden and Germany. He had been much stimulated by some articles written by Mr. Hudson Taylor in 1889, entitled "To Every Creature," which appealed for 1,000 evangelists for China in connec-

MISSION OFFICES AND HOME, LONDON.

(*Prayer Meeting Room Entrance.*)

tion with Protestant missions. The appeal of the Conference of 1890 for 1,000 additional men strengthened his desire to see more workers going out without delay; and he despatched the two contingents of thirty-five and fifteen, and formed a committee in Chicago to receive and remit to China funds from the Churches which had promised to support them. They were welcomed with joy, as have been those who have followed them, and after suitable training have developed into invaluable workers in association with the C.I.M. The number of workers of this Mission (the Scandinavian China Alliance) at the end of 1893 was fifty-eight.

For completeness it may be well to notice here that the first missionaries sent out to work as associates of the C.I.M. from other missions were as follows :—

The "Bible Christian Mission" of England in 1885, the "Swedish Mission in China" of Stockholm in 1887, Norwegian Associates in 1890, the "German Alliance Mission" in 1890, the "Swedish Holiness Union" in 1890, and the "Free Church of Finland" in 1891.

At the end of the year 1893, the number of associates in connection with these Missions stood as follows :—

Bible Christian Mission	10
Swedish Mission in China	18
Norwegian Missions	9
German Alliance	7
Swedish Holiness Union	9
Scandinavian China Alliance	58
Free Church of Finland	3
Total	114

As is well known, there are many other Scandinavian

workers in China. The numbers given include only those who work under the direction of the C.I.M.

The above-mentioned developments have called for important extensions of missionary premises. Up to the year 1889, British candidates had been received and entertained by the General Secretary, Mr. Broomhall, and his wife; but as the Mission grew this was no longer possible. In that year an auxiliary Council was formed in Scotland, to deal in an initial way with the many Scotch candidates who were applying; a Council of ladies was also formed in London, with Miss Soltau as Hon. Secretary; 41 and 41a, Pyrland Road, were taken as a home for lady candidates, to which two adjoining houses have since been added. Inglesby House, Newington Green, London, N., was acquired by the Mission, and opened as a home for male candidates; and mission premises were erected in 1894 on a site behind this house. In 1890 the newly erected premises at Shanghai were occupied by the Mission, the whole cost of site, building, furnishing, and removing having been supplied for this purpose, in answer to prayer, without cost to the Mission. In several other ports also the growth of the work necessitated new mission premises, and such were obtained either by purchase or erection.

In drawing to a close the sketch of this decade as far as it has progressed, comparison with the statistics of the year ending December, 1893, shows that during these seven years the number of missionaries, of native helpers, of stations and out-stations, has more than doubled; the organized Churches have increased from fifty-nine to 134, and the number of communicants has nearly trebled. The progress of the work in 1894 is full of encouragement, and gives promise of greater things in the near future.

"Who spoke of rest? There is a rest above.
No rest on earth for me. On, on to do
My FATHER'S business. He who sent me here
Appointed me my time on earth to bide,
And set me all my work to do for Him.
He will supply me His sufficient grace—
Grace to be doing, to be suffering,
Not to be resting. There is rest above—
Rest in JESUS. JESUS is in heaven;
Therefore is rest in heaven;
My rest is there."

PART II

The Working Plan Illustrated

CHAPTER V

CHEH-KIANG: AN EXPOSITION IN DETAIL

IT has been attempted in the preceding pages to give a broad view of the Mission as a whole. Some account of the work accomplished in the various provinces and principal stations should now be given. To avoid repetition, fuller details respecting CHEH-KIANG, the first province worked, will illustrate the practical carrying out of the plan of the Mission and some of the difficulties involved, and will allow of a briefer record of the others.

This province, which contains eleven prefectures, is subdivided by the Chinese Government into four circuits, each of which is ruled by a *tao-t'ai*, who resides in the chief

prefectural city of his circuit. The prefectures of CHEH-KIANG may therefore be arranged as follows :—

HANG-CHAU ; NING-PO ; KIU-CHAU ; WUN-CHAU ;
KIA-HING ; SHAO-HING ; YEN-CHAU ; CH'U-CHAU ;
HU-CHAU ; T'AI-CHAU ; KIN-HWA.

To fully carry out the plan of the Mission, Hang-chau, Ning-po, Kiu-chau, and Wun-chau should first be occupied, then the subordinate prefectural cities, leaving the Hien cities and towns to be taken up later. Local circumstances, however, often make strict adherence to this rule impracticable or undesirable, in which case, without forgetting the rule, the practice has to be modified.

It was so in CHEH-KIANG. As already stated, before the *Lammermuir* party reached China, and the work of the Mission proper commenced, Ning-po, Shao-hing, and Fung-hwa, a Hien city, were already opened, to which we may add that a market town, Ning-kông-gyiao (subsequently transferred to the A.B.M.U.), also had a resident missionary. The first headquarters of the C.I.M. were in the city of *Hang-chau.* The occupation of *Kia-hing* being contemplated by an American mission, no C.I.M. effort was made in that direction. In *Hu-chau* the C.I.M. rented premises in October, 1867 ; but a riot ensuing, the house had to be relinquished ; and only itinerant work was attempted there for several years. In 1874, however, a house was rented as an out-station, and a promising work was commenced in the city by a native helper and his wife. But two months or so later ill-disposed people again made trouble ; and after a second riot the Mission had to retire. Eventually the A.B.M.U. succeeded in establishing themselves there.

Of the second trio of prefectures, C.I.M. workers were already in Ning-po and Shao-hing, and in July, 1867, T'ai-chau was occupied.

Of the third trio, Kiu-chau was first opened as a station by the S. Presbyterian Mission of U.S.A. in 1870, and subsequently relinquished by them. It was reopened, but only as an out-station, by the C.I.M. in 1872. Owing to the distance of Kiu-chau from Hang-chau, the subordinate prefectures Kin-hwa and Yen-chau were attempted earlier. Yen-chau, the nearer of the two, was visited early in 1867, but was found to be very much depopulated through the rebellion; and it was apparently less important than some other places: subsequently a hostile anti-foreign feeling

sprang up, and it is still without a missionary. In *Kin-hwa* premises were secured in January, 1868. The landlord was a subordinate of the magistrate, who proved to be very hostile, and the house was given up to save the landlord from suffering. Before a second attempt could be made, a missionary of another society, who had some converts about ten miles from the city, proposed taking up his abode there, and the Mission made no further attempt until 1875, when, *Kin-hwa* being still without a missionary, the C.I.M. work was commenced. The same house was rented as on the previous occasion, and is still in the occupancy of the Mission.

Wun-chau was early reached, being occupied in December, 1867. The remaining prefecture, *Ch'u-chau*, was not occupied till 1875, and then only as an out-station for a number of years. Since 1890 it has had resident missionaries, as lately have some of its Hien cities.

From the above it will be seen that of the eleven prefectural cities two are still unoccupied; that two others, Ning-po and Hang chau, had resident missionaries before C.I.M. workers arrived: of the remaining seven, the C.I.M. opened six, and the A.B.M.U. one.

Leaving for presentation in tabular form such matter as can be thus condensed, a few points of interest connected with the CHEH-KIANG stations may now be given, in geographical order from north to south and from west to east.

1. HANG-CHAU (CAPITAL).

Work in this station was begun, as we have seen, in November, 1866, on the arrival of the first C.I.M. party.

There was barely time ere the year closed to repair the house and prepare a small chapel, a dispensary, a printing-office, and a women's class-room. December 31st was given (as ever since throughout the Mission) to fasting and prayer.

In January, 1867, an out-station was opened in Siao-shan, but on the 28th of that month Messrs Williamson and Nicol were surprised by the entrance of the magistrate in a state of intoxication. He had the native helper beaten, and ordered the missionaries to leave; but the interruption only proved temporary, and ere the year terminated the first converts were baptized.

In Hang-chau itself the dispensary work began in February; an industrial class for women was commenced in May; a mission tour was taken in June, in which evangelistic work was done in Fu-yang, T'ung-lü, Yen-chau, and Lan-k'i, etc. In July a Church was organized in Hang-chau, some converts having been gathered, and fourteen members were transferred to it from Ning-po. Wong Lœ-djün was ordained on July 16th as its pastor, a position which he still holds. The printing-press, under Mr. Rudland's supervision, was producing colloquial literature; and soon the work was vigorously established, and became well known throughout the city and neighbourhood. As other stations were opened, and the staff of workers in Hang-chau decreased, some of these branches had to be relinquished. A boarding-school for boys was early opened, and later one for girls; these schools, together with visitation, evangelistic, and Church work, became the work of the station, and were carried on under the superintendence of Mr. McCarthy. Out-stations were opened at Kông-deo, Lan-k'i, and Kiu-

chau, to the south, and in Di-p'u, Gan-kih, Kuang-teh-chau, and Hwuy-chau, to the north and west. In 1873 Mr. McCarthy left the province for GAN-HWUY, and the work of the Hang-chau series of stations has ever since (except an interval of three years from 1877 to 1880) been entrusted to Pastors Wong and Nying, without the help of any resident missionary. The out-stations at the end of 1893 were Siao-shan Hien, Chu-ki, Tsah-k'i, Yü-hang Hien, Gan-kih Hien, Sing-ch'eng Hien, and Ling-gan Hien. Pastor Wong is self-supporting; the native Church supports Pastor Nying and four of the five native helpers, besides whom there are four unpaid helpers; so that a long step has been taken in the direction of self-support.

2. SHAO-HING (FU).

This station was opened by Mr. Stevenson in 1866, when he had been only six months in China. No other missionary residing in the city, he soon became widely known; his dwelling, a small house on a busy street, was in the midst of the people, and the Gospel soon began to take hold upon them. A little experience led him to dispense with helpers from another prefecture. A city Church was gathered, the first ten converts being baptized in 1868; in July, 1869, he opened the out-station Shing-hien, and in June, 1870, Sin-ch'ang. In the former of these stations, the conversion of a remarkable man, Mr. Nying, a *siu-ts'ai*, or B.A., proved a great help. About the beginning of 1873, the girls' school commenced at Hang-chau by Miss Faulding was transferred to Shao-hing, and carried on by Miss E. Turner. In that year, Tsöng-kô-bu and Sin-ngœn were added to the list of out-stations. In April, 1874, the

number of converts baptized from the commencement reached fifty-five; and Mr. Stevenson, who had to take his family to England, handed over the work to his successor, Mr. Meadows. The latter has remained in charge ever since.

WONG LŒ-DJÜN.

3. SIN-CH'ANG (HIEN).

This Hien city was for many years worked as an out-station from Shao-hing. In 1888 Mr. J. A. Heal, who had lived for a year or two in Shing-hien, removed with his wife to this city, which, with its two out-stations, Wông-dsah and Dziang-dön, has latterly formed a separate mission district.

4. KIU-CHAU (KÜ-CHAU FU).

This city, after being worked by the C.I.M. as an out-station from Hang-chau from the year 1872, came under the charge of Mr. (now Dr.) Douthwaite in 1875. In

1876 he and Mrs. Douthwaite took up their abode in the city, and in December he opened a dispensary for the treatment of diseases of the eye, which proved very helpful. To the east, Kin-hwa Fu and Lan-k'i Hien were worked as out-stations, and in course of time the work spread westward to Ch'ang-shan Hien and Peh-shïh-kiai, and crossing into KIANG-SI, extended to Sin-k'eng and Ta-yang (villages belonging to Yüh-shan Hien), to Kuang-feng and Ho-k'eo. By December, 1879, sixty-four converts had been baptized, including those in Kin hwa. Early in the year 1880, Kin-hwa Fu was taken charge of by Mr. Henry Taylor, and a few months later failing health compelled Mr. Douthwaite to leave the remainder of the work (four small Churches and forty-nine communicants) in the charge of Mr. and Mrs. Randle, Miss Fanny Boyd undertaking the care of Mrs. Douthwaite's girls' school. Latterly the CHEH-KIANG and KIANG-SI portions of the work have been separated, and the CHEH-KIANG portion has been superintended by Mr. D. B. Thompson, who now has under his care the sub-stations (5) Kiang-shan (Hien), (6) Ch'ang-shan (Hien), (7) Peh-shïh-kiai (town), and two out-stations. Space will only permit of reference to one of the sub-stations.

6. CH'ANG-SHAN (HIEN).

This city was opened as an out-station in 1878, and a number of men were converted, but no women. A married native helper was sent to the station, but his wife could gain no access even to the female relations of the Christians. Not only so: these bigoted Buddhist women were so opposed to the Gospel that they persecuted the men, and would not let them pray and read the Scriptures in peace.

This went so far that the Christians raised a fund and secured a house, which they gave to the Mission, and to which they resorted for reading and prayer.

Just at this time, Miss Gibson, needing a week's rest and change, went to this station from Kiu-chau, and her short visit quite broke down the hostility of the women. A month later, in the spring of 1886, Mr. Hudson Taylor, on a mission journey, passed through the station with Mr. Thompson, and was surprised on Sunday morning to find numbers of women and children at the service. After the meeting was over, the Christian men stayed behind to beg that a lady missionary might be sent to work there. "If," said they, "a week's visit has accomplished such a change, how much might not be expected if we had a resident lady worker!" The difficulty of sparing a lady for a city of only 28,000 inhabitants and the expense it would be to fit up suitable rooms for her accommodation were pointed out, but they urged their suit, undertaking to do their utmost to make the house suitable for residence, if only a lady could be found. Next morning, at five o'clock, while the missionaries were at breakfast, the Christians brought carpenter and builder, plans and estimates of proposed alterations, with a statement of what they could raise themselves. They had already been up some time making these arrangements. There was no resisting their entreaties. Lady missionaries were sent, and a fruitful work amongst women ensued, which extending to Peh-shïh-kiai, lady workers were sent to that place also.

8. Lan-k'i (Hien).

First visited by Mr. Duncan in 1867, and occasionally afterwards, was worked from 1870 to 1880 as an out-station,

and then relinquished by the C.I.M. In 1894 Mr. Beckman opened it as a station.

9. Kin-hwa (Fu).

This city, an out-station of Kiu-chau from 1875 to 1880, had, when Mr. Henry Taylor took charge of it, eighteen communicants out of twenty-five who had been baptized. With varying success, and ofttimes a good deal of discouragement, the work has gone on ever since. In July, 1886, Mr. Langman, then in charge, baptized the first five converts at Yung-k'ang Hien; this city has since become a station with a separate work. The Kin-hwa work, now cared for by Mr. and Mrs. F. Dickie, is beginning to look brighter, after a long period of depression.

10. Yung-k'ang (Hien).

Was worked as an out-station from Kin-hwa from 1882 to 1887, the first converts being baptized, as mentioned above, in 1886. When, somewhat later, it was made a separate station, Mr. A. Wright took charge of the work. The Hien city to the south, Tsin-yüin, and another out-station, Huch'en, have been vigorously worked; from these centres, Mr. Wright and his native helpers are in the habit of visiting the villages, accompanied by voluntary workers from among the Church members, to the great blessing of the volunteers, as well as such widespread sowing of Gospel truth as affords promise of larger reaping before long.

11. Ch'u-chau (Fu).

In 1875 this city was opened as an out-station, but, unfriendly feeling having arisen, for several years no progress

MRS. STOTT AND HER BOYS' CLASS.

was made. After a time this was followed by indifference, which was almost as trying; only four converts were baptized before Mr. and Mrs. A. Langman settled there in 1890. Their ill-health and furlough have retarded progress, but city and out-station work has been sustained, and seven additional converts have been baptized.

12. LUNG-CH'UEN (HIEN).

Mr. and Mrs. Bender, with their colleagues Messrs. Manz, Schmidt, and Klein, belong to the German Alliance Mission. They were working in Ch'u-chau as a basis for work in the south-western parts of that prefecture. In

furtherance of this, Mr. Bender opened Lung-ch'uen Hien in 1894.

13. Ning-po (Fu).

The work here, commenced by Mr. Hudson Taylor and Mr. John Jones in 1857, was carried on by Mr. James Meadows from 1862 till the end of the year 1868. All the first native helpers of the Mission were drawn from the membership of the Ning-po Church, to the great benefit of the work generally, but to the serious loss of the Church itself. Nearly all the older members have passed away, many of them having been aged when baptized. The few who remain have been ministered to for some years by an unpaid native helper, more recently under the guidance of Mr. Warren.

14. Fung-hwa (Hien) and 15. Ning-hai (Hien).

These two stations were originally one district, and were for a time part of a prosperous work. After some years of great spiritual torpor, there have lately been encouraging tokens of revival. Here, too, a large proportion of the older members have entered into their rest.

16. T'ai-chau (Fu).

Opened in 1867, Mr. Rudland took charge of this station in the autumn of 1870, when the converts were very few in number. The progress was steady, though not very rapid; but in the year 1890 28 were baptized, whereas there had been 8 added in 1889. In 1891 49 new members were received, in 1892 141, in 1893 312, bringing the total number of converts in fellowship at the end of

1893 up to 654; those baptized from the commencement amounting to 801. At that date (1893) there were 13 out-stations and 9 organized Churches; now the out-stations number 18.

17. WUN-CHAU (FU) AND 18. BING-YÆ (P'ING-YANG HIEN).

Wun-chau is now a free port, and has steam communication with Shang-hai; but things were very different in 1867, when Mr. Stott first arrived there, after an overland journey of eight days from Ning-po, then its nearest treaty port. His first home was in a native inn; but after a short time he succeeded in renting a house. As soon as this became known, the local constable (*ti-pao*) beat his gong and collected a mob, who compelled the landlord to return the deposit money and cancel the agreement.

A little later Mr. Stott rented a small and not very suitable house from a man who wished to leave the city on pressing business, and needed funds for the purpose. Instead of waiting, as before, till the house was put in repair, Mr. Stott immediately moved in and took possession. Again a *ti-pao* beat his gong, and collected a mob to drive the foreigner away. Mr. Stott tried good-humouredly to quiet the tumult, sending his servant to one of the local officials to ask for protection; the mob, however, began to be rough, and Mr. Stott said to them, "Don't be in a hurry: let us talk things over; what do you want of me?" "Oh! Mr. Foreigner, we want you to run away." Mr. Stott laughingly replied, "Pray talk sensibly; how can a man with one leg run away?" Pointing them to the stump of his amputated limb, he said, "I should like to see any

of you run with a leg like this," or words to that effect. Thereupon the people began to laugh, and the danger was over.

But though residence was secured, it was some time before sufficient confidence was gained to enable him to gather a boys' school. Steady, plodding work, however, succeeded, as it always does. In course of time a Church was gathered ; out-stations were opened ; the work was subdivided, and Bing-yæ became a separate station under the charge of Mr. Grierson. At the close of 1893, the two stations had together 6 out-stations, 8 organized Churches, in which 597 converts had been baptized from the commencement, of whom 413 were then in communion. It is interesting to note that, while, including three school-teachers, there were 19 paid helpers in these two stations, there were also 19 voluntary workers assisting in the work.

Statistical Table for Cheh-kiang.

	Station.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs, etc.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	Hang-chau . . .	Cap.	1866	8	1	2	5	—	—	4	205	379	8
2	Shao-hing	Fu	1866	5	2	1	4	3	2	—	204	305	6
3	Sin-ch'ang . . .	Hien	1869	2	2	—	2	1	1	—	35	43	1
4	Kiu-chau	Fu	1872	1	3	1	4	—	1	—	27	112	2
5	Kiang-shan . . .	Hien	1892	—	3								
6	Ch'ang-shan . . .	Hien	1878	1	4	—	1	1	2	—	27	39	2
7	Peh-shïh-kiai . . .	Town	1879	—	2	—	3	—	1	—	24	53	1
8	Lan-k'i.	Hien	1894	—	—	—	—	—	—	—	—	—	—
9	Kin-hwa	Fu	1875	1	3	—	2	1	—	—	18	64	1
10	Yung-k'ang . . .	Hien	1882	2	3	—	2	1	—	—	44	55	3
11	Ch'u-chau	Fu	1875	—	6	—	2	—	—	—	10	11	1
12	Lung-ch'uen . . .	Hien	1894	—	—	—	—	—	—	—	—	—	—
13	Ning-po	Fu	1857	1	1	—	—	—	—	1	21	157	2
14	Fung-hwa	Hien	1866	2	3	1	2	1	1	—	46	130	3
15	Ning-hai	Hien	1868	1	2	—	3	2	—	1	72	120	2
16	T'ai-chau	Fu	1867	13	5	—	8	5	4	7	654	801	9
17	Wun-chau	Fu	1867	3	4	—	3	2	2	10	259	340	4
18	Bing-yæ	Hien	1874	3	3	2	4	6	—	9	154	257	4
	Total			43	48	7	45	23	14	32	1,800	2,866	49
						Total, 121							

CHAPTER VI

THE PROVINCE OF KIANG-SU

WHEN the C.I.M. commenced its work in this province, Shang-hai was the only station in which there were any resident missionaries. An ex-officer of General Gordon's ever-victorious army, converted through GOD'S blessing on Mr. Meadows' ministry, went with his Chinese wife to reside in Su-chau. He put on native dress, and began to do a little missionary work there.

Mr. George Duncan was the first C.I.M. missionary designated for work in KIANG-SU. Leaving Hang-chau in August, 1867, he wrote us from Su-chau of the great importance and need of that city, with its half-million of inhabitants; he did not himself remain there, but went on to Chin-kiang, and thence to

1. NAN-KIN (CAP.),

which he reached on September 18th, 1867. Calling, in accordance with consular instructions, on the magistrate, he was politely entertained, and told that if the people would let him have a house he should be protected in it. In the meantime efficient steps were taken to keep the people from renting premises or even entertaining him in the inns. Difficulties that would have been insurmountable to most men were, however, overcome; and after lodging by night in the Drum tower for a time, he managed to secure on October 15th a six-foot strip of a two-storied house, which gave him downstairs a chapel (!) of that width, but twelve feet long, and a bedroom of the same dimensions above, for himself, his colporteur, and his servant! Thirteen months later he obtained a more suitable house, in which work was carried on for many years. A small Church was gathered there, amid many discouragements. Mr. Duncan's health failing, he and his wife sailed for England on September 30th, 1872. Work was carried on with difficulty and several interruptions till 1882, when, other missionaries having begun work in Nan-kin, the C.I.M. retired, and Mr. Adams left Nan-kin for Wun-chau. The premises were let to another mission.

2. SU-CHAU (CAP.).

Mr. Rudland and, a little later, Mr. Henry Reid were the next to visit Su-chau on their way north. They confirmed Mr. Duncan's report of its importance as a mission station; they also conveyed the solicitations of the ex-officer mentioned above that the C.I.M. would open a station there. Accordingly Messrs. Meadows and Cordon

went to Su-chau in March, 1868; a house was rented and occupied by Mr. Cordon; a small chapel, seating from 100 to 150, was opened; and in June a school was commenced. Work was continued for over four years, a few were baptized, and some village work was carried on. Mrs. Cordon's health failing in 1872, Mr. Cordon had to return with his family to England. By this time it was evident that Su-chau would be efficiently worked by other missions; some of the scholars and converts were therefore taken to Hang-chau, etc. Pastor Nying, of Hang-chau, is one of the fruits of the Su-chau work, and the station was relinquished in favour of more distant and needy places.

3. CHIN-KIANG (FU).

Mr. Hudson Taylor rented premises inside the west gate of the city in 1868, and the deeds were signed on June 24th; but, through the hostility of the officials, possession was not obtained till January, 1869. There were then no missionary workers in Chin-kiang, though the L.M.S. had a small chapel and a native helper in the suburb. For some years C.I.M. work was confined to the city. Then a mission-house was built nearer the settlement for work among women and children. Ultimately, as other missions came to Chin-kiang, the school was removed to Gan-k'ing, the native helpers were taken to other stations, the converts transferred, and the work closed. The Mission has now, on account of the work in Yang-chau and up the Grand Canal, a business centre at Chin-kiang; there is also a dispensary in the settlement, and a little evangelistic work in the city house.

4. YANG-CHAU (FU).

Opened in June, 1868, this station became the scene of a

serious riot on August 22nd and 23rd, and the missionaries had to leave till November 18th, when they were officially reinstated. A Church was gathered, but few of the converts were natives of Yang-chau, and in after-years most of them removed to their more or less distant homes. In 1881 the work was more promising than it had ever been ; but intelligence being received that a number of missionary societies were about to undertake work in this city, as well as in Chin-kiang, the C.I.M. missionaries were removed to Gan-k'ing, and the mission premises were let to another mission. The Mission in question was, however, prevented from working the district, and a year or so later the C.I.M endeavoured to regather the scattered members and resume work. Yang-chau has latterly been more used as a training home for ladies ; and converts from this station have accompanied missionaries to provinces as distant as KAN-SUH and SÏ-CH'UEN. The following extract from an account of the women's work of the Mission in the "Story of the C.I.M." points out the value of this training home :—

"To-day it is no longer considered impossible or even difficult to send ladies to the remotest parts of the empire. It is generally recognized that they can live and work as well among women fifteen hundred miles from the coast as among those at the open ports. No station is considered complete unless women are found on its staff, and a thorough organization for facilitating the work is now an integral part of the Inland Mission.

"How different the experience of the young worker going out at present in connection with the C.I.M. from what it was ten years ago ! From the moment of landing in China, she finds herself surrounded by those whose chief aim it is to help her to learn the language, get into touch with the people, understand and accommodate herself to her new surroundings, discover the sphere for which she is most suited, and safely accomplish the journey thither.

"Ladies are ready to receive her at Shang-hai, and arrange her

Chinese outfit. A happy, quiet home awaits her at Yang-chau, two days' journey inland, where helpful missionary friends expect her coming, and a capital staff of teachers, both foreign and Chinese, are ready to initiate her into the mysteries of the language. There are those at hand ready to give all information she may desire about the far-reaching operations of the Mission, and to make her acquainted with its stations, workers, and various openings and needs. Comfort in hours of loneliness, spiritual help and strength, counsel in all matters of difficulty, and the noblest inspiration for future service, are all to be found in the loving sympathy and Christlike lives of those who have specially devoted themselves to increasing the usefulness of her missionary career. Experienced escorts are ready later on to make the journey easy to some distant scene of labour, where in many cases she will be welcomed by other ladies, who have gone before, made a home, and found a sphere affording speedy openings for usefulness. And all this complete organization is in the hands of missionary women like herself, whose deepest sympathy is with her, who have given up the direct personal service so dear to their hearts that they may place their experience at her disposal and forward the whole cause by strengthening and helping her."

5. Ts'ing-kiang-p'u (or Ts'ing-ho Hien).

Was visited in October, 1868, and mission premises were secured there by Mr. Duncan on July 20th, 1869. Mr. Henry Reid lived there until the work was well established, and a Church formed. Worked as an out-station till 1887, it has since had resident missionaries.

6. Gan-tung (Hien).

An out-station from Ts'ing-kiang-p'u since 1887, it has had resident missionaries since 1891. A few converts have been baptized, and there are promising inquirers.

7. Kao-yiu (Chau).

Another of the Yang-chau out-stations. Has had lady workers since 1889. Souls have been saved, and an out-station was formed at Ling-tseh. The latter seeming

suitable for station work, in 1893 lady missionaries were sent there also. Ling-tseh is now the eighth KIANG-SU station.

9. SHANG-HAI.

Is entirely a business station. The continuous growth of the Mission, necessitating much traffic to and fro, led to the recognition of its importance as a business centre; and accordingly premises for business purposes were secured there in 1874. The ever-increasing claims have led to more roomy premises being rented from time to time, and more recently, through the munificence of one donor, a large piece of ground was secured, and spacious buildings erected, providing accommodation for C.I.M. missionaries passing through, for offices and store-rooms, etc., also a commodious hall for prayer-meetings.

Missionaries staying in Shang-hai have been a means of blessing in work amongst sailors, and an evangelistic meeting for foreign residents and visitors is held in the prayer hall at 8.30 every Sunday evening. A public prayer-meeting for the inland work of the Mission is held in this hall every Saturday, at 7.30 p.m., when tidings of the work are given.

C.I.M. OFFICES AND HOME, SHANG-HAI.

Statistical Table for Kiang-su.

	Station.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	Nan-kin	Cap.	1867	—	—	—	—	—	—	—	—	—	—
2	Su-chau	Fu	1868	—	—	—	—	—	—	—	—	—	—
3	Chin-kiang . . .	Fu	1888*	—	6	—	1	—	—	1	5	—	1
4	Yang-chau . . .	Fu	1888†	—	9	—	1	2	—	—	28	—	2
5	Ts'ing-kiang-p'u .	Hien	1889*	—	5	—	1	—	1	1	19	—	1
6	Gan-tung	Hien	1891	—	2	—	—	—	—	—	8	133‡	1
7	Kao-yiu	Chau	1888	—	6	—	1	2	1	1	5	—	1
8	Ling-tseh	Hien	1893	—	2	—	—	—	—	—	—	—	—
9	Shang-hai	Hien	1874	—	19	—	—	—	—	—	—	—	—
	Baptized before recommencement	—	—	—	—	—	—	—	—	—	—	95	
	Total			—	49	—	4	4	2	3	65	228	6
							Total, 10						

* Date of recommencement. Opened 1869. † Date of recommencement. Opened 1868.
‡ Baptized after 1888.

CHAPTER VII

THE PROVINCE OF GAN-HWUY

FOR fifteen years after the C.I.M. commenced work in this province, it had no other Protestant missionaries. It was the first wholly unoccupied province entered by the Mission. The first missionaries to take up their residence in Gan-hwuy were Messrs. Meadows and Williamson, who left Chin-kiang about the end of 1868, with a view to opening up work in the capital. Gan-k'ing was reached by them in January, 1869. An interesting account of their early experiences will be found in the "Story of the C.I.M." Mr. and Mrs. Meadows and their children, with Mr. Williamson, passed through a riot before they were finally settled; then came the joy of the first half-dozen converts. When failing health made furlough necessary, Mr. George Duncan held the post for a season, baptizing additional converts and itinerating through the south of the province. But it was not until Mr. McCarthy took charge that ground was purchased and permanent premises were erected, which are still occupied by the Mission. Out-stations, too, were first opened about this time. Kwang-teh, at one time connected with Hang-chau, was transferred to Gan-k'ing; Wu-hu was opened in March and Ta-t'ung in June, 1873.

In 1874 T'ai-p'ing Fu, Ch'ï-chau, and Ning-kwoh were opened as out-stations. In 1875 Hwuy-chau was re-opened; and Fung-yang and Lü-chau were attempted, but without permanent success. As will be seen from the statistical table which follows, a number of these places have since been worked as stations. Limitations of space prevent our attempting detail.

From a Photo] [*by* MR. M. BROOMHALL.

TEACHER AND NATIVE CHRISTIANS, GAN-K'ING.

Statistical Table for Gan-hwuy.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	T'ai-ho	Hien	1892	—	3	—	—	1	—	—	3	2	1
2	Cheng-yang-kwan .	Town	1887	—	4	—	1	—	—	—	6	6	1
3	Ku-ch'eng	Town	1887	3	4	—	1	—	—	3	76	119	2
4	Luh-gan	Fu	1890	—	5	—	1	—	1	—	8	6	1
5	Gan-k'ing	Cap.	1869	2	6	—	3	1	1	2	85	166	4
	Training Home . .		—	—	5								
6	Wu-hu	Hien	1893	1	2	—	—	—	—	—	—	—	—
7	Kien-p'ing . . .	Hien	1894	—	—	—	—	—	—	—	—	—	—
8	Ning-kwoh . . .	Fu	1874	2	6	—	1	1	1	1	53	82	3
9	Kwang-teh . . .	Chau	1891	—	6	—	1	—	1	—	—	—	—
10	Ch'i-chau	Fu	1889	—	3	—	—	—	1	—	4	16	1
11	Kien-teh	Hien	1892	—	3	—	—	—	—	—	—	—	—
12	Ta-t'ung	Town	1890	—	1	—	—	1	—	—	—	5	—
13	Tsih-k'i	Hien	1894	—	—	—	—	—	—	—	—	—	—
14	Hwuy-chau . . .	Fu	1884	1	6	—	2	2	1	—	13	13	2
	Total			9	54	—	10	6	6	6	248	415	15
							Total, 22						

CHAPTER VIII

KIANG-SI: A NEW DEPARTURE IN WOMEN'S WORK

IN December, 1869, Mr. Cardwell reached Kiu-kiang, then the only mission station in this province. The Rev. V. C. Hart, of the Methodist Episcopal Mission of U.S.A., welcomed him kindly. A native house on the busy street outside the west gate of the city was rented, and a street chapel opened. In March, 1871, Mr. Cardwell's itinerant work began, and between that time and September, 1872, he had visited the capital, the Kan river as far south as Wan-gan Hien, the cities and towns around the Po-yang lake, up the Fu-chau river as far as the Fu city, the Kwang-sin river as far as Gan-ren, the Kao-chau river, etc., in all reaching 102 places. In July, 1873, he opened Ta-ku-t'ang as an out-station, and five years later procured a site there, on which he subsequently built a house, making it his headquarters. Limited space will not allow further notice of the work done from this centre by Mr. Cardwell and his successors.

In the year 1886 the first convert was baptized in Kwei-k'i by Mr. D. B. Thompson, of Kiu-chau, CHEH-KIANG. At that time Mr. Hudson Taylor, taking with him the Misses Murray and some others, visited all the KIANG-SI stations; and the conclusion was arrived at to make the

Kwang-sin river the seat of a new departure in Women's Work. The native helpers evidently needed help themselves; they were unable, moreover, to reach the women, and the few native Christians seemed to have but little influence over the womenfolk of their own families. Might not wise lady workers strengthen the spiritual life of native pastors and preachers, read the Scriptures with them, and keep them full of fresh thought, leaving them to evangelize the men and shepherd the Christians, while they themselves specially worked among the women? It was believed they could. Miss Mackintosh, Miss Lily Webb, and Miss Jeanie Gray started in June, 1886, travelled and evangelized until the autumn, staying longer or shorter times at various points; and Women's Work on the Kwang-sin river was successfully begun. It has been continued ever since. Four years later the first KIANG-SI Conference was held at Yüh-shan, September 8th and 9th, 1890. The following quotation refers to it:—

"We stand within the compound of a mission dwelling, around us an inland city, beautifully situated in the heart of a fine mountain region, the watershed of three provinces: CHEH-KIANG, FUH-KIEN, and KIANG-SI. Two hundred miles away lies the coast-line of the empire and the comparative civilization of the open ports. A spacious but unpretending building is before us, pleasant and homelike in spite of its Chinese exterior.

" . . . In the guest-hall . . . summer sunshine falls on the simple furniture, arranged in semi-Chinese style, . . . with a baby organ in one corner.

"At the central table a group of ladies are intent on some important work, young most of them, none past

thirty-five, and all in Chinese dress. . . . How sweet and bright the light upon those faces! how purposeful and strong the spirit that shines there! And how much, one feels, must lie behind the restful, earnest calm so clearly written on many a brow! Gathered from distant lands, representing five nationalities and as many different sections of the Church of CHRIST, . . . what is the meaning of this little group?

"Upon the beautiful Kwang-sin river, in North-eastern KIANG-SI, the China Inland Mission has a chain of eight important stations. Little Churches are formed in all these places, and a devoted band of native helpers are spreading the Gospel in the districts around. No men missionaries are settled in this region. Ladies only are in charge of this rapidly growing work. And these sixteen young unmarried sisters represent the band of twenty-one who are holding the fort alone. In the whole of this vast province, almost as large as England and Scotland put together, and with a population of fifteen millions, theirs is the only work for women, excepting some efforts on the Po-yang lake and at Kiu-kiang, on the Yang-tsï. At a considerable distance from any other foreigners they live together in native houses in these Chinese cities, wearing the native dress and going in and out among the people, unprotected and without fear. At intervals their superintendent, Mr. McCarthy, comes over from Yang-chau to visit the stations and give what help he can. At this little conference he has met them now, and very helpful are his words of sympathy and encouragement and his counsels, born of long experience.

"Together they bring their difficulties to the LORD in prayer; together they talk over the best way of working

their stations, of helping the native Christians and reaching the unreached. And in the earnest, loving atmosphere of that consecrated band one feels a new inspiration to service and a deepened faith in the wonder-working power of GOD, whose strength is 'made perfect in weakness.'"

THE MISSION HOUSE AT YUH-SHAN.

Many souls have been saved, not a few of whom were aged people who went to their reward, their names never having been enrolled on the Church books. Indeed, one feature of the Kwang-sin work is the number of aged people who have been converted. Up to the end of 1893 the number of baptisms since this movement was inaugu-

rated was 370; six additional Churches have been organized, and there were many candidates who have since been received. The development of this work under the superintendence of Mr. McCarthy and its growth under the care of Mr. Orr-Ewing have been most interesting and important. The record of this movement and of Women's Work for Women in connection with the Mission, as given in the "Story of the C.I.M.," is well worthy of perusal.

To complete the survey of the work in KIANG-SI would require a reference to Nan-k'ang Fu, on the Po-yang lake, and a sketch of the efforts of the brethren on the Kan river. In connection with the latter—commenced in 1888 and carried on amid many difficulties, but without intermission—stations were opened in Kih-gan Fu and in Feng-kang, a town near Kan-chau Fu, in 1891. In the Lin-kiang prefecture a permanent settlement has not yet been obtained. Cheng-shu, a town in that prefecture, opened in 1891, had to be relinquished a couple of years later, and our brother Mr. Lawson, after years of labour, is still itinerating without a home.

Statistical Table for Kiang-si.

	Station.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	Kiu-kiang	Fu	1889	—	6	—	—	—	1	—	5	5	1
2	Ta-ku-t'ang	Town	1873	—	3	—	—	—	—	—	2	8	1
3	Nan-k'ang	Fu	1887	—	4	—	1	—	—	1	10	10	1
4	Gan-ren	Hien	1889	4	4	—	3	1	1	3	37	42	1
5	Peh-kan	Town	1893	—	2								
6	Kwei-k'i	Hien	1878	3	4	1	1	—	3	3	114	139	1
7	Shang-ts'ing	Town	1892	—	1								
8	Ih-yang	Hien	1890	—	2	—	1	—	1	—	16	13	1
9	Ho-k'eo	Town	1878	3	4	—	4	1	1	1	47	55	1
10	Shïh-k'i	Town	1892	—	2								
11	Hwang-king-lin	Town	1893	—	3								
12	Yang-k'eo	Town	1890	—	2	—	1	—	1	—	16	15	1
13	Kwang-feng	Hien	1889	—	2	—	2	—	2	—	19	20	1
14	Yüh-shan	Hien	1877	1	8	1	2	1	2	—	98	121	1
15	Shen-keng	Town	1892	—	2								
16	Feng-cheng	Hien	1888	—	1	—	—	—	—	—	—	—	—
17	Kih-gan	Fu	1891	—	4	—	—	—	—	—	—	—	—
18	Feng-kang (Kan-chau Fu)	Town	1891	—	3	—	—	—	—	—	—	—	—
	Total			11	57	2	15	3	12	8	364	428	10
						Total, 32							

CHAPTER IX

THE PROVINCE OF HU-PEH[1]

THE story of C.I.M. work in this province may soon be told. The Mission only entered it with a view to reaching regions beyond. In June, 1874, a house was rented by Mr. Judd in the capital, Wu-ch'ang, and subsequently a Church was gathered there. In after-years the work of the station became increasingly a business work, and was ultimately transferred to Han-kow. The converts passed into other care.

I-ch'ang was opened in 1876, but relinquished when the Church of Scotland commenced work in that city. It will probably be re-opened before long as a business station and port of call *en route* for the west, and in addition will be used as a basis for work in HU-NAN.

Sha-shï and Shïh-sheo were opened by Mr. Adam Dorward in 1884 and 1887, with a view to working into HU-NAN. From lack of strength they have been but feebly worked as out-stations. Three missionaries having been designated for HU-NAN, as noted below, it is intended to resume this work with vigour.

Fan-ch'eng was opened in 1878 as a convenient basis for work beyond. A few Christians were gathered, but after

[1] For Statistical Table, *see* page 63.

some years the work was transferred to the Swedish Missionary Society, as Lao-ho-k'eo, opened by Mr. George

From a Photo] [*by* DR. HOWARD TAYLOR.

THE BOUNDARY-LINE BETWEEN HU-PEH AND HO-NAN.

King in 1887, proved a more convenient basis. The work there is very encouraging.

THE MORE DISTANT PROVINCES

CHAPTER X

THE PROVINCE OF HO-NAN

WHEN Mr. Henry Taylor began his itinerations in 1875, it was hoped that station work would soon follow; it was far otherwise. In 1880 Mr. Henry Hunt, having been for about a year quietly settled in Ru-ning Fu, took his bride to that station; but a couple of months later troubles arose, and they were driven away. It was not until 1884 that a station was finally opened in this province—at Chau-kia-k'eo. She-k'i-tien and Siang-ch'eng Hien followed in 1886 and 1891. Much itineration has been done in the province. An opium refuge was opened in Chang-teh Fu, by native Christians from SHAN-SI, about the year 1887; but no missionary has been sent to reside there, as the Canadian Presbyterian Mission selected that part of HO-NAN as their field.

Statistical Table for Hu-peh and Ho-nan.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	Hu-peh.												
1	Lao ho-k'eo . . .	Town	1887	—	9	—	1	2	1	—	30	30	1
2	Han-kow	Town	1889	—	3	—	—	—	—	—	—	—	—
	Discontinued Stations .	—	—	—	—	—	—	—	—	—	—	81	—
	Total				12	—	1	2	1	—	30	111	1
						Total, 4							
	Ho-nan.												
1	Siang-ch'eng . . .	Hien	1891	—	2	—	1	—	—	—	10	14	1
2	Chau-kia-k'eo, N.												
3	,, S.	3 Towns	1884	—	11	—	1	—	—	1	66	72	3
4	,, W.												
5	She-k'i-tien . . .	Town	1886	—	8	—	1	1	—	—	26	29	1
	Discontinued work (Ru-ning Fu)	—	—	—	—	—	—	—	—	—	—	2	—
	Total				21	—	3	1	—	1	102	117	5
						Total, 4							

CHAPTER XI

HU-NAN: CLOSED AGAINST THE GOSPEL

ITINERANT work began in this province in 1875. Mr. Dorward, who came out in 1878, threw his whole soul into this work, and devoted his life to it. Twice he succeeded in opening a station, but on each occasion it had to be relinquished a year or so later. A telegram dated October 3rd, 1888, announced his death in the midst of his labours. HU-NAN has been repeatedly visited since; and the Rev. George Hunter and two other brethren have volunteered for work in this difficult province.

CHAPTER XII

THE PROVINCE OF KAN-SUH

ITINERANT work was commenced in this province in 1876 by Messrs. Easton and Parker, and two years later the former opened the first station—Ts'in-chau. Much itinerant work has been done in this province, especially by Mr. Parker. Not only has every important place in the province been visited, and Scriptures been circulated in six languages, but Mr. Parker's longest journey extended far beyond the borders of this province, when Kuldja was reached.

The capital, Lan-chau, was opened in 1885; Si-ning, to the west, and Ning-hsia, to the north-east, were occupied the same year, in the hope of reaching Thibetans and Mongols as well as Chinese. Liang-chau followed in 1888. Miss Annie Taylor went to reside in T'ao-chau in 1891, and remained there until she took her adventurous journey into Thibet in 1892–3. Mr. and Mrs. Cecil Polhill Turner also spent much time and suffered considerable hardship in labouring among the Thibetans. The C.I.M. is the only Mission in this province.

Statistical Table for Kan-suh and Shen-si.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	Kan-suh.												
1	Ning-hsia	Fu	1885	—	3	—	1	1	—	—	8	9	1
2	Liang-chau . . .	Fu	1888	—	4	—	—	—	—	—	—	—	—
3	Si-ning	Fu	1885	—	2	—	—	—	—	—	—	1	—
4	Lan-chau	Cap.	1885	—	10	—	1	—	—	—	6	10	1
5	Ts'in-chau . . .	Chau	1878	—	7	—	2	—	—	1	49	65	1
	Total			—	26	—	4	1	—	1	63	85	3
						Total, 5							
	Shen-si.												
1	Lung-chau . . .	Chau	1893	—	2	—	—	—	—	—	—	—	—
2	Feng-tsiang . . .	Fu	1888	—	3	—	—	—	—	—	—	—	—
3	Mei-hien	Hien	1893	—	1	—	—	—	—	—	—	—	—
4	K'ien-chau . . .	Chau	1894	—	—	—	—	—	—	—	—	—	—
5	Cheo-ch'ih . . .	Hien	1893	—	2	—	—	—	—	—	—	—	—
6	Sang-kia-chwang .	Town	1894	—	—	—	—	—	—	—	—	—	—
7	Hsing-p'ing . . .	Hien	1893	—	1	—	—	—	—	—	—	—	—
8	Si-gan	Cap.	1893	—	1	—	—	—	—	—	—	—	—
9	San-yüen	Hien	1890	—	2	—	—	—	—	—	—	—	—
10	T'ung-chau . . .	Fu	1890	—	3	—	—	—	—	—	—	—	—
11	Han-chung . . .	Fu	1879	1	13	—	1	1	—	1	141	217	2
12	Ch'eng-ku	Hien	1887	2	5	—	2	6	—	12	89	107	2
	Total			3	33	—	3	7	—	13	230	324	4
						Total, 10							

CHAPTER XIII

THE PROVINCE OF SHEN-SI[1]

THE first journey of C.I.M. pioneers into this province was in 1876, when Messrs. F. W. Baller and George King reached Hsing-gan Fu. The second journey brought a party of four to the capital, Si-gan Fu, on December 19th of the same year. Two of the party went on at once to KAN-SUH; the others evangelized in SHEN-SI. There is not a city in this province in which itinerant evangelistic and colportage work has not been done.

In 1879 Mr. George King opened Han-chung Fu, and many efforts were made somewhat later to open Si-gan, but without permanent success. In 1887 Mr. Pearse opened Ch'eng-ku Hien, and in the following year Feng-tsiang Fu was opened. San-yüen Hien and T'ung-chau Fu became stations in 1890, opened by members of the Swedish Mission in China; the former station they subsequently transferred to the Baptist Missionary Society of England, who recently sent missionaries into this province. In 1893 Mei-hien, Lung-chau, Cheo-ch'ïh, Hing-p'ing, and, last, but not least, Si-gan, the capital, were opened for residence; and since then K'ien-chau and Sung-kia-ch'uang have also

[1] For Statistical Table, *see* opposite page.

become stations. The opening of these cities was preceded by several years of faithful itineration; all but three of them were opened and occupied by associates of the Scandinavian China Alliance.

A FRIENDLY EX-OFFICIAL ON SI-GAN PLAIN.

CHAPTER XIV

THE PROVINCE OF SHAN-SI

PASTOR HSI.

ITINERANT work was commenced in this province by Messrs. Turner and James. Shortly afterwards the famine years began, and the reports of these brethren as eye-witnesses led to widespread relief operations. Devoted workers from several missions went to SHAN-SI to assist in the distribution of relief; one of them, the Rev. A. Whiting, of Nan-kin, laid down his life in this service.

In 1877 T'ai-yüen Fu became a mission station, and P'ing-yang in 1879; it had been a relief station the year before. The labours of the Rev. D. Hill (of the Wesleyan Mission, Han-kow) in this place were blessed to the conversion of a Chinese *siu-ts'ai* (B.A.), who has proved a

remarkable instrument in the hand of GOD. By 1881 itinerant evangelistic work had reached every city in the province but two; they were visited shortly afterwards.

The Statistical Table will show the dates at which the various stations south of T'ai-yüen were opened. Lack of space precludes description of this interesting work; it should however, be mentioned that most of the Cambridge Band received their training and did their first work in Sih-chau, Ta-ning, K'üh-wu (all opened in 1885), P'ing-yang (opened in 1879), and in Hung-tung (opened in 1886). In 1887 Mr. Stanley Smith opened Lu-gan Fu, in conjunction with Mr. Studd, who subsequently worked the station independently of the Mission; Mr. Stanley Smith opening Lu-ch'eng Hien in 1889. Before leaving for England in the autumn of 1894, Mr. Studd handed over his work to the C.I.M., and with it generously presented to the Mission the large and valuable premises he had purchased and further enlarged in Lu-gan Fu.

The work at Yüin-ch'eng and I-shï, the most southerly stations of the province, as well as that of T'ung-chau Fu in SHEN-SI, is carried on by the members of the "Swedish Mission in China," who are associates of the C.I.M.

North of the great wall, Kwei-hwa-ch'eng (really in Mongolia) was opened as a mission station in 1886 by Mr. George Clarke. Pao-t'eo, an important trading town on the Yellow river, opened by Mr. Burnett in 1888, has latterly been worked by our associates of the Holiness Union of Sweden. Between the two walls, Ta-t'ung Fu was opened by Mr. Thomas King in 1886, and work was begun among the 800 towns and villages governed by this city; many of them have had the offer of the Gospel.

Statistical Table for Shan-si.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
1	Kwei-hwa-ch'eng	T'ing	1886	—	7	—	1	—	—	—	—	—	—
2	Pao-t'eo	Town	1888	—	5	—	1	1	—	—	—	—	—
3	Ta-t'ung	Fu	1886	—	6	—	2	—	—	—	—	1	—
4	T'ai-yüen	Cap.	1877	—	9	—	—	2	—	1	17	45	1
5	Hiao-i	Hien	1887	2	5	—	3	1	1	4	53	64	1
6	Sih-chau	Chau	1885	1	4	1	—	3	—	—	14	39	2
7	Ta-ning	Hien	1885	—	3	1	—	2	—	—	75	102	1
8	Kih-chau	Chau	1891	1	2	—	—	—	—	—	10	8	1
9	Ho-tsin	Hien	1893	—	1	—	—	—	—	—	—	—	—
10	Ping-yao	Hien	1888	3	5	—	1	7	—	—	16	19	1
11	Kiai-hsiu	Hien	1891	—	4	—	—	2	—	—	6	9	1
12	Hoh-chau	Chau	1886	—	4	—	—	—	—	—	33	76	1
13	Hung-t'ung	Hien	1886	15	2	1	—	—	—	16	474	653	1
14	P'ing-yang	Fu	1879	1	9	—	3	1	—	4	111	147	2
15	K'üh-wu	Hien	1885	1	8	—	1	1	—	2	43	56	1
16	I-shï	Hien	1892	—	2	—	—	—	—	—	—	—	—
17	Yüin-ch'eng	City	1888	—	9	—	1	—	—	—	21	22	1
18	Lu-ch'eng	Hien	1889	—	4	—	1	1	1	—	5	6	1
19	Lu-gan	Fu	1894	—	—	—	—	—	—	—	—	—	—
	Totals			24	89	3	14	21	2	27	878	1,247	15
						Total, 40							

CHAPTER XV

THE PROVINCE OF SI-CH'UEN

THE first C.I.M. missionary to reach SÏ-CH'UEN was Mr. Judd on his way back from Kwei-yang: he arrived at Ch'ung-k'ing March 14th, 1877. As he passed down the river, Mr. McCarthy passed up, reaching Wan-hien April 3rd. After a month's overland evangelistic work, Mr. McCarthy came to Ch'ung-k'ing (*viâ* Shun-k'ing) on May 3rd, and rented a house there before continuing his journey. Soon after Messrs. Cameron and Nicoll followed, the former proceeding through Eastern Thibet to YUN-NAN and Bhamo; the latter, after a shorter journey, beginning work in Ch'ung-k'ing. In 1881 Mr. Samuel Clarke rented premises in Ch'en-tu, the capital. Four other Fu cities were occupied between 1886 and 1890, besides one Chau and three Hien cities.

The C.I.M. work includes the medical work of Dr. Parry, nine boarding and seven day-schools, and not a little village evangelization, besides the ordinary station work. The map on the cover will give some idea of the itinerant city and village work carried on from Kïa-ting and other centres in this and other provinces. The Statistical Table will afford all the additional information our space will admit.

Statistical Table for Sï-ch'uen.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	West.												
1	Sung-p'an	T'ing	1892	—	2	—	—	—	—	—	—	—	—
2	Kwan-hien . . .	Hien	1889	—	2	—	—	—	—	—	—	—	—
3	Ch'en-tu	Cap.	1881	3	8	—	2	2	1	5	100	153	3
4	Kia-ting	Fu	1888	—	3	—	—	1	—	1	4	1	1
5	Sui-fu	Fu	1888	—	3	—	1	3	—	—	9	11	1
6	Lu-chau	Chau	1890	—	6	—	1	1	—	2	9	7	1
7	Ch'ung-k'ing . . .	Fu	1877	3	6	—	3	1	—	1	41	77	1
	Totals			6	30	—	7	8	1	9	163	249	7
						Total, 16							
	East.												
1	Kwang-yüen . . .	Hien	1889	—	4	—	—	1	—	—	4	7	1
2	Sin-tien-tsï . . .	Town	1892	—	3	—	—	1	—	—	10	10	1
3	Pao-ning	Fu	1886	—	12	—	2	2	—	—	58	60	1
4	Pa-chau	Chau	1887	—	9	—	—	—	—	—	16	15	1
5	Wan-hien	Hien	1887	—	3	—	—	—	—	—	1	1	—
	Totals			—	31	—	2	4	—	—	89	93	4
						Total, 6							
	Aggregate Totals			6	61	—	9	12	1	9	252	342	11
						22							

CHAPTER XVI

KWEI-CHAU AND YUN-NAN

KWEI-CHAU.

VISITED by Mr. Judd and Mr. Broumton early in 1877. The latter at once settled in the capital, and was soon reinforced. From this centre, itinerant work has reached KWANG-SI, HU-NAN, and YUN-NAN. Among the converts are a few of the aboriginal Miao-tsï. Other stations were opened in 1888, 1891, and 1893, as well as two out-stations, as will be seen from the Statistical Table below.

YUN-NAN.

This province was traversed by Mr. McCarthy, on his way to Burmah, in 1877, and subsequently visited by several others. Ta-li Fu, the first station, was opened by Mr. George Clarke in 1881, and the capital in the following year. Missionaries of the Bible Christian Mission (who work in association with the C.I.M.) opened Chau-tung and Tung-ch'uan in 1887 and 1891; and the C.I.M. opened K'üh-tsing Fu in 1886. Bhamo (Upper Burmah) was opened in 1875. There have been a few conversions at each station, but very few compared with the toil expended. Where the population is largely Mohammedan, this is frequently the case; and in this and the adjoining

province of KWEI-CHAU the almost universal habit of opium-smoking presents a terrible obstacle to the progress of the Gospel. We are thankful to learn from Mr. Pollard of the conversion of some of the Lolo tribe, and of their steadfastness under persecution.

WOMEN OF AN ABORIGINAL TRIBE.

Statistical Table for Kwei-chau and Yun-nan.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	Kwei-chau.												
1	Kwei-yang . . .	Cap.	1877	—	7	—	1	1	1	—	46	63	1
2	Gan-shun	Fu	1888	2	4	—	1	1	—	1	22	21	3
3	Tuh-shan	Hien	1893	—	2	—	—	—	—	—	—	—	—
4	Hing-i	Fu	1891	—	1	—	1	—	—	—	2	—	—
	Totals			2	14	—	3	2	1	1	70	84	4
						Total, 6							
	Yun-nan.												
1	Bhamo (Burmah) .	—	1875	—	2	—	—	—	—	2	12	22	1
2	Ta-li	Fu	1881	—	3	—	—	1	—	—	2	3	1
3	Yun-nan	Cap.	1882	—	5	—	1	—	—	—	4	12	1
4	K'üh-tsing . . .	Fu	1889	—	5	—	—	—	—	—	2	2	1
5	Chau-t'ung . . .	Fu	1887	—	5	—	—	1	—	—	2	2	1
6	Tung-ch'uan . . .	Fu	1891	—	5	—	—	—	—	—	1	1	1
	Totals			—	25	—	1	2	—	2	23	42	6
						Total, 3							

CHAPTER XVII

KWANG-SI: UNOCCUPIED

THE first C.I.M. journey into KWANG-SI was taken by Mr. Edward Fishe and Mr. George Clarke, July to September, 1877. A few days after their return to Kwei-yang, the former was taken home by severe fever. He had hoped to begin work in this province. The second and third missionaries designated for work in KWANG-SI were also removed by death before they were ready to enter it. Mr. (afterwards Dr.) Cameron itinerated largely in the province, and several others have done so, especially Mr. Dorward, who took a deep interest in KWANG-SI. The latest C.I.M. itinerations have been those of Mr. Waters, of Hing-i Fu, KWEI-CHAU.

CHAPTER XVIII

PROVINCES OPENED FOR SPECIAL WORK

SHAN-TUNG.

WORK was begun in Chefoo in 1879, owing to the need of a sanitarium for the growing Mission; and the station proving suitable for them, English schools[1] were formed there, chiefly for the benefit of the children of the Mission. Some missionaries, unable to work in the south from failure of health, have also commenced work in and near to Chefoo. Fuh-shan was occupied for a time, but is now an out-station. Ning-hai was opened in 1886, and work commenced in T'ung-shin in 1889.

CHÏH-LI.

T'ien-tsin was made a business basis for the work in SHAN-SI in 1888; the border city of Hwuy-luh (largely for business work, but also for evangelistic effort) was opened a year earlier; and Shun-teh Fu, on the way to Lu-gan Fu in SHAN-SI, in 1888. Latterly a station has also been found necessary at Pao-ting Fu (the head of the river navigation), to facilitate communication with SHAN-SI.

[1] An engraving of the Teachers and Pupils of the Boys' School will be found opposite page 1.

Statistical Table for Shan-tung and Chïh-li.

	Stations.	Rank.	Work Begun.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs.	Bible-women.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
	Shan-tung.												
1	Chefoo	Town	1879	1	3	—	1	4	—	—	23	66	1
	Sanitarium . . .	—	—	—	3	—	—	—	—	—	—	—	—
	Boys' School (Eng.)	—	—	—	8	—	—	—	—	—	—	—	—
	Girls' ,, ,,	—	—	—	9	—	—	—	—	—	—	—	—
2	Tung-shin	Town	1889	1	4	—	1	1	—	—	8	5	1
3	Ning-hai	Chau	1886	1	4	—	1	—	1	—	70	82	1
	Totals			3	31	—	3	5	1	—	101	153	3
							Total, 9						
	Chïh-li.												
1	Tien-tsin	Fu	1888	—	2	—	—	—	—	—	—	—	—
2	Pao-ting	Cap.	1891	—	3	—	—	—	—	—	—	—	—
3	Hwuy-luh	Hien	1887	1	3	—	—	—	—	—	4	4	1
4	Shun-teh	Fu	1888	1	3	—	1	—	—	—	4	2	1
	Totals			2	11	—	1	—	—	—	8	6	2

CHAPTER XIX

A STATISTICAL SUMMARY

TO complete the foregoing Statistical Tables, a summary presenting a view of the whole is subjoined. In the Tables the number of missionaries in each province includes those on furlough who return to the same stations. Those who, on account of health, were to be appointed to other stations on their return, are given at the end of the summary, together with the students in China who were at the time undesignated. In the number of stations a few arranged for in 1893, and opened in 1894, are included, but, of course, without any statistics.

Statistical Summary to the End of 1893.

	Provinces.	Work Begun.	Stations.	Out-stations.	Missionaries, Associates, and their Wives.	Ordained Pastors.	Assistant Preachers.	School Teachers and Colporteurs, etc.	Bible-women.	Total Paid Helpers.	Unpaid Helpers.	Communicants in Fellowship.	Baptized from Commencement.	Organized Churches.
I.	Cheh-kiang . . .	1857	18	43	48	7	45	23	14	89	32	1,800	2,866	49
II.	Kiang-su	1867	9	—	54	—	4	4	2	10	3	65	228	6
III.	Gan-hwuy. . . .	1869	14	9	54	—	10	6	6	22	6	248	415	15
IV.	Kiang-si	1869	18	11	57	2	15	3	12	32	8	364	428	10
V.	Hu-peh	1874	2	—	12	—	1	2	1	4	—	30	111	1
VI.	Ho-nan	1875	5	3	21	—	3	1	—	4	1	102	117	5
VII.	Hu-nan	1875	Work Itinerant.											
VIII.	Kan-suh	1876	5	—	26	—	4	1	—	5	1	63	85	3
IX.	Shen-si	1876	12	3	33	—	3	7	—	10	13	230	324	4
X.	Shan-si	1876	19	24	89	3	14	21	2	40	27	878	1,247	15
XI.	Sī-ch'uen	1877	12	6	61	—	9	12	1	22	9	252	342	11
XII.	Kwei-chau . . .	1877	4	2	14	—	3	2	1	6	1	70	84	4
XIII.	Yun-nan	1877	6	—	25	—	1	2	—	3	2	23	42	6
XIV.	Kwang-si	1877	Work Itinerant.											
XV.	Shan-tung. . . .	1879	3	3	31	—	3	5	1	9	—	101	153	3
XVI.	Chīh-li.	1887	4	2	11	—	1	—	—	1	—	8	6	2
	Undesignated Missionaries at Home and Students in China	—	—	—	47	—	—	—	—	—	—	—	—	—
	Totals		131	106	583	12	116	89	40	257	103	4,234	6,448	134

CHAPTER XX

EDUCATIONAL AND MEDICAL WORK

IN the sketch of the work in the various provinces, limited space precluded reference to the above branches.

SCHOOLS.

The character of the Mission being evangelistic, only elementary education has been attempted. The little that has been undertaken by boarding and day-schools has been chiefly with a view (1) to influence parents through the children; (2) to win girls to CHRIST who may become useful Christian wives, and to qualify them for future usefulness; and (3) to provide a simple Christian education for the children of converts.

The Mission had in 1893, in eight of the provinces, eleven boarding-schools (containing 133 children), all but one being exclusively for girls, also twenty-nine day-schools, with an attendance of 416 boys and girls. Sunday-schools for both adults and children are common.

TRAINING.

The training of native preachers has been an object ever kept in view. The method the LORD adopted in training the disciples has been aimed at as the most effective in the

early stages of Christian work; and, so far as carried out, it has not proved disappointing. The mistake was made at first of employing too many young Christians, and supporting them with foreign money; but it was found that, while the early results looked very promising, in the long run they were disappointing. Unpaid helpers, or those employed by the native Churches, are found to build up a more substantial and lasting work.

Medical Missionary Work.

The great value of medical missions has been recognized from the outset; and they have been found specially useful as a pioneering agency. In this way not only have the efforts of the medical staff of the Mission, all too small as it is, forwarded the work, but many members of the Mission who are not fully qualified have rendered very helpful service.

While some of the medical men have from the outset confined their efforts to one locality, others, with the happiest results, have given the work a start or an impetus in one place, and then have given like help elsewhere. For instance, Dr. Douthwaite greatly helped the work in Shao-hing in 1874–5, in Kiu-chau in 1876-80; and in Wun-chau in 1881, ere going to his present post at Chefoo. Dr. Pruen did medical work in Fan-ch'eng in 1880, then in Chefoo and Ch'en-tu, and of late years in Kwei-yang. Dr. Edwards did medical work in Ch'ung-k'ing and Ch'en-tu before going to T'ai-yüen.

On the other hand, the work of one good hospital and dispensary, if centrally situated, may affect all the work in a province; and, of course, the medical work grows larger,

and greater local results are developed, where it can be more permanently carried on. For example, Dr. Schofield, of T'ai-yüen, had in the first year of his medical work (1881) 1,527 new out-patients and 3,204 visits, with forty in-patients and twenty-five operations. But in the second year the work was doubled: there were 3,110 new out-patients, 6,631 visits, 105 in-patients, and 292 operations. When the Chefoo Hospital and Dispensary were opened in 1882, the total number of visits from out-patients was 3,000, and the in-patients were thirty, whereas in 1892 there were 9,023 visits from out-patients, 163 in-patients, and 292 operations; and in 1893 there were 12,055 visits from out-patients, 125 in-patients, and 376 operations.

As the number of medical missionaries in connection with the work has increased, the number of centrally situated hospitals has also increased; and the need for temporary medical work as an auxiliary has diminished.

The medical missionaries who have been connected with the work are as follows:—

J. HUDSON TAYLOR, M.R.C.S.,	Ning-po, Hang-chau, etc.
T. P. HARVEY, L.R.C.P.,	Bhamo (Upper Burmah).
WILLIAM L. PRUEN, L.R.C.P. and L.R.C.S.,	Ch'en-tu, Kwei-yang, etc.
R. HAROLD A. SCHOFIELD, M.A., M.B., Oxon., B.Sc. Lond., F.R.C.S.,	T'ai-yüen (SHAN-SI).
E. H. EDWARDS, M.B., C.M.,	T'ai-yüen, etc.
WILLIAM WILSON, M.B., C.M.,	Han-chung (SHEN-SI).
A. W. DOUTHWAITE, M.D. (U.S.A.),	Kiu-chau, Wun-chau, Chefoo, etc.
HERBERT PARRY, L.R.C.P., M.R.C.S.,	Chefoo, Gan-k'ing, Ch'en-tu, etc.
J. CAMERON, M.D. (U.S.A.),	Chefoo, Ch'ung-k'ing, etc.
J. C. STEWART, M.D. (U.S.A.),	T'ai-yüen, Kwei-hwa-ch'eng, etc.

H. A. RANDLE, M.D. (U.S.A.),	Chefoo (T'ung-shin).
GEORGE A. COX, L.R.C.P. and L.R.C.S.,	T'ai-yüen, Chin-kiang, etc.
F. HOWARD TAYLOR, M.D., Lond., F.R.C.S.,	HO-NAN Stations.
J. E. WILLIAMS, M.R.C.S.,	GAN-HWUY and HO-NAN Stations.
W. MILLAR WILSON, M.B., C.M.,	T'ai-yüen, P'ing-yang (SHAN-SI)
MISS A. ROSS, M.D. (U.S.A.),	Lü-chau (SÏ-CH'UEN).
J. W. HEWETT, L.R.C.P., M.R.C.S.,	Gan-k'ing.

Of the above seventeen, Dr. Harvey's health failed in Burmah, and he had to retire from missionary service; Drs. Schofield and Cameron fell victims to their self-denying efforts for the good of the Chinese; and Dr. Randle joined another mission, leaving thirteen now in connection with the work.

The following, among others, though not fully qualified, have rendered important medical service to the Chinese :—

HENRY SOLTAU (since qualified),	Bhamo (UPPER BURMAH).
GEORGE KING (now qualifying in Edinburgh),	Han-chung (SHEN-SI), Lao-ho-k'eo (HU-PEH), etc.
HENRY HUNT,	HO-NAN, Ts'in-chau (KAN-SUH).
DAVID B. THOMPSON,	Kiu-chau (CHEH-KIANG).
JOHN ANDERSON (now qualifying in U.S.A.),	Ta-li Fu (YUN-NAN).
G. A. HUNTLEY (now qualifying in U.S.A.),	Ch'eng-ku (SHEN-SI).
EDWARD HUNT,	Gan-k'ing.
AUGUST BERG (an apothecary of Sweden),	San-yüen, T'ung-chau (SHEN-SI).
F. BURDEN,	Tuh-shan (KWEI-CHAU).
A. W. LAGERQUIST,	Cheo-ch'ih (SHEN-SI).

The Mission has also about twelve trained nurses and accoucheuses, who help the missionaries and the Chinese

as occasion requires. At the close of the year 1893, the C.I.M. had seven hospitals, sixteen dispensaries, and twenty-eight refuges for the cure of opium-smokers; besides which more or less help of an informal character had been given to the sick at all the principal stations. The aim to win the soul while caring for the body has been not infrequently rewarded with success.

In conclusion, the foregoing report of the work in China for the twenty-seven years from 1867 to 1893 inclusive shows that the object of locating resident missionaries in all the previously unoccupied provinces is still unaccomplished as far as HU-NAN and KWANG-SI are concerned; in the latter province workers of other missions from Canton have done more than the C.I.M. For Thibet, too, less has been accomplished than was hoped. In some other provinces there has been, so far, little reaping; and, generally speaking, the work is still in a formative stage. To judge correctly of the work requires that the vast area of the country, the vast numbers of the people, and the slow nature of all preparatory work (especially in China), be kept in view. Still a foundation has been laid; thousands of souls have been saved; tens of thousands have been interested and have learned the plan of salvation; and the number who have destroyed their idols and attend the worship of GOD is ever increasing. The workers have every reason, notwithstanding all their weakness and failure and the difficulties of the work, to thank GOD and take courage, assured that in due season they shall reap if they faint not.

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