

buoyant spirit and bounding step. The English Presbyterian Church had been seeking for a missionary to go to China for two years; the offer was made to Burns and accepted by him. In April, 1847, he was ordained at Newcastle on Tyne, and on the 13th of November he arrived at Hong Kong. Leaving the hospitable European family where he at first found a comfortable home, he hired a humble tenement in the very midst of the native population that he might thereby thoroughly indentify himself with those he came to seek and save. In dress, in diet, in language, to the Chinese he became as a Chinese, that he might gain the Chinese. Gutzlaff gives him a native teacher. In his hired house he opened a small school, and is soon agreeably surprized to see a Chinese woman and a child knocking to be admitted, and he thinks of the time when the mothers of China will bring their children to the feet of Jesus that He may bless them. After fourteen months, when he has become familiar with the language, he goes out into the highways and villages, teaching, itinerating as in the days of his early ministry. In 1849, he fell among thieves who stripped him of everything but the clothes he had on. At another time, in the watches of the night, two muffled figures appear at his bedside and hold their naked swords at his heart:—"Do no violence my friends," he said calmly, "you shall have all I have." His landlord came in next morning to condole with him:—"Poor fellows"! said he, "let us pray for them." In March 1850 he removed to Canton—the centre of life in Southern China, where he spent sixteen months, meeting with little encouragement. Next we find him again at Hong Kong, along with Dr. Young, busy with native schools, opening a hospital, and scattering the good seed through the surrounding districts. He spends a whole year's salary, (\$1,250), to provide an additional workman. Chang-Chow with a population of half a million is visited. Here he seems to have enjoyed the fullest liberty and preached to large and much engaged audiences. During the Taeping rebellion, when no other European could venture out among the rebels, he was free to go where he liked:—"That man of the Book," they would say, "must not be touched." In

1854 he sets out with his two native assistants and spends two months in a small town where he rejoices over twenty converts. His brother missionary, Young, is taken ill with him he returns to Scotland and never leaves him till his eyes are closed in death. He sails again for China in 1855, accompanied this time by the Rev. Carstairs Douglas who became one of the foremost missionaries in China, and who died a few years ago. He tries, unsuccessfully, to reach the rebel headquarters at Nanking, endangering his life in the attempt. Six months are spent at Shanghai, in the very garden of China. At Canton he was first robbed and then arrested. At Swatow, where he spent two years doing noble work, he was offered a chaplaincy with rank of major by Lord Panmure, which he declined. About this time he had an interview with Lord Elgin which led to correspondence on important public matters and eventually to making Swatow one of the free ports. In 1863 he reached Peking, the capital of China, where he remained four years in a small house rented by him for less than one dollar a month. Here he enjoyed delightful intercourse with other missionaries, all of whom he greatly aided in their work. While preaching and itinerating he carried on the work of translating such books as "The Peep of Day" and "Pilgrims Progress;" also a volume of hymns, and the Psalms translated from the Hebrew into Chinese. His perfect mastery of the language gave him great advantage in such work. In 1867 he took leave of many kind friends in Peking and set his face towards Nieuchang, in the far north, "for there was no missionary labouring there." "They who go to the front of the battle," he would say, "get the blessing." But alas! it too soon became apparent that he had come here to die. His naturally robust constitution had been undermined by the continuous strain on body and mind. After lingering for some months, witnessing a good confession, the Master came and called him, and he passed in holy triumph up into the cloud of Witnesses. In the grave-yard of Nieuchang a plain headstone marks the place of his repose bearing the following inscription:—"To the memory of the Rev. William C. Burns, A. M., missionary to the Chinese from the Presbyterian