

of these placards he took down and brought home with him.

Some time after this Mr. Goforth was stopping at an inn at Chang te Fu, when he was visited by two of the chief city gentry and ordered to leave immediately. This he refused to do until he chose, at the same time appealing to the Emperor's edict of 1891, a copy of which he had with him.

A little later the Mission was advised by a retired missionary in Shanghai to forward to Her Majesty's British minister at Peking any evidence they might have against the Chinese to be used by foreign representatives there in pressing for a satisfactory settlement of a riot and murders in another city.

These placards and an account of Mr. Goforth's treatment at Chang te were forwarded, and to their surprise a reply came back immediately that the matter would be looked into and redress demanded. This was done, and when two of the missionaries visited Chang te a little later they found proclamations posted setting forth the rights of the missionaries in Honan, and forbidding the issuing of such placards as above referred to, and not long after two or three fine premises for a mission property were offered them for sale.

In April, 1894, the property they wished to buy was chosen, the neighbors all consulted as to their willingness to have foreigners so near them, the writings drawn up, and part of the price paid, the remainder to be handed over when mortgages that were on part of the property were redeemed.

"But for ways that are dark," etc. The man who had sold them the property used the money given him, but did not redeem the property. He thought he could in some way evade its delivery and ten months of worry and delay was the result. But a threat that it would be taken to the British minister at Peking, led the mandarin to bring the wily vendor to his senses and the property became the legal possession of the mission.

Some Notes on the Past Five Years.

This story of the Honan mission is already long for an article in *The Record*, and the past five years have many features in common; so that instead of following the narrative year by year, a few notes of general review of that period may be given.

With the establishment of a station in the Fu city, three centres were occupied, having mission premises and resident missionaries. From these three the work has extended, each now having a number of out-stations connected with it.

The methods of work in the centres are, medical treatment daily by the doctors for the hundreds who come for it; all day

preaching and teaching in the chapel adjoining the hospital or dispensary, to those who are waiting their turn for medical treatment, or their friends who are with them, or others that come and go.

From the centres the missionaries go out, with native helpers, touring and preaching, until most of the towns and villages within fifty to one hundred miles and more have heard the Gospel, some of them many times. In these tours as well as at the stations, the sale of books and literature has an important place.

When, in any of these towns, some one is found interested, or a convert is gained, that one becomes a means of interesting others. Meetings are held at his house. Other converts are won. An out-station is formed which in its turn becomes a centre from which surrounding villages are wrought.

For example, a few months ago, Rev. Murdock Mackenzie, with a native helper, visited ninety villages. They made some of these out-stations their centres, met and taught the Christians in them in the evening, and visited the surrounding villages preaching in their streets and selling books and literature during the day. In this way they were able to overtake three villages daily.

Thus has the work gone on until there are now quite a number of out-stations, each of them a centre of light and influence to surrounding towns and villages.

Much of the early work on a building is digging and laying foundations. Much of the early work on a new farm is clearing away forest. And much of the early work in a new mission, particularly among so idolatrous and prejudiced a people as the Chinese, is preparatory. Confidence must be won and prejudices dispelled. As they have little or no conception of spiritual things, they are slow in grasping spiritual truths, and the sowing time is often long.

But, while the work in Honan has necessarily been largely sowing, there have been the first fruits of harvest. Every year for the last half dozen years has seen a few definitely taking their stand as Christians and receiving baptism, and an increasing number enrolled as candidates for baptism, to be kept for a time on probation. The latest report states that during the past year alone, at the station of Chu Wang, fourteen men and three women, having finished their probationary period, were received into full membership on profession of their faith, and eight men and three women were added to the list of catechumens, while three were baptized at each of three of the five out-stations of this one centre. At Hsin Chen three were baptized and eight received as catechumens. And at Chang te twenty-six were baptized, and twenty-seven others received as catechumens during the year.