

THE MISSIONARY WORLD.

The following letters from Rev. D. McGillivray, one addressed to Mr. Henry W. Darling, and the other to Rev. Dr. Kellogg, have been forwarded for publication: I arrived in Shanghai from Japan by the Japanese S. S. *Yamashiro Maru*, November 27th, after a pleasant sail through the Japanese Inland Sea and the Yellow Sea to Shanghai. We sighted the light revolving on Saddle Island, some twenty miles out of Shanghai at 6.30 p.m. Monday; next morning we found ourselves stuck fast on the bar with not sufficient water to cross, I did not wait for more water which did not come till evening, but went ashore in a sampan and pushed on to Shanghai, eight miles distant, by jinrikisha, a conveyance which Japan has given a few open ports in China. I had a good opportunity to see the country. The road is splendid, of course foreign made, along it passed jinrikishas, (modern) wheelbarrows, (ancient) coolies with loads of cotton, a few young Chinese swells on gaily caparisoned donkeys, and plenty of swarthy Chinese footmen in various garb, mostly patchwork cotton. Little buildings over graves could be seen here and there, planted in such places as the glomancer judged best. After ample fee and a jinrikisha I purchased some more books for the study of language; and after a most pleasant time with Hudson Taylor and other members of the China Inland Mission, I went aboard after one day in Shanghai. We had a pleasant voyage varied by a twenty hours' wait at anchor in a small bay just south of Shantung Promontory, into this we were constrained to run owing to strong head winds. We came into lovely Chefoo harbour at five p.m., Dec. 1.

I found Dr. Smith and Dr. McClure without difficulty, they were expecting me. I found that Goforth, wife and child were away in the interior north of Honan at Pong-Kia-Chwang, with some missionary of American Board. He is moved thither, Dr. McClure and wife will move next spring, and Dr. Sand and wife in the fall. We can easily move to some town adjacent to Honan, into which we are advised by old missionaries to tour from time to time preaching and distributing books. In this way this hostile province will probably finally permit a permanent settlement in several large cities, already pointed out as the strategic centres in Northern Honan.

I am about to go north to Tientsin, and thence south by cart to Pong-Kia-Chwang, where Goforth is. I desire to have the advantage of proximity to Honan, a teacher for Honan and more complete immersion in Chinese than is quite possible in Chefoo. The others who remain here, however, possess good advantages for work, the variation in dialect being very slight. Besides, for the ladies the bracing climate is much required to build them up for the interior. Miss Sutherland has gained fifteen pounds since coming to Chefoo. She is getting on well with the language, and goes out with Dr. Corbett's Bible-woman into Chinese houses, we cannot call them homes in our own sense. China and India have no homes apart from Christianity. I see that Miss Sutherland is much drawn out towards the women and children; and she longs for the time when she can speak freely to them. She can already read a considerable part of the first chapter of John's Gospel. I wish you would kindly mention this to Mrs. Ewart for her cheer.

This city of some 32,000 inhabitants is delightfully situated. Foreigners in China flock to it during the hot weather. There is a very fine Sanitarium, and boys' and girls' school. The children are now leaving for a two months' holiday. The singing of Japanese converts was very fine to my ear, but the singing of Dr. Corbett's Church was finer, not perhaps artistically, because the Chinese musical scale is different from ours, but yet in a real sense, for it was the singing of the sons of Sinim, the land of adoption, for which we have prayed, and to get to which we have schemed.

My emotions on approaching the coast of China off Shanghai can best be imagined. It was night and I was alone with the Jap watch on the forward bridge; and we were sailing into the midst of four hundred millions. How small I was among the hosts, one feels very powerless walking through the crowded streets of a Chinese city; and it is well to feel so if only one leans more hard on Him that is mightier than the mightiest. A short ramble through Chefoo convinces speedily, if never before, that nothing but the grace of God can hold up a missionary amid such surroundings. No romance here, filth, squalor, poverty, hard indifference, no Sabbath. One of Dr. Corbett's class, an old man, was asked by Dr. Corbett what had induced me to leave home and come to China to preach, he replied, "The grace of God sent him and that grace must keep him." The old man said in my hearing, "This opportunity for instruction and these doctrines make me feel young again, and I forget all my cares and troubles." As I looked on the class I thought, To the poor the Gospel is preached. They were all in common garb. Dr. Corbett referred to a conversation of his in his recent inland tour with an old woman, a Christian. She came to him after the sermon and, her face lit up with a radiance of joy, she spoke of the joy that filled her soul. "What would I do without this blessed Gospel?" said she. This woman lives in a very poor house. Oh! Mr. Darling, I would willingly live all my days in China to hear just what Dr. Corbett has heard in one short week of the triumphs of the Gospel.

The Doctor's Chinese text on Sabbath was, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to the Jew first and then to the Greek." The singing was led by a precentor, who sat among the people; and the people said, Amen, according to primitive practice.

Dr. Corbett has stood bravely under the loss of his wife,

whom Miss Sutherland nursed till death. He has gone on with his work just as before. He has now a number of young men from different points in the interior under theological instruction. One old man to be baptized next Sabbath, has committed to memory one Gospel, Epistle to Romans, Epistle of James, and several others. The house and church are on a hill overlooking Chefoo, and they cannot be hid. Every heathen who visits Chefoo must know where the Christian Church is; besides a large bell sounds forth from the tower and further draws attention to the place.

There are floods in West Shantung as well as in Honan. Other river banks have given way through summer floods. Thousands will die of starvation. The Canadian money will likely be distributed in the spring.

Dear friend, I am reminded of your kindness at every turn. St. James Square grows dearer every day. My prayer is that God will abundantly bless you with a bag without holes (Haggai 1). May your dear children be long spared to you, and may you all increase more and more in the knowledge of Christ Jesus, for whose sake you sent me, and for whom I came to China's perishing millions. Oh! for more labourers Yours sincerely,

D. MACGILLIVRAY.

Chefoo, North China, Dec. 6, 1888.

DEAR DR. KELLOGG,—In my last letter, I told you that I was waiting for decision of question whether I should be condemned to stay all winter in Chefoo. This question, as the date of this letter will indicate, has been decided in the negative. The closing of navigation to Tientsin closed my way in that direction, but kind Providence afforded me a means of going overland before knowing the language. Dr. Hunter of the American Presbyterian Mission, an old pupil of yours, and Mr. James, of the English Baptist Mission here, were going in and would take me a good part of the way. I expect to get passed on to Chinan fu, the capital of Shantung, and if thought best, to Pangkia Chwang, to the Goforths'. At present, many considerations fix my temporary location at Chinan fu. But I have not as yet all the data necessary to the solution of the question. I am beginning to learn, if I never learned before, patience, which old missionaries here say is especially necessary in China. I travelled by cart. The roads now are frozen hard and so we escaped with only one or two mudholes. Of course there was bumping at *libitum*. But to my great surprise and gratification, I found that I could actually sleep betimes as we journeyed on. Whether this was owing to constitutional somnolency or the virtues of the cart, I am not prepared to decide. The inns I found very much better than I expected. Mr. James managed the finances, and so my opinion of innkeepers' deception is only second hand. The Chinese landlord would, I think, outdo the innkeepers of Greek and Roman times. At this season there is scarcely a green thing to be seen. Occasionally the winter wheat is growing, but grass there is none. Fuel is very dear. Grass is much used for burning. The roads are as bad as I understood they were. Soldiers are stationed at points to guard travellers, but we did not require their services. We met the coffin of a high official being carried with great pomp from Shansi to his former home in Shantung. We were asked to subscribe towards the repair of a bridge over which we passed, and were extravagant enough to put down and pay 25c. for this laudable purpose. At Weihien, I met all the Presbyterian missionaries. Mr. Frank Chalfant desired to be remembered to you. They have a very valuable property here, with buildings in foreign style. The English Baptists here live in Chinese houses, renovated for their use, and they are very comfortable. I have now an opportunity of studying questions of dress, style of building, etc., which my present journey puts within my reach. I find that all the missionaries of all denominations who live in the interior of Shantung wear Chinese dress. I went into it before leaving Chefoo, and am bound to try it for myself. As to relative expense of the two styles, I am informed that there is little or no difference if you dress (Chinese) as becomes your station. While in Chefoo, I began the language with Miss Sutherland's teacher, and took about seven lessons, when I had to leave for the interior. So far I am much pleased with the language and the dress. My Chinese name is now to hand, and I enclose some of my cards. The name is Gee lee fay; on reverse the Great English Religious Scholar or Teacher Great—purely honorific. I find several baby organs in the interior, and am increasingly satisfied with the disposal of the boys' gift. Please give the boys my wishes for Happy New Year, and tell them that if they hurry upon sending me theirs, they will be still in time, as Chinese New Year is in February. On my journey I passed through a little village about seven a.m., and I heard two schools hard at work reciting their lessons. In Weihien, I saw boys "backing the book," in the Christian school. I passed through a great many towns and villages, but only in one or two were there any Christians. What a little flock amid the twenty-five millions or so of Shantung, and then we cannot help thinking of the denser darkness of Honan and pray more earnestly the Lord of the Harvest to thrust forth more labourers now. Our expectation is from Him. From careful enquiry on every hand, I find it perfectly feasible for a young single man to live on \$500 gold, which is about \$650 in currency of the land. And I do think that young men should be willing, even for the sake of their betrothed, if they have any in Canada, to precede them by a few years and live on \$500 until they master the language. I am quite satisfied that the taking of brides into the interior is unjustifiable from a medical point of view. There is no vow of celibacy in this plan. What I claim is that it would be to the advantage of all concerned, and also the great cause, if young men would

be willing to deny themselves of the luxury of a home in China for a few years at least. Any home I should count a luxury in China. I strongly disbelieve in unnecessary hardships, but I am assured by an old worker in China, that my salary is quite sufficient for a single man, and this worker does not belong to the China Inland Mission. Thus far I have had no privation for small salary, and am quite sure I shall have none. Many wrong statements have been made in Canadian papers about my coming out, which I suppose you have noticed. If St. James Square Church gives \$750 to the Foreign Mission Committee, I shall rejoice, and wish it were more that another man may be sent. You know of my request for two more men. I took it as remarkable to find Dr. McClure here praying for six more men by next spring. Such a thing would be extraordinary in the history of the Presbyterian Church in Canada. But why should such large things be confined to the China Inland Mission. China shows signs of awakening. Three or four years ago no telegraph line ran into the interior. Now a line accompanied us all the way from Chefoo, and runs on to Chinan fu. I expect to spend Xmas with the kind friends here, and among other good things they are having a Xmas tree for the children. Give my kind regards and good wishes for 1889 to Mrs. Kellogg, and the other members of your family. Dr. Hunter and Mr. Chalfant desired to be remembered; also Dr. Corbett, of Chefoo. I often think of St. James Square Church, and had very great pleasure in reciting to Miss Sutherland all the events which took place in St. James Square Church at my ordination. I am in my usual health and spirits. My experiences so far have been very pleasant and helpful. I left all well in Chefoo. Yours sincerely,

D. MACGILLIVRAY.

Tsing Chen Fu, Shantung Province, 240 miles from Chefoo, December 22, 1888.

LONGEVITY.

Scientific men see no reason why the span of human life may not be extended to a round hundred years from the present limit of seventy to eighty years.

From Adam's time to that of Methuselah and Noah, men are recorded as attaining to well nigh the age of 1,000 years. The Psalmist David, however, says: "The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone."

This wide margin of longevity, together with proper observance of mental, moral, and physical laws, leads investigators to believe it is possible that human life might be made to increase in length of days to a full century at least.

Moderation and regularity in eating, drinking, and sleeping are conducive to longevity, and those who observe proper habits and use pure and efficacious remedies when sick, may accomplish immense labour with no apparent injury to themselves and without foreshortening their lives.

Hon. H. H. Warner, President of the Rochester, N.Y., Chamber of Commerce, and manufacturer of the celebrated Warner's Safe Cure, has devoted much time and research to this subject of longevity, and has arrived at the satisfactory conclusion that life may be prolonged by rational and natural means. Thousands of persons are living to-day—enjoying the blessing of perfect health and vigour—who will testify to the almost magical efficacy of Warner's Safe Cure in restoring them to physical potency and to the normal type of constitution, after they had almost given up hope of life.

After middle age, many begin to lose their wonted vigour of body, and thereupon give way to inertness and useless repining. Yet all such have within reach that which both renews youth and contributes to the prolongation of life. Warner's marvellous Safe Cures are in every drug store, and are now regarded as standard specifics throughout the civilized world.

The strong desire to attain old age—meantime retaining the virile powers of body and mind—is necessarily connected with the respect paid to aged persons, for people would scarcely desire to be old, were the aged neglected or regarded with mere sufferance.

THE annual statement of The Mutual Life Insurance Company of New York shows the remarkable progress made by this institution during twelve months. The record made by the Mutual eclipses its own best efforts, and naturally exceeds that of any other financial institution in the world. The new business written amounted to \$103,214,261.32, an increase of \$33,756,792.95 over the new risks assumed in 1887, and a gain of \$46,381,542 over the business of 1886—showing a continuous and phenomenal advance. The assets of the Mutual Life now aggregate \$126,082,153.56, indicating a gain for the year of \$7,275,301. The Company has now an outstanding insurance account amounting to \$482,125,184. Its total income from all sources is reported at \$26,215,932. It paid to its members during the year for death claims and endowments and other obligations \$14,727,550.22. Up to date the Mutual had 158,369 policies in force, showing a gain in membership for the year of 17,426, thus forming the biggest army of policy holders in any regular Life Insurance Company in the world. The surplus fund was increased \$1,645,622.11 in 1888, and the Mutual now has \$7,940,063.33 over and above every liability. The following will show the payments to policy holders during the past ten years for death claims, endowments, dividends, purchased policies and surrenders.

1878.....\$14,400,032	1882.....\$12,848,835	1886.....\$13,120,103
1879.....14,015,555	1883.....13,959,360	1887.....14,128,423
1880.....13,160,694	1884.....13,923,062	1888.....14,727,550
1881.....12,640,112	1885.....14,402,049	