

A New Thing

Incidents of
Missionary Life
in China.



Behold, I will do a New Thing
now it shall spring forth;
shall ye not know it?
I will even make a way in the wilderness
and rivers in the desert.

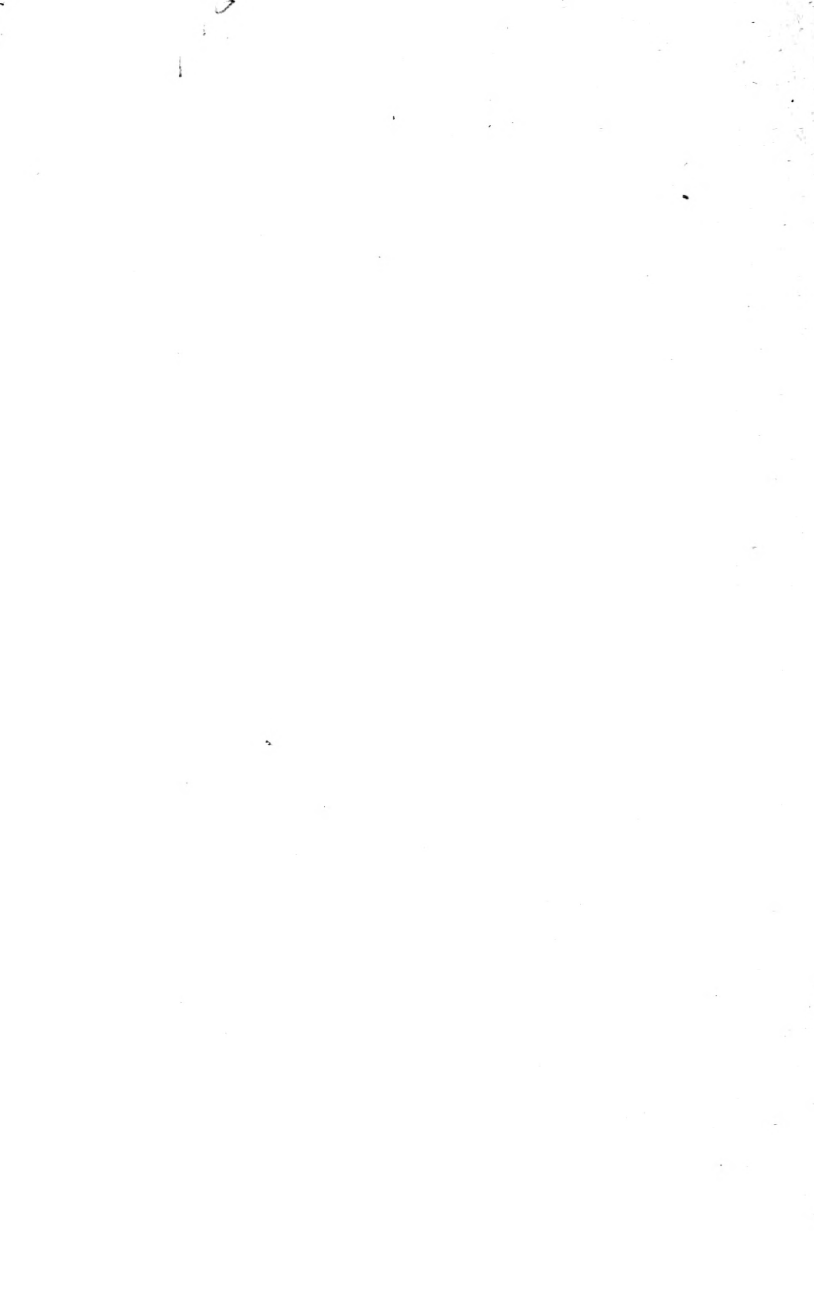
Isa. xliiii. 19.

11.29.15.

Library of the Theological Seminary,
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Williams, F. M.
A new thing



ERRATUM.

Page 8. Lines 11, 12.

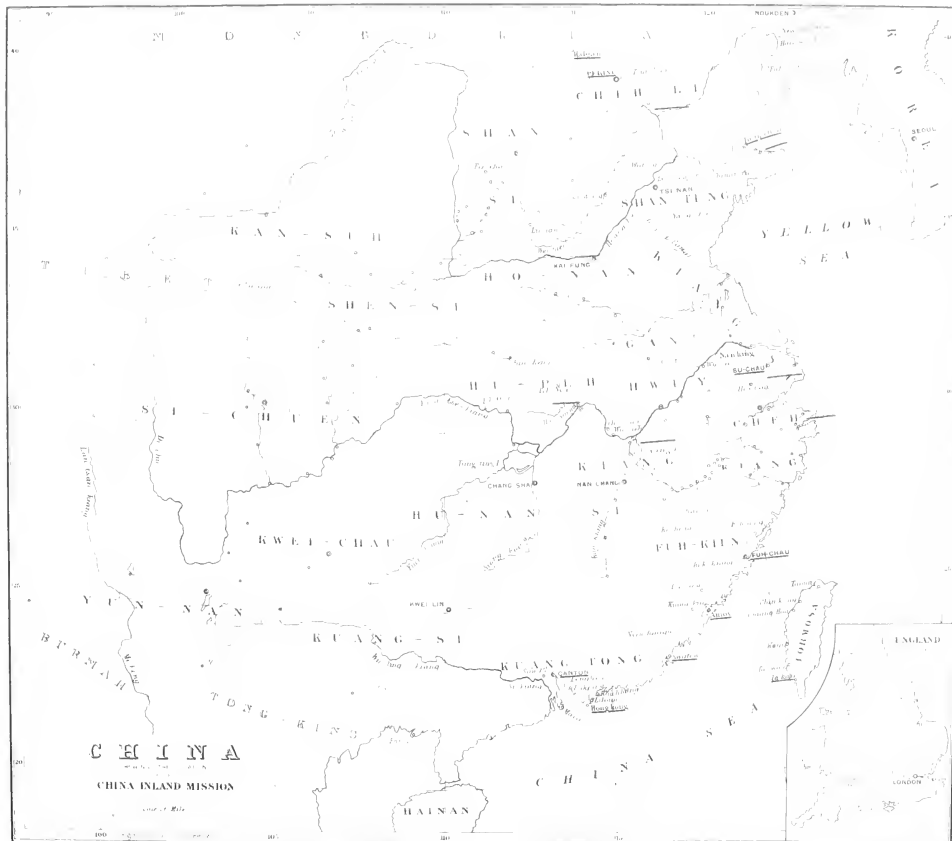
With regard to the location of the C.M.S. stations in Ceylon, at the time of my visit to Colombo in 1887, I regret to say I was misinformed. Not only was work, in connection with that Society, being carried on in the north of the island, but also in the centre, in the south, and *in Colombo itself*. The C.M.S. work in Ceylon dates from 1817.

F. M. W

A NEW THING.

“LET the Church come right up to this point, that without taking counsel with men, of difficulties and obstacles and embarrassments, she just casts herself with Divine abandonment on her GOD and says, ‘This is GOD’s work, and GOD’s power and grace are behind it, and GOD’s commission and commands are in it, and therefore we will undertake this work to give the gospel to the human race, looking to GOD for men and for means,’ and the Church will do the work ; and she will do it possibly before this century closes.”—REV. A. T. PIERSON, D.D., in *Lengthened Cords and Strengthened Stakes*.





From "Christianity in China" by the Rev. J. G. G. ...
 China Inland Mission, London, 1890.

A NEW THING:

*INCIDENTS OF MISSIONARY LIFE
IN CHINA.*

BY
F. M. WILLIAMS.

With an Introduction by the
REV. J. ELDER CUMMING, D.D.

AND

AN APPENDIX, CONTAINING

A SHORT SKETCH OF THE INCEPTION, DEVELOPMENT, AND
PRESENT POSITION OF THE CHINA INLAND MISSION.

FOR THE YOUNG.

“Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.”

LONDON:

S. W. PARTRIDGE & Co., 9, PATERNOSTER ROW, E.C. ;
AND J. G. WHEELER, 88, MILDMAY PARK, N.

1895.

Affectionately Dedicated

TO MY GOD-CHILDREN

WILLOUGHBY AND EDDIE,

AND

TO THE CHILDREN

CONNECTED WITH THE "BATH RAILWAY MISSION," WHO

HAVE BEEN SHARERS IN THE WORK THROUGH

THEIR PRAYERS.

INTRODUCTORY NOTE

BY

THE REV. J. ELDER CUMMING, D.D.

THE following pages tell a Missionary story which is sufficiently individual and distinct from others to deserve a permanent Record. The first requirement of a Book about Missions is, that it shall be easy to read; neither obscure, heavy, nor confused. I think few will be disappointed, in this respect, with Miss Williams's six years of Mission life: very few who begin will leave it unfinished. A second requirement is rarely met with. There are not half a dozen books which enable the reader actually to see how a Missionary spends his, or her, life from day to day. There is such an impatience with the commonplace and simple details of the life, and such a wish to startle and strike the reader, that only a selection of the louder incidents are given; and these being taken for *all*, a false conception takes hold of the mind, the truth of which comes to be doubted, as we reflect upon it. It is perhaps the supreme merit of the following Book,

that the writer is content to be seen in the undress of home life ; and is both humble enough, and brave enough, to let the simple, unvarnished truth stand as its own witness. Then, a *third* requirement of a good Missionary book is, that it should come down to the level of the plain mind of "the common people." The Authoress is not afraid to label her Book as intended for children. We hardly know whether to be sorry or glad, that she does so ; sorry, because many will be turned away from it in consequence, for whom it would have been specially well adapted ; glad, because there are not many good Missionary books for children, and hardly any which do not seem to be condescending in every page. But there is no condescension here, conscious or unconscious ; and both children, and unspoiled adults, may read with equal pleasure and profit.

So much for the *manner* of the Book. For its matter, let me say, in a word or two, that it tells a very blessed story of how work may be begun in the far interior of China (*months* away from any sea-port used by Europeans) ; how difficulties may be met ; how Satan may be grappled with, day by day ; how the faithfulness of God may be proved, and the Presence of God experienced ; and how the foundation of a great work may be visibly laid, by a small band of ladies and gentlemen, who live and work in faith. The names of Cassels, Beauchamp, Polhill-Turner, and Williams, with their wives, and with ladies whom we do not

name, perpetually recur in these pages, to the encouragement of all who read.

And, if I may say so, there is a simple, real piety, marking out the writer's record, which is unmistakable. So little is said expressly of her own feelings and inward experience, that one has to read the more carefully, to understand what is behind. It is especially to be noted that, without using the language which is now becoming frequent on that subject, the number and character of her references to the HOLY SPIRIT would of themselves stamp the story as distinct from most books of the kind.

I commend it all to the Power of His Grace; and shall be much mistaken if this does not prove a Book fruitful for good. "What seest thou? And I said, I see a rod of an almond-tree. Then said the LORD unto me, Thou hast well seen; for I will hasten My word to perform it" (Jer. i. 11, 12).

J. E. C.

2, NEWTON TERRACE, GLASGOW

June 1895.

P R E F A C E .

“**W**HAT made you first want to be a missionary?”
“How long ago is it since you first had a desire to go out to the heathen?” “How was the door to China opened for you?”—these are questions which have been put to me by many friends since my return to England in December 1893, after having spent six happy years of missionary work in China, in connection with the “China Inland Mission.” Let me answer the questions one by one.

What made me first want to be a missionary?

Picture the following scene in a Sunday-school in a town in the west of England: The opening hymn was being sung when the door was pushed slowly open, and a new scholar appeared—a little gipsy girl, who had been attracted by the singing, and now stood wonderingly in the doorway. She was such a little picture, with her dark, curly hair, no hat and no shoes. Being about seven years old, the age of my scholars, she was put into my class; there she heard the gospel *for the first time in her life*, and believed

as she heard. "Is it really true," she said, "that JESUS died on the cross to save me and everybody from our sins? Then I must go and tell my father and mother; they don't know." I never saw the child again; she left before the class was over, to go and tell her parents. But that day a new aim came into my life. I told the LORD how glad I would be if He would let me spend my life in telling those who had never heard the gospel, of the love of JESUS.

How long is it since the desire arose to go out to the heathen?

Sixteen years. Ten years I waited for my mother's consent, feeling sure no blessing could attend my going, if I went against her will, and also feeling sure that the LORD would cause her to give me up gladly when His time came. The time of waiting was one of training. Opportunities were given me to help on the missionary work of others, and GOD in His own way was fitting me for future service.

How was the door to China opened for me?

GOD Himself opened the door. First, by causing my mother, in the summer of 1887, to yield me up unreservedly to Him for service abroad, should He require me; and then, by a chain of circumstances, showing it was His will for me to go to *China*, in connection with the China Inland Mission. I started in the autumn of 1887.

The following are extracts from letters and journals, giving an outline of GOD'S work in NORTH-EAST SĪ-CH'UAN, China, during the past six years.

The district of NORTH-EAST SĪ-CH'UAN comprises an area equal to that of England. Eight years ago no Protestant missionary had been there. In 1886 a house was rented in the city of Pao-ning, and early in 1887 the Rev. W. W. and Mrs. Cassels began work. Up to the present time four other stations have been opened—Pa-cheo, Wan-hsien, Kuang-üen, and Sin-tien-tsī. Itinerating work is done in the villages and market-towns around these stations. There is now a band of about thirty workers. Pao-ning is the centre station, where Mr. Cassels, who is superintendent of the district, resides.

From the commencement it has been the prayer of each worker that GOD would fulfil His promise in Isaiah xliii. 19, and do "a new thing" for NORTH-EAST SĪ-CH'UAN. This little book of journals has been prepared, to recount, to the glory of GOD, how the promise has begun to be fulfilled; with the earnest prayer that many young hearts may be stirred up to pray for *greater* things, and many young lives consecrated to GOD for service among the heathen, when and where He shall choose.

"Behold, I will do *a new thing*; now it shall spring forth; shall ye not know it? I will even make a

way in the wilderness, and rivers in the desert”
(Isa. xliii. 19).

“Not unto us, O LORD, not unto us, but unto THY
NAME give glory, for Thy mercy, and for Thy truth's
sake” (Psalm cxv. 1).

F. M. W.

33, GREEN PARK, BATH.

May 1895.

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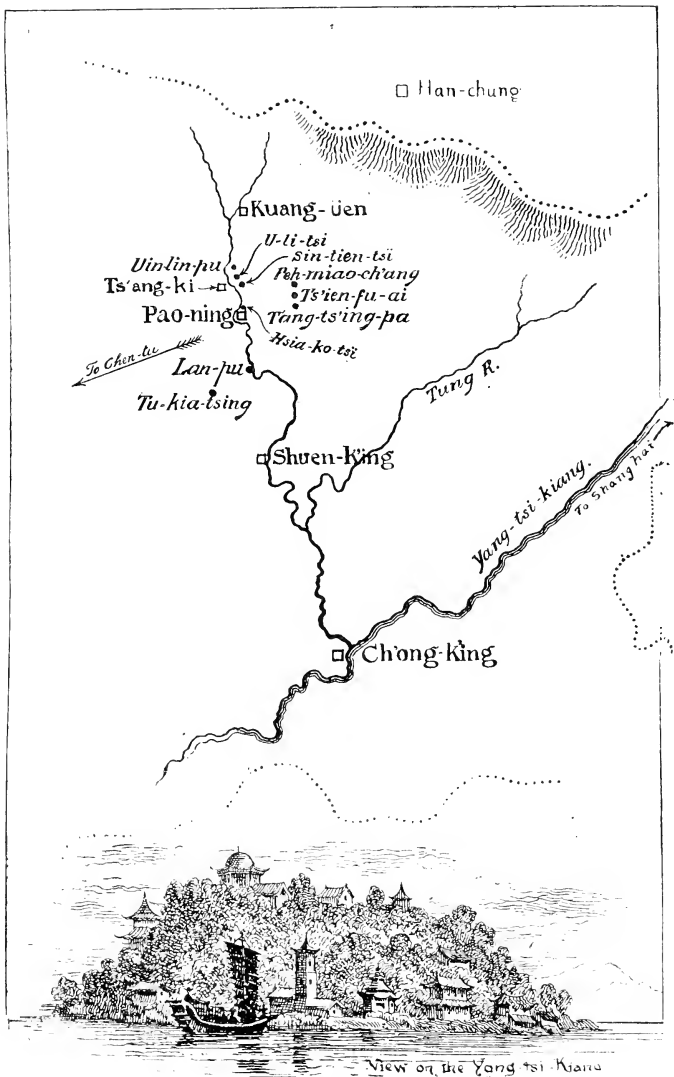
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PART I.

*PLOUGHING AND SOWING:
COMMENCEMENT OF THE WORK.*



MAP OF EASTERN SĪ-CHU'AN, SHOWING PAO-NING, SIN-TIEN-TSĪ,
AND OTHER PLACES REFERRED TO.

"As My Father hath sent Me, even so send I you."

CHAPTER I.

LONDON TO MALTA.



ON THE WAY TO CHINA.—LIFE ON
BOARD SHIP.—GIBRALTAR.

P. AND O. STEAMSHIP,
MEDITERRANEAN SEA.
November 1887.

KNOW you will want to hear news of me, so I must write a little account of the voyage so far, and post my letter at Malta, where we hope to be on Friday. The roughest part of the voyage is over—the Bay of Biscay; we spent Friday night, all Saturday, and until four o'clock on Sunday, in passing through it. I remembered the Prayer-meeting you were having on Sun-

day, and joined with you in spirit, rejoicing that God was answering your prayers so definitely; for I was only ill on the Saturday, and ever since have been quite well. But, looking back on that day of sickness, I can thank God for it. He was very near, comforting

me with such precious promises from His Word. While the ship was rolling from side to side, seeming sometimes as if it would go over altogether, it was so good to remember, "He holdeth the sea in the hollow of His hand."

There are six other ladies besides myself who are going to China as missionaries—Misses M. Graham Brown, Kentfield, Eland, Barrett, Chilton, and Arthur. The LORD has been giving us such happy times of singing and Bible-reading since we have been on board. Most of the passengers gather round the piano, and join in the hymns with us.

There have been about twelve children on board, and I have been able to have some singing and reading with them. They much like looking at the pictures in my Bible and having them explained. I think it is so good of GOD to give me some children to talk to; for He knew how hard it was to part with you all at home. It is blessed to know that many of you are trusting the dear LORD JESUS as your own Saviour, and I do pray that those of you who have not yet taken Him to be your Saviour may do so now. You are missing the joy and happiness which He wants you to have, and you are grieving Him so much by keeping your hearts from Him Who died to make you His own.

And now I must tell you a little about the life on board ship. We are very happy here. Our cabins are very tiny, and there are two berths in each. Breakfast is at 8.30, after which we go on deck for some fresh air, and then come down to the saloon for our Bible-reading and singing, which generally last an hour. The rest of the morning we spend in studying

the Chinese language, and we are beginning to find it very interesting. (I hope you are remembering to pray for me specially about that, for Satan is so ready to make us trust to our intellect, instead of depending only on God's help.) The dinner hour is 1.30, after which I try to get hold of the children; then more study and more fresh air on deck; tea at 6.30; Bible-reading, singing, and prayer from 9 till 10. The cabins and saloon are lighted with electric light.

To-day we have reached Gibraltar, our first stopping-place. I cannot explain to you the grandeur of the scenery—such magnificent rocks, jutting far out into the sea; on our left hand the hills of the south of Spain, and on our right hand the hills of North Africa. We landed at Gibraltar, and it was pleasant to be on land again. A little boat (or rather many little boats) came alongside our steamer to take any passengers on shore who might wish to go. We were amply repaid by going, and were delighted with some beautiful gardens where heliotrope and geraniums and many other greenhouse flowers were blooming out of doors; there were also some magnificent palms. Every day we are getting into warmer regions. The people in Gibraltar are mostly Spanish and Moorish, and wear most picturesque costumes. There are many English soldiers and others there also, as it is a garrison town and belongs to England. We were much struck with the pretty little carriages, open at the sides, with a covering at the top trimmed round with fringe. They are drawn by mules, which are evidently the beasts of burden in Gibraltar. Mules seem very well cared for. We walked through the town with its very narrow streets,

hardly wide enough for two carriages to pass, and went into the market, which was a very pretty and interesting sight. There was a great deal of beautiful fruit for sale, also flowers, and other things.

We spent about three hours on shore, and reached our ship again by one o'clock. Now we are going at full speed again along the coast of Spain. We have such beautiful moonlight nights, and the silvery pathway which the moon makes in the water is most lovely—the very same moon you have each evening! How near that seems to bring us to each other! How often my thoughts have been with you all!—not with a longing to return, for GOD's word to me is "Go forward," but with an intense yearning that you may all belong to JESUS, Who loves each one of you so much. And now I must bring my letter to a close, for to-morrow we shall be at Malta, where this can be posted. May GOD bless each one of you, dear children, and be to you the same loving Father and Friend He is to me!

“ Sow in the morn thy seed,
At eve hold not thine hand ;
To doubt and fear give thou no heed,
Broad-cast it o'er the land.

“ Thou canst not toil in vain ;
Cold, heat, and moist and dry,
Shall foster and mature the grain
For garner in the sky.”

JAMES MONTGOMERY.

“ When He putteth forth His own sheep He goeth before them.”

CHAPTER II.

MALTA TO COLOMBO.

WORK FOR JESUS ON BOARD SHIP.—ARRIVAL AT COLOMBO.—VISITS TO WESLEYAN AND BAPTIST MISSION HOUSES.—CHILDREN.—LEPERS.

INDIAN OCEAN, *December 1887.*

I AM now in another vessel, having reached Colombo on the 14th. I must tell you about one dear boy on the other ship, who gave his heart to JESUS—a lad of fourteen. The LORD gave me an opening to speak to him, and he told me that before he left his home he had been thinking of coming to CHRIST, but his mind was so full of preparing for his journey that he had put it off.

Of course it was Satan tempting him to delay; he did not want to lose him as his slave. I wonder how often some of you have heard GOD calling you to give your hearts to Him and you have not yet done it; you have listened to Satan and put it off again and again. Oh, do not put it off any longer. He is calling to you once more, now, through this letter, and He may never call you again; will you not just now yield yourself to Him, just as you are, with all your sin, and take Him to be your Saviour?

This boy told me why he wanted to be converted. It was through seeing his cousin, a boy his own age, following JESUS. And now a word for the dear Christian boys and girls. Shine for JESUS every day, let every one see that you belong to Him; you will then make some of your companions long for salvation too.

Well, this boy did not decide for JESUS on the night I talked to him; he said he would think about it. But on going on deck the following morning I knew he *had* decided—he greeted me with such a bright, happy face. I had no opportunity of speaking to him then, but noticed all through the day how different he was. He did all he could to help everybody. In the evening he came up and told me, what I was very glad to hear, though not surprised, that he had given himself to JESUS the night before in his cabin. Before his conversion I had often noticed him smoking cigarettes; but he told me afterwards he had given up his smoking, for he was sure it did not please JESUS. I have told you all this because I know it will encourage you to see how GOD has been answering your prayers for me.

I must tell you what we saw at Colombo. You remember the verse in “From Greenland’s icy mountains,” where it says:

“What though the spicy breezes
Blow soft o’er Ceylon’s isle;
Though every prospect pleases,
And only man is vile!
In vain with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.”

It is *so* true. Colombo (a town in Ceylon) is so beautiful, lovely trees and flowers everywhere, such beautiful gardens and fine houses, and a delicious scent in the air from the cinnamon and other plants. And the people, too, are so good-looking. It made my heart ache to feel that they were living in the midst of such beauties, ignorant of the GOD Who gave them all. But our hearts were gladdened to see what is going on amongst these people. We paid visits to the Wesleyan and Baptist Mission Houses; the Church Missionary Stations being in the north of the island, we could not get so far. It was a cheering sight to see the schools in both places.

At the Wesleyans' there were about seventy-five children. The boys had a separate school-house from the girls. In the girls' school they sang "Stand up, stand up for JESUS" in English, and a gentleman with us, who is going as a missionary to Japan, spoke for a few minutes to them in English. They understood him, as the lessons in that school are all taught in English. The missionary, Mr. Scott, was away for the day, but his wife told us that many of the children were true Christians, and of course they were able to tell of the love of JESUS in their own homes. We saw the boarders' bedrooms, nice whitewashed rooms with about twelve narrow bedsteads; the bedding (consisting of a straw mat and a shawl) was wrapped up on each bedstead. We were taken into the chapel—a nice large place, with such comfortable-looking seats. There we saw a Christmas-tree dressed ready for the evening; the Band of Hope were to have a treat. It seemed so strange to realise that it was Christmas-

time, for it was intensely hot that day, and some of our party are suffering still from the effects of the heat.

Later in the afternoon we went to the Baptist Mission House. Mr. and Mrs. Pigott, the missionaries, were so very kind in giving us a welcome; they look forward to seeing missionaries, and have entertained several who have passed through Colombo on their way to China or India. We saw the schools there too, and the girls sang in Singalese (their own language) "Nothing but the blood of JESUS" to the tune in Mr. Sankey's book. Of course "JESUS" was the only word we could recognise, but it was very sweet to know they were singing that hymn which tells so plainly the only way of salvation. Their bedsteads were different from those of the Wesleyans. On raised brick platforms they spread their mats at night, very much after the same fashion as the Chinese.

The children who ran after us in the street as we were driving would have amused you. They called us all "Mamma," and kept up a chorus of "Give me a penny, mamma," "Poor boy, mamma," "No father, no mother, mamma," "Hungry, mamma." They had evidently learnt these few sentences by heart, and said them, regardless of truth. Some of them must have run three or four miles behind the carriage.

Did I tell you about the leper we saw at Port Said? —such a loathsome-looking object; he was clothed in sackcloth. It made me think what a true picture of sin leprosy is. And yet GOD *loved* us in all our vileness, and gave His own Son to take upon *Himself* our sin, that we might be brought near to Him. We saw veiled

women, too, and water-carriers filling their leathern bottles at the well. We expect to reach Penang this evening, and Singapore to-morrow.

It has been such a comfort to me to remember you are daily praying for me,



THE C.I.M. COMPOUND, SHANGHAI.

“MISSIONS represent, not a human device, but a Divine enterprise. Its thought was a Divine idea, and its plan a Divine scheme ; the work is a co-labour with GOD ; the field is a Divine sphere ; the spirit of missions is a Divine inspiration, and the fruit of missions a Divine seal, an everlasting sign that shall not be cut off. There are some watchwords which, as with trumpet tongue, should peal out all along the lines of the Church ; our great motto should be, ‘The world for CHRIST, and CHRIST for the world, in this our generation.’ The Fulness of the Times has come. The cup of GOD’S preparation overflows. The open door of the ages is before us. The whole world invites and challenges occupation. Facilities, a thousandfold multiplied, match the thousandfold opportunities. If it is the open door of the ages, it is also the crisis of the ages. Some one will enter these open doors ; if an inactive, indifferent Church delays, the arch-adversary is always on the alert. Satan never yet lost his opportunity.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“His children shall have a place of refuge.”

CHAPTER III.

ARRIVAL AT SHANGHAI AND IANG-CHEO.

ON SHORE AT HONG-KONG.—CHRISTMAS TEA.—ARRIVAL AT SHANGHAI.—“ENGLAND’S NEW YEAR’S GIFT TO CHINA.”—UP THE GRAND CANAL.—IANG-CHEO.—SEDAN-CHAIRS.—IE-SU-T’ANG.—OPIUM DENS.—TEMPLE WITH 10,000 GODS.—OPIUM SUICIDE CASE.

IANG-CHEO, *January 14th, 1888.*

I DO not know where to begin telling you of God’s great goodness and loving-kindness to me ever since I last wrote. Every day brings fresh tokens of His love and nearness.

I think my last letter was posted from Singapore. We had very rough weather between Singapore and Hong-kong—quite as rough as in the Bay of Biscay. On Christmas Day I had to keep very quiet, but it was a happy day notwithstanding. Our outward circumstances cannot do away with the happiness we have in JESUS. Every one on board ship did his best to make it seem like Christmas Day. We had a Christmas dinner, and sang carols and hymns.

We went on shore at Hong-kong, and went to a Christmas tea for Chinamen at one of the C.M.S. Mission halls. There were about seventy men and boys present, all Christians. They sang a hymn before tea in Chinese—“All people that on earth do dwell.”

After tea there was a magic lantern. Some women and girls came to see it, as well as the men, and they seemed to enjoy it very much; but the Chinese are undemonstrative—they do not laugh or call out if they are pleased, like our boys and girls at home. Some Scripture pictures were shown, and Mr. Ost, the missionary, questioned the girls, who answered very well. They sang “Oh come, all ye faithful” and “Hark! the herald angels sing,” in Chinese, and I played the harmonium. I felt it a privilege to be taking part in a Chinese service.

We reached Shanghai on New Year's Day, and are called by some Chinese “England's New Year's Gift to China”! It was a very happy New Year's Day. Early in the morning, as I lay in my berth (it was too dark to see my Bible), I asked the LORD if He would give me a text to be my motto through the year, and this is the one He put into my mind: “His children shall have a place of refuge” (Prov. xiv. 26). I cannot tell you with what power these words came home to me, and what peace they brought, assuring me that GOD was my Father, that I was one of His children, that He would take care of me all through the new, untried year, in the new land to which He had led me, and that I need fear no evil, for JESUS was a Refuge to me from sin, from Satan, from everything that could possibly harm. Was it not beautiful? and so like the loving, tender FATHER Who delights to give good things to His own children?

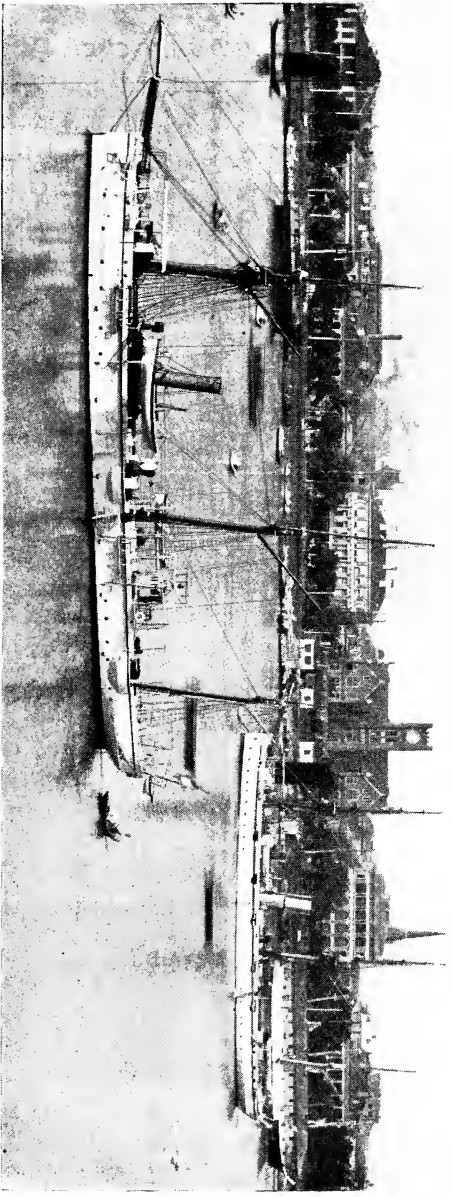
We stayed at Shanghai three days, while our Chinese clothes were being made, and then came on to Iang-cheo. We travelled in a small steamer from

Shanghai to Ch'in-kiang, and there we changed into a native boat to bring us up the canal to Iang-cheo. We were a night and a day in the steamer and a night and a day in the boat. We took our food with us, and our bedding. In the boat we had to cross the Yang-tsi River to get into the canal. After we had been sailing about ten minutes, the wind became contrary; we hardly made any progress, and the boat rolled so much that we had to lay hold of our cups, plates, boxes, etc., to prevent breakages. Miss Webb, the missionary who had come from Iang-cheo to meet us, thought every minute that the boatmen would refuse to go on; so we had definite prayer just then that it might get calm. In less than ten minutes after we rose from our knees the men turned and said, "We have an obedient wind now, and are getting on splendidly." Was not that a direct answer to prayer?

We reached Iang-cheo at four o'clock in the afternoon, and were carried in sedan-chairs to the Mission House, where there are twenty-six ladies learning the Chinese language. The sedan-chair is like a little Punch-and-Judy show, swung on poles, and carried on the shoulders of two men, with a curtain drawn in front, and little holes to see through. Two of our number were in chairs in front of me, but when the men lifted me up and set off with me, I could not see them, nor any of our party. Satan made the best use of his opportunity then, suggesting all sorts of possibilities—that the men might be carrying me to any place they liked, and I did not know a word of the language.

But the LORD was near, and when I wondered what

SHANGHAI.



I should say, in case the men took me to the wrong place, He brought to my mind that I had heard the Mission House called "JESUS Hall." I had only once heard it mentioned in Chinese—"Ie-su-t'ang." I felt I need never be afraid of anything in the future, for He would supply every need.

After carrying me for quite twenty minutes through very narrow streets, and down many turnings, the men set me down outside a house, motioning me into a courtyard where some women were standing. The women pointed to a staircase, up which I went, and was warmly welcomed by about ten of the missionaries. My chair-bearers had brought me a nearer way, and I was the first of our party to arrive!

This is *such* a happy Home! Miss Murray is the lady in charge; she is so kind and thoughtful, and I enjoy her Bible-readings so much. Iang-cheo is a large city, with 135,000 inhabitants; the people are very wicked, and even worship the devil. There are four thousand opium dens in the city. Our sitting-room window looks out upon a Temple in which there are ten thousand gods. You will, I am sure, pray earnestly for Iang-cheo, that GOD will very soon enable us to tell some of these poor heathen the way of salvation, and bless our testimony even before we can speak.

In the native church in Iang-cheo there are forty Christians, and only three foreign missionaries who can yet speak well enough to be understood. The people call us "foreign devils," and think we have power to bewitch them. One night we were out in the street, and a man who met us seemed so terrified,

He put his hands together and began to pray. We think he was asking one of his gods not to let us hurt him.

A few nights ago, a messenger came to call one of us to a poor woman who had taken opium and was dying. Miss F—— got up at once, and went with the messenger, taking with her one of our women-servants, a Christian. They found the poor woman *very* ill, and almost gave up hope of her recovery; but God heard prayer, and saved her life. Miss F—— gave her mustard-and-water to drink, and hot coffee, tickled her throat with a feather, and shook her—anything to keep off drowsiness and make her vomit. Many people gathered in the room, curious to see “the foreigner.” So Miss F—— and the Christian woman had an opportunity of telling them of JESUS,

and they
prayed together.



From a photo.]

[by the Rev. Geo. Hayes.

SEDAN-CHAIRS.

The friends of the woman who had taken opium did not send to us because they *cared* for her, but because they thought that, unless they did something to save her, an evil spirit would trouble them after her death. Is it not sad? And do not some of you long to bring the gospel of *love* to these poor people?

The streets in lang-cheo are so narrow, we could quite well shake hands out of the window with the people who live opposite. (Only the Chinese do *no*. shake hands!)

I should like you to see the children; they look like bundles of clothes. It is very cold here now; snow is on the ground, and instead of having fires to keep themselves warm the Chinese put on all the clothes they have. It is so hard to distinguish between boys and girls; they dress alike. The only difference I can see is that the boys have pigtails and the girls have not!

Miss Murray's sister has a boarding-school for girls about five minutes' walk from this house. There are twenty-one girls in the school; ten of them are Christians. Will you pray for the others?

I want you also to pray for me about the language. We have been studying with Miss Murray, but next week I am to begin with a native teacher. Will you pray that he may soon become a Christian? He will be teaching me the Chinese characters in St. John's Gospel, and will be repeating the words of life very often with his lips; will you pray that they may go home to his heart?

“TEACH me, my GOD and KING,
In all things Thee to see,
And what I do in anything,
To do it as for Thee!

“All may of Thee partake—
Nothing can be so mean,
Which, with this tincture, ‘for Thy sake,’
Will not grow bright and clean.

“A servant with this clause
Makes drudgery Divine!
Who sweeps a room as for ‘Thy laws
Makes that and th’ action fine.”

GEORGE HERBERT.

"His servants shall serve Him; and . . . see His face."

CHAPTER IV.

LIFE IN IANG-CHEO.

VISITING IN IANG-CHEO.—NEW YEAR CALLS.—CHINESE FEAST.—FEAST OF LANTERNS.—ILLNESS AND DEATH OF ONE OF THE MISSIONARIES.—DESTINED FOR SÏ-CH'UAN.

IANG-CHEO, *January 28th.*

T

TO-DAY I went out visiting for the first time, with two other missionaries and a native Christian woman.

We spoke to a woman making shoes by the roadside, and soon a crowd gathered round and listened most attentively to Miss T——'s conversation with the woman. After a few minutes another woman in the crowd invited us into her house near by, to tell her the gospel. We went, the crowd



魏志芳

MY VISITING CARD.

following ; some more women came into the house to listen, and the crowd, consisting chiefly of men and children, stood round the gate. Our Christian woman spoke to them while Miss T—— talked and sang to those in the house. They listened so earnestly for a while, and then the woman's husband came in, and stretching himself on the *k'ang*,* began to smoke opium. We were obliged to leave. It was so sad to see the miserable, hopeless expression of these women. I longed to be able to speak to them, but must have patience ! I am sure if the Christians at home could see the hundreds of poor, wretched women in this one city, with no brightness in their lives and no hopes for eternity, they would yearn to come out and tell them of JESUS ! I can never be thankful enough to God that He let me come !

It is the custom here for the women to pay New Year calls. Ten or twelve have been every afternoon.† They stay two or three hours, not in one room all the time, but wandering all over the house. Of course it gives a splendid opportunity for telling them the gospel. God helps me to say little sentences to them in Chinese, such as, "JESUS loves you," "JESUS died instead of us," "We all have sins," "Only JESUS can make us happy," etc. The women are very inquisitive, and ask many questions, as, "How old are you ?" "Why are you not married ?" "Why do you not wear rings ?" Poor women, their lives are so sad and empty !

I must describe a Chinese feast which we gave a day

* A platform made of brick, a few inches above the floor.

† Chinese New Year festivities last fourteen days.

or two ago to the Christians and inquirers. About eighty came. Several small tables were placed in different parts of the room; eight people sat at each, the men on one side of the room and the women on the other. We sat amongst the women. There were several little bowls on the table, filled with various kinds of food—little pieces of chicken stewed in gravy, with roasted chestnuts and vegetables, fat pork and gravy, prunes, figs, and nuts.

Each person had a bowl of rice, and chop-sticks, and could fish out bits of chicken, or pork, and pop them into her neighbour's bowl or her own mouth, as she liked. One woman put some chicken into my bowl, and I was enjoying it very much, and getting on nicely with my chop-sticks, when suddenly another woman put in a spoonful of fat pork and *three* spoonful of pork gravy! It is against the rules of etiquette to refuse anything; so I was obliged to thank her. After a minute or two I put all my pork into my next-door neighbour's bowl, and so got rid of that. But the gravy I could not so easily dispose of; it had got mixed up with the rice, and it is *not* correct to give away your rice. I was obliged to give up eating any more, and finished off my dinner with figs and nuts! It is proper to throw all the bones, and anything you do not like, on the floor, so you can picture what the ground was like! But as the Chinese indulge in mud floors, and not in elegant carpets, it is not as bad as it *might* be!

After the feast the floor was swept, and we amused our guests with pictures; then the women wandered over the house, inspecting our bedrooms, etc., and we had some singing and prayer with them in the sitting-

room. They retired to their homes at five o'clock, returning again later for magic-lantern views of Scripture subjects. They enjoyed it all so much.

My Chinese name is Wei chī fang.* The LORD is helping me so much with the language. Last night, for the first time, I was able to pray a few words in Chinese at the women's class. Lately I have been learning by heart verses from the Bible, and repeating them to my teacher. This I do for his sake as well as for my own. In talking to the women I can repeat these texts.

The Chinese Feast of Lanterns has been going on this week. They burn images and beat gongs and walk through the streets at night with lanterns of all sizes, in order to frighten away the evil spirits. We have been having special mission services in the chapel each night. A great many men have come, and we trust there will be blessing.

LANG-CHEO, *March 3rd.*

Miss Dawson, one of our number only lately arrived from England, is very ill; her temperature has been very high. Miss C——, who has had hospital training, is nursing her. We trust she will soon be well again. She suffered a good deal on the voyage.

March 17th.

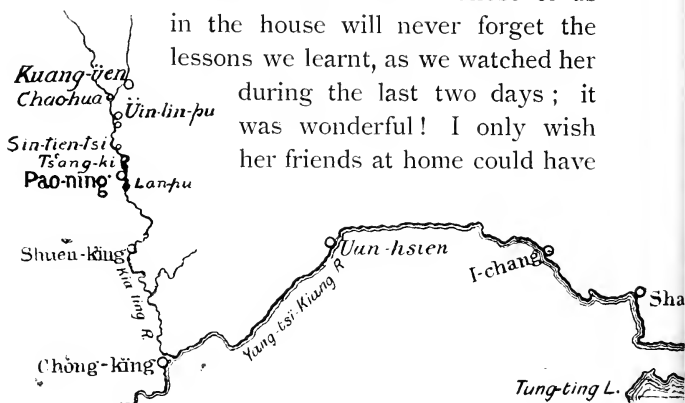
Our dear invalid, Miss Dawson, does not improve; she is very, very weak. Last night we thought she was going home to heaven, and several of us sat up

* *Wei* (surname) = Lofty, sublime; *chī* (Christian name) = Earnest; *fang* (distinguishing name to each of our party) = Fragrant. For the Chinese characters see "Visiting Card" on page 20.

in her room until early morning, singing to her and listening to her messages. To-day she has rallied a little, but we do not think she will get better. If she should not recover I am sure she will have made no mistake in coming to China. She has *no regret* herself, and her testimony will never be forgotten by all of us in this Home, nor by the Native Christians who came into her room to-day. She has only been in China five weeks. The LORD is teaching those of us who are shortly to go far away to Inland China, how He can sustain and strengthen His children in the very greatest hour of need. It is simply glorious, dear Miss Dawson's triumphant entering into everlasting rest.

March 20th.

Dear Miss Dawson went "home" on Saturday, the 18th, at about 12.30 p.m. It was such a *victorious* "going home." Up to the last she was conscious, and talked so much, *all* about the LORD. I believe her dying testimony will do more for China than ever her life could have done. Those of us in the house will never forget the lessons we learnt, as we watched her during the last two days; it was wonderful! I only wish her friends at home could have



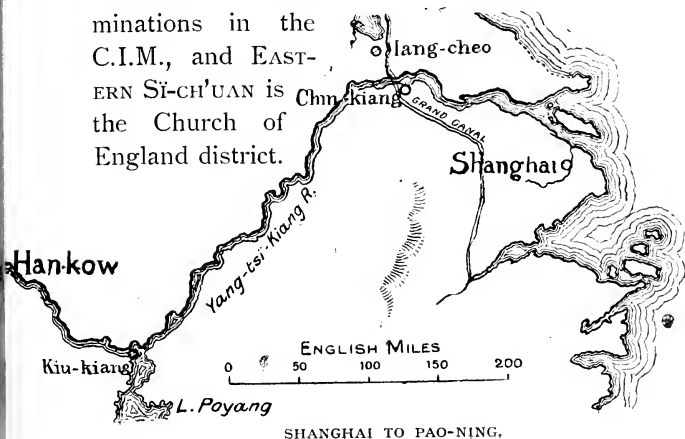
MAP OF THE ROUTE.

seen the loving care taken of their dear one all through her illness. Nothing has been omitted that her own mother would have done. The funeral is to take place on Thursday at Ch'in-kiang, where others belonging to the China Inland Mission are buried.

LANG-CHEO, *March 10th.*

Mr. Stevenson, after much waiting on God for guidance, has arranged spheres of work for twenty of us, now in the Home. I am so full of thankfulness to God that He is so soon letting me go to the front, and it is such a real rest to know that when He called me from home He knew exactly where He wanted me to work, and was preparing the way for me.

I am to be with Miss Hanbury and Miss Bastone at Pao-ning, in the Province of Si-CH'UAN, a new station which the Rev. W. W. Cassels (one of the Cambridge seven who left England in 1885) has recently opened. As far as it is practicable, there are different districts for different denominations in the C.I.M., and EASTERN Si-CH'UAN is the Church of England district.



SHANGHAI TO PAO-NING.

The journey to Pao-ning will take about three months; so at the end of June you may think of us being settled, God willing, in our new home. It will be close quarters in the boat for nearly three months, but we expect to be *very* happy. We hope to go on studying the language. The boats anchor during the night, and when there is a head wind we can get out and walk along the shore, and so get exercise. I have proved by experience that our Heavenly FATHER is as near on the water as on the land; we are sure to be happy and well cared for. Miss Murray is so sweet in helping us all (twenty are leaving her for various provinces), and though she feels our departure intensely, yet she is so bright and loving and sympathising with each one of us, and keeps reminding us of the joy set before us of winning souls in these far-away provinces.

“WHAT do boys learn in the school of home, in China? Too much of pride and self-importance. For them there is little of parental discipline. The father is rarely at home, the mother idolises and spoils them, especially her eldest. For them are the best places, the best clothes, the best food; while the girls have to wait upon them, obey their orders, eat what they leave, wear old clothes, that their brothers may strut about in grandeur. No wonder they grow up selfish, conceited, opinionated, supercilious in their dealings with mere women!

“And the girls? Little enough for them of free child-life. If above the very poor, their physical powers are early depressed by the continuous pain of the inevitable foot-binding. If they miss that, they have the early fate of hard work. For them also is the discipline their brothers lack. The one religion of the Chinese girl and woman is obedience—as a child, to her parents, brothers, elder sisters; as a woman, to her mother-in-law, husband, and his superior wife. Her one duty is industry—in the cooking of the family food, in the making of the family clothes, or in the earning of the family income. Little for her of the light of love. If it be there in the family, its manifestation is not consistent with the rules of propriety. The natural growth of character is repressed, like that of the foot. But for all that, such as circumstances allow her to be, the daughter in the school of home is trained to the Chinese ideal of Womanhood—obedience and propriety.”

—M. A. OXLAD, in *The Child at School in China*.

“For His Name’s sake they went forth.”

CHAPTER V.

ON THE YANG-TSĪ RIVER.

FUNERAL AT CH’IN-KIANG.—EN ROUTE FOR SĪ-CH’UAN.—HAN-KOW.—
LIFE ON A NATIVE BOAT.—OPPORTUNITIES FOR WORK.—FOOT
BINDING.—SHA-SĪ.—SELLING GOSPELS.—WATER-BUFFALOES.

BETWEEN CH’IN-KIANG AND HAN-KOW.

March 24th, 1888.

ON Thursday fifteen of us left Iang-cheo for Ch’in-kiang. At five o’clock in the evening dear Miss Dawson’s funeral took place. She was buried in such a lovely spot, a part of the Chinese Cemetery walled in for Europeans. The Consul was present and some other Europeans, some American missionaries, and a great many Chinese. Mr. McCarthy read part of the Burial Service and gave a short address, and we sang three hymns. Some of the strangers had brought lovely white flowers and a wreath. The cemetery is in such a beautiful position—great hills on three sides, and water on the other.

At 11.30 that night our steamer for Han-kow arrived. On the steamer we met Dr. and Mrs. Cameron, with whom we were to travel to SĪ-CH’UAN. Mr. McCarthy also travelled to Han-kow with us. We had comfortable cabins, and in two days and a half reached Han-kow, where we were welcomed by Mr. and Mrs. Broumton.

We hope to start by native boat in a day or two for Sha-sī, the next stage of our journey. Han-kow is a free port, and here we must get stores of condensed milk, soap, oil, etc., which we cannot get farther north. We require also to exchange our dollars for lumps of silver, as dollars are not used in SĪ-CH'UAN.

April 2nd.

On the 29th we left Han-kow. Two boats had been engaged for our party of thirteen. Dr. and Mrs. Cameron and their children occupy one, and we have the other. I will try and describe it. There are three small compartments in the centre, the boat-captain's room at the back, and a bare space in front where the men work the boat. In the first of the centre compartments we keep our provision baskets, cans, and basins. There is also a bed, on which two of us sleep. The bedstead is composed of an organ case, lengthened by a box. This with the *pu-kai* (bedding) spread upon it makes a first-rate bed. The middle compartment is our dining- and sitting-room by day, and sleeping-room for four by night. In the third tiny compartment there is a board fixed for a bedstead, on which two sleep. A boy about nineteen years of age, from Han-kow, is with us as servant. He cooks very well, and sweeps and washes our floors two or three times a day. When we come to stopping-places he buys our provisions, and does everything so cheerfully ; it seems a real pleasure to him to serve us.

Although we came on board on Thursday, we did not start until Saturday. The Chinese are slow, and always very particular about the *start* when they go

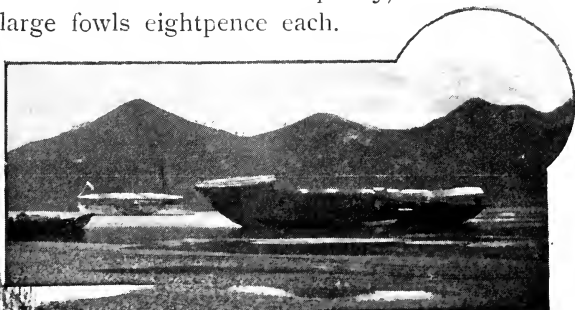
on a long journey. Friday was a rainy day, with an unfavourable wind. On Saturday we travelled ten miles.

On Sunday Dr. Cameron thought it best for us not to travel, so we remained where we were, near a little fishing village. On Monday, as the wind was not favourable, we did not make much progress. We were able to get out of the boat, and have a good walk along the bank for about two miles. To-day it has been raining.

It is amusing to see the men who are towing the boat, walking along the bank in very ragged clothes, and holding grand red Chinese umbrellas; the two things do not seem to agree!

The boat-women came in to-day. We were able to tell them a little about God, and they seemed to take it in.

So far we have lived chiefly on fowls and eggs. Eggs are about five for a penny, and large fowls eightpence each.



I-CH'ANG-RIVER STEAMER AND NATIVE BOAT.



HAN-KOW.

Yesterday we stopped for the night at a little village, and a crowd of women gathered on the bank close to our boat. We told them the gospel; they had never heard before, and listened so attentively. A boy, about twelve years old, seemed to drink in all that L. B—— was telling him, and bought a Gospel of St. Luke (we sell the Gospels for eight cash each, less than one half-penny). He learnt a short prayer, and kept repeating it over, in fear lest he should forget it. L. marked several passages in the Gospel for him to read. The women listened well, but their minds are naturally small. They think of little except dress. Often while we are speaking very solemnly they will ask how much our clothes cost, why we have such big feet, etc.

There is a little girl about eight years of age in this boat; yesterday we heard her crying most piteously, and found that her mother had been unbinding her feet and was binding them tighter. There was a regular *arch* where the sole of her foot should have been, and because the child cried, the mother beat her with a stick and spoke so crossly. The poor child

kept on moaning for a long while. There is also a little boy about five years old ; he is thought a great deal of, and comes into our rooms now and then.

April 13th.

Arrived at Sha-sī. Mr. and Mrs. G——, C.I.M. missionaries, received our party (thirteen in all, including Dr. and Mrs. Cameron) into their house. They gave us a warm welcome, and the rest by the way is delightful. Here we remain until new boats are hired to take us to Ch'ong-k'ing. Mr. James and Mr. Dorward are also stationed here. They itinerate in the Province of HU-NAN, where the people refuse to have a settled missionary. Sha-sī is a very difficult place to work in. The people are not friendly, and though missionaries have been here for three years, there are only two or three baptized converts. These are very bright. Mrs. G——'s woman is one of them.

April 25th.

We have not made much progress since leaving Sha-sī. We stopped all day yesterday at a little village waiting for a cargo of cotton. We feel sure our delay was ordered of God. The people crowded on the shore, close to the boat, and we sold more than a hundred Gospels. All day long the people wanted to buy, and then they would sit in groups on the bank, reading. We went for a walk through lovely corn-fields, into a wood, so pretty with spring flowers, and through a charming little village. We could not help feeling that if only the inhabitants were Christians it would be perfect. Some of us felt very much inclined

to stop and work there! Dr. Cameron preached several times during the day to groups of men. The people seemed friendly and invited us into their houses to drink tea. The water-buffaloes were the only unfriendly creatures; they always hiss at us; they seem to smell that we are foreigners!

“Tell it out among the heathen that the SAVIOUR reigns!

Tell it out! Tell it out!

Tell it out among the heathen, bid them burst their chains!

Tell it out! Tell it out!

Tell it out among the weeping ones that JESUS lives,

Tell it out among the weary ones what rest He gives;

Tell it out among the sinners that He came to save;

Tell it out among the dying that He triumphed o'er the grave.”

F. R. HAVERGAL.

“**W**HAT hinders the immediate effort to plant the gospel in every nation and island and home in all the earth within the next decade? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth. That precisely is the critical question. Are we, the Christians of to-day, awake to these facts, and responsive to the claims of this glorious work? Do we understand that this vast responsibility rests upon us; that it is possible now, as never before in the world’s history, to preach the gospel to all the millions? And do we mean, GOD helping, that this work shall be done ere we die? This is the deep significance of the hour to this generation.”—REV. JUDSON SMITH.

“*The Lord will go before you and . . . be your rearward.*”

CHAPTER VI.

THROUGH THE GORGES.

UP THE YANG-TSĪ.—BOATMEN CRYING TO THEIR GODS.—LIU-SĪ-FU.

ON THE YANG-TSĪ RIVER, NEAR I-CH'ANG.

April 25th, 1888.

MANY things have happened since my last letter to you. I am now on my journey towards Pao-ning, a town in SĪ-CH'UAN, where it has been arranged for me to work with two other ladies, under the direction of Mr. Cassels, a clergyman of the Church of England. It is so good of our Heavenly FATHER to be sending me to the interior of China so quickly. He is answering your prayers for me, and is helping me with the language. I am able to tell the way of salvation in a few words even now ; but do continue to pray, for I am sure that what I know already has been taught me by GOD in answer to your prayers. I wish I could tell you just a little of what the dear LORD has been to me since I came to China—such a loving Friend, and Guide, and Comforter, and Counsellor. He seems to be revealing Himself in a different way, as the One *so very close always*. Perhaps 't is because out here, away from all home friends and outward helps—I mean, churches and chapels, and Bible-classes—we learn to go straight to GOD for all we

want, and trust Him more implicitly, and so find how faithful He is—how He delights to keep His promises, and to bless His children.

Now, I do not want you to think He will not be the same close Friend and Guide to you, in England; *He will*, if you trust Him fully, and follow Him faithfully. I feel sure that if I had known my own helplessness and weakness, while I was at home, in the same way as He has taught me to know now, He would also have taught me *then* to know Him in this closer way in which I know Him now. We are so slow to learn of Him, and He has *so* much to teach us about Himself! And what a loving, patient Teacher we find Him to be when we give ourselves up to Him to be His pupils!

We have already been five weeks on our journey since we left Iang-cheo, and we shall probably be travelling two months longer before we reach Pao-ning. God has been so good to us every step of the way, guiding distinctly as to the choosing of the boats, and the times of reaching the different villages and towns. "When He putteth forth His own sheep," He does truly "go before them." We are in a splendid boat now, but have not had very good winds these last few days. The boat has accordingly been towed by fourteen men. This will give you an idea of what a large and heavy one it is. Sometimes, early in the morning, before we start, we hear the boatmen calling to their gods, to give them a favourable wind. They do not say any words, but give a strange sort of cry, and then let off crackers to appease the god of the wind; it is so sad to hear them.

We have Chinese prayers morning and evening. Our two men-servants attend, and some of the boat-people. One of the servants seems anxious to become a disciple of JESUS. He says he wants to know and to understand more about the gospel. He is nineteen years of age, and his name is Liu-si-fu.

We are passing through such beautiful scenery. The Yang-tsi is a wonderful river, three miles wide in some places, and more than three thousand miles long. We have passed several ranges of mountains covered with grass and flowers. The weather is getting warm, and the sun very powerful. We never think of going out without our white umbrellas. I have already learnt to love Chinese children; they are so quick to understand what we say, quicker than the grown-up people, and many of them are very affectionate. Some of the little children are afraid of us, but this is only because they have been told that foreigners are evil spirits, and will hurt them. I am sure that not only the children, but the parents too, will love and trust us when they see that *we* love them and only want to do them good. I find that love towards these poor people *does* come into our hearts when we begin to tell them of JESUS.

How nice it would be if there was a telescope powerful enough to reach from China to England, that I might have a peep at you all now and then! May God bless and keep each one of you, and make each one His own faithful disciple!

✕

“OH! Church of the Living GOD,
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it nought that one out of every three
Of all the human race
Should in China die, having never heard
The Gospel of GOD's grace?
Canst thou shut thine ear to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without GOD!”

DR. H. GRATTAN GUINNESS
(From “The Voice of thy Brother's Blood”).

“ My peace I give unto you.”

CHAPTER VII.

“ PERILS OF WATERS.”

ARRIVAL AT I-CH'ANG.—SCENERY.—RAPIDS.—SHIPWRECKS.—CH'ONG-K'ING.—CHINESE SERVICES.

WAN-HSIEN, *May 29th*, 1888.

WE are getting on slowly. We are now about a fortnight's journey from Ch'ong-k'ing, where Dr. and Mrs. Cameron and two of our party are to be stationed. It is exceedingly hot, often 90° in the shade, and we have not much space in the boat. Now we find the benefit of Chinese clothes; the looseness and lightness are delightful. We get up now at 5 a.m. Breakfast at 7. Chinese prayers follow. Then our own Bible-reading at 9.30. Chinese lesson with Dr. Cameron, 10.30 to 11.30. Dinner at 12. Prayer-meeting for the different Provinces after dinner. Then we write or study or read aloud and work (we are reading Bishop Hannington's life). Tea at 5; Bible-reading at 7; and bed at 8.

There are plenty of mosquitoes now; some of our party suffer from them. We spent a week at I-ch'ang, while our boat-captain was hiring more men for the upper river. Some missionaries of the Scotch Established Church kindly showed us hospitality. There are mountains all round I-ch'ang.



The scenery since leaving I-ch'ang has been grand. The gorges were splendid — rocks, hundreds of feet high, on both sides of us, rising straight out of the water, covered with maiden-hair fern, and lovely cascades and waterfalls running down. Passing through the gorges we observed many ranges of mountains — sometimes seven, one beyond the other. One night we anchored near a village where there were orange-trees; the scent of the blossom was delicious. Everything seems more advanced here than in England; we have had peas, beans, cherries, cucumber, apricots: the latter are ten for twenty-four cash (*Id.*).

We have been just ten weeks travelling so far from Iang-cheo,

and have still about five weeks before we reach Pao-ning; but then Pao-ning is nineteen hundred miles from Iang-cheo, and since we left the steamer at Han-kow we have gone at walking pace nearly every day. We have had very few days of favourable wind.

CH'ONG-K'ING, *June 13th.*

Now we have reached Ch'ong-k'ing and the danger is over. The river between I-ch'ang and Ch'ong-k'ing is full of rapids, *some* very difficult ones. But our God kept us in perfect safety and peace through them all, although He often let us see from what dangers He was saving us. When we knew we were approaching a difficult rapid, we got out of the boat and walked, while extra men,



THROUGH THE RAPIDS.

beside our regular thirty-five, were hired to help pull the boat through. I think, however, that the danger was generally greater at the smaller rapids, upon which we were continually coming unawares, so that we could not get out, and for which no extra precaution was taken. We knew, too, that shortly before we came up the river, Mr. and Mrs. Vanstone (C.I.M.) were wrecked, and only escaped with their lives; they lost all their baggage. Our ropes constantly broke or slipped, and we were frequently carried long distances down the stream; but we never dashed against a rock, or another boat, as we might have done—the "Everlasting Arms" were round us all the time. We passed a boat, just like ours, stranded on a rock, and subsequently saw the contents of another (a cargo of white calico and cotton) spread out on the banks to dry. This boat had, we suppose, sprung a leak through striking a rock, and had sunk. We saw no signs of it. We grazed on a rock ourselves a day or two ago, and a slight leak resulted; but after about two hours of baling out, our crew were able to repair it with cotton-wool! We feel sure we were allowed to see how marvellously God was preserving us, in order that we might learn lessons of trust and confidence and peace—perfect peace in the midst of dangers.

The Mission House, a *native* one, is situated on a hill above the city. The city itself is very large, being the commercial capital of the Province. As we came through in our sedan-chairs, we passed several streets of splendid shops. It was a strange sensation riding in the chairs: there were several flights of very steep

steps to go up and down, and it felt just as if we should be tumbled out ; but we arrived safely at length, some feeling quite sea-sick with the motion !

June 20th.

On Sunday we had three Chinese services. At the first (10.30 a.m.), the large chapel was crowded, and the people listened most attentively while Dr. Cameron preached about the Prodigal Son. One of the afternoon services was a sort of discussion meeting. Mr. McMullan asked any one to tell what benefits resulted from being JESUS' disciple. Some of the Chinese Christians gave good answers, such as : "We are not afraid to die." "Our hearts have peace." "Even if we are poor here, we can be happy, and we shall not be poor in heaven." And another said, "We are called God's sons and daughters." It was most interesting to hear them. We had that meeting in the courtyard, the sun having gone down.

"We have heard the joyful sound :

JESUS saves ! JESUS saves !

Tell the message all around :

JESUS saves ! JESUS saves !

Bear the news to every land,

Climb the steeps and cross the waves ;

Onward !—'tis our LORD'S command :

JESUS saves ! JESUS saves !"

PRISCILLA J. OWENS.

“LONDON has 6,275 ordained clergy and ministers ; the district of NORTH-EAST SĪ-CH’UAN, with twice the population of London, has 31 Missionaries.”

“OH! use me, Lord, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.”

F. R. HAVERGAL.

"I am with thee, saith the Lord."

CHAPTER VIII.

OVERLAND TO PAO-NING.

PACKING FOR OVERLAND JOURNEY.—BY SEDAN-CHAIR TO PAO-NING.
—INNS.—COOLIES AT SHUEN-K'ING.—ARRIVAL AT PAO-NING.—
A WEDDING.—BEGINNING OF WORK IN PAO-NING.—FIRST IM-
PRESSIONS.—OUR NEIGHBOURS.

August 15th, 1888.



THE Üin-nan party,—Mr. and Mrs. Tomkinson, Misses Cutt, Eland, and Hainge,—started on their long overland journey on June 19th. On the Sunday before they left, we were able to meet round the LORD'S Table, eighteen of us altogether, two of the American missionaries having joined us.

After a very happy and busy week, chiefly spent in unpacking our boxes and repacking into baskets, the things necessary to take overland to Pao-ning, Miss Hanbury, Miss Bastone, and I, left Ch'ong-k'ing on the 21st, in our chairs,

Mr. McMullan kindly escorting us, also San-san, Mr. McMullan's servant, and Liu-sī-fu, our boat-servant. On leaving the house, our God gave me a very precious word, straight from Himself. He first put this verse into my mind: "My meditation of Him shall be sweet; I will be glad in the LORD" (Psalm civ. 34); and then answered with this verse: "I will meet those that . . . remember Me in their ways." (I know this is not exactly as the verse reads in Isaiah lxiv. 5, but this is as He spoke it to me.) And He did indeed give me, and the others too, sweet times of communion with Himself, as we were carried along, day after day, in our chairs. Dr. and Mrs. Cameron were so exceedingly kind while we were at their house; and indeed, during the whole journey they were very, very good to us.

As the day on which we started was very wet, we were only able to go thirty *li* (ten miles), and at 3 p.m. put up at a little wayside inn. We had heard many and varied descriptions of these inns; so on the whole we were agreeably surprised at the size and cleanliness of our first inn. There was certainly very little light. The window was only a hole very high up in the wall, with three bars across it. However, we had the Light inside, and truly His Presence makes everything bright. Two or three days of the journey were spent on the river in small boats. We seemed quite at home on the dear old Yang-tsī once more.

I greatly enjoyed the scenery we passed through on this journey. The hills covered with vegetation looked so beautiful. SĪ-CH'UAN is a well-cultivated province, every available piece of ground being covered with rice-fields, maize, or beans.

During this part of the journey, which took thirteen days, we had opportunities of speaking to several women, who always came in numbers to visit us in the inns where we were staying, also along the road, at the resting-places; and though their visits were made out of curiosity, to see what "the foreigners" were like, we do trust and believe that the tenderly compassionate and almighty FATHER will watch over His own messages, and lead some precious souls to Himself. On the Sundays especially they came in great numbers, and Mr. McMullan had many opportunities of preaching the gospel.

Our GOD was so good to us on the Sundays. Our first Sunday was spent at Ho-k'eo, and it was an exceedingly hot day. Our room, too, was very close and dark, but our FATHER sent us home-letters that day. Was not this just like Him? I so often think of that verse, "Like as a Father . . . so the LORD." Just as it is our earthly parents' delight to give us surprises, and show special love when they know we are weak and weary, "so the LORD"; only infinitely more gentle and tender-loving is He than even the best earthly parent. These letters we took as a gift straight from Him, and enjoyed them immensely, as we know He meant us to do.

On the second Sunday we were at a small place, 180 *li* (two stages) from Pao-ning, and were provided with such a beautiful room, quite a palace compared with any we had been in before; it had been made more than usually grand for a Mandarin who sometimes stays there. It was L. B——'s birthday, so we took that as a birthday surprise for her; and is it not beautiful

to remember this was all planned by our FATHER for us long before ?

At Shuen-k'ing, Mr. McMullan had some difficulty. Ten of our coolies deserted us. There had been a feast the night before, and they had indulged too freely in wine and opium-smoking, and in the morning they refused to go on. We waited until eleven o'clock to see if they would recover, and then found that two or three were still lying down, too ill to move, and the rest had gone back to Ch'ong-k'ing, carrying with them three of our *liang-p'eng* (nice, cool curtains, which we had fixed to the top of our chairs). Ten other men were hired, and we set off about midday.

I do not think I shall quickly forget our last day's journey. We started before 4 a.m. The sun was just rising, and the light dawning on the hills opposite was most lovely. I thought, as I watched it, of this verse : "The path of the just is as the shining light, that shineth more and more unto the perfect day." I feel sure the LORD meant to teach us this special lesson that day ; for when we reached Pao-ning the sun was setting, making the hills and river look so beautiful, yet so different to what it had been in the morning. *Then* I think it spoke of gladness, brightness, and joy, and in the evening of peace, rest, and *glory*. "At evening-time it shall be light."

Mr. Cassels kindly came out about ten *li* to meet us, and on our arrival we had a warm welcome from Mrs. Cassels, Miss Culverwell, and Miss Fenton, who were awaiting us.

We are delighted with our house, and are full of praise to GOD for His provision. It is outside the city,

about ten minutes' walk from the *Fuh-ing-t'ang* (Gospel Hall, or literally "Happy Sound Hall," the name of Mr. Cassels' house), and quite in the country, though surrounded with houses. There is a nice little garden, leading out of the sitting-room, which room is large and lofty. On either side of the sitting-room there are two bedrooms. On one side of the *üen-tsi* (courtyard) are the men's rooms and kitchen, and on the other, our woman's room, and two *k'eh-t'ang* (guest-rooms), one for women, and a small one for children. Besides these we have a good-sized class-room, in which we study with the teacher. Mr. Cassels and Mr. Beauchamp have been so kind in helping to furnish our house and make it comfortable.

It was a great pleasure meeting C. Fenton, my old schoolfellow. I little thought this joy was in store for me. She arrived from Han-chong on the same day as we did, and a week later (July 9th) was married to Mr. Graham Brown. The service was such a bright, happy, and blessed one. Many of the natives were present. It was a great pleasure to me to be C.'s bridesmaid. Everything was arranged so thoughtfully and nicely, and yet very simply and quietly. The wedding breakfast consisted of Chinese food.

In the afternoon we had a Communion Service, and Mr. Horsburgh, C.M.S. (who was on a visit to Pao-ning), spoke from St. John ii. In the midst of our joys we shall have "wants": "they *wanted* wine." But our wants are really our blessings, because they bring JESUS near to us to supply them, and thus they are an occasion for the glory of JESUS being manifested. This came home with much power to me.



THE CAMBRIDGE SEVEN.*

Our boat-servant Liu-si-fu had come with us to Pao-ning on the understanding that he was to return

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|-----------------|-------------------|-----------------------|
| 1. C. T. STUDD. | 3. W. W. CASSELS. | 5. C. POLHILL-TURNER. |
| 2. D. E. HOSTE. | 4. S. P. SMITH. | 6. A. POLHILL-TURNER. |
| | 7. M. BEAUCHAMP. | |

to Ch'ong-k'ing or Han-kow (his own home) if Mr. Cassels had provided a cook for us ; if not, he was to remain and serve us. We found that a cook had already been engaged, a Christian man from Han-chong, who had been a barber, the husband of Ch'en-ta-sao, Mrs. Cassels' Bible-woman. Liu-si-fu seemed disappointed that he was not to remain ; but, as we had made it a matter of prayer, we knew the LORD was guiding. He stayed for a week before returning to Ch'ong-k'ing. Before he left he told us he was trusting the SAVIOUR, and would like to be baptized at the first opportunity. He went back so brightly, saying that through GOD'S grace he meant to tell his friends what the LORD had done for him. We felt sure that for some weeks the HOLY SPIRIT had been working in his heart, and were filled with joy when we saw the fruit. Liu-si-fu is now at Ch'ong-k'ing helping Dr. Cameron in the medical work. He much needed a helper to dispense medicine, as his number of patients was increasing daily, and Liu-si-fu appeared just at the right time.*

Before speaking of the beginning of the work here, I must mention our servants. Ch'en-ta-ko, the cook, is a great help ; he is very earnest, and we hear him at night telling the gospel to any who may be here. Chao-ta-ko, the door-keeper, is not a Christian, nor is Li-ta-niang,† our dear old woman. When first she came to us she was afraid to come near us, and hardly ever spoke ; but it has been interesting to watch the

* We grieve to note that this man, Liu-si-fu, after his return to Han-kow, became a backslider.

† See photograph on page 79.

change in her. Now she cannot do enough for us, and loves to be about us as often as she can; but, what is far better, she is beginning, as well as the old man Chao-ta-ko, to take in something of the gospel. Please remember these servants in prayer.

B. H—— and I share in a teacher, an old man, seventy years of age. He is not at all well off, and Mr. Beauchamp, who has been very kind to him, thought it would be well for him to teach us. He certainly is a capital teacher, although he has not taught before, and he spares no pains to get us on, and is very patient. He is not a believer, although he knows the Way of salvation quite well. I am afraid his fondness for wine is his hindrance. And now about the work.

I am so thankful for having been brought to this station. There is such an earnest, *holy* tone about the work. Mr. Cassels is one who lives very near to GOD, and he knows the power of prayer. Every Friday, from 12.30 to 3 or 3.30,* we gather for a time of waiting upon GOD, specially for the Province of SĪ-CH'UAN, and for all the workers and native Christians. It is a blessed and helpful time, and such a privilege to bring every detail of the work to GOD in this way, and He does answer "exceeding abundantly."

Each day since our arrival we have had guests, sometimes as many as twenty at one time in our *k'eh-lang* (guest-room), and our FATHER has given a spirit of inquiry to the women. They come to hear rather than to see, and sit often for more than an hour

* The day has now been changed to Wednesday.

listening to the gospel. We feel it is a cause for much praise that the same women come *continually* to hear more. We (the three of us who have lately come) are not yet able to speak more than a few words, but it is a great help to be with the women, and to listen to the way in which E. C—— (who has been in China about eighteen months) puts the gospel before them. We are able to read little sentences to the women from a book which we read with our teachers, which explains the gospel very simply and clearly. We also sing and explain hymns.

God has been so good in giving me something to do among the little ones.

E. C—— and I went out one Sunday afternoon to invite little girls from the neighbouring houses. We had five that Sunday, and intended having a class for them every Sunday, but the dear children come *every day!* I am so delighted! We had ten one afternoon. They listen eagerly, and remember *so* well. We are thankful the parents are not afraid to let them come. Some are from wealthy families. We have an entrance into two large houses, one on either side of us, where we trust the LORD is going to do wondrous works. The inhabitants of these two houses are all one family. They number four hundred people, and are relatives of our landlord. Most of the houses in this street are owned by this family.

The old lady, the grandmother, is very friendly, and has been several times to see us. Every two or three days she sends for us to go in to one or other of the two houses, and all the women assemble to *t'ing-shu* (hear the Book). I believe the HOLY SPIRIT is working

in this old lady's heart. At first she could not understand our words, but now she does, and repeats what she remembers of the words we have spoken on previous occasions. The day before yesterday she sent for us; E. C—— and I went. We found her unwell; she had sent for us in order that we might tell her about GOD and JESUS. She was anxious to know if *we* were afraid of sickness and death, and listened earnestly while we talked to her.

The dear old lady planted herself on a stool close in front of me, and bent eagerly forward to listen. In my heart I *besought* the LORD to help me to tell her of JESUS, and He did help. She said she could understand, and kept repeating, "If we trust God's SON, Who died instead of us, to cleanse us from our sins, *now*, He will save us and take us when we die to heaven." She talked to us about her idols, and said that although she rang the gong every evening to invoke them, she knew they could not give her peace or happiness, nor protect her. For more than an hour we talked on this one subject, and many other women of the household were gathered round listening. We are pleading earnestly with GOD that Satan's kingdom may soon be destroyed in these hearts, and His own Kingdom set up. Will you join us?

To-day again, we were called in, and had an earnest talk with the old lady and several others. It was splendid to see her spirit of inquiry. She seems to love to think about heaven, and was so touched with GOD's love for sinners in that, because He pitied us and begrudged our going to hell, He sent His own SON to redeem us from sin. Her little grandchildren,

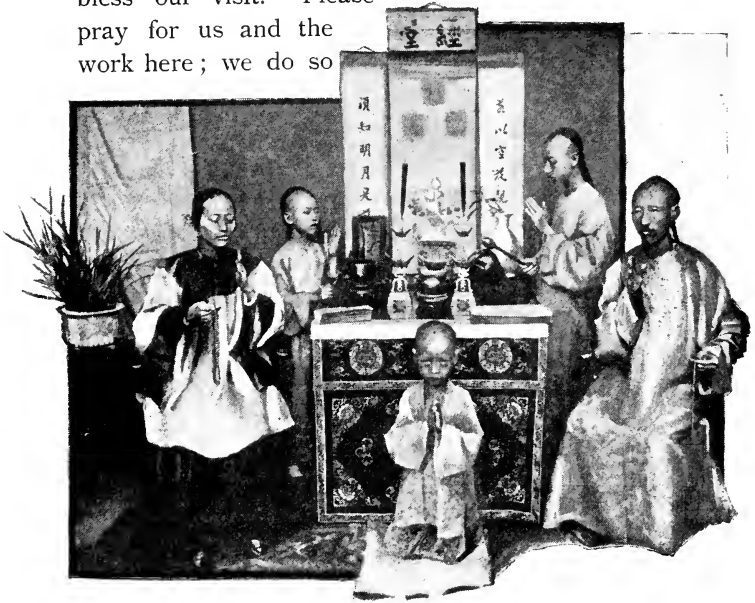
who have been to my classes several times, helped me much in speaking. They took in more quickly what I meant, and explained it to the others. When we had finished our talk, she took us to the room where the incense was burning before some tablets and *p'u-sa* (idols), and shook her head so sadly as she said she knew they could not help her. We need to be kept near to the LORD always, that at any moment He may be able to use us to convey His messages to these people.

In these houses there are several *ku-niang*, girls over twelve years of age, who may not go out of their homes until they are married. It is our privilege to go to them. They are so loving and interesting.

B. Hanbury is at present staying with Mrs. Cassels, who is not strong, to help in receiving guests, etc., so there are only three of us here just now; Mr. Beauchamp went, a few days ago, with Mr. Horsburgh, to Shuen-k'ing, on a preaching visit. Dr. Parry and Mr. Hope Gill are here, at the *Fuh-ing-t'ang*.

We have not been able as yet to visit much; the heat has been very great in the mornings, and in the afternoons we have so many guests. We hope soon to see the people in their own homes. Mr. Cassels thinks that in the autumn it may be the LORD's will for some of us to itinerate in the villages near. We are waiting on Him for guidance about this. Sunday is a very full day, and a very happy one. We go at 7.30 a.m. to an English service at the *Fuh-ing-t'ang*, and remain for a Chinese service at 10, and another at 12 o'clock. Then we come home, and usually have guests all the afternoon. The evening we spend with

our servants, in hymn-singing. Just now the favourite hymn is "Onward go," which the Christians sing very heartily. To-morrow we are invited to "eat rice" with our neighbours. We are looking to the LORD to bless our visit. Please pray for us and the work here; we do so



ANCESTRAL WORSHIP.

need to be kept every moment close to the MASTER, at His feet, that we may be always used.

We praise GOD for the way He has been keeping us all in health during this trying hot weather, although I think Pao-ning cannot be so hot as many other parts of China. We have perhaps eight or ten days of great heat and then a thunder-storm, or a day

of rain, which cools the air beautifully. Besides this we are privileged in living outside the city, surrounded by trees and near the river. "The LORD our GOD in the midst of us *is mighty ; He will save.*"

"MEASURE thy life by loss instead of gain ;
Not by the wine drunk, but the wine poured forth.
For love's strength standeth in love's sacrifice ;
And whoso suffers most hath most to give."

MRS. KING, *The Sermon in the Hospital.*

“EVERY field has its crises. When the sowing-time comes, the seed must be put in the furrows—it is *now* or *never*. When the harvest ripens, the sickle must be immediately put at work ; again it is now or never—ripeness borders on rottenness, and the crop which is not reaped is soon not worth reaping. So the world-field presents its crises. When the soil lies fallow and waits for the sower, if he goes not forth with his seed, he loses his chance ; and, when the fields are white with harvest, to wait is to forfeit both his chance and his crop. And, in some part of the wide field, it is *always* a crisis : either the sower or the reaper is in demand, and sometimes both, for sometimes GOD’S harvests come so fast that the ploughman overtakes the reaper, and the treader of grapes him that soweth the seed.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“ There they dwell with the King for His work.”

CHAPTER IX

SETTING TO WORK.

VISITING AND VISITORS.—OUT TO DINNER.—BAPTISMS.—FALSE REPORTS.—VISIT TO A TEMPLE.—A BUSY DAY.—WAN-HSIEN.—“A NEWLY MADE BRIDE.”—FEAST.—LI-TA-NIANG.

September 17th, 1888.

SINCE writing last, just a month ago, much has happened. GOD has been blessing in this station ; goodness and mercy have been following us. This month has been very hot indeed, so that we have had fewer visitors ; but we have been called several times to different houses. On August 17th, as L. B—— and I were coming home from the prayer-meeting at the *Fuh-ing-t'ang*, we were called into a house in our street, where I had often longed for an entrance. We *were* so glad when the little children ran up to us and called us in. The LORD had most manifestly prepared them to listen to His Word. Fourteen or fifteen women and several dear little children came round us and listened so eagerly. One of the women said she had noticed we were always happy, and she wished we would come daily to tell her how to be happy too. The little children gathered close round me, just like my dear Bath boys and girls, and very quickly learnt the chorus of “JESUS loves me.” A few minutes

later we heard a stir in the court, and saw an invalid woman being carried in. For a long time she had not been able to walk. She listened well. It was touching to see her brought in like this, and reminded us of the man "sick of the palsy."

Our FATHER not only gave us the joy that day of taking the message to that house, but when we came home we found He had something more in store for us. Our guest-room was filled with people, ten or eleven women and as many children. L. talked to the women, and I had the children in our children's *k'eh-t'ang*. There were two nice boys about eleven years old, who were so bright and interested.

Next day (August 18th) we were all invited to go in to our next-door neighbours', the Iangs, to dinner. It was our first invitation, so we went, not knowing at all what was going to happen. At 7 a.m. the servant came in to invite us, and again at 12.30 she came to fetch us. After talking about half an hour with our hostess and the other ladies, some basins of arrowroot, and biscuits, were brought in. At 3 o'clock we had dinner. Ho-ta-sao, one of the Christian Bible-women, accompanied us. With the exception of Mrs. Iang, none of the ladies sat down to the table with us; they sat round the room looking on and helping. We got on capitally with the food—*it was not a feast!* I have not yet learned to like feasts. The food is always so rich, and there are sixteen or more courses. The old lady was impressed by our asking a blessing before the meal. That day there seemed no definite opening for much talk about the things nearest to our hearts, but we trust the few words said or sung



From a photo.]

[by the Rev. Geo. Hayes.

A CHINESE FAMILY AT DINNER.

were blessed by God. After dinner a basin of scented water was brought round, with a towel, in order that we might have the opportunity of washing our hands. This custom, as well as being invited *twice* to the dinner, reminded me of what we read in the gospels.

On August 20th, E. Culverwell and L. Bastone went in chairs to a village fifteen *li* away, our woman Li-ta-niang's home. They started very early in the morning, and got back about 6 p.m. The people

received them and their message kindly. A few books were sold and given away, and they were invited to go again. The LORD gave me a good time at home too; sixteen guests came, and He helped me to talk to them.

There is a court in our street where nine poor families live. We have been three or four times to see them. The people seem so glad to hear about GOD. They congregate from most of the houses, in an open paved yard, and sit all round us. Some children live there, who come to us frequently, and have learnt part of "JESUS loves me," and a few little gospel sentences. They explain so nicely to the older people what we are saying. GOD is helping us very much in this way through the children.

Mr. McMullan and Miss Davis arrived from Ch'ong-k'ing on Saturday, August 25th.

My thoughts went back often during the day to the dear home-land. It was just a year since Mr. Hudson Taylor came to Bath, and the LORD began to open the door to China for me. I do praise Him for all His love and leadings ever since that day. I have never once regretted that I followed JESUS, from Bath to Pao-ning. It has been a time of great blessing, and of deeper knowledge of GOD all the way along; and I *know* my dear home ones have realised this too.

The next day, Sunday, was a *very* happy one; three men were baptized, making the number of the Pao-ning Christians thirteen. One was the son of Mr. Cassels' teacher—such a bright, earnest young man. He said that ever since he had been reading the Gospels, and other books Mr. Cassels gave him, he had felt convinced of the Truth. The HOLY SPIRIT seems to have been

moving in his heart from the first moment he began to read. He is the first in his family to confess CHRIST; for, although his father says he believes the doctrine, he has taken no stand for CHRIST. While the baptisms were taking place, this young man's little baby son, six months old, was taken ill and died the next day. Did not his Heavenly FATHER try his faith *soon* after his confession? And He made him to be victorious too; for while he felt the child's death deeply, and his friends told him that it was a judgment on his joining the church, Li-Sien-Seng was kept bright and trustful.

The next week was a very full one. I do not mean to say that our time is not always fully occupied, for it is, with studying, and receiving guests, and visiting. But that week was specially full; many fresh things happened.

On Monday, August 27th, Mr. McMullan and Miss Davis were married. Dr. Parry spoke at the service from Rev. xix. 5-9. The same evening the bride and bridegroom left for Ch'ong-k'ing, and Dr. Parry for Ch'en-tu. Next day we went to the *Fuh-ing-t'ang* to a feast with the native Christians, in honour of the wedding. I enjoyed being with the women, but *not the feast!* On the Wednesday L. and I went to our neighbours, and had a good time with the *ku-niang* (young ladies). For about an hour we were singing and telling them the gospel. It is so good to be entrusted with a message which is so *well worth* listening to, and which can only bring joy and gladness to the hearts which receive it. But lately I have been much helped in remembering that, as we speak of JESUS, even although souls do not receive the Word, we are

“a sweet savour unto God,” really giving Him joy and gladness. “Thy name is as ointment poured forth.” “God . . . maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of CHRIST” (2 Cor. ii. 14, 15). On Thursday we invited Mrs. Iang and her three daughters to dinner. They stayed all the afternoon, and we were able again to put the gospel before them. We do especially praise God for giving us favour with this family.

To-day we have heard, through our Bible-woman, that before we arrived reports had been spread all over this neighbourhood that we were coming in disguise, that we were not really women, and that we meant to deceive the people. Mrs. Iang said she soon found out those reports were false, and now she tells her friends to come and see us, and hear our books. We do plead with God for this old lady’s soul; she has much influence round about here.

On Saturday, as the weather had been very hot, and we were beginning to feel we wanted fresh air, we went ten *li* in chairs, right into the country, to a most exquisite spot by the river-side, where there is a temple on a hill, surrounded by trees. We enjoyed rambling about in this lovely place; everything spoke so plainly of God—except the idols in the temple; they were hideous and dreadful—it made one’s heart ache for the poor, blinded people. The temple is so situated that any one going to worship *must* get very tired with climbing; and all for no good! Oh! if only they knew our JESUS, Who has said, “Come unto Me, all ye that labour and are heavy laden, and I will give

you rest"! The old man who lived at the temple was kind to us, and gave us some tea. A woman also was very friendly and walked about with us for a long time.

September 5th was a very busy day, more like a "home-day" than any since I have been in China. I studied with my teacher all the morning, and directly after dinner guests came. They stayed a long time, and while they were here two little girls (one from a big house and one from a very poor cottage) came to invite me to come to their houses and "read the Book." As soon as the guests had gone, I went, first to the big house, where the people were so nice, and so glad to listen. The mother of the child who had fetched me, put her arm round me, and sat listening thus. I was exceedingly glad, because Chinese women, as a rule, do not *show* their affections, although they have very strong ones sometimes. An amusing thing happened before I came away. They had given me some nice little cakes with my tea, only they were very, very sweet. I had managed to get through two, when they put another on my plate which I could not possibly eat; so I asked if I might take it home to Pa Siao-tsie (L. Bastone). They seemed amused, but quite pleased, and sent for some paper, into which they emptied two plates of these little cakes!

Afterwards I went to the poor people's *üen-ts'i* (courtyard), where I had such attentive listeners that I quite forgot the time. They kept asking me to go on reading until it was quite dusk, and I was reminded of the fact by our old woman, Li-ta-niang, coming to look for me. (The houses were quite near to ours, so

I had gone alone, with the little girls, without taking the woman.)

On Thursday we went to the *Fuh-ing-t'ang*, to a missionary meeting about the work in Sierra Leone. Mr. Cassels is having a course of these meetings with the natives twice a week. We have been to another since, about Uganda. They are very interesting, and I am sure the Christians will be helped by taking an interest in God's work in other lands.

At our prayer-meeting the next day we heard saddening news from Wan-hsien. Mr. Beauchamp found, on his arrival there, that since Mr. Phelps had left Wan-hsien to come to Pao-ning, the *kuan* (magistrate) had ordered three men to be beaten for having dealings with the foreigner. One, the man who had let a house to Mr. Phelps, received a thousand strokes; another, the landlord of a shop which had also been let for mission work, received eight hundred strokes; and the third, a teacher, two hundred strokes. These three men were glad to see Mr. Beauchamp arrive. He thinks the *kuan* would not have acted thus if a foreigner had been in the city. He is waiting there until Mr. Phelps, who is now on his way, gets back to Wan-hsien.

It seems as if many souls were going to be blessed in Wan-hsien, and so Satan is doing his utmost while he still has power.

On Sunday, September 9th, four little children belonging to some of the Christians were baptized—two boys and two girls.

On Wednesday, the 12th, L. and I were fetched to a house to which we had not been before. The

lady next door to us had been calling in this house, and telling about us; so the servant was sent to invite us to go. The LORD gave us an opening for speaking about Himself, and we realised the HOLY SPIRIT'S power. Just at first they seemed to make up their minds that they could not understand us, but when we began to read from a little book we had, called *Siao-tsui* ("To do away with sin"), they found they *could* understand, and gathered round, listening well. They constantly asked us not to leave off, and for quite an hour we read and sang.

More than twenty ladies were thus listening, one a newly made bride, who looked very unhappy. She was dressed very finely in scarlet. We do trust she took in something that day which will brighten her life.

On Friday, the 14th, in the middle of our prayer-meeting, Mr. Gill arrived from Shuen-k'ing, which he had visited with Mr. Horsburgh. He had been encouraged in his work of preaching and distributing tracts. After the meeting we went for a lovely walk by the river, and over some fields. Pao-ning is, I think, one of the prettiest places I have ever seen; it even surpasses Amberley! Especially at sunset it looks lovely. There are hills, almost mountains, all round, and the light on them and in the water in the evening is beautiful. The rains have set in, and for two months we shall have very little fine weather. It does rain here; it comes down in *floods*. "There shall be showers of blessing" means more to me now than before I knew what the rainy season was like. When the rains are over, we hope, God willing, to do some work amongst the country people.

Now I must tell you of another feast. On Saturday, September 15th, we were invited to a feast at our gate-keeper's son's house. The feast was given in honour of the first little son, who is a month old. We went at one o'clock, and had a nice long time to talk to the women. There were thirty-two guests altogether—twenty-six women and six men. It was quite the nicest feast at which we have yet been. The dear, simple people (most of them were from the country) liked to hear the gospel. It was sad to see the owners of the house lighting up the candles—eight or nine—in front of their idols. They let off a few crackers outside the house, I suppose to frighten away any evil spirits.

Just before the feast was spread, all the baby's clothes (which had been presented to the mother) were brought out on a tray, and placed on the table. Then a large piece of red cloth was put on the floor by the table, on which the people who had given presents were asked to stand. Their names were called out, and a polite little speech was made to each, and then the father and mother and brother bowed to them. Bowing does not mean out here what it does at home: the men put both their hands up to their forehead and then down to their feet; this they do two or three times. Everybody seemed very pleased with this little performance, and it really was very pretty. The baby himself was a dear little thing, and pretty. We were all allowed to have him in our arms. Then the feast began, and directly it was over we came home.

Li-ta-niang, our woman, belongs to that family; so two of the guests came back with her, and spent the

night at our house, as they lived a long way off. We were glad, because they had the opportunity of hearing more at prayer-time. I am teaching our dear old Li-ta-niang to repeat some sentences out of the *Siao-tsui*. She is very earnest about it, and I am sure the LORD is influencing her heart. She believes as far as she knows, and she prays. But she knows very little as yet. Her manner has altered wonderfully since she has been here. She is now perfectly at ease with us, and *loves* to do anything she can for us; and when we take her out visiting instead of the Bible-woman, she explains to the people so nicely what we are reading. I think her great eagerness to learn is partly occasioned by her desire to explain the gospel to others. Do pray much for this old woman.

My teacher is still in the same sad condition. He knows all about the way of salvation, and that he ought to believe in JESUS, but he holds back. I am afraid his love of money, and of getting on in the world, is hindering him. He is a capital teacher, and I feel God is helping me very much through him; but please still pray about the language, for there is very much still to learn. We are looking forward to having B. H—— back again this week, as Mrs. Cassels is now almost quite well. Now we are all very well, through God's mercy, and very happy. "Thanks be unto GOD which always causeth us to triumph in CHRIST."

“TURN with me for one moment, to look at this sad, dark picture :
“See these men and women ignorantly bowing down before fierce, monster idols, and black, foul fiends of painted wood, and mud, and stone ; torturing themselves with loathsome penances ; holding religious carnival, and giving the rein to every most revolting instinct of their degraded and savage nature. Look at it ! and try to feel, if you can, *how awful* it is in the sight of the Holy, Loving GOD and FATHER.

“Now turn to this other picture, sadder and darker still :

“Look at these men and women in Christian lands, in the full blaze of gospel light and knowledge ; rejoicing themselves in the SAVIOUR’s pardoning love and power ; purchased with the price of the blood of GOD’s dear SON ; redeemed unto Himself that He might send them forth as His ambassadors into the dark places of the earth ; look at them, knowing of their brethren’s need, and perfectly able to go to their deliverance—*sitting at home unmoved !*”—REV. J. H. HORSBURGH, C.M.S.

“ *I am the Light of the world.*” —ST. JOHN viii. 12.

“ *They know not the light.*” —JOB xxiv. 16.

CHAPTER X.

HEATHEN CUSTOMS.

MOON FESTIVAL.—SUNDAY-SCHOOL WORK.—VISIT TO THE *Fuh-ing-t'ang*.—OPIUM.—ANSWER TO PRAYER.—APPEASING THE SPIRITS OF DEAD RELATIVES.—STRANGE QUESTIONS.—VISITING.

November 10th, 1888.

SINCE writing my last journal, nothing but “goodness and mercy” has followed us. As the days came and went, one seemed very much like another, yet, looking back, I can see that it has been a month of progress—progress in the knowledge of my Heavenly FATHER (yet, oh, how little I do know Him!)—progress, too, in the work. The number of inquirers has increased. More open doors have been given us among the women; they come about us more freely, and many of our near neighbours come continually to learn more of the gospel. Two classes in the week have been commenced in our house, which E. C—— takes, and we are all being helped, both to talk and to understand the people. For all this we do thank our FATHER, and at the same time we feel the great need of being kept low at His feet, in the only place of blessing and power, that He may continue to work and do greater things through His instruments here.

Towards the end of September, the Chinese kept

the festival of the moon. It is the custom at this time to send presents to your friends. The presents must be of four kinds, pork, poultry or eggs, cakes and fruit, and each sender expects a present of equal value in return. We had several gifts, and for a long time our *iien-tsi* (court) looked like a farmyard with the many ducks and fowls in it. In the evening the people put cakes and incense outside their houses, and offer them to the moon. Is it not sad? At this time the moon is very beautiful—the harvest month at home.

Since I last wrote I have begun a Sunday-school class, for the children of the Christians at the *Fuh-ing-t'ang*. Mr. Cassels thought the two Chinese services too much for them, so I have my class during the first service. I do so enjoy my children. I have regularly five boys and one little girl, and occasionally others. They are learning so nicely to repeat verses from the Bible, and hymns, and I trust that very soon they may each one be converted. Do please pray for these children.

At the end of September, Mrs. Cassels very kindly invited me to the *Fuh-ing-t'ang*, as I had been feeling rather tired, and I was much helped by being there. I saw the *many* different kinds of work which came to Mr. Cassels each day—constant calls from the opium patients for medicine (sometimes in the middle of the night); inquirers coming for help; Christians for advice; beggars for money; besides his usual daily preparation for services, visiting, and answering and making up mails. It was good to see God's grace sufficient for his every need.

One evening, while we were at *li-pai* (prayers)

three thousand cash (= 10s. 5*d.*) was taken from Mr. Gill's room, and the servants found out that it had been taken by a man who had, earlier in the afternoon, been begging from Mr. Gill; he had helped him then, as on many previous occasions. Mr. Cassels had twice set him up in business, thinking the man was really in distress. He had been very often at the *Fuh-ing-t'ang*, and professed to be an inquirer, but Mr. C—— thought he had not truly repented, and so refused to baptize him. The man refused to own that he had taken the money, but very early the next day he came round to the *Fuh-ing-t'ang* with a piece of opium up his sleeve, which he deliberately ate in the guest-hall. Mr. Cassels and Mr. Gill were with him more than an hour before he recovered. The man must have thought he would frighten us, so as to make us think he was innocent. I think it shows so plainly what immense power Satan has over these poor heathen, and we are praying much that this man may yet be a chosen vessel to bear God's name before many.

The very day after he took the opium he wrote a placard, which he put on the wall in one of the principal streets, saying the *Fuh-ing-t'ang* foreigners had treated him very unkindly, and advising the people to have nothing to do with them; and he ended up by saying that he had expressed the feelings of the whole street. During the day a man, who had never been before to the *Fuh-ing-t'ang*, came with the placard, which he had taken down from the wall, to say the people in the street were distressed by what was written, and that it was all untrue. So this, after all, was the means of bringing another under the sound of the gospel.

Does not our God make even the wrath of His enemies to praise Him ?

While staying at the *Fuh-ing-t'ang*, Mrs. Cassels was very poorly, and so asked me to take her Wednesday class. God helped me so much. I realised that He was putting the words in my mouth. It is indeed good to see how faithful He is in supplying our needs when we cast ourselves wholly on Him; the only wonder is that we are so slow to learn to do this *always*.

At the end of September Mr. Arthur Polhill-Turner, who is stationed at Pa-cheo, came for a few days to Pao-ning, and the same day Mr. Horsburgh arrived from Shuen-k'ing, looking so well and strong, very different to what he had been when he left Pao-ning, two months before. When I returned home, L. Bastone took my place at the *Fuh-ing-t'ang* to help Mrs. Cassels, and went with them for a four days' trip on the river. They returned in time for our prayer-meeting on Friday, all looking much better for the little change. It was that day, October 4th, that I heard of my former teacher's conversion, Uang-Sien-Seng, at Iang-cheo. How full of joy I was!—but I cannot say that I was surprised! I felt so *sure* God was going to answer prayer for that young man. It was indeed good news, and it will encourage us to be more earnest in prayer for our present teachers and others. I long for my old teacher's soul; do join me very specially in prayer for him. He knows the gospel, but does not recognise his own sin. I know his case is not too hard for God. That day at the prayer-meeting, Mr. Horsburgh spoke, from several passages, on *God is able*: it seemed to be just the right word for us all that day.

We have been continually to our neighbours, the langs, since I last wrote. The mother of the two little girls, as well as their grandmother, seems really interested in hearing the gospel. The old lady had a long talk with us one day about prayer, and wanted to know what things we asked for when we prayed, and how we knew we were heard. A few days after, her little grandchild was taken ill, and nothing would satisfy the dear little girl until they sent in to borrow my soft cushion for her to lie on. Was it not nice of them to ask for it? In the afternoon I called and found her very ill indeed, with every symptom of fever. She seemed so happy when I sang "JESUS loves me," and tried to sing it with me. I told her that I was going to ask JESUS to make her well, and two days afterwards she was in our house quite well again. I thought it so good of the LORD to let the old lady *see* how He delighted to hear prayer. I quite think this child is trusting JESUS; nothing pleases her better than to hear about Him. Whenever I go in, she comes at once and says, "Read about JESUS," and calls her mother and sisters to hear. She is eight years old, and just now is suffering terribly from her bound feet, poor little soul!

One night we heard, at about seven o'clock, a great noise of beating gongs, blowing trumpets, etc., and Ch'en-ta-sao, the Bible-woman, told us she thought it would be good for us to see what was going on. At a house just opposite ours, the people were afraid they were going to have reverses in business, and so they had spent a week chanting, and burning paper houses and boats each evening at the river-side. They finished

up with this grand ceremony outside their house. They had a table raised on a platform, on which were burning candles and incense, and in front of this was a large, coloured paper house. Opposite this table there was another, on which more incense and candles were burning, and by the side of the door of the house a third table with a smaller paper house, and candles and incense, also an effigy of one of the ancestors, and cardboard tablets hanging, inscribed with names of ancestors. Beside this table there was a bonfire of perforated paper (this is supposed to be paper money, which they think goes to the dead relative). Paper clothes were also burnt. In front of the bonfire were two piles of paper (also supposed to be money), which were finally burnt. They were sugar-loaf in shape, piled on a bamboo frame. The men of the family had white cloths wrapped round their heads like a turban. White is the sign of mourning. Several priests were officiating, some chanting and wailing, and others playing the drum, horn, cymbals, pipes, and other instruments. The chief priest was an old man with a scarlet satin robe. He stood between the two tables opposite the house and prayed and chanted. The oldest member of the household stood at his left hand, and every now and then he would bow, as the priest did, towards the large paper house, and prostrate himself. After this had gone on for some time, they placed all along the street at intervals a lighted candle, and a stick of incense, supposed to light the spirits of their ancestors. This ceremony was kept up for four hours or more ; we heard them until eleven o'clock, and do not know how much longer they continued. It is

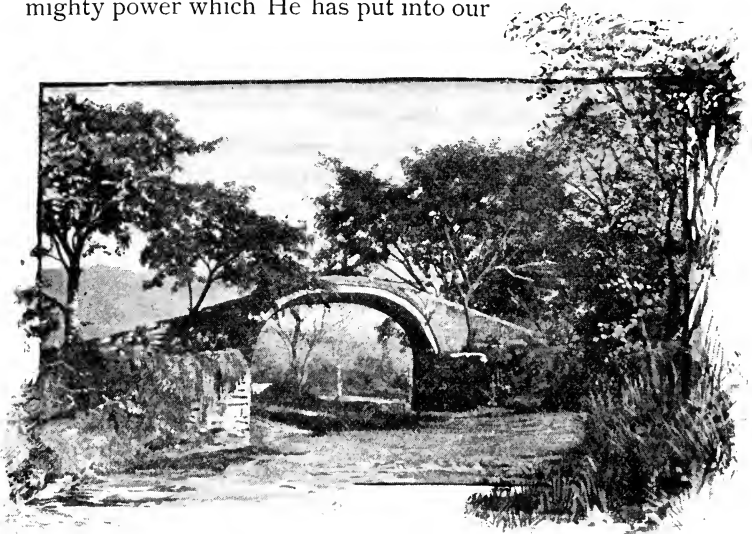
all done to appease the spirits of their dead relations. Is it not terribly sad? You will understand at home now something of the superstition and darkness which reign out here. Pray earnestly that the Light may soon dispel the darkness.

Last month we engaged another woman to help in the work of the house, and also to go out visiting with us; so now we have a regular school every evening. L. B—— teaches this old woman, Chu-ta-niang. Ch'en-ta-ko, the Christian cook, teaches Chao-ta-ko's son, who is now door-keeper instead of his father, and I have our other woman, Li-ta-niang. The HOLY SPIRIT is dealing with each of them, we feel sure, and we trust the time will soon come when *they* will be teaching others of their Saviour. Li-ta-niang already helps us when we go out visiting. She explains our words about the gospel, as far as she knows. It is so good to hear the two men together; Ch'en-ta-ko himself has been so much brighter and more earnest since he began to teach the younger man. It will be beautiful when he sees him out-and-out for CHRIST.

Mrs. Cassels spent a few days with us, as she still seemed weak and poorly, and then Mr. Cassels took her on the river for a week. B. Hanbury went with them to act again as doctor and nurse. When they returned from this trip, a letter was waiting from Mr. Turner asking Mr. Cassels to go to Pa-cheo to baptize five Christians.

We have had several encouraging visits lately to people in our immediate neighbourhood—one gentle woman in a house opposite seems very near the Kingdom; also a widow, who frequently comes to hear

the truth. In the court, too, we have good times. Praise God for the friendliness and the open doors on *all* sides! But oh, do pray for opened *hearts*. Open doors do not mean open hearts. God has been teaching me (through reading Rev. Andrew Murray's "Like Christ," in my quiet noonday half-hour) about the mighty power which He has put into our



From a photo.]

A BRIDGE IN WESTERN CHINA.

[by Mr. Jensen.

hands through *prayer*, and which we can use if only our lives are right towards Him. Oh to so live *in the Name of JESUS* as to be able to pray in that Name, and bring down blessing on these souls around us! One day some women came to see us for the first time, and seemed so interested. In the afternoon they came again to *song* (accompany) us to their *üen-tsi*, where there were quite fifty people awaiting our arrival. We

were so thankful for this opportunity of telling them the gospel, and they listened very well.

Sometimes we are asked very strange questions. For instance :

“Is England in the sky?”

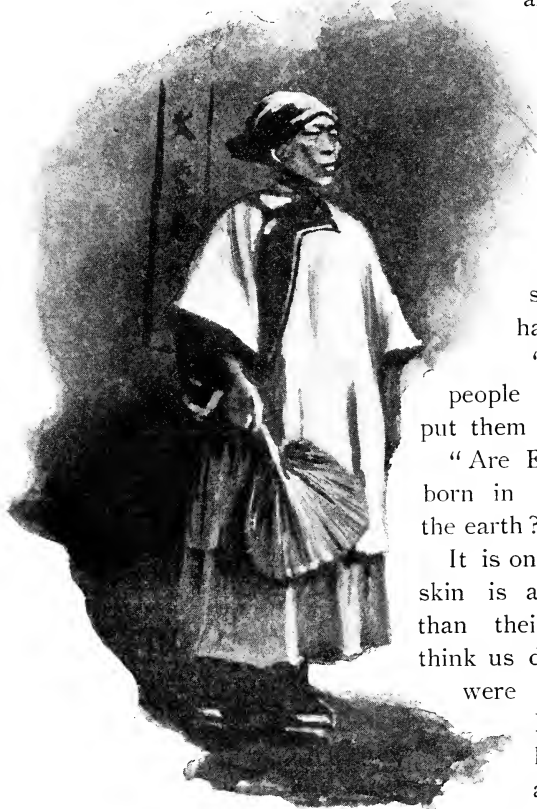
“Have you brothers and sisters, as we have?”

“When your people die do you put them in a coffin?”

“Are English people born in heaven or on the earth?” etc.

It is only because our skin is a little whiter than theirs that they think us different. We were asked if all

English ladies had black legs and white arms, because one had on



LI-TA-NIANG.

black stockings! A few days ago we were invited to the lang's to dinner, as it was the children's

mother's birthday. A great many of their relations were there, and I had a nice talk with some of the *ku-niang*. It seemed quite a new thought to them that trusting JESUS could bring benefit to them in this life. They quite believed in happiness after death. Oh, how much their lives need lighting up!

Another solemn opportunity was given us for telling of JESUS. Last week the father of some of the inquirers died, after a short illness; so L. and I went to comfort the daughter. The whole *üen-tsi* was crowded with people (the house was close to the city gate, where we are not well known). In the presence of the dead man it seemed such an opening to tell of the only way of salvation, and for nearly half an hour the people listened without making a sound; and when, before we left, we had prayer, they kept perfectly quiet. One man asked many questions about the way of salvation. So you see how very much encouragement our GOD gives us in the work. You will praise Him, will you not? and plead, oh, plead earnestly for salvation to come to many a house here!

Letters have just arrived telling us of the "Home-going" of two in our Mission, Mr. Dorward and Mr. Norris, also of the serious illness of A. Barrett, one of those whocame out with me—such a sweet, gentle girl! We cannot mourn for those who are "with the LORD," but we can learn the lessons intended for us through this, to "work while it is called to-day," to *give ourselves* daily for the heathen, and to plead for more workers to take the place of those called away.

“WE pray GOD to give the means to send forth labourers. Has He not given us the means? Have we not the means to send forth missionaries? have not our friends the means? And when we pray GOD to give the means, should we not rather pray Him to consume the selfishness which expends our means upon ourselves? Dare we, can we sing such hymns as

‘All the vain things that charm me most
I sacrifice them to His blood,’

and yet surround ourselves with these ‘vain things’—the lust of the eyes, and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous. When I returned from Asia two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen. I think so still, and think so increasingly. We have many possessions. We have old silver, we have jewellery, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the LORD’S voice saying to us in regard to these, our treasured accumulations, ‘Lovest thou Me more than these?’ It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the Cross of our LORD JESUS CHRIST, in the light of those eyes which closed in death for our redemption.”—MRS ISABELLA BISHOP.

“Behold, I bring you good tidings of great joy, which shall be to all people. . . . Unto you is born . . . a Saviour, . . . Christ the Lord.”

CHAPTER XI.

IN THE VILLAGES.

OPENINGS IN THE VILLAGES.—HSÜ-KIA-UAN.—LIFE AT THE VILLAGE.
—SOWING THE SEED.—VILLAGE CHILDREN.—CHEN-SIEN-SENG.
—CONSTERNATION AT CHEN-KIA-PA.—RECEIVING OPIUM PATIENTS.—CHRISTMAS DAY.

January 2nd, 1889.

HOW quickly the months go by! It seems such a short time since I sent home my last journal, and yet I find it is a month and a half ago. You will, I know, be glad to hear that GOD is answering your prayers for SĪ-CH'UAN. The work is extending into the villages round Pao-ning, and fresh openings have been given us in the city. Towards the end of November, E. C—— and L. B—— went for a fortnight to a village five *li* away, on the other side of the river. The people living there were relatives of Mr. Cassels' servant. Several families, all relations, live in a large *üen-tsi*, and compose the population of the village, which takes its name from them, Hsü-kia-uan. These people gave up a room in the *üen-tsi* to E. and L. All day long the women were with them, and seemed to drink in the gospel. It was such a distinct case of ground prepared by the HOLY SPIRIT. His power in the hearts of many there has been wonderful; they have given up their idol worship, and wish to serve the true God. On the 1st and 15th of each month the

Chinese have a grand worshipping of idols. They go early in the morning to the temples to sacrifice fowls, or else burn incense and candles in their own homes. On the 1st, in this country place, the eldest son asked the old *p'o-p'o* (mother-in-law) if he should burn the candles as usual, and her reply was,—

“No; I do not believe in that now; it is all false. I believe in the true God.”

So no idols were worshipped there that day, nor have they been since, to our knowledge. The people are saving up their incense money to build a chapel where the gospel can be preached. This is their own idea.

E. and L. came back at the end of a fortnight, full of praise to God for giving such an opening, not only of the place, but of *many hearts* in that place. They were at home a week, and then I went back with L. for another eleven days. I will try and give you an idea of how our days were spent. We had Ho-ta-sao, one of the Christian women, with us. She slept in our room, on a bedstead made of boards, on which she spread her *pu-kai* (quilt of cotton-wool). It took her about two minutes to get into bed and go to sleep. She just took off her *kua-tsi* (dress), arranged it for a pillow, rolled herself up in the *pu-kai*, and was settled for the night. She got up early in the morning, swept our mud floor, and made our fire.* Then we got up, had our breakfast and English Bible-reading, and then were ready

* Which consists of pieces of charcoal laid in a stone pan, and placed on the floor in the middle of the room. This is a most convenient little contrivance, for you can carry your fire from room to room.

for the women. They gathered in our room for a service, and our FATHER gave us good times. They seemed to love these times of *li-pai* (worship), and those who worked in the fields generally put off going until after *li-pai*. We used to sing the hymns they knew, repeat verses from the Bible, and teach them something about the life of JESUS when on earth. They answered questions very well. After *li-pai* we generally sat out in the *ïen-tsi*, and the women gathered round us with their needlework, and we had friendly talks with them every now and then, using opportunities to press home some truth about God.

After dinner we usually went to some of the houses scattered around, and the old lady from our *ïen-tsi* liked to accompany us. It was beautiful to hear her telling her neighbours about God. She has a firm belief in the power of prayer, and wherever she went she exhorted the people to pray to God. While E. and L. were at home, between the two visits, these women used to assemble in the room they gave up to us, and every morning and evening had prayers amongst themselves. They were accustomed to repeat the text and hymns they had learnt, and pray. This was their prayer :

“God be merciful to us, sinners, and send the *Siao-tsie* (little sisters) back soon to teach us more.”

As soon as it was dusk, we had evening *li-pai*. More people assembled than in the morning. They came from the houses round, some from a long distance, and some of the husbands would sit in the room next to ours, that they might hear too. Often there were men standing outside the door. They would repeat

the hymns and texts with us, and kneel down (on the pavement) during prayer. One boy, seventeen years old, used to come into the room with his mother. He is such an earnest fellow. We have given him some Gospels and other books, and in his spare moments we heard him reading and explaining to the others. Pray that GOD may make a Paul of him ; that he may be a soul-winner for JESUS. Directly after tea, the women came in again for hymn-singing, and stayed until bed-time. So you see our days were well filled, and you can imagine how happy we were. It is a blessed privilege to be entrusted with the gospel ; I am finding this out more and more. And the telling out of *His love* makes room for more in our own hearts ; I am finding this out too.

On the Saturday night after *li-pai*, the women told us they meant to keep the Sunday, and not go out to work, because now they served GOD ; a proof this of the SPIRIT'S work in their hearts.

Mr. Cassels came over to have a service on the two Sundays we were there. He hopes to do so each week, or send others. Two of the Christians accompanied him, and took part in the service. Many people came from neighbouring houses ; so there was quite a large congregation.

On the first Sunday the children ran about and disturbed us ; so the next time I had them in a separate room. They were very good. I asked them if JESUS loved little children, and a little girl, six years old, gave me such a pretty answer : "JESUS loves little children, *to the uttermost.*" It was so sweet to hear these children, and indeed the women too, as they went

about their work, singing little snatches of hymns. I used often to think, "JESUS must be pleased to hear His name so often repeated by these dear country people." GOD was glorified. Another good thing is, that those who trust JESUS there seem so ready to tell others about Him. After the service on Sunday it was just like an inquiry-meeting—little groups sitting all



From a photo.]

[by the Rev. Geo. Hayes

GROUP OF CHILDREN.

about the *üen-tsi* listening to the explanation of Mr. Cassels' sermon from those who had understood. As Mr. Cassels was preaching, one woman kept calling out, "Yes, we all know that; the *Siao-tsie* have told us that." How surprised people at home would be if members of the congregation made remarks of this kind!

I wish I could paint a picture of some of the children there—just bundles of rags. One, such a pretty little

girl, with a lovely, rosy colour, wears *one* garment lined with wadding—or rather, it once was lined with wadding, but now it is all rags and tatters and just *hangs* about her. She looks exactly like a patch-work pen-wiper! The garment was originally blue, but now there are pieces of red and white and many different shades of blue hanging from it. She is a dear little child, and very affectionate.

L. and I came back to Pao-ning at the beginning of this week; we think of going regularly one day in the week to teach these country people.

Mrs. Cassels and Ch'en-ta-sao, the Bible-woman, went last week to a village in another direction, called Chen-kia-pa. The Chens living there are much interested in the gospel. Chen-Sien-Seng is often at the *Fuh-ing-t'ang*, and is a believer, though he has not yet been baptized. He used to earn his livelihood by telling people lucky spots in which to be buried, and lucky days on which to be married; but since reading the Bible he is convinced that is wrong, and has given it up. His wife told us that his first thought was to give away his books connected with these subjects; but now he fears they may mislead others, so he is meditating burning them. His wife and little boy stayed for a few days with Mrs. Cassels at the *Fuh-ing-t'ang*.

While Mrs. Cassels was at their village, the people were terribly frightened; they thought she had gone to *tao-pao*—this means, steal the precious things, gold, silver, etc., which are supposed to be hidden away under the earth. The first two nights some of the villagers watched the house to see that Mrs. Cassels

did not come out. They fancied she would go in the night and find out where the treasures were, and that then Mr. Cassels would come and take them away. The third night Mrs. Cassels was not feeling very well, and went early to bed. At about eight o'clock she heard a great noise outside the house, and found that about seventy men from the village had assembled. They were banging at the door, and calling out that they wanted the foreigner. The Chens were in a great state of mind, and wanted Mrs. Cassels to move to another part of the house, but she assured them she was quite safe in God's hands, and that she would stay where she was. One of the children cried, saying he was afraid they would kill *Sì-mu* (a married lady's title), and Mr. and Mrs. Chen were wondering how they would ever be able to look Mr. Cassels in the face again! Three times the mob went away, and returned again fewer in number; and it was not until nine o'clock in the morning that all was quiet. The Chens did not go to bed that night, but Mrs. Cassels never got up. The next day Mr. Cassels came, and they both returned to Pao-ning. I think it shows that God is going to bless that place; if not, Satan would never take the trouble to raise such opposition.

But to return to the work at home. For some time we had been waiting on God to know if He would have us begin opium-work. We knew it would take up a great deal of time, and that probably, as work in the country developed, there would only be two of us at home, our time would be fully occupied with visiting, and receiving guests, besides studying each day. Above all, we knew very little about treating

opium patients. On the other hand, we had vacant rooms in the house, which would accommodate opium patients, and we wanted to do whatever was the LORD'S will in the matter. While we were praying definitely about it, Mr. Beauchamp was away on a preaching tour in the country, and two women who heard him preach asked if he could help them to break off opium-smoking. He said they only received *men* at the *Fuh-ing-t'ang*, but if they liked to send a messenger to Pao-ning (this village was two days' journey distant) to find out if they could be received at the ladies' house, they might do so. On his return, Mr. Beauchamp told us about this, and the very next day the two women, instead of sending, came themselves, baggage and all. Of course we looked upon this as direct guidance from GOD, and took them in. They seemed to come as much to hear about the true GOD as to break off opium-smoking. It was beautiful to see their eagerness to learn. We have reason to believe that the truth reached their hearts, and that before they went back to their homes they were trusting JESUS. They invited us to go to their village, to tell their friends about JESUS. B. H—— and E. C—— hope to go shortly.

We have been visiting a good deal, in the neighbouring houses, and have been invited out to dinner frequently. This gives us opportunity of giving the message to fresh sets of people. There has been a wedding from our neighbour's house—one of the *ku-niang* at the Iangs'. The day before the wedding, all her property was taken to her husband's home—about a quarter of a mile distant. Her clothes,

crochery, bedding, etc., were all displayed on tables covered with red cloth, and carried in procession through the streets, headed by a band of musicians. There were from twenty to thirty tables. The next morning at five o'clock we were wakened by sounds of music. The bride was being fetched to her new home. She went in a very grand red satin sedan-chair. In the afternoon several of the wedding party came in to see us.

Let me tell you about my little pupil, a boy ten years old. His mother is a widow living in our street, and cannot afford to send this boy to school. When visiting her one day she said, "I do want my boys to be Christians; will you teach them about JESUS?" Of course I was only too delighted, and now this boy comes to me every day for an hour. I am also teaching him to read, as he wants to be able to read the Bible for himself. The eldest boy is at work all day, so I can only teach him on Sundays, when he comes to my class at the *Fuh-ing-t'ang*. Do pray for this family. I think the mother is very near the Kingdom; she has lately been coming regularly to prayers.

We spent such a happy Christmas Day. There was an early Chinese service at the *Fuh-ing-t'ang*, and many were present, specially women. We invited fourteen of our poorer neighbours to dinner—we cannot have tea-meetings out here—but only six came; the others (all living in one *üen-tsi*) seemed afraid. We hear they feared they would have to eat foreign food. We were very sorry, but hope to have them another day. Those who did come seemed to enjoy their time here very much. We had a little meeting,

at which Mrs. Cassels spoke; and we trust there was real blessing. How nice to look forward to the time when many of these dear people will love Christmas-time for the same reason that we do! I think that time is soon coming, praise God!

We also had a good time, a time of real blessing in our own souls, last Monday, the 31st, the day of fasting and prayer. God humbled us by reminding us of shortcomings and failures in the past, only to lift us up and give us fresh, new confidence in Himself for the future. I do want indeed to bring glory to Him in this New Year, and "without wavering" believe in His power to do great things for China this year. "All things are possible to God," and "all things are possible to him that believeth." Praise God for what He has done and is doing here, and keep praying and believing for future blessing.

DYING! AND "NO MAN CARETH FOR THEIR SOULS."

"DYING? Yes, dying in thousands!
A hopeless, despairing death;
Can we not hear them calling—
Pleading with bated breath?—
'Will *no* one come over and bring us light?
Must we perish in darkness darker than night?'

"Dying! and 'no man careth.'
Oh! shame that it should be so!
How is it so many are sleeping,
When they ought to rise and go?
There are blind eyes here in this Christian land;
Would to GOD they were touched by a mighty Hand!

"Dying! in cruel bondage,
With none to set them free
Though the chains of ignorance and sin
Are galling so heavily.
The SAVIOUR has freed us *all*, we know,
Yet 'no man careth' to tell them so!

"Dying! in loveless silence;
For there is none to tell
The only message that comforts,
The message we know so well—
That the GOD of Love, Who gave His SON,
Has given Him freely for every one.

"Dying! untaught, uncared-for,
While we, in this favoured land,
Who *know* that they are *perishing*,
Lend not a helping hand!
Yet we thank the LORD we are not as they,
That on *us* He has shed the gospel ray.

"Dying! while we are dreaming
In selfish idleness,
Unconscious that these darkened lives
Are so full of bitterness.
Oh! brothers and sisters, for whom CHRIST died,
Let us spread His message far and wide!"

F. J. S.

“Jesus . . . went about doing good and healing.”

CHAPTER XII.

SICK VISITING.

SICK PATIENTS.—CHINESE NEW YEAR.—CHILDREN'S “TREAT.”—
DEATH OF LI-SIEN-SENG'S BABY.—“WELCOMING THE SPRING.”

PAO-NING, *February 15th, 1889.*

MY first year in China has run its course. My heart was full of praise to our GOD on New Year's Day, 1889, as I woke in the morning and recalled something of His wonderful love and care and blessing, since I landed in Shanghai on January 1st, 1888. *Something* of His love; for it has been, oh, so great, so far exceeding all I can *think*, much less speak of! And by His grace, I do want each day of this New Year to live to please Him; to let my life be much more a life of praise; to be used by Him anywhere, and in any way He may choose; to learn something of what it means to daily “lose my life” for CHRIST'S sake, and the gospel's. My New Year's text, given me direct from GOD Himself, was Psalm xxx. 5, “In His favour is life.” I want to keep this thought always before me, for myself and for the heathen, in order that I may be consciously kept by JESUS in the place of communion, and that I may better realise the state of those who are outside His

favour, who have no life, and more earnestly plead for them, and with them, that God may be glorified in their salvation.

We had an experience of very blessed answer to prayer early in the year. I think I mentioned in my last journal that we had some sick cases which we daily visit. B. H—— had been for some weeks treating a *ku-niang* (young lady) in a large, wealthy family near us, who was suffering from a very large and painful abscess in her neck. The native doctor could do nothing for her, and advised her to go to the “foreigners.” Of course we were only too pleased to get an entrance into a new house, besides being glad to do anything to relieve this dear girl. For a long time she seemed to be getting no better, and one evening when B. came home saying the girl was suffering terrible pain, and there seemed no likelihood of the abscess discharging, we had special prayer that God would heal her for His own glory. At 11.30 that night we were roused by loud knocking at the door : the father had come to say that his daughter’s abscess had broken, and that she was free from pain. Was not this a quick answer ? The next day we found the swelling decreased, and no scar left. We do trust that salvation is coming to that house. The mother is a dear, gentle woman, and loves to hear the gospel, as well as the daughter and her grandmother. The latter is a devoted worshipper of Buddha. She told us she calls upon him constantly during the day, and counts her beads, but that *he does not give her peace*. She is very pleased to hear of JESUS. She is sister to Mrs. Iang, our next door neighbour.

Just now E. C—— goes to see a girl with ulcers on her leg; and B. has another little patient, a dear child, eight years old, with ulcers all round her waist; she is also quite deaf through illness. Thank God she is getting better. We realise that GOD has led us to these houses, for in each of them the people love to hear the gospel, and look for it as naturally as they do for the medicine.

E. has been again for a few days to the country, Hsü-kia-uan. The women still seem to be going forward, and are anxious for more teaching. We go regularly on Wednesdays to teach them. They look forward to this day, and on Sundays Mr. Cassels and some of the Christians go over for a service, or else some of them come in to the service at the *Fuh-ing-t'ang*. We are hoping that the old lady will come and spend a few days with us soon.

We have had a very busy time lately. The Chinese New Year's Day was on January 31st. On the last night of the Old Year most of the people do not go to bed; they spend the time in feasting and wine-drinking, and in letting off crackers to frighten away evil spirits. The Christians here decided among themselves to have a midnight service for praise and prayer at the *Fuh-ing-t'ang*. We had a solemn and happy time with our two women at home. We trust there is a work of grace going on in their hearts. Li-ta-niang is naturally shy and reserved—it is hard for her to express her inward feelings; but God is helping her to pray, and to tell out what she knows of Him to the visitors who come. We have had several visitors since their New Year, and have been invited out to

dinner six or seven times. We praise God for the friendliness of the people, and for the many fresh opportunities He gives us of making known His love. Oh that the HOLY SPIRIT may work in many hearts this year, and lead many souls to JESUS!

Mr. Cassels and Mr. Beauchamp have posted large sheet tracts of the Ten Commandments about the city, trusting that the reading of them may convince of sin. They have also hired a shop in one of the principal streets, where the gospel is preached every evening. The Christian men also take part. They have attentive listeners each night, and we are looking to God that great blessing may result from this effort. Chen-Sien-Seng, from the village near, in which Mr. and Mrs. Cassels frequently visit, is staying at the *Fuh-ing-t'ang*. He takes part daily in preaching. We hear from many that his message is well received.

On the 20th of this month Mr. Cassels intends to open a school for boys. Li-Sien-Seng, one of the Christians, will be the master. It is likely that many parents will send their boys, as the school will be free, and it is nice to know that there the boys will be taught of the true God, and will not be obliged to worship Confucius, as they do in every other school. We expect, too, that this will be a means of increasing my class on Sundays. I have about twelve who attend regularly, mostly boys. They are very bright scholars, and I trust three are truly converted.

A few days ago we had a "treat" for the children who come regularly. Fifteen came, and seemed to enjoy themselves very much. I know you will like to know what we did! They were invited to come at

three o'clock, but they began to arrive at 11.30, and by two o'clock all were here. We gave them cakes and nuts, and sugar-cane, when they arrived, and taught them some games. At three o'clock they had dinner, which consisted of fat pork, carrots, turnips, rice, bean-curd, etc.; afterwards we had a bran-pie. It was so good to see the children thoroughly enjoying themselves. We sang some hymns before they went away. They were very loth to leave; but it was getting dark, and some of them had come from inside the city and had far to go.

A few days ago we went to Li-Sien-Seng's house to dinner. It was a feast given in honour of his little baby daughter, who was six weeks old. There were many guests present, and we had a nice talk after dinner with the ladies. That night such a very sad thing happened—the dear little baby died. The mother found in the morning that she had unconsciously caught her finger in the string of the baby's *mao-tsī* (cap), and the child had been strangled. You can imagine what grief the parents were in. Mr. Cassels and Mr. Beauchamp had been invited to breakfast that morning, and the father brought his child's body to show them. He is a Christian, so he knows to Whom to go for comfort. But the dear young mother is not, nor are the grandparents. It seems strange that this baby should have died the very day we had been to the house. A few months ago, on the day Li-Sien-Seng was baptized, his little son was taken ill, and died the next day. The Chinese are very superstitious, and always think that a sudden death is caused by the influence of some evil spirit, so

naturally they put this down to our presence. The family themselves do not think this. I trust God will bring glory to Himself through it, by saving the mother, and strengthening the father's faith in Himself.

On February 3rd we had a very large number of visitors. It was the day when every one goes out to "welcome the spring." There is a procession of *kuan* (magistrates) and officials, with musicians, and an effigy of a dragon. They go to a large temple where the head *kuan* worships a tablet with an inscription to Heaven and Earth. Then part of the "Sacred Edict" is read, and the performance is brought to a close by the *kuan* beating a *straw ox* to pieces! Then the procession parades the streets. The day happened to fall on a Sunday, and as we were returning from the *Fuh-ing-t'ang* we met the procession. The people were dressed in very fine clothes. Mr. Beauchamp tells us this day is regarded in much the same way as we regard Lord Mayor's day at home. The holiday time is now nearly over. For sixteen days all the principal shops have been shut, and very little business done. The people spend their time chiefly in visiting their friends. A few days ago our neighbours, the Iangs, invited us to meet some of their friends. The future mother-in-law of one of the *ku-niang* had come to fix the day for her wedding. It was a strange sight to see all these people *koh-t'eo* (kneel down and make their foreheads touch the ground) to one another. Many very handsome presents had been brought to the bride-elect.

Will you still continue to pray for my old teacher? He knows so much of the truth intellectually, but there

is no change of heart. Mr. Beauchamp met him a week or two ago, with incense in his hands; he was going to the graves to worship his ancestors. He had been coming to morning and evening prayers at our house. Yesterday morning he came again to the prayer-meeting at the *Fuh-ing-t'ang*, which we have on the 1st and 15th of each month, to pray specially for the idol-worshippers. Mr. Cassels spoke plainly to him, and asked him to leave, as it was impossible for him to be serving two gods—it was only a mockery. The poor old man felt this very much. We are praying that it may be a turning-point in his life, and lead him really to make up his mind to be the LORD'S. He has two dear boys, who long to come to be taught of JESUS, but the father will not allow them. I know *nothing* is impossible with God, and what looks such a hard case to us is not so to Him. I had good news from Iang-cheo about my former teacher, Uang-Sien-Seng, for whom you prayed. He was baptized in December, with two other teachers, and gave such a bright testimony. I hear he seems filled with the SPIRIT, and wants to be used, like St. Paul, to tell of JESUS everywhere.

The widow of whom I have frequently written still comes regularly to prayers. We have great hope that soon she will be a true disciple of CHRIST. She has given up all idolatrous worship. Her little boy, whom I have been teaching, will (D.V.) go to the Mission School next week. We have much cause for praise in the work, also need of much waiting upon GOD about it. Satan has been trying the Christians lately—it may be because he knows a time of blessing is coming soon. Thank GOD, CHRIST'S Kingdom must come.

“YOU will scarcely find a hamlet in which the opium-pipe does not reign. Ah! we have given China something besides the gospel; something that is doing more harm in a week than the united efforts of all our Christian Missionaries are doing good in a year. Oh, the evils of opium! The slave trade was bad; the drink is bad; but the opium traffic is the sum of all villainies. It debauches more families than drink, it makes more slaves directly than the slave trade. I entreat you to pray to the mighty GOD that He will bring this great evil to an end.”—REV. J. HUDSON TAYLOR.

“There is one great, dark pall of misery hanging over China—the opium. Rapidly and surely the habit of opium-smoking has seized the Chinese, and men are unable in their own strength to resist the craving for it. Opium-smoking produces a sort of intoxication—not the violent intoxication of strong drink, but a quiet, lulling, deadening of all the senses, which takes such a hold of the smoker that to be without his opium causes severe physical pain. So men smoke and smoke, and waste away in body and soul, becoming absolutely helpless. An opium-smoker will even sell his wife and children when all his goods are gone, that he may be able to purchase more opium, smoke—and die.

“Remember, it is we English who have taken much of this opium into China, and great responsibility rests upon us, as a nation, concerning it.”—From *Other Lands* (Church Missionary Society).

“How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?”

CHAPTER XIII.

INTERESTING VISITORS.

INTEREST IN GOD'S WORD.—VISITING IN THE CITY.—OPIUM-SMOKERS.
—A HEATHEN FUNERAL.—“A BABY'S DESTINY.”—OPENING OF
THE MISSION BOYS' SCHOOL.—VISIT FROM A BUDDHIST PRIEST-
ESS.—FIVE DAYS AT LAN-P'U HSIEN.

March 31st, 1889.

WE have lately had a visit from Dr. Cameron, who came for a few days with Mr. Murray, of the Scottish Bible Society. It was such a pleasure meeting him again, and reminding one another of the LORD'S tender dealings with us while on our long boat journey. He was able to tell us of blessing in the work at Ch'ong-k'ing. Both men and women were coming freely to hear the gospel, and there were several inquirers; also those lately baptized were being kept steadfast. On his way back to Ch'ong-k'ing, he hoped to be able to find out a little company of God-fearing men in a certain village between Pao-ning and Ch'ong-k'ing, of whom he had heard. These men had seen some Gospels, and books explaining God's truth, and in their own simple way were trying to carry out the teaching of the books, meeting daily to worship God. As far as Dr. Cameron knew, they had seen no missionary. We are looking forward to hearing the result of his visit. While here, Dr. Cameron took all the Sunday services, and helped in the street-preaching every night.

Last month we had two interesting visitors—a woman about sixty years of age, and her son. They had walked from their village, seventy *li* distant, to come and see Ch'en-ta-ko, our cook (to whom they were related), *on purpose to find out about the gospel*. Some books had fallen into the hands of a gentleman in their village, and he, being anxious to hear more, had asked these people to come to Pao-ning and find out, knowing that they had a relative living with the “foreigners.”

Our cook and his wife were very zealous in explaining the truth to them during the three days they were with us. Often as late as midnight we heard them still talking on the one subject. They left us with a good armful of books to distribute in their village, fully convinced of the sin of idolatry. We do trust the HOLY SPIRIT will lead them to a living faith in JESUS as their Saviour. I think the GOOD SHEPHERD is sure to find these *seeking* ones, don't you? In these two villages GOD's own Word has been convincing the people of His truth, and giving light. How this should encourage us to “sow beside all waters,” looking to Him, and *expecting* Him to “give the increase.”

We have been greatly encouraged, too, by seeing the SPIRIT's work in another visitor, who has been spending ten days with us. I refer to the younger of the two women who came here last December to break off opium-smoking. She seems to be very truly trusting JESUS, and is so bright, and anxious to learn more. She has been testifying for JESUS in her village, and told us it was not easy to bear the taunts and ridicule of her friends at the New Year time, owing to her taking no part in the idolatrous customs. “But,” said

she, "I prayed to JESUS, and He helped me." She went out several times visiting with us while she was here, and explained the gospel so clearly and well, telling the people that she herself was a believer in JESUS. She looks well and strong, now that she has given up opium-smoking—quite a different woman. Her husband also intends shortly to come to the *Fuh-ing-lang* to break off smoking. Oh that he, too, may be converted, so that together they may serve GOD!

You may perhaps remember it was in answer to prayer that this woman was sent to us in December. We felt sure the LORD would bless her. The other woman has gone back to her opium-smoking. Uang-ta-sao (that is the name of this woman) has invited B. H—— and E. C—— to go to her village next month for a few days, so that her friends may hear the "Good News." They hope, GOD willing, to go. I have not been studying so much lately, but visiting more. We felt it would be a good thing to devote time to going into any houses where we might be invited. Often we get invitations when we cannot accept them; either we are going to keep an engagement, or we have not time, or it is getting too dark to be out of doors. During the past fortnight we have visited in several new houses.

A few days ago I went visiting for the first time inside the city, with Ho-ta-sao, one of the Bible-women. We went into seven houses, most of them homes of the inquirers. Numbers of outside women came into each house, and we had good opportunities of telling them the gospel. As we were returning home, a little

boy ran out of a large, nice house, and invited me to go in. I thought at first that it was only the child's invitation, and was going on, when two ladies came out and said they were anxious to "hear the books." We went in. About twenty women came to listen, and seemed so interested. Suddenly a side-door opened, and an angry voice said something which I did not understand. The women, with the exception of one old lady, all left me, and went to the other side of the room, looking distressed and disappointed. Ho-ta-sao whispered to me that we had better go, as the *Sien-seng* (gentleman) was not pleased. I felt so sorry for the women; they really seemed to be taking in the gospel.

We have had several guests during the last month, and some very interesting ones. One day a country-woman came, and for quite an hour and a half was asking questions about the way of salvation. She really seemed anxious to know for her own sake. She kept saying, "I want to be saved!" "How can I repent?" "How can I trust the Saviour?" "How must I pray?" She seemed to take in very clearly the truth of JESUS being the sinner's Substitute. One of the Christian women was here at the time, and she came to explain to this inquirer more fully than I could. Sweetly and simply she gave her own testimony and contrasted her former life with her present one in such a telling way. This Christian woman is naturally very shy and retiring. I praised God for making her so willing, and so able to tell of His love.

A few days ago another woman came who seemed to understand the gospel. In course of conversation

she turned to me and said, "Does not your country send us the opium?" It was the first time I had been confronted with that question, and I felt ashamed as I answered, "Yes, our countrymen have brought it into China; but I am sorry, and will try to do all I can to help those who are suffering through it." We talked of other things, and presently she said, timidly, "Wei-siao-tsie (Miss Williams), will you help *me*, for I am an opium-smoker?" Poor young woman, my heart went out to her at once; she looked so wretched and unhappy as she told me she knew it was not right, but that she had no power to break it off. Of course we offered to receive her into our house to help her break it off; but there is some difficulty about it—her husband is not willing at present to let her come. I do hope the friends at home are praying for these people, who are bound by this terrible habit, and doing all in their power to put a stop to the opium trade. That same day B. H.— was sent for to see a woman in the city who was supposed to have eaten opium, but when she arrived she found it was not the case. The poor woman was in a very violent fit of passion, and could not control herself. These people are indeed fast bound by Satan; but a Stronger than Satan is here, and His Kingdom *must* come in this land.

Last Sunday, as we were going to the *Fuh-ing-t'ang*, we saw preparations for a funeral in a house a few doors below ours. There was a large, white, ornamental "house" into which the coffin would be put to be carried to the grave. A Chinese coffin is very large and heavy, made of wood about a foot in thickness. There were also tables, covered with red cloth, and

on them were chickens, pork, and other food, which would be carried to the grave and offered to the departed spirit. Wine would also be offered, and paper money and houses burnt. When a man dies, he is dressed in very handsome clothes, according to his means, in the hope that he may appear well in the next world!

We were invited to our neighbours, the Iangs, a few days ago, to see a very amusing performance—the little baby, who is just a year old, was to decide his future career. Three tables, covered with red cloth, were placed in the middle of the room. On these were laid clothes, books, pens, lamps, a gambling-board, cakes, a board for reckoning figures, etc. A clear space was left in the centre of the tables, in which the baby was placed, and whatever thing he first laid hold of was to influence his after-life. If he took hold of the books, he would be a scholar; the clothes, a shop-keeper; the gambling-board, a gambler; and so on. He fixed on a *lamp*, so they say he will trade, and earn plenty of money!

On the 20th of last month, the Mission School was opened. There are eleven or twelve scholars at present. On Sundays I have two Bible-classes for the boys; they are bright and anxious to learn. I must tell you of one dear boy, fourteen years of age, the eldest son of the widow mentioned in former letters. Two Sundays ago, I was explaining "The Wordless Book" to my boys. Pointing to the white page this boy said, "My heart is now like this, because I have asked God to give me the HOLY SPIRIT, that I may truly repent; and I am trusting the LORD JESUS, Who shed His blood for me." He has been coming to me

every day lately, to read the Bible, as he is waiting for a situation, and I do praise God for the way He has been enlightening this boy's heart. He prays so simply and earnestly each day that God will help him to be a true follower of JESUS. Please continue to pray for this family, that the mother and her three boys may truly be converted to God.

This morning some visitors from the country came—nine or ten women, and one who appeared to be a man, a Buddhist priest, with head clean-shaven, no pigtail. It is not the custom in China for women to receive male visitors. I ought to have told my friend there was no gentleman here to entertain him, and invited him to go to the *Fuh-ing-t'ang*, where he would see Mr. Cassels. He had, however, come from the country, where the ideas of propriety are not so strict as in the town; and besides, I thought it might do him good to hear the gospel, so I said nothing. He looked very interested, and by-and-bye took up one of my books and began to read it. After a while I left to fetch more books, and told B. H—— about this man. She said, "Perhaps it is a woman; the women priestesses dress like the priests!" When I returned to the guest-room, I asked, and found it *was* a priestess; so it was fortunate I had not sent her away! It was a wonderful thing for a *woman* to be able to read.

Mr. and Mrs. Cassels, and L. B——, have been away lately on the Kuang-üen road. Mr. Cassels wanted to scatter the "precious seed" in the villages in that direction. Mrs. Cassels and L. had many opportunities of telling the women about JESUS, and had much encouragement; they were so cheered to find the



From a photo.] [by Mr. Jensen.

WOMAN OF AN ABORIGINAL TRIBE.

same women looking out for them on their return journey, anxious and able to take in more. It helps us, to remember that although the women, at the first time of hearing, may not understand much, yet it paves the way for hearing again, and they are not wholly unfamiliar with our message. Mrs. Cassels found, in one village, a woman who had received a little book, a long while ago, from Miss Fenton. Eagerly she brought this book to Mrs. C——, and was not content till it had been explained to her from beginning to end. Though repeatedly called away, she would not go; she kept saying, "Still there are pages I do not understand."

We are hoping to get openings for work in two or three small towns, not far from Pao-ning. At one place, called Ts'ang-k'i, Mr. Cassels has heard of a small house, suitable for two lady-workers. We are waiting on the LORD daily, that He will guide about the opening of new stations. One yearns that this whole district should know the "joyful news."

I have just returned, with Mr. and Mrs. Cassels, from a five days' visit to Lan-p'u Hsien, a town seventy *li* distant by land, and a hundred and thirty by water. We went by water, for the sake of the rest and fresh air. Though the women of that place had not seen any foreign ladies before, they were friendly at once, and during the time we were in the inn our room was crowded with women all day long. Some came several times; they seemed to grasp something of the truth, and helped us to explain it to new-comers. Many of them begged us not to go back to Pao-ning, but to stay and live amongst them, that they might hear more. Several of those who came to see us were opium-smokers. One longed to do something for them. Mr. Cassels had good times of preaching and book-selling in the streets. We trust that in this place, too, some of us may before long be able to work. We are expecting more missionaries in a few months, and as the LORD is sending workers, I think He means that we should spread out, and take His message to some of these hundreds of towns and villages where, as yet, there is no witness for JESUS.

“EVERY element in the Missionary problem of to-day depends for its solution chiefly upon prayer. The assertion has been frequently made in past years, that with 20,000 men, properly qualified and distributed, the world could be evangelised in thirty years. And actually there is need of an immediate, undaunted effort to secure 20,000 men. Neither, perhaps, can the world be evangelised without them, nor can they be secured without effort. But it is hopeless to endeavour to obtain them, and they will be worthless if obtained, unless the whole effort be inspired and permeated with prayer. ‘Thrust Thou forth Thy labourers into the harvest.’ . . . The evangelisation of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men, aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer.”—ROBERT E. SPEER.

“*My word . . . shall not return unto Me void.*”

CHAPTER XIV.

THE WORK DEVELOPING.

IN THE VILLAGES.—FOREIGN MEDICINE.—KUANG-ÜEN.—ENCOURAGEMENT IN THE SCHOOL WORK.—CHINESE PLOUGHS.—A NEW CARPET.

PAO-NING, *May 30th*, 1889.

HOW quickly the days go by! I will try and give an outline of what has happened during the last two months. At the beginning of April, B. and E. went to Tu-kia-tsing, a village a hundred *li* from Pao-ning, to stay with Uang-ta-sao, one of the women who came here to break off opium-smoking last November. They were away ten days, and were encouraged by their visit. All the people in Uang-ta-sao's *üen-tsi*, where they stayed, welcomed them warmly, and many others from neighbouring villages came to see them. They had good times at morning and evening *li-pai*, when many outsiders were present; and constantly through the day visitors came to “hear the Book.” Uang-ta-sao was very bright, and anxious to learn more. She gave her testimony fearlessly before others, telling them what JESUS had done for her. Her husband was also interested in the gospel, and spent his spare time reading his Bible, which he had bought some time before from Mr. Beauchamp. He is an opium-smoker, which of course hinders him. Since his wife has been

cured of smoking, he has had a desire to leave it off too, and says he intends coming to the *Fuh-ing-t'ang* as soon as there is an opportunity. We trust he will keep his word, and that his coming will be for blessing to his soul. Uang-ta-sao hopes to pay us another visit next month.

While B. and E. were away, we had a very busy time here. Several guests came daily, and also sick people desiring attention. Our FATHER did not fail to give us strength according to our day. One of our patients was a lady from the city, named Li. She was in a terrible condition, with eight large ulcers on her neck and chest, and in great weakness, the Chinese doctors having put her to much extra pain by stabbing and plastering the wounds. Her home is at Ts'ang-k'i (one of the places where we are hoping soon to begin work). She was on a visit to her mother, who had heard that we had some foreign medicine, so Mrs. Li came to us.

I saw at once that she was not fit to come out, so proposed going to see her at her mother's house; and each day she sent a chair for me. I did thank God for making an entrance for His Word in that house. There were several ladies who always listened gladly to the gospel. When E. came back from the country she took on this "case," and, until within the last week, has been going daily. The lady was much better, two of the worst sores were almost healed, and a month more of the treatment would probably have completed the cure; but she fretted at the slowness, and longed to get back to Ts'ang-k'i; so a few days ago she ceased sending for E. The probability is that she has called

in a Chinese doctor, who will most likely make matters worse. Poor lady, I do feel sorry for her, and trust that what she knows of God's truth may be for her salvation.

Another little patient—a dear little baby, eighteen months old—was brought here with half a needle buried in its thigh. It had been in for a long time, for the place where it entered had quite healed up. I had to make an opening, a very deep one ; was I *very* cruel ? The dear child did not cry much, and the grandmother was delighted as she went off in triumph with her bit of needle.

We do not *seek* these sick cases, but the LORD brings them to us, and they have generally been those who have listened readily to His Word.

Mr. Cassels was away for some days last month, at Kuang-üen, a town on the Han-chong road, four days' journey from Pao-ning. He went to see about getting a house, as it seemed a favourable place in which to commence work. We prayed much for guidance before he started, so were not surprised to hear that he soon met with a house which seems suitable in every respect. The landlord, who is an influential man, was quite friendly, and anxious to let his house to the "foreigner," although it is an ancestral hall, having in one room ancestral tablets, where, once a year, all the male members of the family meet to worship. Mr. Cassels was anxious to have these tablets removed, but to this the landlord would not agree ; so the arrangement is that that room is to be partitioned off from the rest of the house, and a boy is to represent all the rest of the family, when the time of worship comes round.

May we not hope and pray that before that time comes the landlord will have ceased to believe in that vain worship? Mr. Gill and Chen-Sien-Seng, one of the inquirers, are now at Kuang-üen, superintending the necessary repairs, and cleaning, etc., of the house. We have heard a rumour that the landlord was exercised in mind as to whether it was safe to let the house to us or not, as a wall, which he had just repaired, has fallen down, and he takes it as a bad omen. We have had much heavy rain and wind lately, so it is easily accounted for. How ready Satan is to take hold of anything like this, to try and hinder GOD'S work!

Our cook, Ch'en-ta-ko, went with Mr. Cassels to Kuang-üen, and in the meanwhile, Shu-ua-tsi, one of the *Fuh-ing-t'ang* servants, came to help in the work here. He is one of the Christians; such a bright lad. He has been converted about eighteen months, and has grown in grace. One evening, after prayers, the HOLY SPIRIT seemed to come upon him, and he turned to our two old women, and the widow's two boys, and just pleaded with them to give themselves definitely to the LORD. He told them what JESUS had been to him since he had trusted Him, and how He helped him to witness for Him, and not fear man. GOD owned his testimony, for constantly afterwards, Li-ta-niang, one of the women, and the widow's eldest boy, spoke of it, and prayed that they might have strength fearlessly to confess JESUS.

When Mr. Cassels returned, it was decided that, as soon as the house is made ready, E. and L. are to commence work at Kuang-üen. Is it not good that soon in *eight* cities in SÌ-CH'UAN definite work will be

going on? How can we praise our God enough, that He has given us this great privilege of proclaiming His salvation! And can we not look forward believingly to the time when the whole of this Province will have heard "the joyful sound"?

Mrs. Polhill-Turner wrote just about that time, saying how greatly she needed a helper in the women's work at Pa-cheo; so B. H—— has gone for a month. The LORD has been blessing her much. She writes saying she has been able to visit in the houses round, and has daily classes for women and girls. Li-ta-niang has gone with B. to Pa-cheo, and I miss my dear daily pupil very much. The widow's eldest boy, who has been coming to me every day to read the Bible, is now apprenticed at a shop in the city. Do pray for him, that he may confess JESUS there, and be His faithful follower.

My class on Sundays, at the *Fuh-ing-t'ang*, is encouraging. Some of the boys seem really in earnest; the most serious among them have been coming to me on separate evenings in the week, in order that I may have personal talk and prayer with them. I do thank God for giving me this work to do for Him. May each dear boy soon be His!

Ch'en-ta-sao, the Bible-woman, left us a few days ago for Han-chong, her native place. She has been very weak and poorly, and unable to work for some time, so Mrs. Cassels thought this change for a few weeks might do her good; she will also have the benefit of Dr. Wilson's advice. Ho-ta-sao, the other Bible-woman, is very bright and earnest; she loves to preach the gospel. I spent an afternoon with her a

day or two ago, visiting, and praised God for *one year's* work of grace in her. The people seem very fond of her, and ready to listen to her words. Several women from the city still continue to come regularly to the classes at the *Fuh-ing-t'ang*.

Just now the women are busy everywhere helping to



From a photo.]

[by the Rev. Geo. Hayes,

WOMEN WASHING CLOTHES.

gather in the wheat and thresh it, which they do by beating it with sticks. The women work very hard here, and do work that only men would do at home. The Chinese are very provident; they make the most of every inch of ground, and waste no time. As soon as one crop is gathered in, they plough the ground and plant something else. Their ploughs are very rough—

just a piece of board with some spikes underneath, drawn along by a bullock. Sometimes a man stands on the board.

I think I must tell you how they lay down new carpets in SĪ-CH'UAN. We have a mud floor in our sitting-room, and as there were some holes in it our tables could not stand steady. We called the *ni-shui-tsiang* (mud-and-water man), who dug up the earth and sifted it; then he poured buckets of water on it, leaving it an hour to soak well in; then he raked it, to make it even, and finally pounded it a long time to render it firm and hard. Don't you think that is less trouble than having a new carpet at home? It is infinitely *cheaper*, for it only costs sixty-six cash (about threepence), and the man's food. Ours is an unusually large room, so we had two men, and our carpet cost sixpence! It is really very clean and tidy, and comfortable too, though it *is* a mud floor; it is much warmer and drier than the stones (flags) which are used in some houses. Our bedrooms are boarded.

We are daily expecting more missionaries—the Rev. E. O. and Mrs. Williams and their children, and Miss Jones. They should have arrived before this, but the heavy rain of the last few days must have delayed them. As the LORD is sending more workers, we know it means more blessing for SĪ-CH'UAN. Pray that we may not hinder by our unbelief.

“EIGHT thousand (three thousand of these being women) is the present estimated number of all the Missionaries in heathen lands. The Moravians have one Missionary out of every sixty of their members. We have but one out of every five thousand of our members.”

“Three times in a century, the population of our globe gives place to a new generation ; so that if to-day the whole world were evangelised, within thirty years a new generation would present a new need of the gospel message. And hence the greater demand for constant, persistent, and world-wide Missions : the more this work is neglected, and the longer, the more it gets beyond us ; the thicker and ranker the vile growths become which must be uprooted to make room for the gospel. Whereas, if the Church of CHRIST should once overtake the wants of one generation, it would be comparatively easy to *keep* the ground clear and occupy the entire field in the generations to come. We thus owe a double debt, first to a world lying in sin, to sow it in every part with the seed of the Kingdom ; and secondly, to the Church of the generations to come, to prepare the way for the successful work of those who are to follow after us.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“The Lord . . . sent them . . . before His face into every city and place whither He Himself would come.”

CHAPTER XV.

INCREASE OF WORKERS.

DRAGON FEAST.—ARRIVAL OF MORE MISSIONARIES.—A MISSIONARY WEDDING.—A *Huei*.—LI-KIA-TSUI.—TEN DAYS AT A COUNTRY INN.—AN OPIUM-SMOKING LANDLORD.

PAO-NING, *July 17th*, 1889.

ON June 1st, the Chinese began to keep their Dragon Feast, which lasts three or four days. On the third day the shops are closed, and every one goes down to the river, where there are a great number of boats, some in the shape of a dragon, others with figures of dragons in them. Gongs are sounded, and crackers let off from the boats. This festival was instituted, I believe, in memory of some Chinese statesman who lived some years before CHRIST, and who drowned himself in a river of one of the central provinces. Part of the proceedings consists of racing backwards and forwards on the water, as if searching for the spirit of this dead man. At this feast it is the correct thing to make and receive presents, one of them being a certain sort of rice-cake.

Just about that time we were feeling we had not had opportunities of seeing our neighbours, the Iangs, for some time; so one morning we specially prayed that GOD would bring us together, and use us in blessing to them as well as to others in our street.

How our GOD loves to answer His children's prayers! That very afternoon *all* the ladies from the Iangs' two houses, also women from three other houses in our street, came in, and were with us a long time. Old Mrs. Iang was not very well, and we were glad to hear our old woman (who had once served in the Iangs' family) telling her that GOD could heal her, and asking her to stay for evening prayers. When all the other guests went away, the dear old lady stayed on, and seemed much interested. The lesson we sought to teach that night was of the soul's importance compared with that of the body, and of GOD's willingness to cleanse and save us from *all* sin. The old lady seemed to take it in, and made very earnest expressions of assent when our cook prayed that GOD would save her soul and heal her body. I think her friends were rather anxious about her remaining to prayers, as, first the servant, and then one of the grandsons, were sent to fetch her back; but she only told them to sit down and listen too—she was in no hurry to go away.

I think she was impressed by the simplicity of our worship—no lighting of candles, nor burning incense, nor sounding gongs, but just talking naturally to One Whom we loved, and asking for what we wanted. I hope it will not be the only time she comes in to prayers. Our nice widow, Liu-ta-sao, comes regularly, and seems really to be growing in the knowledge of GOD. She sometimes brings in some of her neighbours, and explains to them so nicely what she knows herself.

At the beginning of June our long-expected friends, the Rev. E. O. and Mrs. Williams, their three little boys, and Miss Jones, arrived. We were so glad to welcome

them to Pao-ning, and to praise GOD with them for all His love and goodness to them on the long journey. They were all looking well, and the children are so happy in having a nice large courtyard in which to run about. We know that our MASTER means to bless many poor souls here through the coming of these His servants, and already they have attracted many fresh visitors to the *Fuh-ing-t'ang*. The little boys are so pleased to go in and see the guests, and have learnt to sing the first verse of "JESUS loves me" in Chinese. They are very quick in picking up Chinese words.

We have had some guests from Ts'in-cheo, in the KAN-SUH Province. Miss E. Barclay came here to be married to Mr. Botham,* and Miss Kinahan accompanied her. The ladies were our guests; we so enjoyed having them, and were encouraged by all they told us of the work in Ts'in-cheo. The wedding was on the 14th of June—such a nice, quiet little service, with the Communion Service following. Mr. Williams spoke some helpful words from Song of Solomon ii., iii., and iv.—Rest, Refreshment, Rejoicing.

After dinner we had a prayer-meeting, and Mr. Williams told us how he had been led to give up his living in Leeds, and come to China. We were much helped by seeing how GOD had guided in the *little* things connected with his coming out, making everything fit in so beautifully to fulfil His purpose. Mr. and Mrs. Botham started off the same evening by boat for Kuang-üen.

The day before the wedding we had such a large

* Mr. Cassels is the only one in this part of China empowered to marry Europeans; hence the number of weddings at Pao-ning.

number of guests at the *Fuh-ing-t'ang*. There happened to be a large *huei* (a gathering, partly religious and partly social) held in a temple near, to which numbers of country people flocked in. The *Fuh-ing-t'ang* being in the road leading to this *huei*, the people naturally turned in. Mr. Cassels thinks that at one time there must have been from eight hundred to a thousand men and women in the courtyard. Miss Kinahan and I had gone over to the early seven o'clock prayer-meeting (it being the 15th of the Chinese month, the day on which we specially pray for the idol-worshippers). At the close some guests began to arrive, and Mr. Cassels asked us to stay and entertain them. With just a short interval for breakfast—when Miss Jones took our place—we were, until twelve o'clock, telling the gospel to *hundreds* of women, *most* of whom had never heard it before. It was a delightful and yet a most solemn time, as one realised that perhaps some amongst those large numbers might never have another opportunity of hearing the message of salvation. We think visitors would have continued coming all day, had there not been a disturbance in the *üen-tsi* (courtyard). One man tried to incite others to fight; so it was thought best to invite every one to go, and keep the doors closed for the rest of the day. That afternoon the Mandarin called on Mr. Cassels, and remained listening to the gospel for a long time. A few days afterwards some of us were invited to dinner at his house, and the ladies were very friendly.

I paid a happy visit to a village about ten *li* from here, called Li-kia-tsui, where the daughter of the widow, Liu-ta-sao, lives. At the New Year time, she

came to stay with her mother, and we saw a good deal of her ; she took back to her village some of our little books, explaining the way of salvation. Her friends were so interested in them that they asked her, when next she went into Pao-ning, to invite one of us to go and tell them more of "the doctrine." So I returned with her. The village is prettily situated among the hills, and is composed of about ten or twelve farm-houses, not clustered together, but dotted about, each being surrounded with its own grove of bamboos. All the people in the village are related to one another, and are called Li. A good number of women assembled in one of the houses, and from mid-day until 3.30 p.m. they listened untiringly while I talked, read, or sang to them. They invited me to spend the night with them, so that their husbands (who were then at work) might hear ; but this I did not see my way clear to do, as I had said nothing about it at home. I promised, if they liked, to come the following week and spend two or three days with them. They seemed pleased with this arrangement, and on the day fixed I packed my *pu-kai* (bedding), and was just calling a chair, when a messenger came to say some one had been taken ill in the house where I was to stay, and they would like me to postpone my visit. I had to remind myself that there are no such things as disappointments to God's children, that all things are *His appointments*, and that therefore it must be all right. We are looking to Him to keep that door open, and in His own time to send His messenger.

The widow's daughter has a considerable knowledge of the Truth, and on that day was not afraid to tell her

friends that idols were untrustworthy, and Heaven's God was the only true God. Perhaps it is His will that *she* should be His light in that village. Pray that it may be so.

On June 21st, Mr. and Mrs. Cassels went away to a place called Sin-tien-tsi, a hundred and thirty *li* from here, on the Kuang-üen road, for a little rest and change, the heat being very great in Pao-ning. Miss Kinahan left with them for Kuang-üen. A few days afterwards Mrs. Cassels invited me to go to Sin-tien-tsi. I had such a good time on the journey, which took a day and a half. The LORD helped me very much, at the different stopping-places, in speaking to the women; many were *so* glad to hear the good news.

The house where we stayed is an inn, and stands by itself, the nearest village being fifteen *li* (five miles) distant. It is on very high ground, and is much cooler than Pao-ning. We spent ten happy days there. Mr. Williams has brought a magic-lantern to China; on several evenings Mr. Cassels used it. The people were delighted with the pictures, and a number gathered to *li-pai*. The landlord of the inn is an opium-smoker. His family are well-to-do people, and he possessed a good deal of land, which, little by little, has been sold to get money for opium. He smoked as much as two hundred cash worth a day—seventy-five thousand cash worth in a year—quite a fortune to a Chinaman, and now he goes about, poor fellow! looking little better than a beggar. He took an interest in reading the books Mr. Cassels lent him. Mr. Cassels spent much of his time with this man, and seemed just to lay himself out to win him for CHRIST. He told him, from

the first, that opium-smoking was a sin against GOD, and that GOD could not save his soul until he was willing to give up the opium. At last, one morning, he brought his pipe and apparatus to Mr. Cassels to be burnt, and himself knelt down and asked GOD to help him break off smoking. The SPIRIT of GOD was evidently working in his heart. Oh that he may soon be saved out and out!

We spent one day with an aunt of this landlord, who lives in a nice house a little distance from here. She, too, is an opium-smoker. We hope she will soon come to stay with us, and break off the habit. She also was much interested in the gospel, and is able to read; so we left some books and Gospels with her.

When we returned to Pao-ning, Mr. and Mrs. Williams, the children, and Miss Culverwell, went to this nice country inn to *sie-liang* (rest, and get cool). They are still there, and Miss C—— will (D.V.) remain until Miss Bastone joins her, when they will together go on to begin their new work in Kuang-üen.

On July 5th Miss Hanbury returned from Pa-cheo, where she had been for two months, helping Mrs. Polhill-Turner in the women's work. We were so glad to welcome her back. The MASTER has been using her much in Pa-cheo, and now He has brought her back to bless many precious souls through her in Pao-ning.

We are waiting on GOD much about the work, now that E. C—— and L. B—— are leaving us for Kuang-üen. B. and I want to make a fresh start in the work here, and get more amongst the people. The LORD has helped us both very much with the language

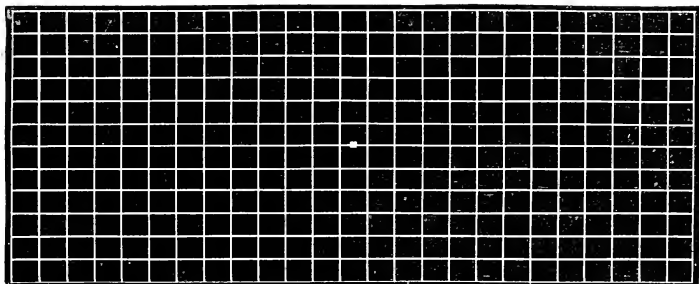
during the past year, and now we feel we may devote less time to study, and more to visiting and going after the women. I know GOD will guide and teach us.

On the 3rd of this month (July) I completed my first year in Pao-ning; a year of proving the faithfulness and loving-kindness of our GOD—"not one thing hath failed of all His good promise." But during this New Year I long to know Him more intimately, and serve Him more faithfully and zealously, remembering that "my sufficiency is of *Him*." Please still continue your prayers for Pao-ning and all SĪ-CH'UAN.

POPULATION of China : 300,000,000. Native Christians of China :
between 40,000 and 50,000.

“ If all the people of China could walk past a given point, in single file, at the rate of thirty every minute, day and night, *nineteen years* must elapse before all had passed by ; the native Christians, at the same rate, could pass in *thirty-four hours*.”

“ You may go through China, and you will find thousands—I can safely say, tens of thousands—of towns and villages in which there are but small traces of the Bible or of Christian influence.”—REV. J. HUDSON TAYLOR.



The population of China, taking the low estimate of three hundred millions, is represented by the above diagram, each square representing one million souls. One twenty-fifth of one square would more than cover all the Church Members of all the Protestant Missions in China.

"I must preach . . . to other cities also."

CHAPTER XVI.

"OTHER CITIES ALSO."

BEGINNING OF MISSION WORK IN KUANG-ÜEN.—SILENT TESTIMONY.
—“ONLY A GIRL.”—WEEK-DAY CLASS FOR SCHOOL-BOYS.—
DEATH OF CH’EN-TA-SAO.—“FOREIGN BABIES.”—TREACLE FOR
GRAVY.—A HAPPY SUNDAY.

PAO-NING, *September 20th, 1889.*

JUST two months since I wrote last; and they have been eventful months.

On July 21st, a little daughter was given to Mrs. Cassels. The natives are disappointed that it is not a son, and cannot understand why we all love *a little girl* so much. She is such a dear little child, and she and her mother are both well and strong; pray that she may be a great blessing to China.

A day or two after the baby was born, L. B—— left Pao-ning for Kuang-üen, the new station. E. Culverwell had been staying at a country place, half-way between this and Kuang-üen, with Mr. and Mrs. Williams, and she went on with L. to begin the new work. They reached Kuang-üen on July 28th. From time to time we get very bright letters from them. From the first the people have been friendly, and they have had numbers of visitors. As a rule one stays at home each afternoon to receive and tell the gospel to any guests who may come, and the other goes out

visiting. We have already heard of some men there receiving blessing through hearing Mr. Cassels and Mr. Gill preach, and through reading the tracts which they gave them. Chen-Sien-Seng is still there, and is witnessing for JESUS. His son, too (who is cook), seems much interested in the gospel, and gives cause for encouragement. On the day that L. B—— left Pao-ning, I accompanied her (according to Chinese custom) about ten *li* on the road. It was not easy to part, for we had been together ever since I have been in China—a year and a half; but I have realised more than once since I left home that “for JESUS’ sake” makes difficult things easy—and He, in His love, had prepared such a happy little bit of service for Him on my way home that day. Some ladies came out of a good-sized inn on the wayside, and invited me to get out of my chair and talk to them. They gave me a seat outside the house, and very soon a good number of people, men as well as women, gathered round, while I told them of our SAVIOUR and theirs. Not one of those forty people had ever heard the gospel before. Some of them asked very intelligent questions. Whether the message was received or not I cannot tell—“the day shall declare it”; but oh! it was such a joy to *tell* it, especially just at that time, when I was feeling sad at parting. Don’t you think that was a “handful of purpose,” which the MASTER let fall for me that day? I do.

—B. H—— and I have been visiting more regularly lately. As a rule, we both study every day with the teacher in the morning, and go out after dinner. We can go freely all over the city. The people ask us into their homes, and are most friendly. We find that

through going out in this way, many Pao-ning people have a knowledge of the gospel. There are generally one or more women at every house to which we go, who know *something*, and can explain to others who JESUS is. For this we have indeed cause to thank God, and take courage. His word cannot return to Him void.

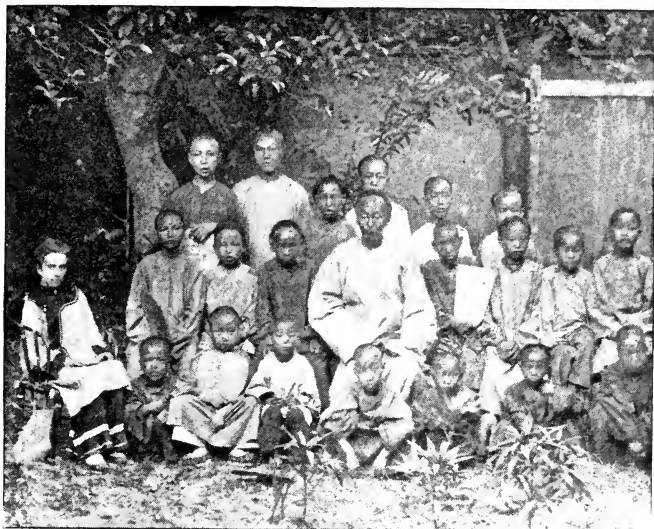
In one house, a few days ago, an old woman came up to me and said, "I am a vegetarian, in order that I may go to heaven by-and-bye. But you speak of only *one* way to heaven. Tell me again." She seemed so much in earnest.

We have been three times lately to Chen-kia-pa, a village fifteen *li* from here, where Mrs. Cassels has stayed once or twice. Chen-Sien-Seng is one of the inquirers, and his whole family seem interested in the Truth. The villagers gather in the Chens' house, and listen so attentively, it reminds me of what we read in Acts x. 33. We have had a woman from that village staying with us for a week. She came chiefly to learn more about God, and also to see if we could do anything for her leg, which is much diseased. She is such a nice woman, with a very tender, loving heart. Often, when speaking to her of the love of God and of the sufferings of JESUS, I have seen tears in her eyes. She hopes to come and pay us a longer visit next month, when the grain will be dried, and the country people less busy. Pray much for her.

The day she went home I went with her to spend the day at Chen-kia-pa. I was helped as well as amused by hearing the account of her visit to us, which she just poured out to her friends. She seemed impressed by our love for one another. She had never seen us quarrel,

and we were just the same to her, and to the servants, as we were to each other! We even took their hands in ours, and put our hands on their shoulders when we talked to them! And it was all because we loved God that we lived in peace like that!

It showed me how our lives are watched by the



GROUP OF SCHOOL-BOYS, PAO-NING.

Chinese, and how we can bear this *silent* testimony for JESUS all day long. But oh! how rebuked I felt that I so *little* truly reflect my blessed MASTER. May He help me to win souls for Him *by my life*, or rather, *by His life in me!*

We have also had a niece of our woman, Li-ta-niang, staying with us. She brought such a dear little baby

with her, a girl, eight months old, whom she wished very much to sell or give to us. She said the child hindered her from doing work, and she had often thought of drowning her because she was *only a girl!* She begged us so hard to take the child, saying we need not bind her feet, or make her wear ear-rings! She would be our servant in after-years. My heart went out in longing yearning to take the child, and love it, but we thought it best to refuse. You must not think *all* Chinese mothers are like this one; some love their little girls very much, even though they are *only* girls.

Since last sending my journal, I have started a week-day class for the boys in the school, on Thursday afternoons. I am teaching them the Old Testament History. We read "Line upon Line," and they enjoy it. They have good memories, and always seem to look forward to Thursdays. Oh that their hearts may be touched by the HOLY SPIRIT, that they may be truly converted! They remind me so often of the boys and girls I left in England. They often come to meet me, and like carrying my books; they dust my chair and the table so carefully, and like to get the nearest places. I have begun to give them marks for attendance and good behaviour, and the plan answers well; they are distressed if they lose a mark.

You will remember my having mentioned Ch'en-ta-sao, Mrs. Cassels' Bible-woman, in previous letters. She had been very poorly for a long time, and it was thought that a change to her native town, Han-chong, would perhaps do her good. She went there at the end of May. Last month we heard she was very much

worse ; so her husband, Ch'en-ta-ko (who is our cook), started off at once for Han-chong Fu. It is a journey of twelve days, and before he could arrive Ch'en-ta-sao was "with JESUS." We hear it was such a peaceful, happy "going home." For some little time her weakness of body had made her depressed, but two or three days before her death all the old brightness and joy in the LORD returned, and her testimony was faithful. On her last day on earth, she begged some of the Christians, who had been with her, to go out of the room. The SAVIOUR, she said, had come to *tsieh* (receive or welcome) her, and she wanted to be alone with Him. Dear Ch'en-ta-sao, she has only gone before ; and how she will welcome us when we, too, reach that happy land ! Ch'en-ta-ko, who has returned, tells us of blessing already having resulted through her death. A young brother-in-law of his was much impressed at the funeral, and gave in his name to Mr. Easton, one of the C.I.M. missionaries in Han-chong, as wishing to be an inquirer. Praise GOD for this !

We have been a large party of foreigners in Pao-ning lately. Mr. and Mrs. Davidson, of the Friends' Mission, arrived here from Han-chong, *en route* for T'ong-ch'uan, a city four days' journey from here, where they hoped to commence work ; but as the authorities are not kindly disposed at present, they will have to wait. Mr. and Mrs. A. Polhill-Turner, C.I.M., and their little son, also came from Pa-cheo to spend a little while here, but their visit was shortened by hearing that guests had arrived at Pa-cheo, to whom they must hurry back.

Many of our neighbours came in to see "the foreign babies." I am sure the little ones help to break down any prejudices which the people may have against us, and create a feeling of friendliness among them. God can use even the *very* little ones, can He not?

Last week Mr. and Mrs. Cassels gave a feast in honour of their little daughter. More than forty people were present. In the evening Mr. Williams showed his magic-lantern, and Mr. Davidson explained the pictures. It was the first time Pao-ning people had seen the lantern, and it was a great success; they were delighted, and listened so attentively. Since then it has been shown sometimes at evening prayers, and has been the means of bringing many outsiders under the sound of the gospel.

While Ch'en-ta-ko, our cook, was at Han-chong, we engaged a young man to take his place. He knew nothing about cooking for foreigners, so we had to teach him. I must tell you of an amusing mistake we made. One evening we had some beef rissoles for tea, and the man was told to add some gravy and warm up the remainder for breakfast. When they appeared on the breakfast-table, they looked brown and appetising, and we commended our cook. But the first taste made us exclaim, "What *has* he done?" Then we discovered that, instead of using *gravy*, he had stewed the rissoles in *treacle*! This is how the mistake had come about: *t'ang* is gravy, and *t'ang* is also treacle; but instead of saying *t'ang* in a high tone of voice, which means "gravy," we had used a low tone, which means "treacle." It was a useful mistake, for we shall remember, in future, which is which! You will see

how easy it is to make mistakes in the Chinese language. There is one word, *li-tsī*, for plums and pears. If you mean "plums" you must use a high tone, if "pears," a low tone.

The widow, Liu-ta-sao, still comes regularly to evening prayers. She certainly seems to be trusting the LORD, though, as yet, she has expressed no wish to be baptized. Her married daughter is staying with her just now. B. and I were invited to dinner with them last Monday. Sie-ta-sao, the Christian woman who came with Mrs. Davidson from Han-chong, went with us, and witnessed splendidly for JESUS. After dinner, the neighbours came in, and for about two hours listened to the gospel.

The widow's daughter is a dear girl, and I trust will soon be on the LORD's side. She has invited me to spend a few days at her village when the grain is all stored away, and the people less busy. I hope, too, to spend some days at Hsü-kia-uan, the village five *li* away, while B. hopes to go to Tu-kia-tsing, where the woman lives who broke off opium-smoking. We are only waiting until the people have more leisure. We long to be able to form a regular class for women here. We have tried two or three times, but have failed. I trust this autumn the women will be willing to come. We are waiting on the LORD about this. Mr. Cassels hopes to open another new station. Four more lady missionaries are expected to arrive shortly. We do not know yet whom the LORD has chosen for the new work. It is a great joy that another city is soon to hear of JESUS.

A fortnight ago we had a happy Sunday. At the

Chinese service the HOLY SPIRIT was present in power. Three of the native Christians who had backslidden were led to confess their sins, and seek forgiveness and restoration. Oh that they may learn to know JESUS as Keeper and King, as well as Saviour! We may expect the unsaved to be blessed, now that the Christians are right with GOD. Pray for these dear native Christians. How often *we* fell, when we first trusted JESUS for salvation, and we were surrounded by so many helps and privileges which the Chinese have not. Pray that GOD will keep them, and lead them to a deeper knowledge of Himself. And pray too that we may have much love, and tender sympathy, and patience in teaching them.

"'Tis His *great* delight to bless us;
Oh, *how* He loves!"

“WE have no fires of martyrdom now to test our fidelity to JESUS CHRIST ; but we are not left without a test. GOD is testing us all continually as to the measure of our Faith, Love, and Devotedness to His SON, by the presence of a thousand millions of heathen in the world. It is a tremendous test ; so real, so practical ! Gifts that cost us no personal self-denial are no proof of devotedness.”—MRS. GRATTAN GUINNESS.

“The seal of Calvin, one of the great apostles of the Reformation, represents a hand holding a burning heart, illustrative of his life-principle : ‘ I give Thee all ; I keep back nothing for myself.’”

“They have no knowledge that set up the wood of their graven image and pray unto a god that cannot save.”

CHAPTER XVII.

FALSE REPORTS.

WEEK-DAY CLASS FOR WOMEN.—MAGIC-LANTERN SERVICES.—PRAYING TO BUDDHA.—DIFFICULTIES IN OPENING NEW MISSION STATIONS.—CHAO-HUA.—FALSE REPORTS.—THE WIDOW LIU-TA-SAO.

Hsü-KIA-UAN, PAO-NING, *December 26th, 1889.*

HOW quickly the time passes! Our days are more filled up now with service for the blessed MASTER. He has graciously been opening up work to us. How good He is to let us serve Him! In my last journal I think I mentioned that we had it in our hearts to begin a week-day class for the women in our immediate neighbourhood. At the beginning of October we started a class with eleven women and twelve children; they come every Tuesday afternoon.

From the commencement I have definitely asked the LORD for the soul of each woman who shall attend, and I believe He will save them. Five or six come *regularly*, and in each of these I believe the HOLY SPIRIT is working. They love to come to the class, and remember so well from week to week. Some of them have to undergo being laughed at and taunted by their neighbours, but still they are constant in coming, and really desire to know more of JESUS. The SPIRIT, too, is teaching them to pray in their own homes.

Twice lately Mr. Williams has brought over his magic-lantern to show to the women ; we have had large numbers, and I trust real blessing will result from it.

The day after the last exhibition, Mrs. Williams and I were out visiting, and happened to call on a woman who had seen the lantern the previous night. She was full of what she had seen, and heard, and said that on her return home she had told all the women in her *üen-tsi* what she remembered. She said to us : " People in our land are sometimes crucified, but only because they deserve it ; they have broken the laws. JESUS had no sin. We deserve to die because we have broken God's laws, but He died instead of us." She was struck by the story of JESUS raising the widow's son to life, and said, " There is no one in all the world who has such power as JESUS." Then she told us she meant to pray to Him every day. This woman has only twice or three times heard the gospel, but it seems to have taken hold of her ; her faith in idols is gone. To-day she sent for me to tell the gospel to her married daughter, who had come to pay her a visit. We had an earnest talk.

Our guests have been few during the last two or three months. The weather has been cold, and the women do not go out more than they are obliged to do. Some come now and then for medicine.

B. and I had a nice time of visiting last Monday. We went to a poor part of the city, and first had a talk outside a house, in the street. Very soon a large crowd gathered round us and listened well. Then a little girl took hold of my sleeve and begged us to go to her house. She led us into what we supposed was

a house, but it proved to be an alley with about ten houses, in which a little colony of weavers lived. We had a good time there. Four old women seemed to take in the gospel story, and some men came round us, and asked really sensible questions, as if they wanted to understand the Truth.

We paid an interesting visit to Mrs. Iang, our neigh-



A WATER-CARRIER.

bour, a few days ago. She was not well, and sent for us. I think the dear old lady fears death. We have noticed that she frequently sends for us, to tell her the gospel, when she is not feeling well. We had an earnest conversation with her for nearly an hour, just telling her about the forgiveness of sins. She told us that every evening when she heard our bell ring for prayers, she began to pray to Buddha, but that *he never gave her any peace*. We told her true peace could only

be enjoyed through knowing that our sins were forgiven, and only JESUS could forgive sins. She said, so sadly, "I do not think I have any sins. My heart is good; I have not broken the laws, nor treated any one badly." We tried to tell her that in GOD'S sight *all* were sinners. Pray that the HOLY SPIRIT may teach her this—the first step towards salvation. I feel sure she is *seeking* salvation, and the GOOD SHEPHERD, Who is seeking her, *will* find her. She begged us, when we had prayers that night, to pray for her. Her sons are all opposed to the gospel, and I fancy they hinder their mother from meeting with us as much as she would like. They say, if they could *see* JESUS, or knew anyone who had seen Him, they would believe. "Blessed are they that have not seen, and yet have believed."

We heard the other day, through a visitor, that old Mrs. Iang loved us, that she knew our words must be true and good, for she had lived next door to us for more than a year, and had never heard us quarrel! Yesterday was the old lady's birthday. She invited us to dinner. We made her a birthday present of fat pork, *mien* (a food like macaroni), a chicken, and sweetbread. Our servants gave her bread, *mien*, and pork. Is it not strange that the custom is only to give presents of food?

When my last journal was written, we had Mr. and Mrs. Davidson, and their little son, staying with us. Mr. Davidson had rented a house at T'ong-ch'uan, a city between Pao-ning and Ch'en-tu, the capital of SĪ-CH'UAN, and hoped to settle there, and begin work for the MASTER; but, as already mentioned, the authorities were not willing to have him live there, and began to

persecute the man, who had rented him the house. Mr. Davidson thought it wise to give it up and retire. They left us in October for Ch'ong-k'ing, where they are now waiting until they are able to go to T'ong-ch'uan, or some other city. Mr. and Mrs. Davidson belong to the "Friends' Mission." We missed them very much, also Sie-ta-sao, a young Christian woman, who had come with them from Han-chong. She was a great help to me in getting on with the language, and was always so bright and ready to witness for JESUS; she used to be one of the scholars in our Iang-cheo school. She has now returned to Han-chong.

It is not always an easy matter to open new stations in China. Mr. Cassels lately rented a house in Chao-hua, a small city near Kuang-üen, where he thought two ladies might live and work among the women. The landlord was very willing to let his house, and the people were glad to hear foreigners were coming to teach them. After signing the agreement for the house, Mr. Cassels returned to Pao-ning, and soon we heard that the Chao-hua Mandarin had put the landlord into prison for having let his house to the foreigner. Mr. Cassels thought this might have happened because there was no one in possession of the house, so, as the four ladies whom we are expecting from Iang-cheo have not yet arrived, Miss Jones (who came to Pao-ning with Mr. and Mrs. Williams in the summer) offered to go and take possession. On November 13th she set off for Chao-hua with Ho-ta-niang, the Bible-woman, but on their arrival they were not permitted to go into the house; they took up their abode at an inn, where they stayed for three weeks, every day telling

the gospel to a large number of women who came to see them, or else visiting women in their own homes. At the end of that time, a letter came from Mr. Stevenson, recalling Miss Jones to Shanghai, so she was obliged to leave Chao-hua, and L. Bastone took her place there.

The Mandarin has kept the landlord in prison all this time, and now he tells Mr. Cassels he must give up that house, but may try and get another. It is doubtful whether any one else in that city will be willing to let to us, but the LORD will lead His children; if it is *His* will that we should begin work in that place, no man nor devil can prevent it. I have told you this, that you may be better able to pray about the opening of new stations, and also that you may see how Satan seeks to hinder the spread of CHRIST'S gospel. It is blessed to know that—

“JESUS is stronger than Satan and sin ;
Satan to JESUS must bow.”

Just now it seems as if Satan were doing his utmost to prevent people believing the Truth. He has been leading some of the Christians astray, and has been stirring up some to raise false reports concerning the missionaries. It is astonishing that so many of the people believe reports such as—that we can see three feet into the ground ; that we go out at night to take away their precious things, golden cocks, hens, etc., which are supposed to be buried under the earth ; that we look at our watches to find out the exact spots where their treasures are ; that we have come to fight, that our boxes are full of gunpowder, and by-and-bye

an army will come and take their country. They also say that we take out children's eyes to make medicine with them, and that when any one dies who has had anything to do with "the doctrine," we wrench off their hands, and take out their eyes. Another report is, that if any one drinks tea, or eats anything in the foreigners' house, he will go mad. You will see how these are devices of the Evil One to hinder the Chinese from hearing the blessed gospel which brings salvation.

I mentioned in a former journal that I had gone to spend a day at a village called Li-kia-tsui, and that the people had invited me to go again the following week and spend a few days. I was ready to go when a messenger came, asking me to postpone my visit, as the person in whose house I was to stay had been taken ill. Now I find that the real reason was that they were afraid to have me, as I was supposed to have taken away some sacred earth from their tombs. But though *some* doors are closed to us in this way, thank God others are *wide open*. B. was told yesterday, when out visiting, that since we came to tell the gospel, many are *secretly* praying to JESUS.

We have had some very happy visits to Chen-kia-pa, another village where Mrs. Cassels has started a weekly class. She gets a fair number of women each Monday, and they seem really anxious to learn more about JESUS. They meet in Mrs. Chen's house. At Hsü-kia-uan, too, we have an open door. Every Wednesday we have a class with the women of one *üen-tsi*, and just now I am spending a week (Christmas week) with them. My woman, who is also very

anxious to learn, is with me. We have nice gatherings of women at morning and evening prayers. It is very encouraging to see how much they remember of what we have taught them during the year. I fancy some of them have really been taught by the HOLY SPIRIT. They have *all* given up idol-worship; but one longs to see them right out on the LORD'S side.

Yesterday (Christmas Day) I went to see some people in a cottage near, and had a long talk about the SAVIOUR—theirs as well as mine. An old blind man who was present seemed to drink in what I was saying, and kept repeating my words. To-day his wife has come to say that her husband wants to hear "those good words" again; so I hope to go. Oh that the eyes of his soul may be opened to see JESUS as *his* Saviour! We have also many open doors in and around Pao-ning. The poor people gladly listen to the gospel.

There is now a new teacher for the boys' school. The former teacher, Li-Sien-Seng, was one of the Christians who had backslidden. His besetting sin was wine-drinking. Mr. Cassels again and again dealt leniently with him when he gave way to this sin; but at last we felt that he was doing harm to the boys, and neglecting his duty towards them; so he was dismissed. The present teacher is not a Christian. He is a good disciplinarian, and the school is kept in much better order, and consequently the boys are more tractable when I teach them on Thursdays and Sundays. Since the new teacher arrived the number of scholars has increased. There are now fifteen, and they are all interesting boys. As yet the greater

number of them give no signs of a change of heart, but the LORD *will* bless them, I know, and will give me all the wisdom and love I need to win them for Him. The new teacher is called Chen; will you pray for his salvation?

Our widow, Liu-ta-sao, still comes regularly to evening prayers; I quite think she is a believer in JESUS. She has given up all her idolatrous customs, and in consequence has to put up with a great deal of jeering from her neighbours. I think the time is near when she will be a bright witness for JESUS. She helps me very much at the women's class, and when she learns anything fresh delights to tell others. Her little boy, five years old, will never get up in the morning until he has asked GOD to take care of him. If they are in any difficulty he prays about it. He sings so sweetly, and has a capital memory. I am especially interested in one member of my women's class, Chao-ta-sao, our waterman's wife, who delights in coming, and remembers well. She tells me she prays every day, and asks GOD "to forgive her sins, and keep her from saying bad words to her neighbours." This is, I am sure, the work of the HOLY SPIRIT. A few months ago she could not take in anything; talking to her seemed like talking to a block of wood.

Our teacher, Iang-Sien-Seng, is still in the same sad condition, knowing all about the doctrine, but not trusting JESUS. At one time he would not allow his boys to come to us, but now his youngest son goes to the Mission School, so this is cause for praise. We have indeed abundant cause to praise GOD for all

the encouragement He gives us in the work. The difficulties are many, but the encouragements are more, and by God's grace our eyes shall be up unto the LORD, and not down at the circumstances.

Lately we have had another wedding in Pao-ning. Mr. Smith, from Ta-li Fu, Üin-nan, was married to Miss Cutt. They paid us a very short visit, arriving one day, and being married and going away the next.

This month dear little Jessie Cassels was baptized. It was such a happy, earnest service. Some of the natives were present.

And now we are nearly at the close of our year, and I have just completed my second year in China—two such happy years of service with and for my MASTER.

Oh, may He use me much, much more in the future! His grace is sufficient. His strength *is* made perfect in weakness! "Most gladly therefore will I rather glory in my infirmities, that the power of CHRIST may rest upon me." Now we are looking forward to a busy time of "seed-sowing" at the Chinese New Year time, which will be at the close of our January. May the LORD abundantly "give the increase"!

“MISSIONARY history abounds in marvels of *preservation*. GOD does not promise, even to the most faithful of His servants, absolute immunity from disease and death. It may be best that witness should be sealed in blood as well as seasoned with suffering. The servant is not above his MASTER, and the first martyr may have done more to save souls by his death than Paul did by his life ; but GOD has often stayed the hand of man, and many an imperilled witness to CHRIST has heard the same voice that Paul heard at Corinth : ‘ Be not afraid, but speak, and hold not thy peace ; for I am with thee, and no man shall set on thee to hurt thee.’ ”—REV. A. T. PIERSON, D.D., in *The New Acts of the Apostles*.

“What is a yielded life?
’Tis one at GOD’S command,
For Him to mould, to form, to use,
Or do with it as He may choose—
Resistless in His hand.

“What is a yielded life?
A life which Love has won,
Which, in surrender, full, complete,
Lays *all* with gladness at the feet
Of GOD’S most Holy SON.”

F. R. HAVERGAL.

“And now, Lord, behold their threatenings, and grant unto Thy servants that with all boldness they may speak Thy word.”

CHAPTER XVIII.*

RESISTANCE AT CHAO-HUA.

LETTERS FROM MISS JONES TELLING OF DIFFICULTIES IN ATTEMPTING TO RENT A HOUSE AT CHAO-HUA.

TO MR. CASSELS.



Sunday, November 17th, 1889.

E arrived safely after dark on Saturday evening. A crowd followed us from the “Tong-men” (East Gate), of which we thought nothing. Soon after our arrival at the house, the people began to gather. The old mother (of the landlord) came out of her room, shouting at the top of her voice, asking Heaven to help her in her great distress. She told me that her dear son had been beaten nearly to

* Miss Jones left Pao-ning on Wednesday, November 13th, accompanied by Ho-ta-niang, the Bible-woman, and two men, Chao-rī and Lao-san, to occupy for a time a house in Chao-hua (a city about thirty miles from Kuang-ūen) which Mr. Cassels had rented.

death.* I told her all that you said, but it had no effect. The room was crowded with men, as well as the court, having as their leader a Mr. Wang. They told us to go out. I said we certainly would not do so—that Kai-Sien-Seng (Mr. Cassels) had rented the house, and had sent me to live in it. At this they became furious, and took poor Lao-san by the "queue" and pulled him out, put him on the ground and kicked him. I followed, and got him out of their hands; but they all kept shouting, "Go out!" "Go away!" At last we set out for the *ia-men* (magistrate's offices). The Mandarin himself came to see me and was very gracious; some one else listened to poor Lao-san. The Mandarin advised us to go to the same inn at which you stopped, and said our escort (a man from the Pao-ning *ia-men*) should take care of us. The city is full of untrue reports. The people are nice enough, were it not for these few wicked ones, who teach them to hate us.

I really don't know the truth as to the landlord. Some say that he is in prison, others say that he is at home; some say that he has been beaten, others say that he has certainly not. Chao-rī and Lao-san are very faithful; the latter said this morning that he did not mind their beating if it was for God.

Well, I must say that it has paid me well to go through this; HE has been so real, so near, so precious,—my GOD, my FATHER. It was peace, *perfect* peace, every step of the way, and this little upset from Satan and his devoted ones has only increased the peace and

* Before Miss Jones' arrival at Chao-hua, we heard the Mandarin had ordered the landlord to be put into chains, for letting his house to the foreigners.

rest. These things do bring us into more sympathy with our MASTER. If ever I prayed those loving, dying words it was last night: "FATHER, forgive them, for they *know not*," etc. I do not know how much I can do in the way of working till I hear from you, but it will be a time of waiting on Him and seeking to know His will in the matter. I Chron. v. 20, 21, 22 (v. 21 margin, "souls of men"; v. 22, "The war was of GOD").

TO MRS. CASSELS.

Sunday evening, November 17th.

This has been a strange Sunday with us as regards our outward circumstances; but to our loving FATHER be all the praise and glory! It has been a busy day in His sweet service, and I trust a day of sowing seed that *shall* bring forth abundant fruit for the honour of my KING. You will, I know, be pleased to hear that dear old Ho-ta-niang is a *real* comfort and help to me—yes, a blessing. Blessed be GOD for her; it was worth your coming to SĪ-CH'UAN to win her to CHRIST. I like her much, and love her dearly. All along the road she was so bright; tired as she felt, she was always ready to "lift up the SON OF MAN."

We slept the first night (on the journey to Chao-hua) at the same inn as you did on your way to Kuang-üen. After supper some women came, one of whom said that she had heard about GOD and heaven from you. Soon after she became ill, and prayed to the "true GOD," and was healed. It was refreshing to hear her words. I was greatly cheered, also, by seeing so many people reading the tracts by the roadside. We were

told that some of the tracts had been posted up for more than a year, and still not torn. God bless the seed-sowers, and give them to see much fruit !

Ho-ta-niang came to me this evening and asked me if my heart was sad. I answered, "No." Afterwards I wondered if it was true ; but I don't think I was sad in the sense she intended. She added, "Don't be afraid ; God will give us a house ; He wants His Church to prosper."

We are going out to-morrow to let the people see us, and to let some of them hear what we have to say. Chao-rī came in a short time ago, saying that he went to the house and found they had nailed up the door of our room. I feared that they must have heard we were on the way last night, to be so ready for us. We did our best to get in early, but failed ; the road was rather difficult the last fifty *li*. I walked into the city, and Ho-ta-niang did not come till very early this morning. I am so glad that we came as we did. I prayed about it, and felt very strongly led to walk in, rather than stay over Sunday, when so near. Ho-ta-niang heard of the trouble on the way, and some people said to her, "If you go into the city you will be beaten to death." She told them she was not afraid, and they answered, "Your courage is great" (1 Chron. ix. 27).

TO MRS. E. O. WILLIAMS.

Sunday, November 17th, 1889.

This morning the women came in groups. Some stayed a long time and said they would like me to live here ; they were sorry to see the crowds of men



The
women
came
in
groups

following me last night. Some invited me out to their houses. We have an invitation to go and dine with a friend of Ho-ta-niang to-morrow. The women speak very plainly, and they understand me very well. They listened for a long time to us both, and repeated all that we said. This is something to praise God for, and worth coming to Chao-hua for. My chapter this morning (Heb. x.) was so full of meaning to me. I also read the 91st Psalm; every verse had some message for me. Some of the women, when going away, said that they would come again and take me to their homes, and that the people would soon get accustomed to me if I went out. This cheered me much, and I take it from Him Who worketh all things after the glorious purpose of His will. This experience will make me pray for Chao-hua in a way that I could never otherwise have done, and thank Him for every open door given. This morning some of the women gave me some money to buy tea, because they were so sorry for me. I told them I had come to seek their good, but not to take their money.

TO MR. CASSELS.

November 25th, 1889.

Many thanks for your letter, which was so full of sympathy and helpful thoughts. You will rejoice to know that the LORD has kept us in perfect peace since I last wrote. Many women come to see us, and they listen well to the gospel. We have been to a few houses, but most are afraid to invite us, as they are told the *Lao-ie* (Mandarin) is sure to punish them. It is spread abroad to-day that a proclamation is to

be put up to-morrow forbidding the women to have anything to do with me. I don't believe it, and even if it were true, it is only one of Satan's plans to stop the work God means to do in Chao-hua. "All power is given unto Me in heaven and in earth," *Chao-hua included*. Every time we went out, all the people seemed very friendly. Some are anxious for us to have a house, that we may be able to live here. I am sure it is a good thing to live just as we are living now; the people learn so much more about us, and what we do, than if we were shut up by ourselves.

We are daily praying that the city may be opened by the hand of God to His own message and messengers; then neither man nor devil can turn us out. May you have heavenly light on every step you take, and feel the pressure of His hand leading you. "He ruleth in the kingdom of men." We feel sure that His will shall be done. He will take care of His great Name. He will not "give His glory to another, nor His praise to graven images."

I cannot say that I am disappointed, although things are different from what I once expected. I had given myself to Him for whatever purpose He wanted me to come here for; so this must be His will—how can I but *rest*? As I entered the city that evening a very strong sense came over me of giving up my body, soul, and spirit to Him, to do with me as He would. I said, "Yes, LORD, but let Thy Holy Name be glorified."

"On CHRIST the solid *Rock* I stand,
All other ground is sinking sand."

Well, about the house. The old mother asked

Chao-rī twice if you would like to buy it. I don't know if she meant it. The landlord is still *in prison*, and *has been beaten*. I sent five hundred cash to his friends this morning; they were very grateful. I am really sorry for them. I do trust they may soon have the peace of God to reign in their hearts and rule in their homes. It is hard for a heathen to suffer thus. I wondered if it would have been to the glory of God for me to go to prison in his stead. If I thought the LORD would accept it, or rather, if I thought He meant me to do so, I would offer at once; everything is joyful service when we are *sure* that it is of Him.

I am sure that I reaped the rich fruit of your prayers on Sunday morning. The LORD made Himself so real that I wondered if I were on earth at all. It was a wonderful time. I do not think that I am wrong in saying that it was the happiest Sunday morning I ever spent. The people in this house are *very* kind; they often ask if I would not like to live here until we can get a house. Many thanks for your prayers.

“When in the pathway of God's will
 Thou seemest at a stand,
 Fretting for wings to scale the hill,
 And tired of foot and hand;
 At blessed Bethlehem leave thy gloom,
 And learn Divine content;—
 By manger, workshop, Cross, and tomb,
 Thy Lord to triumph went.”

TO MRS. W——.

November 25th, 1889.

I should love a long talk with you about the things

that are not seen ; they certainly are more to me these days (oh that they always were so!) than the passing things of time. I think I must really live all the rest of my life like this—alone for Him. He makes Himself so present ; following Him I *cannot* make mistakes. “Teach me Thy way, O LORD ; I will walk in Thy truth : unite my heart to fear Thy Name.” Many, many thanks for your loving and helpful letter. The promises made by Him Who changeth not are so comforting. May the SPIRIT enable us to feed on them daily and hourly, so that we may be growing children, growing more like Him.

Please thank your husband for his kind, sympathetic letter ; most of all thank him for the beautiful thoughts on 2 Chron. xiv. 15. The last thought struck me much. It is true ; but how solemn, Danger after Victory, pride, etc. May the LORD teach us to humble ourselves in His sight, and walk before Him all the days of our lives, in humility !

I feel more and more sure that the LORD led me to Chao-hua—for what purpose He knows ; and I feel sure that it was of Him to come alone.

Ho-ta-niang came in to-day and told me a string of different things the people say ; but she showed a beautiful spirit, saying, “I am not angry, but I pity them,” and then she fell on her knees and prayed for them. When she got up, she said, “Ch'en-ta-sao taught me, whenever I heard anything evil said of God's people, not to get angry, but to pray for those who were so ignorant as to say such things.” Ch'en-ta-sao is the Christian who died lately at Han-chong.

TO MRS. C——.

November 25th, 1889.

I must tell you about Ho-ta-niang. I am so pleased with her; she is a real help in the work, and is so very anxious to learn. She is learning some passages in John xiv. She knows the first four verses. She has also learnt a new hymn. She is a help to get near the people. However bad they think I am, they all say, "That old woman is a native of Pao-ning; *she* would not go about with the foreigner, if she was very bad."

We have visited several houses. Once we dined out. The people were threatened by their neighbours that, as soon as we were gone, the Mandarin would put them in prison. Another day we had our dinner sent in. Several times we have had presents of fruit—eggs once. Some of the respectable *ku-niang* (young ladies) come to see me in the evening, as they cannot go out in the day-time. It is the only way just now to get at them. Some told us they were afraid to ask us in to see them, because of the Mandarin. This man seems to be the terror of the people's lives. The last news is that the Mandarin is going to issue a proclamation warning all against allowing their wives and daughters to have anything to do with the foreigner. Those may be his thoughts, but this is what the LORD gave me: "But He, passing through the midst of them, went *His way*." "The LORD knoweth the way that I take." What is it? Seeking to make known to His enemies some of His *great* love. My LORD—my GOD—my All.

One old woman, who has been to Ch'en-tu, has done much good here, by telling the people of the good the foreigners have done there. Another woman, who has been to Han-kow, is very nice to us, and understands the Truth. "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our GOD, and let the LORD do that which is good in His sight." Don't think I feel lonely; I don't.

TO MISS HANBURY.

November 25th, 1889.

You have heard something of the *warm* welcome the Chao-hua people gave us; but we were not so cruelly treated as He Who had nowhere to lay His head. He went before and prepared all we needed, especially Rest, Peace, and Joy in Himself. His Name is wonderful, and so are all His ways. I am thankful to GOD for this experience which He has allowed me to have. He has taught me much that I needed to learn—such lessons as I could not have learnt under other circumstances; He knows how to lead and train even *my* stubborn heart.

You are right, this work cannot be done in an *easy*-going fashion; the devils to-day, as in the time of our LORD and SAVIOUR upon earth, will not go out but by prayer and fasting. I have been thinking that I never have prayed as I ought for these *precious* but dark souls. We have had a great many to visit us, notwithstanding all the wicked and evil reports. The LORD has sent His gospel to them; He has thoughts of peace and love towards them: so in His great Name

I mean to make it known. Many country women come in early in the morning, stay a long time, and come again.

Dear old Ho-ta-niang is my good friend and helper; she is *so good, and so faithful*, ever ready to preach CHRIST, and always so delighted when she hears anything in favour of the gospel. I am astonished at the quietness of the people; *once* only have I heard our old, familiar name, "foreign devil." We are daily praying that Chao-hua may be given to our LORD and SAVIOUR. We feel it good to be here to pray for the place. If the house is lost, we may have a better one. May we ever have grace given to do the will of Him that sent us! "He suffered no man to do them wrong, yea, He reproved kings for their sakes." "JESUS CHRIST, the Same yesterday, to-day, and for ever." "Look not around thee," "Looking unto JESUS." Yours in safety under His wing.

To F. M. W——.

November 25th, 1889.

How sweet are His promises! You could not have pleaded a better one for me than the one you were led of Him to do. "A wall of fire round about." He has been such to me. Could I but tell *one half* of what He has been since I came here, or rather, since leaving Pao-ning, you would praise the LORD with me. "Praise the LORD, O my soul!" "Bless the LORD, O my soul, and all that is within me bless His Holy Name! Bless the Lord, O my soul, and *forget not* all His benefits. Who forgiveth . . . healeth . . . redeemeth . . .

crowneſh. . . . Who *satisfeth* thy mouth with good things, ſo that thy youth is renewed like the eagle's." I have been wondering if you thought I made a miſtake by coming alone. I am ſure it was not a miſtake. I did not take my own way in this caſe. I have not had a ſhadow of doubt that I went with my LEADER ; He prepared my heart for every ſtep.

Though I would have liked to be able to live in the houſe, I cannot ſay that I was diſappointed, for I had given myſelf entirely to GOD, to do with me as He would, to work out the plan and purpoſe which He had when He called me to come. "Let this mind be in you which was alſo in CHRIST JESUS." "To hear the groaning of the priſoner, to looſe thoſe that are appointed to death."

“*The Lord opened the eyes of the blind.*”

CHAPTER XIX.

“*LET THERE BE LIGHT.*”

VISIT TO A BLIND MAN.—THE WORDLESS BOOK.

PAO-NING, *January 6th, 1890.*

MY last journal was written from the village Hsü-kia-uan, where I spent a happy Christmas week. Did I tell you of a very interesting visit paid to a blind man? The people in the *üen-tsi* (courtyard), where I was staying, did not like my going out to other houses; they said they wanted to keep me with them during the little while I was there. But I knew there were many cottages scattered around, in which there were precious souls perishing because they did not know of JESUS; and I longed to tell them, too, of the SAVIOUR'S love. I prayed earnestly that God Himself would lead me about going out, and also keep me from offending the people in whose house I was staying.

I tell you all these little details, because I want you to see how definitely the LORD *did* lead me. On Christmas Day I went out with Ts'ai-ta-sao, one of our women-servants, who had gone with me to the country, and the LORD led me to a house where a woman lived who not long before had paid us a visit in Pao-ning. She gave me a very warm welcome, and almost immediately asked me to talk to her about JESUS. There



BLIND BEGGARS.

were six or seven grown-up people in that *üen-tsi*; they all listened well, especially a blind man, the husband of our friend.

That day I talked a good deal about heaven, and the way to get there, and the blind man seemed to drink in my words. The next morning his wife came up to morning prayers, and told me her husband had been thinking much of the good words he had heard, and would I go again and tell him more? I did thank God for that message, and promised to go the next morning; there did not seem to be an opportunity of going that same day. I proposed going as soon as we had had prayers on the Friday morning; but the people in the house began to make all sorts of excuses to keep me in, first telling me I must wait until they came to *tsieh* (invite) me; then saying they had business that morning, and would not have time to listen to me; and again, that they had gone into the city. I felt that these words were untrue, but just left the matter with the LORD, knowing He would lead me again to the blind man if He had a message for him through me.

After I had had my mid-day meal, I was feeling poorly with a bad cold, and hardly knew whether to lie down or go out in the sunshine for a little while. In the meantime the old lady, my hostess, had been to the blind man's house. She came back saying the women had all gone into the city, and no one was at home. Then I felt my visit to the blind man was not to be, for the next day (Saturday) I was to return to Pao-ning. However, the LORD had His own plans for me. When I proposed going out for a walk, the old lady immediately said she would go too, and when I left it with her

to decide which way we should go, she led me *straight to the blind man's house*. I think her conscience must have smitten her for telling me they were not at home. I could only thank the LORD for Himself leading me again to that dear inquirer after the truth. All the family were at home, and welcomed me gladly, saying they had been expecting me all the morning, and had begun to fear I was not coming.

The blind man was all eagerness to hear more about the LORD JESUS, and told me he had been thinking much about heaven, where no one was blind—how was he to get there? That afternoon I told him about sin, how it had come into the world, and what were its consequences. He listened so intently, and said repeatedly that he knew that *he* was a sinner. It was such a joy *then* to be able to point him to the sinner's SAVIOUR.

I had a "wordless book" with me, and though he could not *see* the colours, he grasped the meaning. He said, "I know I am a sinner; my heart is black; I do not deserve to go to heaven: but you say that if we *trust* JESUS, He will cleanse us from our sins. How can I trust Him? What does trusting Him mean?" Then I talked to him about JESUS being our Substitute, and told him that because JESUS died *for him*, GOD was able and willing to forgive all his sins, and give him a new, clean heart; and that he must pray to GOD, and ask Him to do this for him.

"How can I pray?" he said. "Tell me how to pray to GOD."

I told him prayer was just speaking to GOD, asking Him for what he wanted; and then, just as we were,

sitting in the garden, I prayed aloud. As soon as I had finished, the blind man, in his own words, began to pray. The HOLY SPIRIT was indeed teaching him. I think his words were these :

"O GOD, for JESUS' sake, forgive my sins ; change my heart, and take me to heaven when I die, where I shall be no longer blind."

Oh, how I thanked GOD for letting me be His messenger to that man ! He did not tire of listening to the gospel message, and for nearly two hours I was talking or singing to him. The next day his wife walked home to Pao-ning with me. She said she had waked three or four times during the night, and each time had heard her husband praying.

We go (D.V.) each Wednesday to that village to have a class with the women, and so hope to see the blind man frequently, and teach him more. Please join in pleading with GOD for this man, that his soul-sight may be increased. He has been blind for ten years. How lovely if the first person he sees is JESUS !

“ I NEVER made a sacrifice. Can that be called a sacrifice which is simply paid back as a part of a great debt owing to our GOD, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice; say rather, *it is a privilege.*”—DAVID LIVINGSTONE.

“ The MASTER is coming; the day for giving, for going, for toiling and suffering and witnessing, will soon be over; what account shall we have to render? ”—REV. J. HUDSON TAYLOR.

“He . . . shall supply and multiply your seed for sowing.”

CHAPTER XX.

COUNTRY PEOPLE'S GENEROSITY.

COUNTRY VISITORS.—A WEEK'S WORK.—VISIT TO LI-TA-NIANG'S HOME.—OUR SERVANTS.

PAO-NING, February 6th, 1890.

THE Chinese New Year holiday is just over. This is the sixteenth day of their first month, and the fifth of our second month. We have had a great number of visitors, both here and at the *Fuh-ing-t'ang*. I trust seed has been sown which will bring forth an abundant harvest. It has been a great joy to have been able to tell many women, *for the first time*, of a SAVIOUR'S love—a joy to be the privileged messenger; but oh! how sad that it should all be a strange story to them!

To-day all our visitors have been country women. This is the day when the city people go into the country, and the country people come into the city, to worship at certain temples, in the hope of warding off sickness during the year. On the whole, our guests have listened well to the gospel message; but many came just out of curiosity, to see what the “foreigners” were like.

This New Year time, GOD has been opening out country work for us. I will tell you how we spent

our days last week, just copying from my private diary.

* * * * *

Thursday, January 23rd.

In the morning twenty guests came. While I entertained them, B. went to see a sick child. After dinner we were invited to call and see an old lady who had fallen down, and then we went for a walk far into the country, along the road which leads to Kuang-üen. We were so saddened as we went along; on all sides, as far as the eye could reach, only graves were to be seen. *Thousands* of graves, representing *thousands* of people who had died without knowing the way of salvation! In one place we saw three deep pits, from which coffins had been dug, and at a little distance were three fresh mounds, where they had evidently been re-buried. We were told that the friends of the dead often pay large sums of money to the priests for permission to re-bury in a so-called "lucky spot."

We noticed a little path, winding through amongst the graves, and followed it. Presently we saw a house, almost hidden away among trees. The women who were sitting outside spied us, and ran to invite us to sit down. We found that one of them had been to our house, and knew a little about the LORD. There were some men there, who also knew the simple facts of the gospel. It was such a pleasant surprise to find, in that little out-of-the-way spot, some who had a knowledge of the Truth. And so God's Truth makes a way for itself, often in places where we little think. What need there is to go on sowing by many waters—God *will* give the increase.

Coming home, we were invited into a house where the people formerly were not friendly. One of the women had been doing needlework at the Iangs' house, and Mrs. Iang had told her something about the true God, which made her want to hear more. She listened eagerly, and we were so thankful to God for the opening to that house. After tea, read aloud "Brealey's Life," and taught our two women.

Sunday, January 26th.

Notwithstanding its being a wet day, eight of the women from Hsü-kia-uan, the country village, came in to the service, and to dinner with us afterwards.

After the united Chinese service, we separate into classes—Mr. Cassels and Mr. Beauchamp taking the men, Christians and inquirers; Mrs. Cassels and B. H—— the women; while I have the school-boys. After dinner, Mrs. Cassels again has the women; Mr. Cassels the men; B. goes in to the landlady's family, who are Mohammedans; and I have the boys again. The classes over, we all meet in the *li-pai-t'ang* (Service Hall) for a short service, before the people are dismissed. B. and I remain at the *Fuh-ing-t'ang*, and after tea we have an Evening Service (English), which Mr. Williams conducts.

Monday, January 27th.

In the morning went over to the *Fuh-ing-t'ang*, to teach my little pupil, B. Williams, for an hour and a half; came back to study with the teacher until dinner-time. In the afternoon, B. and I went to a little village across the river. I had long had it on my heart to visit that village. We came through it, on

our way from Ch'ong-k'ing, eighteen months ago. Some time ago, the Bible-woman went over there to tell the people the gospel, but they were not pleased with her, and she advised our not going. However, the LORD laid it on our hearts to go; so we set forth with books and tracts, looking to Him for blessing.

When we reached the village, the people were all indoors, at their respective dinners, so we walked through that and another hamlet farther on; and on our return the dinners were over, and the people free.

In *both* villages we were invited to sit down in the street, and read our books. Soon a good number of men, women, and children gathered round us, and we told the gospel to very quiet and attentive listeners. The people could not have been more friendly. We had invitations to go again. May the time soon come when we have a regular class over there! I think the LORD will open the way for one. On our return home, some guests came.

Tuesday, January 28th.

Went to see a girl with a bad ulcer. We were invited by our waterman to dinner, but as it was the day for my women's class, B. went alone. I was able to go for a while before dinner, and talk to the guests. Had a nice class, the women seeming so interested and anxious to learn. Directly the class was over, a number of guests arrived—thirty in the room at one time. After tea, taught our two women.

Wednesday, January 29th.

We were invited to dinner at Hsü-kia-uan. I first went to see the blind man. He was suffering a good

deal from cold and cough, but seemed bright, and was pleased to hear I had come to teach him again. He greeted me with the words, "I have not forgotten the grace of the LORD JESUS."

Before dinner we had our usual Wednesday class, and were taken to another *üen-tsi* (courtyard) to talk to some people. These country people had indeed taken trouble to prepare a dinner for us. The table was crowded with bowls of pork, bacon, and vegetables. There are six families in the *üen-tsi*, and each family had contributed two or three bowls. There was such an abundant supply that we induced them (contrary to Chinese custom) to sit down and have dinner with us. Generally, the people of the house do not have dinner with their guests, but sit or stand by and constantly invite them to eat a little more!

After dinner we were taken to see a sick woman, living a little distance away. On our return home to Pao-ning we found some visitors waiting for us; and then some neighbours came in to evening prayers.

Thursday, January 30th.

Had my boy's Old Testament class. B. went into the city to see some Mohammedans.

Friday, January 31st.

Directly after breakfast we started in chairs for our woman Li-ta-niang's village, about ten miles away. The people did not know we were coming, but they greeted us so warmly, and busied themselves in getting food ready for us. Country people are the same all over the world—so large-hearted, generous,

and hospitable. They gave us first cakes and tea, then eggs poached in gravy, and then bacon, rice, and vegetables. The country was very beautiful—such a lovely valley, with very high hills on either side. The house we visited was on the hill.

After dinner the women assembled, and we read and sang to them. Our woman, Li-ta-niang, spoke too, explaining the way of salvation. It was the first time many of them had heard the gospel. I trust we shall have opportunities of going often to that place. Along the road, the people were very friendly, and willing to listen; and some of those to whom we spoke in the morning were waiting for us on our return in the afternoon, in order that we might tell them more. We were able to distribute tracts and books by the way.

We have had a woman from Tu-kia-tsing, a village a hundred *li* away, staying with us to break off opium-smoking. She has now gone home, I trust cured.

We are soon expecting four fresh workers from Iang-cheo. Two will (D.V.) remain here—the Misses Barclay; and two—Miss F. Culverwell and Miss Martin—will go to Kuang-üen.

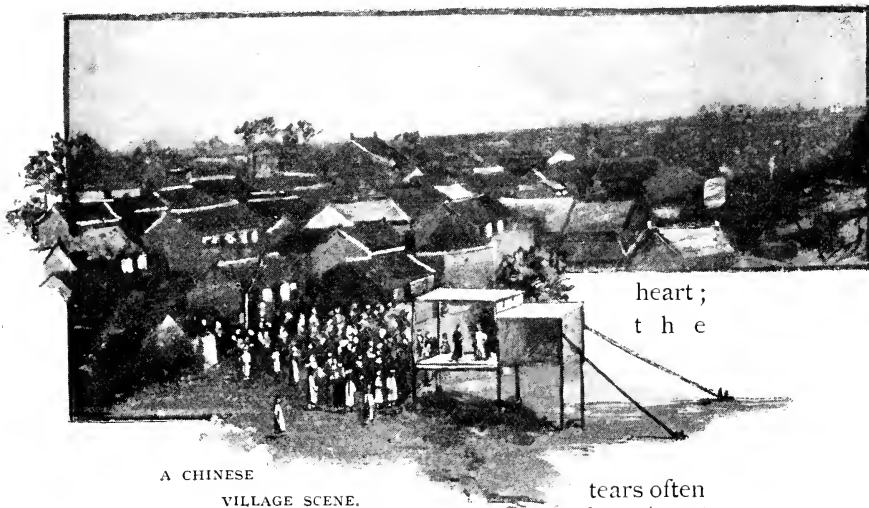
Will you very earnestly pray about the opening of new stations? Mr. Cassels has felt it right to withdraw from Chao-hua, the small town where he had rented a house, as the Mandarin was much opposed to our going there. When Miss Jones left Chao-hua, Miss Bastone took her place in the inn, with Ho-ta-niang, the Bible-woman. They were there a month, and had many opportunities of telling women about JESUS, both indoors and out.

Ho-ta-niang came back just before the Chinese New Year, so bright in soul. It is this woman's delight to tell others the gospel story. During these last few days, when we have had so many guests, she has been very helpful, and although she has only just recovered from a severe attack of illness, and is still weak, she loves to make known "the old, old story." Oh that the LORD may soon raise up many such witnesses, not only in Pao-ning, but in *every* Mission station in China! Our sisters in Kuang-üen are longing and praying for a native helper.

The boys' school re-opens to-morrow. The boys have had a month's holiday. One of the lads, who I believe is a Christian, has left his situation at the *Fuh-ing-p'ang*, and has gone back to his home in the country, twenty *li* away. He walked in to the class on Sunday, and says he hopes to do so every week. This means a walk of thirteen English miles every Sunday.

Our cook, Ch'en-ta-ko, has gone into the country, seventy *li* away, to visit some of his relations. He expressed a wish to go, in order that he might preach the gospel there. He is a very earnest Christian, and faithfully witnesses for CHRIST whenever he has the opportunity. We have to thank GOD for the good, faithful servants He has given us; they serve us well, and I believe they all desire to serve the LORD too. Li-ta-niang, who has been with us eighteen months, is growing in the knowledge of God. She is naturally quiet and shy, but lately, of her own accord, she has talked to our visitors, and explained the Truth to them. Ts'ai-ta-sao, who has been with us only two months,

is a very dear woman—the HOLY SPIRIT is teaching her. We believe she is truly trusting the SAVIOUR. It is one of my greatest joys to give her the evening lesson. She drinks in all she hears about JESUS, and when learning any new text or hymn she will say, "Tell me the meaning, and then I will think about it in my heart, as I do my work." She has a tender



A CHINESE
VILLAGE SCENE.

heart ;
t h e

tears often
come into

her eyes as we talk about our LORD's suffering. She, too, tells all she knows to others.

Our widow, Liu-ta-sao, has not worshipped her idols at this New Year time, and consequently has had to undergo a good deal of petty persecution from her neighbours. She fearlessly tells them that she is a believer in the true GOD, and in JESUS His Son, and will have nothing more to do with false gods. She

constantly invites her neighbours to go with her to the Sunday services.

We are often being sent for to go and see sick people, and in this way get entrance into many homes which might otherwise be closed to us. I have found the medicines, which the Bath railway men sent out to me, very useful. It is good to remember that so many in the home-land are praying for GOD'S work out here. GOD *will* bless SĪ-CH'UAN, in answer to your prayers. Please still pray definitely for the conversion of our old teacher, Iang-Sien-Seng; for the teacher of our boys' school; for each of the boys; and for the women who attend the Tuesday class. Pray, too, that I may still be helped with the language, and faithfully use what the LORD has already given me; and, above all, that I may be baptized with the HOLY SPIRIT, so that there may be *power* in my life and service. Pray, also, for each of the dear native Christians, and *praise* GOD for all the benefits with which He daily loads us, and for all the encouragement He gives us in His service. Our Pao-ning motto for 1890 is, "I have set *the LORD* always before me." "Remember the LORD."

“ONE of the foremost incentives to Missions is found in the blessedness of giving. CHRIST spake a new beatitude, recorded and preserved by Paul, who said to the Ephesian elders: ‘Remember the words of the LORD JESUS, how He said, It is more blessed to give than to receive!’ The full meaning and truth of that last beatitude is yet to be known, and can be known only as this work of Missions is done as He meant it should be done. . . . This beatitude represents the crown of all beatitudes. There are three stages of experience: first, where joy is found only in getting; second, where joy is found in both getting and giving; third, where giving is the only real joy, and getting is valued only in order to giving.”—REV. A. T. PIERSON, D.D., in *The New Acts of the Apostles*.

"It is sown in weakness ; it is raised in power."

CHAPTER XXI.

FIRST-FRUITS GATHERED HOME.

THE BLIND MAN AT HSÜ-KIA-UAN.—DEATH AND BURIAL.—THIRTY
NEW INQUIRERS.

PAO-NING, *March 19th, 1890.*

A SHORT time ago I wrote to you about a blind man in whom I was much interested.* He lived in the country, and I met him for the first time on Christmas Day. From that time, when he first heard the gospel, he seemed to receive the HOLY SPIRIT, and was convinced of his sin before GOD, and his need of salvation. Since then, either B. or I have seen him every week, when we went into the country to take the class at Hsü-kia-uan. One day he greeted me with the words, "I have not forgotten the grace of the LORD JESUS." He was always so bright, and so eager to learn more of JESUS. He told me that he prayed to GOD every day, and in the night, when he could not sleep, he "incessantly thought of GOD'S love." Eight or ten, and sometimes more, of the women from Hsü-kia-uan have been coming to the Sunday services for the last three months, and have returned with us to dinner. A fortnight ago one of them told me that the blind man was an opium-smoker ; so on the follow-

* See page 162.

ing Wednesday I spoke to him about it, telling him it was a sin in God's sight, and if he really wanted to serve God he must be willing to give up his opium-smoking.

He was far from well that day—indeed, for some weeks previously we feared he had dropsy; but directly he heard it was a sin before God to smoke opium, he seemed much grieved. “I did not know it was a sin,” he said. “God cannot look at me, God cannot look at me: I cannot go to heaven.” Then I told him if he was willing to give up the sin, God would certainly forgive him, and help him. Immediately he answered, “I am willing—I want to break it off; I *really* want to serve God, and be a follower of Jesus.”

His wife, too, seemed so anxious that he should break it off. Mr. Cassels thought there might be some difficulty about his coming to the *Fuh-ing-t'ang*, and so proposed our taking medicine to him, and letting him break it off in his own home.

On the Saturday, Miss Barclay and I went to take him the medicine, and found him in bed, *very* weak and ill. He told us that his friends had been advising him to wait until he was better before beginning to break off the opium; the disease would get much worse, they said, if he did not continue its use. We found out that day that he was an opium-eater, not smoker. He had been taking it for ten years, ever since he became blind. Again we told him that opium-eating was a sin in God's sight, and was it not better to give it up, even although he might suffer, than to do what was displeasing to God?

God gave him the victory, and he answered at once,

"I *will* break it off—I *will* give it up." Then we had prayer with him. He himself prayed, asking God to save his soul, forgive his sins, and enable him to break off the opium. As he was praying, he turned to us and said, "Must I tell God my name? My name is Hsü." His faith has been so beautiful all along, just like that of a little child. We left medicine with him, telling the wife she would be able to fetch more the next day, Sunday, when she came in to the Service. She came, and spoke so brightly of her husband. When we asked if he had taken any opium since we were there, she was quite distressed, and answered, "Of course not—I would not give it to him." She said the *ing* (craving for opium) came on badly in the night, but she told him that we had said he was not to have any, and he was quite satisfied. She also remarked that she had constantly heard him praying to God.

The next morning, Monday, the wife came in to tell us that this dear blind man had passed away in the night. When she returned on Sunday afternoon he seemed as usual. He spoke to her twice, and then gradually sank. The poor woman had such a distressed, anxious face. I believe she really loved her husband. But it was not his death that was distressing her then; it was this—when she found how very ill her husband was, she had spent half the night, she said, in beseeching God to make him better, and *why had not God answered her prayer?* It was so good to be able to tell her that God *had* answered her in a manner far better than she had any idea of, namely, by taking her husband home to heaven. We read

some passages in Revelation about heaven, and told her that because the blind man had repented of his sins, and trusted JESUS, Who had died for him, GOD had taken him to heaven, where he would never have any sorrow or sickness.

It was lovely to see the change in her countenance as she said, "While he was lying ill at home, my heart was sad, for I could do nothing to help him; but now that you tell me he is in heaven my heart shall be glad, and I shall come often to hear more about GOD—with my whole heart I want to serve Him." When we told her that GOD's people did not burn paper nor incense, nor hire priests to chant prayers at the death of their friends, she said she would not do any of these things; she knew they were false.

Mr. Cassels, when he heard of the faith of this blind man and his wife, decided, if the family were willing, to bury him according to Christian custom. So our cook, Ch'en-ta-ko, went over to the village to talk to the wife about it. He was delighted to find that they had not observed any of the idolatrous customs usual at a death. The wife and son were quite willing that Mr. Cassels should conduct the burial service, and fixed the following Saturday for the funeral. On that day, ten missionaries, and three of the native Christians, went over to the funeral. A number of the relatives and friends of the family were assembled. The service was very impressive; the LORD was with us. First, we gathered in the centre room, where the coffin had been placed, and had the first part of the service kneeling. We sang the hymn, "I think upon my sins"; Mr. Cassels prayed; and Chen-Sien-Seng

(a Christian, though not yet baptized) read verses from I Cor. xv. This was followed by another hymn, "There is a happy land," and prayer, after which the coffin was carried to the grave, a very short distance from the house. There the service was continued. These hymns were sung: "Heaven knows no weariness," "I want to follow JESUS," and "Come to JESUS." Mr. Beauchamp gave the first address; then Ch'en-ta-ko spoke a few words, telling about his wife, who last year had such a triumphant entrance into heaven. Afterwards Chen-Sien-Seng spoke, contrasting the death and burial of a Christian with that of a heathen; and Mr. Cassels closed the service with a short address, urging the need of repentance and trust in the LORD JESUS.

It was a solemn time, and we realised the power of the HOLY SPIRIT in our midst. We were full of thankfulness to GOD that He permitted us thus to testify for Him; and oh! how can we praise Him enough for this first-fruit!—as far as we know the first precious soul gathered Home from Pao-ning. It makes heaven seem more real, and nearer, and this one is just the earnest of *many more* who shall yet be called. We feel, too, that our MASTER means us to be much encouraged, through His dealings with this blind man, to go on sowing beside *all* waters; not knowing who may be just ready, as he was, for the message. Will you pray that GOD will lead us definitely to such cases? Then, again, GOD can use such a very little knowledge, as in this case, to the salvation of a soul.

The day after the funeral, Sunday, was a day of very special blessing. Fifteen or sixteen of the women from

Hsü-kia-uan were present at the services. Mr. Cassels asked those who were willing to give up all idolatry, and at all costs to obtain salvation, and serve God, to give in their names as inquirers. At the afternoon service over thirty names were given in, including six or seven of the Hsü-kia-uan women, one of these being the blind man's widow. Will you pray for her? She has done away with her idols, but the ancestral tablets are still hanging in the principal room. She says she wishes to take them down, but has no power to do so, as they belong partly to other members of the family. We tell her that if she is really desirous of putting them away because they are grieving to God, she must pray to Him, and He will certainly find a way for her. You will praise God with us, will you not? and pray earnestly for the Hsü-kia-uan people, for all the new inquirers, and for us His messengers. Satan will be busy just now, but "JESUS is stronger than he."

“COMING.”

“COMING, coming, yes, they come! Coming, coming from afar,
From the wild and scorching desert,
Afric’s sons of colour deep;
JESUS’ love has drawn and won them,
At His Cross they bow and weep.

“Coming, coming, yes, they come! Coming, coming from afar,
From the fields and crowded cities
China gathers to His feet,
In His love Shem’s gentle children
Now have found a safe retreat.

“Coming, coming, yes, they come! Coming, coming, from afar,
From the lovely land of sunrise,
Come an ever-gathering throng—
Women, men, and little children;
JESUS’ love is now their song.

“Coming, coming, yes, they come! Coming, coming from afar,
From the Indus and the Ganges,
Steady flows the living stream,
To Love’s ocean, to His bosom,
Calvary their wond’ring theme.

“Coming, coming, yes, they come! Coming, coming, from afar,
From the frozen realms of midnight,
Over many a weary mile,
To exchange their souls’ long winter,
For the summer of His smile.

“Coming, coming, yes, they come! Coming, coming, from afar,
All to meet in plains of glory,
All to sing His praises sweet.
What a chorus, what a meeting,
With the family complete!”

“*Their land is full of idols.*”—ISA. ii. 8.

“*The idols He shall utterly abolish.*”—ISA. ii. 18.

CHAPTER XXII.

THE CHANGED VILLAGE.

ARRIVAL OF MISSIONARIES.—ON THE ROAD TO KUANG-ÜEN.—CHAO LAO-IE.—AT THE *Fuh-ing-t'aug*.—AN OPIUM CASE.—SCHOOL TREAT.—COLPORTEUR WORK.

PAO-NING, *May 12th*, 1890.

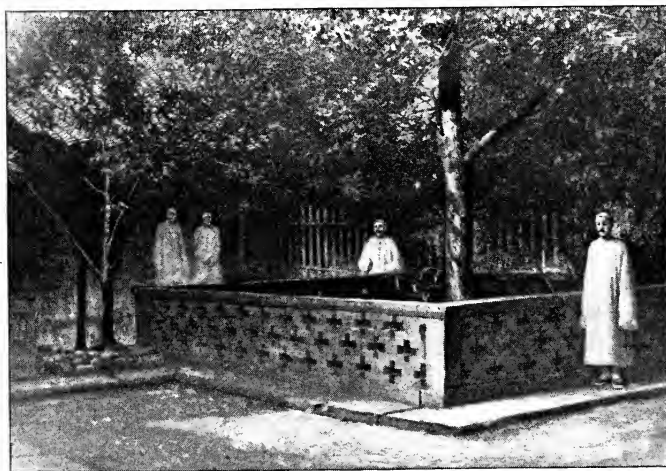
SINCE last writing, we have had changes at this station. On February 21st, four more lady-workers from Iang-cheo arrived—the Misses P. and F. Barclay, Miss F. Culverwell, and Miss Martin. The two former are stationed here for the present; Miss Culverwell and Miss Martin have gone to Kuang-üen. A few days after their arrival, Mr. Huntley, one of the C.I.M. missionaries from Han-chong, and Miss Rogers, who has been working in the KIANG-SI Province, were married here. It was a day full of the LORD'S presence and blessing. In the evening they left by boat for their new station, Ch'eng-k'u, near Han-chong.

Miss F. Culverwell set out next day for Kuang-üen, and I went with her half of the way—two days' journey—partly because the experience of travelling overland was new to her, and partly that I might evangelise on the way. We had particularly nice times with the women at every stopping-place. Prayer was abundantly answered for us, that we might come into contact with those who seemed seeking something. I feel sure

there are *many* all over China who are groping after something that will satisfy, and God is thus preparing them for the news of salvation through JESUS. Pray earnestly that we may be led to such.

On my return journey, many were looking out for me at the different resting-places, wanting to hear more of the gospel. I think we may look to God to do great things for the people on that road, for there has been a good deal of coming and going between Pao-ning and Kuang-üen lately, and much seed has been sown. I shall not soon forget the welcome received from the natives, and every one, when I got back. I might have been away four months instead of only four days—their love is so precious!

Soon after my return, the illness and death of the



CORNER OF "FUH-ING-T'ANG" COURTYARD PAO-NING.



SHANGHAI MISSION HOUSE (C.I.M.).

blind man at Hsü-kia-uan took place,—an account of which I sent you,—and then followed that Sunday when over thirty people gave in their names as inquirers. Six were women from Hsü-kia-uan; three were school-boys; there were also our own two women-servants, and some women from the city, who attended Mrs. Cassels' class. Do pray for these inquirers, that they may be truly converted to God.

At the end of March, Mr. and Mrs. Cassels, and Mr. Beauchamp, left Pao-ning for Shanghai, to attend the Missionary Conference. Before starting, Mr. Beauchamp went, by invitation, into the country to help a gentleman, named Chao, to destroy his idols and tablets. Chao Lao-ie had been at the *Fuh-ing-t'ang* some time previously, to break off opium-smoking, and had been impressed with the truth of the gospel. The

subject, on his return home, was seldom out of his thoughts, and he dreamt of it at night. He named a little son, who was born at that time, *Fuh-ing* (happy sound, or gospel). On returning, after a later visit to the *Fuh-ing-t'ang*, he expressed his desire to open a house in his village like the *Fuh-ing-t'ang*, where he would preach and teach the people. He felt sure, he said, that people only required to *hear* to believe. Since then he has learnt that a man must be born again "of the SPIRIT," and has grown in humility and trust.

Mr. Hughesdon visited him at the beginning of the year, but at that time his old mother was opposed to his destroying the idols. Later, however, he invited Mr. Beauchamp to witness the total destruction of tablets, images, etc. He was determined, at all costs, to serve the LORD, and he has had to suffer persecution for CHRIST'S sake.

Just now Pao-ning is full of students awaiting examination, and Chao Lao-ie is staying at the *Fuh-ing-t'ang*. Every day large numbers of these scholars come to the guest-hall, and he witnesses faithfully for CHRIST before them. Some laugh at him, and urge him to give up his new-found faith. Some have threatened to take away his "button."* Others, again, say they will have his name struck off the list of candidates for examination. But through it all GOD keeps him faithful. He tells them that, even if his head were to be cut off, he would not renounce CHRIST. I know you will pray for this man; he may yet have

* Worn by scholars who have taken their respective degrees.

to go through bitter persecution for CHRIST'S sake and the gospel's.

When Mr. and Mrs. Cassels left here for Shanghai, I came over to live at the *Fuh-ing-t'ang*, to carry on the women's work. Last month I had a great number of visitors. It was the time for the annual visits to the graves. The people take food, wine, etc., to offer to their dead relatives, and burn paper money over the graves. Numbers at that time heard the gospel for the first time.

I enjoy the weekly class at Chen-kia-pa—the people are so attentive and eager to hear, and GOD has given openings at a village called Hsia-ko-tsi, on the way, where the people a short time ago were anything but friendly. As we passed through we were continually called by our familiar names, "foreign devil" or "foreign dog," and one day an old man seemed very angry as he shouted after us, "Since you came to this place and took away our precious things,* my eyes have become blind." *Now*, thank GOD, it is very different. During the last two or three weeks I have been able to tell the gospel to a good many women in one *üen-tsi*. I was called in one day to see a woman who had an ulcer, and this gave the opening for delivering the message.

Last Monday I had a particularly good time there, and was in three large houses. The time passed all too quickly. It was 10 o'clock when I left home, and 4.30 when I got back. Oh that many in that place may soon learn to love JESUS! Pray for them.

* Golden cocks, etc., which are supposed to be hidden away in the hills.

I told you in my last journal about a little village across the river, on the Ch'ong-k'ing road, which the LORD had laid on my heart to visit. B. and I spent an afternoon there, and found the people so friendly and ready to listen. Since Miss F. Barclay has been here she has been over once a week, and sometimes oftener, to this village, Ma-niao-k'i, and to two others farther on. I have sometimes been with her. We have had many invitations into houses, and many listeners. I feel sure GOD will open the hearts of some of these villagers to receive JESUS. Some appear to be really interested, and the *men* as well as the women listen quietly.

A few days ago I went with Miss Barclay to an opium case—*my first*. The poor woman who had taken opium was in good circumstances, and had experienced no trouble of any kind; she was simply tired of living, she said. We had great difficulty in persuading her to take the emetics, but at last she did, and God graciously saved her life. I was grieved that at the time there seemed no opportunity of witnessing for CHRIST. The room was full of people, talking loudly, or crying, and there was much excitement and bustle all round. We hope to go and see her; but the days *are* so full, and the time *so* short.

The boys' school has increased this year. Chen-Sien-Seng is a good teacher. There are now twenty-seven scholars—such dear boys, all of them. They have listened more attentively on Sundays lately, and I think some of them are being taught by the HOLY SPIRIT. Three openly say that they are trusting JESUS. Mr. Williams is teaching them singing, once a week;

and Mr. Phelps (who has come from Wan-hsien to help in the work here for a while) has a geography class for them.

The Bath railway children will be glad to hear that on April 14th I used the money they so kindly sent me, in giving my boys a treat. I only wish you could have seen how thoroughly the boys enjoyed themselves. They came at one o'clock to dinner. After dinner they had a bran-pie, or rather a sawdust-pie, filled with pens, paper, ink, little mirrors, red cord to tie on to their pigtails, and other things which boys delight in. I think each boy had eight dips into the pie. When that was over, they played games in the *üen-tsī*—three-legged races, etc., and at 5.30 we had a meeting, with plenty of hymn-singing. Mr. Phelps gave the address from the large picture of "The Brazen Serpent" sent to me from home. It would have made you glad to see how quietly and interestedly the boys listened; there were several outsiders present, too, both men and women.

At the beginning of the year, it was laid on my heart to pray definitely for the conversion of these dear lads this year; and I believe God, Who prompted the prayer, will give an abundant answer. It is His delight to satisfy the desire of every living thing. Already I can *see* how He is answering—the boys listen much more quietly, and seem to look forward to the classes. The story of CHRIST'S love seems to impress them more than it did. I feel sure that the HOLY SPIRIT is at work. Will you join in praying for the salvation of each one?

You will remember the widow, Liu-ta-sao, of whom

I often write. Thank GOD, she is growing in grace. We have no doubt of her being truly converted. She faithfully witnesses for JESUS whenever she has the opportunity. I must tell you something she said a few days ago, which made me so glad. Miss Barclay was unwell with a cold, and Liu-ta-sao had been sitting by her. When she rose to leave she said, "I am going straight home to ask GOD to make *Pa Siao-tsie* (Miss Barclay) well. I know He will do it, for yesterday I washed a garment which I wanted to use, and asked GOD that the sun might shine to-day to dry it" (we had been having a great deal of heavy rain); "and when I woke up, there was the sun. He had heard my prayer."

Miss Barclay *was* better the next day, and the day after quite herself again.

On Good Friday we had a Chinese service, and the evening before, at our Communion Service, we had special prayer that on the morrow, as JESUS was lifted up, souls might be drawn to Him. And our prayer was answered. Liu-ta-sao told me that as Mr. Phelps spoke about the suffering of our SAVIOUR, her heart was *nan-ko* (troubled); she could hardly keep from crying, to think that it was all for *her*!

News came from Pa-cheo a few weeks ago, telling us that Mr. A. Polhill-Turner was very ill, and that his little boy had small-pox; so B. H—— went to Pa-cheo to help Mrs. Turner in the nursing. We hear GOD has graciously restored them, and we expect B. home again in a week or two.

We have had a few days' visit from Mr. Murray, of the Scottish Bible Society, who has been evangelising

in the district between Ch'ong-k'ing and Pao-ning. He brought with him four Christian men from Ch'ong-k'ing, as colporteurs, and two other Christians from that place were already here; so on the Sunday evening we had a native praise-and-testimony meeting.

The Ch'ong-k'ing men spoke very brightly; our cook, Ch'en-ta-ko, told of his conversion, and Mrs. Cassels' cook also testified. Chen-Sien-Seng, an inquirer, spoke nicely, and humbly too, asking us to pray that God would increase his faith. I think it must have been a great help to our Christians and inquirers to meet with these bright Ch'ong-k'ing Christians.

Will you remember Mr. Murray's work in prayer? He has travelled a great deal in this Province, selling Bibles and tracts. In a letter to Mr. Cassels he mentioned a recent tour in SOUTH-EAST SĪ-CH'UAN, when he had sold 19 New Testaments, 48 quarter-portions, 3,581 gospels, and a large number of tracts. Is it not good to remember this promise: "He that goeth forth and weepeth, bearing precious seed, *shall doubtless* come again with rejoicing, bringing his sheaves with him"?

During that journey Mr. Murray was told of *eighty* men who wanted to join the religion of JESUS. They asked as to the nearest Mission station, and had to be told Ch'ong-k'ing, distant five hundred *li* (a hundred and sixty-six miles) by water. Who can tell how powerfully God's own Word is working in China, without any human agent? "The day shall declare it."

“WHEN, on the site of Byzantium, Constantine, in the year 328 A.D., was himself in person marking out the boundary-line for the proposed city of Constantinople ; and when his attention was called to the vast extent of the area he was enclosing, and the improbability that the City of the Cæsars would ever occupy it, he calmly answered : ‘ *I am following Him Who is leading me.*’

“ The Church has attempted a gigantic task, in extending and enlarging the place of her tent and stretching her canopy over a world-wide area. The work is so stupendous that it has inclined some to remonstrate, and even to ridicule. But, be it ever remembered that in so doing we are ‘ following Him Who is leading ’ us. It is He Who has bidden us ‘ lengthen our cords and strengthen our stakes.’ No task can be too colossal in magnitude, if He plans it and entrusts to us the execution of what is really His plan. And here is the threefold dependence of His servants : the *plan*, the *promise*, and the *providence* of GOD.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“ We need the power of the HOLY SPIRIT to make us realise the value of one immortal soul. . . . We need His help to realise our relation to the world's redemption ; to the fact that, while the Church has been gaining some 3,000,000 converts from heathendom, the natural increase of heathen has been 200,000,000 ! ”—MISS GRACE E. WILDER, in the *Missionary Review of the World*.

“ *God hath chosen the foolish things of the world . . . that no flesh should glory in His presence.*”

CHAPTER XXIII.

A MONTH AT KUANG-ÜEN.

VISIT TO KUANG-ÜEN.—HU-SIEN-SENG.—VILLAGE CLASSES.—A
NATIVE WEDDING.—SUPERSTITION.

KUANG-ÜEN, SĪ-CH'UAN, *July 30th, 1890.*

MY journal this month is being written at Kuang-üen, where I am staying for a month's rest and change. A short but sharp attack of fever had left me very weak, and Dr. Parry, who was then at Pao-ning, advised this course. During the last three months some of our number have been away, so the work has been greater, and the days busier for those of us who remained in Pao-ning—such happy work with and for our blessed MASTER! One does not tire of the work, but, alas! these bodies of ours do get tired, and so the MASTER has been calling me aside to rest awhile, that I may be better able to serve Him by-and-by. And I have indeed found it very precious during the last few weeks, to be “alone with JESUS.”

By taking me away from *many* duties, He has taught me more of the true nature of service, just *doing His will* from day to day. He has been showing me, too, that time spent with Him is more needful to *Him* than all our service. For some time past my prayer has been that He would make me more restful in the

work—*rest in the midst of work* was what I felt I needed; and the LORD has chosen this way of teaching me. And now, if the LORD will, I hope shortly to return to Pao-ning, to *work in the midst of rest*.

Miss Culverwell (who had been on a visit to Pao-ning) and I travelled to Kuang-üen together. During the four days' journey, we had several good opportunities of telling people of the SAVIOUR. We met several old friends whom we had seen on former occasions, when travelling to or from Pao-ning; they seemed pleased to see us, and hear more of the gospel. At two villages in particular, some women gathered round our chairs, while the chair-bearers were resting, and just drank in the gospel; their hearts, I am sure, had been prepared by the HOLY SPIRIT. I left books with them, in the hope that their husbands or sons would be able to read them. I am looking forward to seeing them again on my return journey. They promised to look out for me. To very many whom we met, the gospel was no strange story; they could tell us quite clearly the plan of salvation, having heard it from one and another passing to and fro.

This is my first visit to Kuang-üen, though I have been two days' journey on the same road—to Üin-lin-p'u. The scenery on this side of Üin-lin-p'u is beautiful. Often I could count five, and sometimes six, ranges of mountains in the distance. I was reminded of Braithwaite and Thornthwaite by a great mountain covered with trees. At the foot a lovely brook sped onwards, fed by water which rushed over great boulders and fell in cascades down the steep sides of the mountain.

I have seen little of Kuang-üen as yet, having only once been out visiting. On that occasion we were invited into five different houses, and found the people very friendly. Miss Culverwell's Sunday class of women is well attended. She has an average of fifteen. Some of them come very regularly, and seem really interested.

I do not think I have told you of an old man living here, named Hu, who is now teacher to Miss F. Culverwell and Miss Martin. Just a year ago he heard the gospel for the first time, and saw a copy of the Bible. As he read the Bible he became convinced of its truth, and accepted it as GOD's message to him. He loved to read both the Scriptures and other books explaining salvation, and was interested about baptism.

One day, while out walking, he came to a pool of water near the city wall, and, remembering what he had read in John xiii. 10, he deliberately and solemnly washed his feet, or, as *he* thought, baptized himself. As he finished, he saw part of the city wall in front of him fall down, just where he would probably have been walking had he not stopped to do this. He was much impressed with God's thus guiding him, and preserving his life. Since that time, Hu-Sien-Seng has been growing in the knowledge of God.

Chen-Sien-Seng was a help to him when he was here, and the cook also used to go and read and explain the Bible to him. His wife bitterly opposed and reviled him for believing this strange doctrine. She also did what she could to prevent other women coming to this house, and this even after her husband was employed here as teacher. The old man *never* com-

plained of his wife treating him in this way, but prayed for her, as we heard through the cook.

GOD answered his prayer; for, five or six Sundays ago, his wife came to Miss C——'s class, to see what it was that had taken such hold upon her husband. Since then she has come every Sunday, being generally one of the first to arrive. The HOLY SPIRIT is at work in her heart. A week or two ago, three of Mrs. Hu's neighbours died of malaria, and the following Sunday she said to Miss Bastone, "I felt I *must* come to hear more about JESUS, in case GOD should call me to die." Will you pray for these two old people? They are both between sixty and seventy years of age. How lovely if now together they begin to "bring forth fruit unto God"!

And now I must go back, and tell you a little about the condition of the work in Pao-ning. There are now seven villages which are visited weekly: three across the river—Ma-niao-k'i, Kin-kiao-uan, and Huang-niao-uan, to which Miss F. Barclay goes; a fourth, in another direction across the river, called K'ong-t'ong-hsü, visited by Miss Barclay; Hsü-kia-uan, where B. goes on Wednesdays; and Chen-kia-pa and Hsia-ko-tsi, to which I have been going on Mondays. I know these villages will not be merely unpronounceable names to you, but that you will take each one and present it at the Throne of Grace, pleading that GOD will send forth His light and truth, and reach many precious souls who are meanwhile living in darkness and the shadow of death. How infinitely more *He* cares for them than we do!

During June, and part of July, Dr. and Mrs. Parry,

from Ch'en-tu, the capital of this Province, were staying at Pao-ning. The presence of a "foreign doctor" in the place attracted a great number of sick people, both men and women. Nearly every day some came to be attended to. Many in this way were brought under the sound of the gospel.

On July 7th, Mrs. Williams' fourth little son was born. The Chinese are delighted, and think Mrs. Williams *very* lucky to be the mother of four *boys*!

My boys' class gets more and more interesting. I find myself looking forward to the class days, just as I did at home. It is very rarely now that I have to reprove any of the twenty-eight for not attending; and, best of all, I know that the HOLY SPIRIT is working in the hearts of several of them.

Since staying at the *Fuh-ing-t'ang* I have been teaching Kuei-hsi, Mrs. Cassels' little servant-boy, to read. He is a very quick little scholar, and knows a good many characters. He is very anxious to get on, and hastens to get his work finished every evening that he may not miss his lesson.

Since last writing to you, we have had two weddings, one foreign and one native! Mr. Curnow and Miss Eland came from Üin-nan Fu, a journey of between forty and fifty days, to be married at Pao-ning. I think I have mentioned before that Mr. Cassels is the only one, in this part of China, empowered to marry Europeans; hence the number of weddings at this station. The second wedding was that of our cook, Ch'en-ta-ko. For some months he had been contemplating a second marriage (his first wife was dear Ch'en-ta-sao, the Bible-woman, who died a year ago). He made the matter a

subject of earnest prayer. There is no unmarried Christian woman in the place, so that the woman he thought about was a heathen. We know what the Scriptures say about a believer not being unequally yoked, but under the present state of things in China there seems no help for it. If a Christian *woman* were to marry a heathen man, the case would be different, for in China the husband is emphatically the leader and ruler of his wife and house. Ch'en-ta-ko felt that he would be able to rule his house as a Christian, and would not sanction idolatry, and the woman was willing that it should be so. Her maiden name was Fong; and we all like her much. She has a gentle, humble spirit, and seems very anxious to be taught the Truth.

You will, I know, join with us in praying that this woman may receive the HOLY SPIRIT, and be truly "born again." She was a widow, and has one grown-up son, who does not live at home, and a little girl, five years of age. The mother wished to give this little girl away before she was married to Ch'en-ta-ko, fearing he would not like to be burdened with her, but he said, "No, do not let her live with heathen; *we* will teach her to love the true GOD. And when she grows up, GOD grant that she may be used in His service."

The wedding took place in our women's guest-hall. Mr. Phelps married them. The service was unpretentious. Ch'en-ta-ko had invited the servants from the *Fuh-ing-t'ang*, the Christians, and the two women who attend prayers regularly at our house. Instead of having a wedding-ring, as we do, the Chinese have a curious custom. Before they are pronounced

man and wife, the minister hands a cup, with a little tea in it, to the bridegroom, who sips it; then another to the bride, and she does the same. After that the bride's tea is poured into the bridegroom's cup, and they both drink again.

After the wedding service there was a simple feast, to which we were all invited. Ch'en-ta-ko has taken a room in a house just opposite to ours, so that his wife will be able to come in every day to morning and evening prayers.

How sunk in superstition and under the power of Satan these people are, the two following incidents will show:—

About the middle of June there was an eclipse of the sun. On all sides we heard the people beating gongs and letting off crackers. A little dog had attacked the sun, they said, which was suffering pain in consequence and could not give out its light; and the crackers and gongs were resorted to in the hope of delivering the sun from its trouble. Such is a Chinaman's idea of an eclipse!

The second is a sad story. I was called one day to see a little baby, seven days old, who was suffering from fits. The mother, a sweet-looking young water-woman, I knew well. The poor little child seemed dying when I saw him, so I told them I could not do anything and that medicine would be no use. This was the fifth child of these parents who had not lived more than a few days. The next day I heard that the little one had died a few hours after I had seen it. And what do you think the parents had done? They had cut up the poor little body into small pieces, and

burned them in the mother's room, *because the child had deceived them by dying!* They say that the next child they have will live, because they have done this. It seems to be a common practice either to act thus or to take the child's body and bury it beneath the pavement, where the stones are placed crosswise! Are these people not fast tied and bound by Satan? Oh! let us continue earnestly to pray that the "pitifulness of God's great mercy may loose them."

“THE ancient religion of China is Confucianism. It can, however, scarcely be called a religion at all, because there is almost nothing about GOD in it. Confucius was a very learned man who lived about two thousand years ago. He wrote many books and taught a great many true and right things, and sought to make people good ; but there was no power in his teaching to make them good, for there never is without GOD. Confucius knew nothing about an Eternal Life, and when his own disciples asked him about life beyond the grave, all he could say in his hopeless creed was, ‘I know little enough about this life ; how can I tell you what comes after death?’ Take this hopeless saying and compare it with 1 Cor. xv., and you will see the gulf between Confucius and the inspired words of St. Paul !

“The chief form of worship connected with Confucianism is the worship of departed relations ; this practice is, however, older than Confucius himself. In all cities there is a Confucian temple, and round the walls are hung tablets bearing the names of departed relatives, to whom prayers are said and offerings of food, etc., brought. In a dim way the Chinese believe in some sort of future life ; at any rate, they believe that their dead ancestors know all that is going on on earth, and this knowledge produces in the worshipper considerable fear, as he believes that the spirit will work vengeance on him if he is not sufficiently dutiful in bringing food to the temple ! The other two important religions in China are Taoism and Buddhism ; but in reality all the religions are somewhat mixed, and in them all ancestral worship is prominent.”

“ My name shall be great among the heathen.”

CHAPTER XXIV.

INNS AND INCENSE.

RETURN TO PAO-NING.—KUANG-IN PU-SA.—HSÜ-TA-KO.—ADOPTING
A SON.—THE OPIUM CURSE.

PAO-NING, *October 13th, 1890.*

MY last journal was written from Kuang-üen, where I spent a very happy month, for rest and change. I learnt to love many of the dear Kuang-üen women, and found it quite hard to come away. The air at Kuang-üen is delicious—so cool and fresh; and though there was a thunder-storm *every* day of the month I was there, it was still cooler than Pao-ning. I started on my return journey on August 12th, feeling so well and strong, thank God! Ho-ta-niang, the Bible-woman, came with me, and we had some good talks with the women by the way.

To one place in particular the LORD very distinctly led us. On the second night, when the men put up, they brought me to a new inn—not the same at which we generally rested, where the people are very friendly. This new inn was very small and noisy, and the room into which I was taken was filled with the smell of incense, from several sticks, which were burning in front of a tablet to Heaven and Earth.

I was a little disappointed at not seeing my old friends at the other inn, and told my chair-bearers so; they said they had brought me to the smaller inn because they would not have to pay so much money for their beds, but if I wished it they would take me



THE COURTYARD OF AN INN.

to the other inn. Then the thought struck me that perhaps God had a message to give to some one through me, in that new place. I decided to stay. The landlord was quite willing to remove his incense-sticks, and soon brought us in a nice, hot supper.

When we had finished, a young girl belonging to the inn came in to see us, leading an old, white-

haired lady. After the usual preliminary questions and answers on both sides, our visitors settled themselves to listen to the "good news" which we had come so many miles to deliver. The old lady listened eagerly to the story of redemption. She had been trying for many years, she said, to get rid of her sins. She was a vegetarian, but did not find peace in that. She was now worshipping earnestly the *Kuang-in Pu-sa* (Goddess of Mercy), as people told her she was kind and compassionate, and would surely help her to get rid of sin. "And now," she said, "I am getting old, and must soon die; you tell me *Kuang-in Pu-sa* cannot help me; all my prayers have been in vain. If you are *sure* GOD'S SON, JESUS, will forgive my sins, teach me how to pray to Him, and I will never again worship *Kuang-in Pu-sa*."

For two hours that old lady was in our room, inquiring about the Truth, learning to pray, and kneeling down while Ho-ta-niang and I prayed for her. I do not know whether we shall see her again; her home is at Ts'ang-k'i; but I think the SAVIOUR will find that seeking soul. As I lay down to sleep that night, I had no doubt that GOD had led us to that inn.

It was nice being at Kuang-üen, but it was *very* nice being at home in Pao-ning again. After all, "there is no place like home." The natives gave me such a welcome.

I found changes here. Mr. and Mrs. A. Polhill-Turner and their little boy had arrived from Pa-cheo, Mr. Phelps, in the meantime, carrying on the work at Pa-cheo. It had been arranged that Mr. Phelps and Mr. Turner should start shortly for Shanghai, for

ordination, and that Miss Fryer (who had been at Han-chong), L. B——, and Miss Martin should reside at Pa-cheo during their absence. There were letters, too, from Mr. and Mrs. Cassels, saying that they would be prevented from coming back to Pao-ning (from Shanghai, where they had been attending the Conference) until the autumn, owing to the swollen state of the river Yang-tsi.

For another woman I would ask your prayers. Her name is Chang. The friends at Kuang-üen had her as their servant, but the air up there was too strong for her and she had several attacks of bronchitis. Much to their regret, they had to send her back to Pao-ning, to avoid the cold of another winter. They regretted her leaving, chiefly because she was beginning to show an interest in the gospel; so I have engaged her as my woman while I am living at the *Fuh-ing-p'ang*. Do pray that she may learn to know JESUS as her SAVIOUR.

You will like to hear about a man named Hsü, who is staying here just now. He was servant to Miss Kinahan, one of our missionaries, who has been travelling lately in the north of KAN-SUH, between Ts'in-cheo and Si-ning. He came down to Pao-ning to bury his grandfather, who had been dead and lying in his coffin for the last three years.* We all think Hsü-ta-ko a very bright, earnest Christian; he is not yet baptized. Most of his near relations are dead, and the house in

* Chinese coffins are very much larger and more heavily made than our own, and air-tight. The universal practice of waiting for a lucky day before burial does not thus prove so inconvenient as it otherwise might.

which the grandfather lived, and a little land, belong to him.

As it fell to him to make arrangements about the burial, he refused to have any idolatrous practices. The other relatives were very displeased, and threatened all sorts of things if Hsü-ta-ko would not conform to the customs. He said they might take his house and land if they liked, but that he was a servant of God, and would not do what he knew was grieving to Him. For a whole week they held out, and each day he explained GOD'S Word to them and remained firm in his resolve. At last they gave in, and said he might conduct the service as he liked. Three of the native Christians went to the funeral, and each one preached to the numbers assembled at the grave. They came back so bright, saying they had realised the LORD'S Presence with them.

We do not know if Hsü-ta-ko will remain in Pao-ning or return to Ts'in-cheo. We should like him to find work in the city and there bear testimony for CHRIST. His whole soul seems bent on working for the LORD.

The village work still increases. We have lately been to the village of my woman, Chang-ta-sao, about seven miles away. The people were very friendly, and we had many invitations to go again soon. Mrs. Williams' little baby-boy, four months old, has been the means of opening many new houses. We take him out with us, and the people invite us to come in and let them see him. A few days ago we were asked into a large Mohammedan house; I found out that one of the ladies was the mother of one of our school-boys,

and that she had a very fair knowledge of the Truth, from what her little son had told her. We had an interesting talk.

GOD is answering prayer for the school-boys ; they are decidedly more earnest, and some I believe are really seeking the SAVIOUR. The letter written to them by one of my old scholars in the home-land, has, I am sure, been blessed to them, and will yet be blessed. On the Sunday on which I read the letter they were much impressed, and the suggestion of five of them to write letters in return was quite spontaneous. I believe the words they wrote were quite sincere. Please go on praying for them, and for me that GOD will teach me to teach them.

The wife of Mrs. Williams' cook has adopted a son, a little boy, three years old. The ceremony consisted of a feast ; and then a present of two pieces of *pu* (calico), three pounds of pork, and two hundred cash (= 10*d.*) was given to the mother of the child. This completed the bargain. The natives say they never give money alone for a child, as that would be *selling* him, and they would be ashamed to do *that* !

B. H—— has just returned from a ten days' visit to Ta-ch'eo, a small country place about thirty miles from here. She was encouraged on the whole. Many seemed glad and interested to hear the gospel. Some had a fair knowledge of the Truth, through having read books which Mr. Beauchamp had sold or distributed on former evangelising tours. B. spent a few days at Tu-kia-tsing, the home of the woman named Uang, who has twice stayed with us, in order to break off opium-smoking. I grieve to say she has *not*

given up the habit. Both she and her husband are still smoking, and have almost reduced themselves and their children to beggary. Others in the district, who had been here to break off, were going on well.

This month's story has a sad side to it. Our hearts have been made very sore by discovering sin in one of the Church members, Ho-ta-niang, the Bible-woman. She seemed *the* one of all our little band of Christians who really *loved* the LORD and delighted most to testify for Him. She was with Miss Jones at Chao-hua, and afterwards at Kuang-üen, engaged in preaching the gospel in the cities and districts round. We have just lately found out that for two years she has been secretly eating and smoking opium, and consequently telling and acting many lies, in order to keep it from our knowledge. Oh, it is *so* sad! I know you will join with us in pleading for this poor woman. "God is *able* to graff in again."

For some time previous to this discovery we had been earnestly asking God to show us if there was anything in us, His children, which was preventing the salvation of the heathen, and as an answer He brought this to light. The saddest part of all is that Ho-ta-niang will not confess her sin to God. Of course we had to tell her she must cease to be Bible-woman; for how could she teach others to repent of sin, while she herself was living in sin? You will pray for her, will you not? There is so much that is so nice in her. I have tried several times to get a talk with her; but her door has generally been locked. We hear that she has joined the Roman Catholics, and that she is suffering much, through attempting to break herself of opium-

smoking by gradually lessening the quantity she takes daily.

What a terrible curse the opium is! It seems to be a greater hindrance to the gospel than idolatry! During the last month I have been to several opium suicide cases, some of them being very sad ones. I shall not easily forget one to which I was called when too late—a young mother, who for some slight quarrel had taken the poison. Her pulse had almost ceased when I went in, and when I told her friends that I feared it was too late, their frantic grief was terrible to see—the husband wailing, the mother-in-law begging her to live for her children's sakes, and others asking me why I could not prevent her dying. Sometimes the women are exceedingly violent, and only with great difficulty can we get them to take the emetics. It often seems like a hand-to-hand fight with Satan. A day or two ago, in a house where the woman was very violent, the friends continually scattered rice about the room, in order, as I afterwards learnt, "to frighten away the evil spirit."

I think my MASTER has been teaching me something more of the awful bondage of these poor Chinese people, fast bound by Satan, and also letting me know in a very little measure what fellowship with Him in His sufferings over a lost world means. How could we go on fighting against these powers of darkness if we did not know that CHRIST'S Kingdom was indeed coming? The LORD *is* with us, and we *are* more than conquerors in Him.

“THE consecration of the man who makes no effort for the salvation of the lost is spurious, and his joy and peace, if he have any at all, cannot be other than ephemeral. Within the heart of the truly consecrated believer there springs up a strong passion for the salvation of souls. It cannot be otherwise. JESUS CHRIST has become so dear to him, and has so filled his life with blessedness, that he is seized with a yearning, amounting to pain, that others should share in the blessings he enjoys. The love of CHRIST constrains him to live no longer to himself. He feels himself called to be a witness; commissioned as an ambassador for CHRIST, he longs with growing desire to be a successful soul-winner. How CHRIST-like a desire this is! It is the result of sympathy with the LORD JESUS in His work, an effect of fellowship with Him Who came to seek and to save the lost.

“But CHRIST-like, noble, holy though the desire is, it is not one which fulfils itself. The wish to win souls will not make us soul-winners. No amount of earnestness, no amount of experience, no amount of perseverance is a guarantee of success in this work. For the work of soul-winning we need the gift of the HOLY GHOST.”—REV. G. H. C. MACGREGOR, M.A., in *A Holy Life*.

*If thou forbear to deliver . . . doth not He that pondereth
the heart consider it?"*

CHAPTER XXV.

OUR BOAT-HOME.

ITINERATING BY BOAT.—THE TS'ANG-K'I MANDARIN.—PRISONERS.—
VISIT TO A BUDDHIST NUNNERY.—“FLOATING AWAY A DEAD
MAN'S SPIRIT.”

November 11th, 1890.

I WANT to write a detailed account of our doings day by day during a journey B. and I are taking to Ts'ang-k'i, a small town a day's journey from Pao-ning. We started yesterday, Monday. Mr. Williams kindly went down early to the boat, to hang up curtains and make things comfortable for us, and soon after 9 a.m. we were settled in and ready to start.

P. and F. Barclay came with us as far as Chen-kia-pa, as F. was going to take the class there. We thought we should reach Chen-kia-pa by eleven o'clock, but Chinamen are *slow*, and it was 3.30 by the time we arrived.

It was a bitterly cold day, with a very strong wind, which hindered the boatmen. We were glad of our wadded garments. We had a Bible-reading together before the Barclays left us, and, when the boat reached the nearest point to Chen-kia-pa, the men stopped for

their dinner. We all went on shore, the Barclays to cross the ferry, and B. and I to sit on the rocks and wait for the boat to go on. A group of people gathered round us, and we had a nice long talk with



SMALL RIVER BOAT.

them. Two women were specially friendly, and invited us to go and see them on our return from Ts'ang-k'i. At about 4.30 the boatmen's dinner was finished, and we went on ; but not far, as darkness soon came on.

I must tell you a little about our boat. It is divided

into four partitions ; in front the men row, at the back the captain steers, and in the two middle compartments we live. These two compartments are really one, about seven feet wide and twelve feet long, but we have divided it into two with curtains. The front part is our sitting-room by day, and bedroom by night ; the other part contains our baskets of stores, crockery, etc., and our bedding, rolled up in a bundle ; Ts'ai-ta-sao, our woman, sleeps there at night. In our sitting-room are two little bamboo chairs and a bamboo table ; a stool for Ts'ai-ta-sao completes the furniture. Hanging to the side of the boat are two pockets, in which are our books, shoes, work, etc. ; and so we keep things in order. A lamp hangs from the bamboo ceiling. We put our bedding—two *pu-kai* (wadded quilts), one to lie on and one to cover us—on the floor at night, hang up mosquito curtains, and are most comfortable. The curtains are not for mosquitoes, which I am glad to say have left us, but to keep out rats, cockroaches, etc., which *may* come.

Besides our woman, Ts'ai-ta-sao, we have her brother-in-law Ts'ai-lao-san with us ; he cooks our food, and also helps to pole the boat. The boat's crew consists of three—the captain, and two men to tow and row ; they are all over sixty years of age. The captain is a regular character—a wiry little man, like a monkey, and full of fun ; he works capitally. To-day we have had to cross some difficult rapids, and he managed splendidly. Last night at prayers the men listened well ; we are praying that they may all be blessed while we are on the boat.

This morning we were wakened by hearing the

captain making preparations for an early start. The cold wind has all gone, and it has been a glorious, sunshiny day. The rest and change on this boat are very acceptable.

We have just passed a very difficult rapid. While in the middle of it another boat passed and caught our rope. The consequence was that our men had to let go the rope or it would have been broken, and back our boat went at a spinning rate. The captain did not get angry, although it meant an hour's work lost. One of our men went to help the men of the other boat, as they were in difficulties, and could not get over the rapid, we remaining stationary meanwhile. When they were over, our men asked them to return the compliment and help us ; but they refused.

On arriving later at a *worse* rapid, we saw this boat in the same plight as we had been, spinning back at a great rate.

5 *p.m.*—We are now nearing Ts'ang-k'i ; the pagoda is in sight. We hope to anchor in a quiet spot, so as not to attract too much attention, and to-morrow we look forward to a good day's visiting in the city. We intend visiting by day, and living on the boat. I do not know how long we shall stay ; it will depend on how the work opens up. If the people are willing to hear, we shall probably remain more than a week. We are paying for our boat by the day—five hundred cash a day (=1s. 8*d.*), and that includes food for our two servants, and as much boiled rice as we like.

Wednesday.

Last night we had a good time again with the boat-

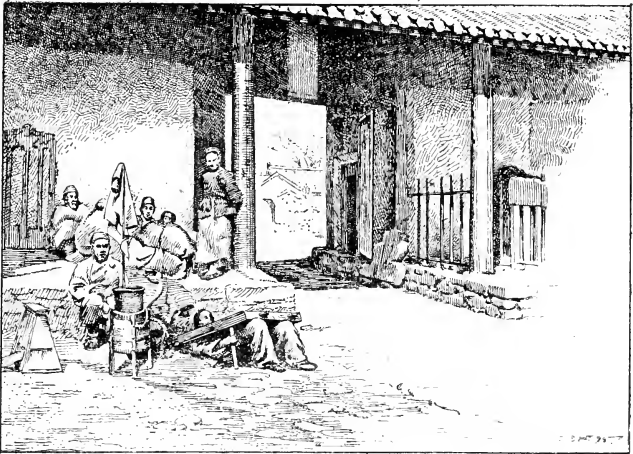
men at evening prayers. It is lovely to see how attentively they listen, and they really seem to enjoy it. This morning our captain overslept himself, and did not start until after breakfast. There was a long, swift rapid to cross, and two more men were hired to help to drag the boat up. This delayed us so that we did not reach the landing-place until about eleven o'clock.

Immediately on our arrival, some men from the *ia-men* (magistrate's office) came to ask for our passports, and to find out how long we intended staying. They knew we were coming, because a man from the Pao-ning *ia-men* had accompanied us, he going by land, and arriving first to inform the Ts'ang-k'i Mandarin that we were on our way. These men from the *ia-men* carried off our passports to be copied, and we made preparations for going ashore.

We did not know in which direction to go, but had prayed before starting, definitely asking the LORD to guide us. This He has done all the day, most signally. We went into the city by the West Gate, and soon met the two men who had taken our passports. They told us they would escort us to the Mandarin's. We replied that we had no wish to go there; but on their again pressing us, we said that if the *T'ai-t'ai* (the Mandarin's wife) was willing to see us, we would go in.

They took us through two or three large courts, and at length signed to us to sit down on a bench while they went to see if the *T'ai-t'ai* would see us. A large crowd of men, women, and children had followed us so far, and stood all round us, gazing at our skins, which

are whiter than theirs. After a few minutes, a man came out to invite us into the *T'ai-tai's* guest-room. She was very gracious to us, and friendly. The *Lao-ie* (Mandarin) was in an inner room, and from there kept asking us questions, either through his wife or *Ts'ai-ta-sao*. He wanted to know why we had come. Were we going to trade? Had we brought anything to sell? Who had sent us? Were we going to rent a house?



SOLDIERS ON GUARD AT IA-MEN.

How long were we going to stay? Had our Queen sent us to China? The last question was asked by the *T'ai-t'ai*; and when we answered, "No; our Queen did not know we had come," she said, "Did you come quietly, without telling her, for fear she would not have allowed you to come?"

She thought we could not reverence our parents, to have come so far away from them to a strange country.

I told her I would not have come unless my mother had



THE CHINESE PILLORY AND CANGUE.

consented. My mother pitied the women of her honourable land, because they did not know about the true

GOD, and the Saviour JESUS, and so she had let me come to tell them. She seemed comforted at this, and asked if we worshipped our ancestors, and on hearing our answer said, "Then what *do* you worship?" We read a little to her from a gospel tract; but she did not listen very well; she liked best to talk about our country. She was quite young, about thirty, and pretty. Her two daughters came in; and her son, a boy of eleven or twelve years of age, held her pipe to her mouth while she smoked. She gave us tea and cakes. We were with her about an hour.

On our way back through the outer courts we saw three wretched prisoners, one with a huge, square, wooden board, or *cangue*, round his neck like a collar, another standing up in a cage, with his head coming out of a hole in the top, and another lying down in a cage. A man from the *ia-men* piloted us back to our boat. Then we had dinner, in the middle of which our *ia-men* friend came again, to know if we had any foreign swords with us, or gunpowder, as the Mandarin feared we had come to do some mischief. Our servants assured him we had no swords, and they need not be afraid, and he went away.

We have just heard that the prisoner whom we saw with the wooden collar round his neck will be set free in a few days. His offence was slight. The other two poor men, in cages, were greater offenders, and are to be starved to death!

After dinner we heard a woman inquiring for us. She turned out to be a relative of Chen-Sien-Seng, our native helper at Pao-ning. She had come to lead us to her house—a good-sized eating-house, with the front

open to the street. There we sat for half an hour talking to our friend and a large crowd which had assembled. At last the crowd became a little excited. "We foreigners were so strange, and they had never seen such people before ;" so our hostess took us into a little back bedroom and locked the door against the crowd, only admitting a few respectable women. This room had two tiny windows in it, made of bamboo network, no paper, and no glass. Many heads quickly filled up these peep-holes. The women listened well to the gospel, three old ladies seeming especially interested. Soon our hostess came and asked us to leave, as the inquisitive men outside were likely to break down her wall ; so we did so.

This woman was very kind to us, giving us dinner (to which we could not do justice, having only just dined), and she has promised to come to-morrow morning to take us to the house of a woman named Uang. I had met this woman in the summer at Üin-lin-p'u, on my way back from Kuang-üen, when she became interested in the gospel.

After leaving the house, we walked all round the city. We wanted the people to get accustomed to seeing us, and in one street, where the poorer people lived, we were invited to sit down. A crowd gathered round us. One man was interested. He had heard the gospel before, from Mr. Beauchamp, and had not forgotten it. The story of redemption was very clear in his mind. We came back to our boat-home in time for tea, and have since had prayers with the men. Our captain listens well.

Now B. and I are sitting at our little round table,

writing by the light of a candle made of beef fat, stuck in an orange by way of candlestick. Our dear Ts'ai-ta-sao is sitting on her stool near us, watching us write these wonderful foreign characters, and snuffing our candle from time to time. The captain is asleep in his little partition, and the boatmen and our man Ts'ai, on the other side of us, are smoking their pipes and chatting.

TS'ANG-K'I, *Thursday.*

This morning we sent Ts'ai-ta-sao to ask Mrs. Nien (our friend of yesterday) if it was still convenient for her to go with us to see Mrs. Uang. While she was gone, Sie-Sien-Seng, a relative of Chen-Sien-Seng's, came to see B. and have a carbuncle dressed. He had been visiting his brother in Pao-ning before we started on this journey, and B. had doctored him there. As his home is only a few *li* from Ts'ang-k'i, it was arranged that he should come to the boat each morning while we are here.

Mrs. Nien soon came to accompany us, and we started off. We had to walk a considerable distance along the river-side before crossing the ferry, and our good friend would insist on buying for us, first monkey-nuts, and then a strange sort of fruit, like medlars, which we had to eat, while walking along *very* slowly, accommodating ourselves to her small feet. We had a following of small boys and a few grown-up people, who seemed surprised that the queer foreigners could actually eat *their* nuts and fruit! Half-way up a high hill on the other side of the river, we were led to a very fine-looking temple, in which eight or nine nuns

were living. They have pledged themselves to lifelong vegetarianism, in the hope of "repairing their hearts," and "avoiding the consequences of sin."

The temple is in a lovely situation. First we were taken to a cave hewn in the rock, in which were eight idols cut out of the stone, and painted and gilded very gorgeously. Nien-ta-sao bowed down to these idols as we entered the cave, and we then and there had a talk with her about the one True God. Then she took us to a summer-house at the top of a very steep staircase, from which we had a splendid view of the hills and distant country. Afterwards we went into the part of the temple in which the nuns live, passing *many* idols of all sorts and shapes, to all of which Nien-ta-sao most devoutly bowed.

The nuns received us very kindly, and gave us tea. We soon began to tell them the gospel, and sang some hymns. We spoke plainly about the idols and vegetarianism. We felt sure the MASTER had led us to the nunnery, and would bless the word spoken there. Nien-ta-sao thought the woman named Uang, whom I was seeking, was one of these nuns. In this, however, she was mistaken. I hear now that my friend lives a long way off in the country, so I fear I shall not see her.

We reached our boat again by three o'clock, and had arranged to have a vegetable dinner, of rice, carrots, and celery. Our man was just preparing this, when a sumptuous dinner, all ready cooked, and steaming hot, was brought to us from the *ia-men*. The Mandarin's wife had intended asking us to dinner, but hearing that we had gone across the river, she sent it to us

instead. A servant carried the tray of dishes, and two gentlemen came with it to present it to us. The dinner consisted of a duck and a fowl boiled, a piece of pork, cabbage, carrots, and greens, and two plates of small loaves of steamed bread.

While we were at dinner, a servant came from a family called "Mang," to invite us to go and see them. We had met Mrs. Mang at a house in Pao-ning, and, hearing we were here, she sent for us. A number of people, chiefly children, followed us right up to the house. They were orderly, though excited. There was no calling after us "Foreign devil!" as in Pao-ning. The house proved to be a big one, with a nice garden of flowers. There were several ladies; but soon the people outside who had followed us kept knocking at the door, clamouring to get in, which made the people inside anxious and troubled, and unable to listen to our words. We were able to tell them very little. The people outside were quite quiet as soon as we appeared.

When writing about the temple we visited to-day, I forgot to mention that it is called the Lin Kuan Temple. Lin Kuan is the name of the principal idol there, and he is supposed to be the creator of the sun! One of the nuns was quite a young woman of twenty-five or twenty-six; she went to live at this temple when she was sixteen, because she had been betrothed at different times to four men, all of whom had died before the marriage day. Then she told her parents not to try to get her another husband, and went into the temple for life, so that she should not be the means of killing any one else. She hopes to *siu-sin* (repair or amend her heart).

While we were there, a nice-looking boy, about fifteen years of age, came into the room, and all the nuns began to scold him soundly. We thought he must have committed some great offence, but it turned out to be no more than this—that, being sent by the Mandarin to cut down a bamboo, he had taken one from a group growing in front of a niche where there were idols. This was a great slight to the idols. “It was as bad,” they said, “as taking away some of the idols’ clothes!”

This evening we heard a sound of the beating of gongs by the river-side, and went to the front of our boat to find out the reason. We heard that a great man in the city had died some time ago. For three years his spirit had been worshipped, and now his sons wanted to help to “float his spirit away,” so that it should never return. A boat accordingly went out into the middle of the river, while a lantern in the shape of a boat, on a little raft, was lighted, lowered into the water, and floated down the stream. Then *seventy-two* lighted candles on little rafts, one after the other in procession, were floated in the same way, about two feet apart. You can imagine what a long line it made, and how pretty it looked in the darkness. How it made our hearts ache to think of Satan’s power to deceive the people! When all the candles were set afloat, a few crackers were let off from the boat and all was over. Incense-sticks were also burning at intervals along the shore.

“SEND THE LIGHT.”

“THERES a call comes ringing o'er the restless wave,
‘Send the light, send the light!’
There are souls to rescue, there are souls to save,
‘Send the light, send the light!’

Chorus.

Send the light, the blessed gospel light
Let it shine from shore to shore!
Send the light, the blessed gospel light!
Let it shine for evermore!

“We have heard the Macedonian call to-day,
‘Send the light, send the light!’
And our grateful off'rings at the Cross we lay,
‘Send the light, send the light!’

“May the grace of JESUS unto all abound,
‘Send the light, send the light!’
And a CHRIST-like spirit everywhere be found,
‘Send the light, send the light!’

“Let us not grow weary in the work of love,
‘Send the light, send the light!’
While we gather jewels for our crown above,
‘Send the light, send the light!’”

CHARLES H. GABRIEL.

“ *Other sheep I have . . . them also I must bring.*”

CHAPTER XXVI.

AT THE MARKETS.

A VEGETARIAN DINNER.—A WRECK.—ARRIVAL AT HUAI-SHU-PA.—
OPEN-AIR SERVICES.—RETURN TO TS'ANG-K'I AND PAO-NING.

TS'ANG-K'I, *Friday.*

THIS morning, just as we were going to breakfast, there came a plate of meat dumplings, a present from our friend Nien-ta-sao. After breakfast we had our time of prayer for the work in SĪ-CH'UAN, and at eleven o'clock we set out to visit in one of the poorer streets. We had only gone a few steps from our boat when we met a bright little woman who said she was on her way to see us ; but as we had left the boat she asked us if we would go to her house instead. Of course we were delighted to do so. She had been to see us in Pao-ning, was a relative of one of the inquirers, and was named Ho. Her house was in the main street, with a shop front. When we went into the room, a crowd of people immediately gathered, filling up all the vacant space. Only women came into the room. They began asking us at once to read our books. It is lovely how every one knows that this is our only reason for coming to Ts'ang-k'i.

B. was busy talking to women on one side of the

room, and I on the other; but the excitement and hubbub on the street increased, making it difficult for the women to hear. Our little hostess was much distressed, and, dashing in among the men (some of whom were then standing in the room), she scattered them, like chickens, right and left. Then she got the big folding-doors shut, but that was not much use, for there was a window to which the people crowded. We did not mind at all. The crowd was perfectly friendly, and we did not hear one bad word; the people were only curious.

Some of the women, in spite of the noise, were exceedingly interested. One woman told B. to go on telling her the gospel. She "had a great deal of trouble in her life," she said, "and needed some one to save her." Another woman to whom I was talking listened eagerly, and wanted to know how she was to trust JESUS. Where was He? had I ever seen Him? and would He take us to heaven immediately after we trusted Him? She seemed a thirsty soul. Our hostess at last could not stand the noise outside her house any longer, so she took us up into the loft which formed her bedroom. Six or seven women followed, to listen quietly to our books.

Mrs. Ho insisted on our staying to dinner. I fear *she* heard very little, for she was a real Martha, all the time occupied with getting the dinner ready. She is a vegetarian, and prides herself in it. In the bedroom there was a piece partitioned off, in which were idols—the goddess of Mercy among others; and incense-sticks were burning before them. The people told us that Mrs. Ho was a very good woman, and really did

these things to prepare for the next world. We had a splendid time, talking to the women in that upper room. By degrees several others came up, and almost all the time B. and I were explaining Bible truths to them. We were there five hours! Of course the dinner was composed entirely of vegetables—no meat, nor gravy, nor fat. It was very nice.

We got home soon after four o'clock, and had a good many guests on the boat—some nice, friendly women. The people certainly have ears to hear the gospel, and are exceedingly friendly. We do thank God for this.

A few *li* farther up the river there is a market-place called Huai-shu-pa. We think, God willing, of going there to-morrow afternoon and spending Sunday, returning here again for two or three days, and getting back to Pao-ning at the end of next week. To-day some women said, "Do not go away from Ts'ang-k'i; stay and tell us more about God." It will be lovely if the LORD gives us a house here by-and-bye.

Saturday.

This morning we made preparations for going up to Huai-shu-pa. Before starting we sent our cards to the *ia-men*, with a present for the Mandarin's wife of a leg of mutton and two fowls; also a message to say that we were going away for three or four days, but hoped to return to Ts'ang-k'i before going back to Pao-ning. Then we waited for Sie-Sien-Seng to come and have the carbuncle dressed. It was very nearly well, and to show his gratitude he made us a present of eight meat dumplings! We find it difficult to empty our larder on this boat journey!

Just before we started a gentleman came from a large house to invite us to go there and read our books, but we had to postpone the visit until our return. As the boat was being towed, we were able to get some walks on the bank.

About 3.30, as we were anchored and having dinner, we heard a great commotion and crying out from some boats in the distance, and discovered that in a rapid a little above us one boat had been sunk in a collision with another. We saw the mats, etc., of the boat floating about, and the men were being pulled out of the river into another boat. Everything in the boat was lost. It was laden with coal, and there were several strings of cash on board. It was a mercy that no lives were lost ; but it was sad to see these people's *all* going down before our eyes. Three or four boats were trying to save something from the wreck, but this seemed impossible, as the water was swift, and it was mid-stream.

Just before reaching Huai-shu-pa, while walking on the bank, we met a Ts'ang-k'i woman, who had paid us a visit on our boat the previous evening, when she had told us that if ever she met us again we should be reckoned as her friends. True to her word, she greeted us most warmly, and walked with us to a house which was near, and calling out to the owner said, "Bring out your wine, and give it to these guests ; they are the guests whom I love." The good lady of the house did not, however, feel disposed to do this. We assured her we did not drink wine, but our Ts'ang-k'i friend still persisted, and took her long pipe to beat the old lady for not treating *her* guests well !

We reached Huai-shu-pa at 4.30. The boat had to be anchored one and a half miles from the village, as there was no secure place nearer. We set off to have a look at the village, and let the people know why we had come. We had an escort of five or six men all the way—over a long stretch of sand. It was difficult walking, and, as one of our party remarked, “though it did not waste shoes, it wasted *men*.”

We told these men why we had come, and spoke a little about God and heaven; one man evidently had heard before. “We do not believe in all that,” he said; “we know you are deceiving us.” And another younger man said, “We shall never go to heaven; for we do not listen to, or believe in, *any* doctrine.”

They were quite friendly, and in a way introduced us to the village, which consisted of *one* street. It was market-day, but the market was over and most of the people had dispersed. We walked on through the street. A nice-looking girl at a tailor’s shop asked us to sit down. We could only just explain why we had come, and get a little friendly with the people, as it was getting dusk and we had a long walk back to our boat. We left some books and tracts there, and promised to go to-morrow and tell them about God and a Saviour.

HUAI-SHU-PA, *Sunday*.

Just three years since I left England! After breakfast we had a service with the boatmen. The LORD was very present. We spoke about JESUS, the sinner’s Substitute, and read the story of His sufferings and death. The men looked impressed. I do trust the truth of His love reached their hearts. We then

walked to the village, and sat down near an eating-shop. Several people gathered round, but they seemed utterly indifferent and not inclined to listen. We both felt it very difficult to speak. Satan's power to hinder was manifest. One woman, however, took in and kept repeating the one sentence: "JESUS, GOD'S SON, died instead of all the world."

After we had given the message there, we walked on into the country and soon came to a house. The woman brought out forms for us to sit on, and a nice number of people came round, and listened well.

Returning to our boat by a different path, we met two young men from a large house, who asked to see our books, and walked along with us. When we came near their house they invited us in; but as it seemed only a compliment, we went on. We had not gone far, however, before we heard voices calling us back. Several of the women from the large house had come to ask us to tell them what was in the books.

We sat down on stones by the brook-side, and had an open-air meeting. For quite a long time the people, about thirty, were listening with great attention.

When we got back to our boat, B. had a talk with some people on the bank. To-morrow we hope to go on to another small village, forty *li* farther up the river. To-day has been a very happy Sunday; we have been anchored in such a pretty spot. The hills all round us remind me of Keswick.

HUAI-SHU-PA, *Monday.*

This morning, before seven o'clock, we started for the next market-village higher up the river, a place

called Siao-chan-ho. We passed more rapids. The village was reached at 2.30—such a lovely spot ; there are a good many trees on the sides of the hills, and the leaves are turning yellow and red. A pebbly brook runs through the village.

As soon as we arrived, B. and I and Ts'ai-ta-sao, armed with books and tracts, went on shore. The village people were nice, and not at all afraid of us, though *none* of them had ever seen a foreign *lady* before.

One man told us he had seen Mr. Cassels, when he came here a year ago. He remembered that he spoke to him of the true God. This man was very civil to us, and invited us to sit down outside a house, and read our books. We did so, but the people thought it would be more comfortable farther on in an eating-house. We were settled there and had begun talking, when some one near began to grind corn with a mill-stone, which of course made a noise, and the people were afraid they would not hear, so proposed our moving to the next street. This was the final move. All the folks followed us, and a table was placed in the middle of the street, at which we were asked to sit and tell them the gospel. They listened exceedingly well, and so quietly. We were there about an hour. While we were talking a wedding party passed up the street, with the usual accompaniments of drums, trumpets, etc., but no one took the slightest notice of them—all were intent on listening to us ; indeed, one man called out and told the trumpeters not to play until they had passed us.

To-morrow is market-day in this little village, and

many country people will be here ; so we have arranged to stay and tell them the gospel. We went to another house this afternoon, but the old lady did not seem to take in much. Afterwards we walked up a very steep hill, thinking we should find scattered houses at the top ; however, there were none, so we sat down and had talks with some passers-by.

Our old captain seems to be taking in the Truth ; he and his men are always ready to come in to prayers each evening.

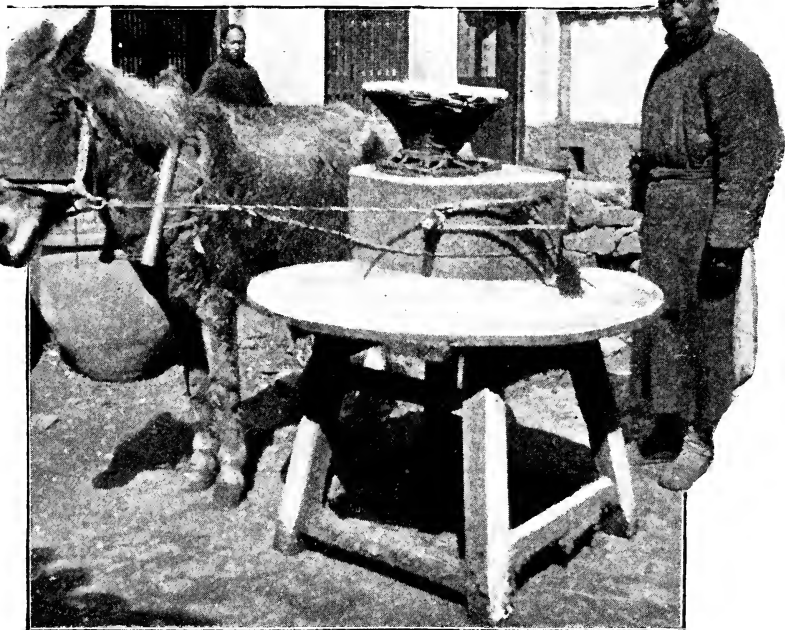
SIAO-CHAN-HO, *Tuesday.*

This morning we saw the people, men, women and children, streaming in to the market from all directions, most of them with baskets on their backs, in which was their stock-in-trade—rice, vegetables, calico, basins, wood, bread, fruit, hardware, etc. We knew it would not be wise to go until a little of the buying and selling was over, so waited until mid-day, and then went into the village. Soon a woman, who kept an eating-stall, invited us to sit down, and in a very short time sixty or seventy people had gathered round. They were quiet and well-behaved, considering that only a certain number could possibly hear. B. talked to part of the crowd ; and I, with my back to her, to the remainder. After a while we moved farther down into the centre of the village, and took our stand in an open space by a stone mill. A form was soon brought to us and a crowd collected ; again we had both to speak to them.

The market was very well attended, and it seemed impossible to let all hear who wished ; so we went back to our boat to dinner, intending to return to the

village later, when the market would probably be over and the people at leisure to listen. While Ts'ai-lao-san was preparing our rice, several women assembled on the bank, and B. went out to talk to them.

Dinner over, we returned to the village, and had



MILL WORKED BY DONKEY.

two groups of listeners. Most of the people had not had their dinner, but they pressed us to stay, saying, "We can have dinner every day; but we cannot every day listen to these good words."

We have very much to thank God for in this place. There is such a willingness to hear. I trust the way

may be opened to come again soon. To-morrow, if all is well, we hope to return to Ts'ang-k'i, spending Thursday and Friday there, and returning to Pao-ning on Saturday, in time for our Sunday classes. :

Wednesday.

Early this morning we left our little village, Siao-chan-ho, and came down the river to Ts'ang-k'i, arriving at mid-day. We soon had visitors on our boat ; then Sie-Sien-Seng came for medicine ; and just as we were going to dinner there came a present of meat dumplings from our old friend, Nien-ta-sao. In the afternoon we went into the city, and had long talks about the SAVIOUR in two houses. The people seemed pleased to see us again, and told us that three different families sent down to invite us to their houses, on the day we left. At dusk, when we returned to our boat, Nien-ta-sao came to see us, and really seemed seeking the Light ; she wanted to know how she could get a good heart, and how we prayed to GOD—must she say certain words each day ?

We kept her to prayers, that she might see how we prayed to GOD, and we spoke that night about the HOLY SPIRIT'S work. I trust she took in that He, and He alone, could give her a good heart. She learned a little prayer : " O GOD, send down the HOLY SPIRIT and influence my heart," and promised to pray thus morning and evening. She also said that she would like to come to-morrow to have another talk. Oh that she may be saved !

Ts'ANG-K'I, Thursday.

A servant came this morning to invite us to the house

of her mistress, named Iang. Some of the ladies in that house had been to see us lately in Paò-ning.

While still there, a boy came to escort us to the military *ia-men*, as the Mandarin's wife wished to hear our books. She had heard of our visit, a few days ago, to the wife of the civil Mandarin. Mrs. Iang did not like our going away, so made us promise to return to her house to dinner. The Mandarin's wife and daughter were very friendly, and listened so intelligently to the gospel. After this visit we returned to Mrs. Iang's; her dinner was ready, and other guests had been invited to meet us. This evening B. and I went for a walk all round the city; it is a very little one. How nice if we are soon able to come and live here

Friday.

Mrs. Nien paid us an early visit, and told us that a family named Iao were coming to invite us to dinner. We waited on our boat a long time for them, but they did not come; so, after a call from Sie-Sien-Seng, we set off to find a family named Li, relatives of two of our Pao-ning school-boys. A little boy led us to the house. It was a pawn-shop, and sitting outside were two gentlemen; they seemed afraid of us, and said no one named Li lived there. They evidently did not want us to go in. On the way back, a woman called us into her shop, and we had a little talk.

Before going out, we had sent our man with our cards to the house of some people named Tu. Last year the lady was at Pao-ning, and we dressed her ulcers. We sent to ask if she would like to see us.

On our return to the boat we found her eldest boy waiting to take us to his house. Our friend seemed pleased to see us, and we had a long talk. She *wanted* to ask us to dinner, but told our woman that she was afraid her father-in-law would scold her. She looked very unhappy and careworn, and her ulcers are not yet cured. We returned to the boat to dinner.

Again asking the LORD to guide our steps, we set off for some scattered cottages along the river-side. We had not gone far before some people gathered round us; some one brought a form from a cottage near, and there, on the sands, we had an open-air meeting, with about sixty people. Then we walked on farther into the country, and had another attentive group of listeners.

To-night we have seen again the ceremony of "floating a dead man's spirit away." A regular bon-fire of paper money was lighted on the river bank, as well as a long row of incense-sticks. About seventy lights were floated down the river, and a lamp.

To-morrow we return (D.V.) to Pao-ning. I feel sad at leaving this poor, dark little city, but am full of thankfulness to God for letting us have the opportunity and great privilege of telling hundreds of people here His gospel message. *His Word* cannot return to Him void.

Saturday, November 22nd.

Quite late last evening Nien-ta-sao and a friend came on to our boat to wish us good-bye, and sit awhile. We had some more talk with her about the LORD; she looks as if she wanted something to satisfy her.

This morning, after an early breakfast, we started on our return journey. Rushing down with the rapids proved a very different thing to toiling up against them. We reached home at 3 p.m.

May I ask your prayers for a blessing on those who heard the gospel during this journey, and that the books given away may reap an abundant harvest, to the glory of God?

“Thou must be true thyself,
If thou the truth wouldst teach ;
Thy soul must overflow, if thou
Another soul wouldst reach ;
Its needs the overflow of hearts
To give the lips full speech.”

“ THERE was a year in the little church in Blantyre, Scotland, when but one convert was welcomed to the LORD'S Table ; but that lad was David Livingstone. Converts are to be *weighed*, not *counted*. One Cilician Saul is worth ten thousand like the Samaritan Simon. Not how many, but how much, is the question. When he who seeks souls is content with one at a time, and content even then only as that one is completely transformed by the power of the new life into a new man, we shall have a new era of Church history and a new epoch of Missions. In *this age*, at least, GOD'S Kingdom is to come in the individual soul, by the slow annexation of the little territory won by grace within that little world, a human heart : the Kingdom of GOD comes not with observation. There are some who seem more concerned about getting everybody into heaven than about making anybody fit for heaven. In GOD'S eyes it is of far more consequence that the Heavenly City should be clean than that it should be crowded. And we must learn, in our work for souls, that salvation is measured more by the *depth* to which it penetrates than by the *surface* over which it spreads ; and that it is for duty, not for results, that we are to be held accountable.”
—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

PART II.

SOWING AND REAPING:

DEVELOPMENT OF THE WORK.

“ I N regard to the world’s evangelisation, enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest and most successful servants that CHRIST ever had, divide their functions into two departments. ‘We will give ourselves continually to prayer and to the ministry of the Word.’ What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the gospel, and six to the ministry of the Word? Had all CHRIST’S servants acted thus, could any one estimate how mighty the results on the world would be to-day?”—The late REV. A. N. SOMERVILLE, D.D.

“ A working woman in Reading sent to one of our great Missionary societies for some pictures to show to the women who worked under her, so as to interest them in Foreign Missions. She was directed to send them on, after she had done with them, to a certain parish in West Hartlepool. The following night she could not sleep, and it was impressed upon her to pray that a blessing might rest upon that parish, and that one, at least, might go out from it to the Foreign Mission field. She then looked eagerly for an answer. Nineteen months passed away, and at last she saw in the magazine of the Society that the Vicar of that parish and his curate were going out together to Africa.”—*Selected*.

"All things work together for good to them that love God."

CHAPTER XXVII.

SICKNESS AND CHANGE.

ILLNESS.—JOURNEY TO CHEFOO.—MEDICAL AND SCHOOL WORK.—MORE WORKERS FOR PAO-NING.—THE SIN-TIEN-TSÍ LANDLORD.

CHEFOO, SHAN-TONG, *July 26th, 1891.*



A NORTH CHINA PASTOR (HSI).

AM sorry not to have been able to write a journal for nearly eight months. The MASTER has been leading me into a different kind of service. In February I was taken ill, and several weeks of suffering ensued, during which time the LORD's presence and love were very precious. Hope of my recovery was given up by friends

around me, but the LORD proved His power by raising me up again, in answer to prayer. The kindness shown me by dear B. Hanbury, and all the friends

in Pao-ning, also by Dr. Parry (who, unasked, came a journey of eight days from Ch'en-tu on hearing of my illness), and afterwards by Dr. Wilson, of Hanchong, was more than I can express, or repay: may God Himself richly reward them!

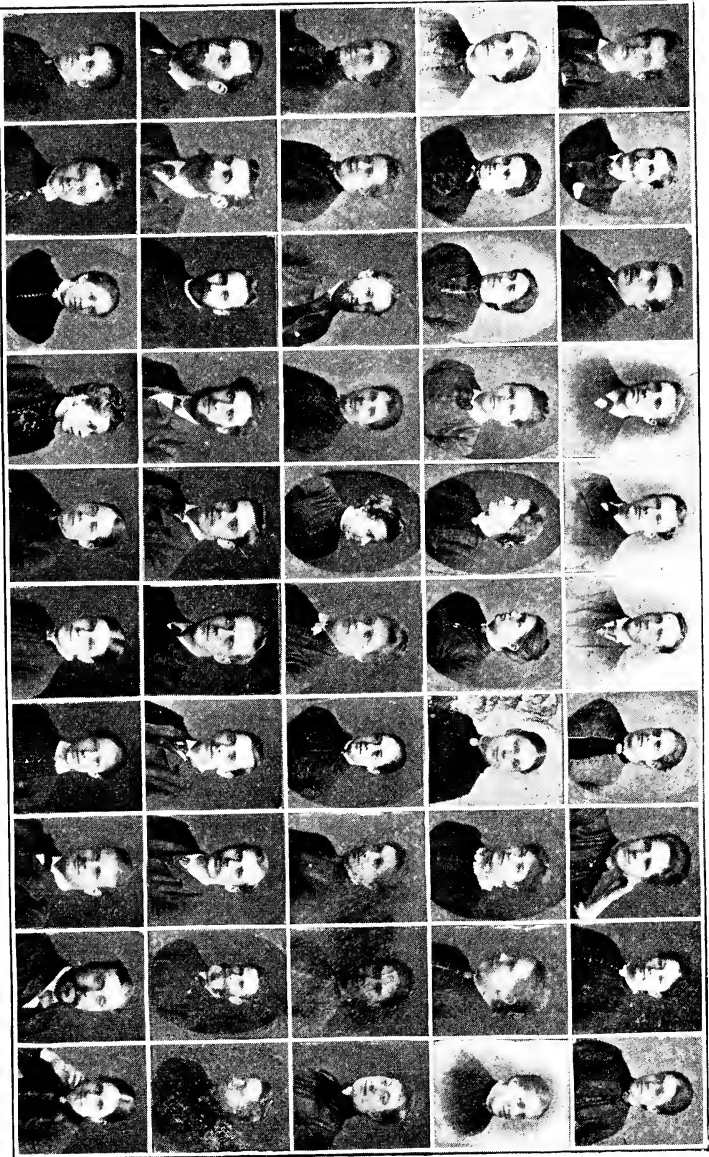
Dr. Wilson thought it best for me to have an entire change and cessation from Chinese work for a time; so at the end of April I left Pao-ning for Chefoo, B. H.— very kindly accompanying me. We reached Chefoo on June 10th, after a very quick and pleasant journey. The life, to a large extent in the open air, did me much good, and I reached Shanghai considerably stronger than when I left Pao-ning.

After spending a few days in Shanghai we then came on to Chefoo, a lovely seaside spot, where there is a sanatorium in connection with the C.I.M. B. is making use of the summer months at Chefoo in gaining some medical knowledge from Dr. Douthwaite, and hopes to take up this part of the work among the women, on her return to Pao-ning.

There is quite an extensive medical work going on here; the number of out-patients daily, during the past month, has varied between thirty and seventy. Adjoining the doctor's house there is a small hospital, where in-patients are received. A great deal of work is being done amongst these sick ones, but the population is so shifting that it is difficult to follow up cases.

Mrs. Schofield works in the native city. She has classes for women, and also two schools for boys and girls, which are in charge of native Christian teachers.

Within easy distance of the sanatorium are four



PORTRAITS OF FIFTY OF THE ONE HUNDRED MISSIONARIES WHO JOINED THE C.I.M. IN 1887.
(For the remaining fifty see page 281.)

villages, two of which are of considerable size. I hope soon to begin a little visiting in them, all the more as I hear that the people do not come in to the Mission houses here.

Though so far away from SĪ-CH'UAN, the dialect is somewhat similar, and it is possible to understand, and be understood. It seems strange to be in China, and yet cut off to a great extent from the Chinese; but I know GOD has His own wise purpose in it, and His will is best. Oh that in this resting-time I may be moulded and made fit for the MASTER'S use among these millions of dark, hopeless souls!

We are expecting, if the LORD will, to return to our loved work in Pao-ning towards the end of the year.

Since my last journal was written, and prior to my illness, we had the joy of welcoming Mr. and Mrs. Cassels back to Pao-ning (they had been at Shanghai during the time of the Conference). They brought reinforcements with them—Miss Kōlkenbeck for Pao-ning; and Mr. Parsons and Mr. Evans. The former had been at Wan-hsien, and the latter at Shuen-k'ing. Mr. Beauchamp also returned from Australia, at the beginning of the year.

Mr. Cassels has taken a house, called Sin-tien-tsi (the New Inn), beautifully situated on the hills between Pao-ning and Kuang-üen, one and a half day's journey from Pao-ning; in former journals I have mentioned this place. Several of us have been there for rest at different times. The house was kept by an opium-smoker, who is of good family, but reduced almost to beggary by opium-smoking. Two years ago, while staying at Sin-tien-tsi, Mr. Cassels had hopes of the

man ; he took considerable interest in the gospel, and made an effort to break off his opium. But, alas ! the habit had such hold of him that he went from bad to worse, and early in the year Mr. Cassels found him even removing the tiles from the house to sell for opium.

Since taking the house, Mr. and Mrs. Cassels and Miss Kölkenbeck have been staying there. They say the poor landlord seems again to like reading the New Testament, and declares he longs to give up the opium ; but he really appears to have neither will nor self-control left. Do pray for this man ; for "nothing is too hard" for the LORD. And pray, too, that the people round about the neighbourhood of that house may be blessed. Many have a good amount of head knowledge of the Truth, picked up from one and another who have been journeying between Kuang-üen and Pao-ning.

Miss Kölkenbeck was able to make some short itinerations to the villages and market-towns near, and met with a friendly reception. During this year P. and F. Barclay have been itinerating both by land and water.

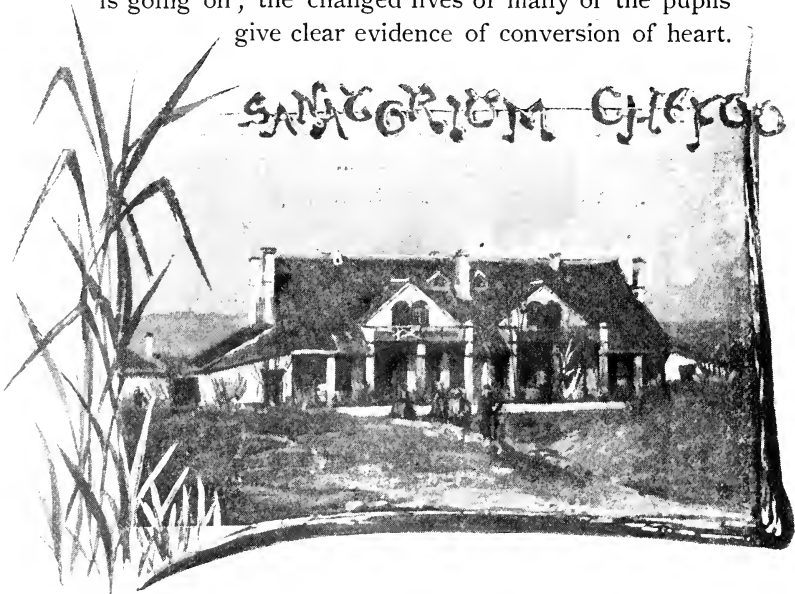
We get encouraging news from Pao-ning ; the backsliders are coming back to the services, and the Christians seem to be making progress. Miss Barclay is taking my class of elder boys, and the school has increased in numbers, there being now over thirty scholars. They are divided into three classes, Mr. Williams and Miss F. Barclay teaching the second and third. Before my illness I began a Wednesday evening class for any of the boys who were really desirous of following JESUS ; seven or eight used to attend, and

were, I believe, in earnest. This class has been discontinued during my absence, but I hope to begin it again on my return, and trust, through God's blessing, that it may be a means of "drawing in the net." The women's work progresses very satisfactorily.

May I ask you to pray especially for the itinerant work? It needs much physical power as well as spiritual, also guidance, that we may come in contact with seekers after Truth. You will not forget to pray for the school-boys, that *each one* may find JESUS as his own Saviour; also for Chefoo.

In addition to the sanatorium and medical work, there are two schools here for the children of foreigners, chiefly those of our own missionaries. In these a good work is going on; the changed lives of many of the pupils give clear evidence of conversion of heart.

SANATORIUM CHEFOO



“MY REFUGE.”

“**I**N the secret of His Presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at JESU'S side!
Earthly cares can never vex me, neither trials lay me low;
For, when Satan comes to tempt me, to the Secret Place I go.

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

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

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

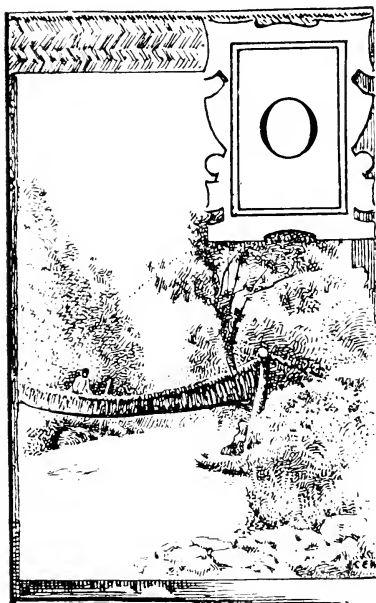
ELLEN LAKSHMI GOREH (a Brahmin lady).

"A man shall be . . . as rivers of water in a dry place, as the shadow of a great rock in a weary land."

CHAPTER XXVIII.

LIFE AT CHEFOO.

THE CHEFOO SCHOOLS.—CAUSE OF RIOTS.—A KOREAN OFFICER.—
BAPTISMS AT PAO-NING.



I-CH'ANG, ON THE YANG-TSI,
October 22nd, 1891.

UR long rest and change at Chefoo is over, and now, through God's mercy, with renewed health and strength, B. and I are on our way back to SĪ-CH'UAN.

Not only do I feel strengthened in body, but God has graciously been blessing spiritually too, and leading me on to greater desires after Himself, which He Himself will fulfil.

At Chefoo we were able to have a day of ladies' meetings, when we definitely waited on God for an emptying

of all contrary to Himself, and for a fresh filling of the SPIRIT, in order that our lives might bring more glory to Him, and that He might use us mightily in this needy land. Ladies connected with other missionary societies met with us, and God gave very real blessing, many testifying to a deepening of spiritual life.

The way opened up, too, for a little direct service for Him amongst the scholars in the English schools; several of them being members of the "Children's Scripture Union." We were able to have Scripture Union meetings with both boys and girls, each week for two and a half months. The LORD gave evidence of His working in our midst.

We were present at the Summer Exhibition and distribution of prizes at the schools. In every branch of study the scholars seem to be *well* taught. It is a great boon to the members of our own and other missions to be able to send their children to such schools, where the education is equal to that given in schools in the home-lands. Several gun-boats were anchored at different times, in the harbour at Chefoo. On two of them, American and English, we were able to have meetings, and it was a true refreshment to tell the "old, old story" to one's own countrymen again.

Our God was so good in preserving the lives of some of our number who met with accident and sickness. Miss Williamson, who has charge of the missionary home in Shanghai, had a bad fall down a flight of stairs; her ankle was sprained, but mercifully no bones were broken. Miss Turner was so seriously ill with an attack of cholera, that her life was despaired of, but God graciously answered prayer and raised her up

from the very gates of the grave. She is now perfectly recovered, and on her way to Chao-kia-k'eo, in HONAN.

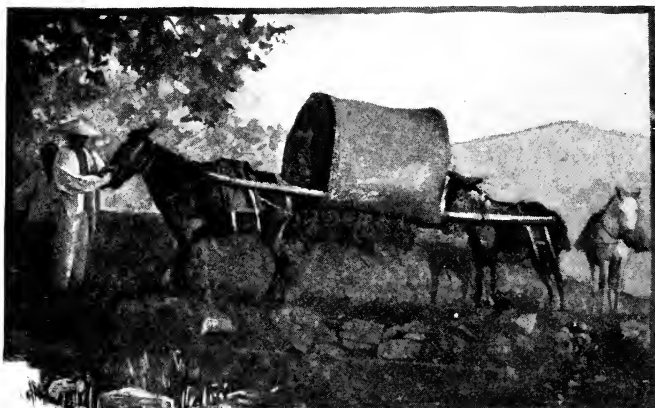
Mr. and Mrs. Hudson Taylor spent a few days in Chefoo; their visit afforded help and encouragement to us all, and during that time we had a day of special waiting on God for blessing and power in the C.I.M. It has been a season of considerable trial in the Mission—much sickness, and some deaths. On the other hand, God has been faithful, supplying every need—spiritual and temporal—and daily loading us with benefits.

You may have seen in the papers accounts of rioting at the stations along the Yang-tsi. So far as we know, the rioters have not yet touched any C.I.M. house, but the Roman Catholic buildings have been looted in several places; and, at one place, the American Methodists' house. There are many suppositions as to the cause of the riots; the most likely one being that they are instigated by a secret society of Chinamen, who rebel against having a Manchu dynasty, and think that if they can injure foreigners and bring about war with China, it may give them an opportunity for changing the dynasty. It seems that their motive is rather to injure property, than to take life.

During my stay in Chefoo I was helped to pass two examinations, in our course of Chinese study—the third and fourth sections. This will enable me, I trust, to give less time to study than hitherto, and more to direct work among the people; although there yet remain two sections to be passed.

The mode of travelling is different in SHAN-TONG

from that in SĪ-CH'UAN. In SHAN-TONG they use a *shen-tsi*—that is, a sort of little straw hut, swung on poles, carried by mules, one in front and one at the back. It is said that the motion makes one feel seasick. The front mule is very liable to stumble, in which case one is bound to fall out. I have not tried a *shen-tsi*, but I think our SĪ-CH'UAN sedan-chairs are preferable!



"SHEN-TSĪ," OR MULE LITTER.

The medical work at Chefoo seems vigorous.

A large number of out-patients come daily to the dispensary.

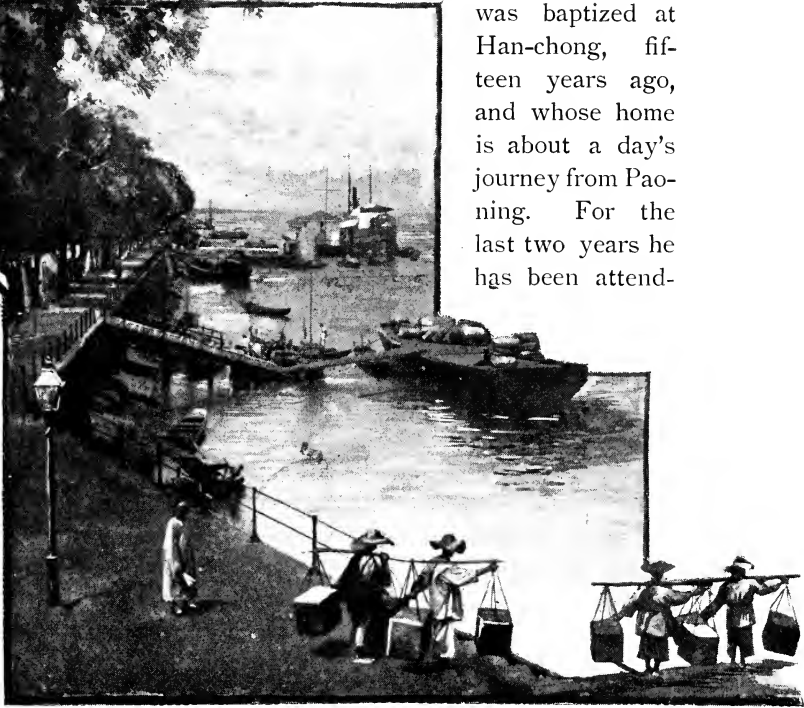
Shortly before leaving we became interested in the curious case of a Korean gentleman, a military officer. He had a defect in one of his eyelids; the lower lid had sloughed away, showing more of his white eyeball than the officer thought elegant. He was afraid of losing his post through this defect, since, according to him, "Koreans look on the outward appearance, not on

the heart"; so he begged Dr. Douthwaite to operate on him. At first he wished a piece of a *sheep's* eyelid to be sewn on to his own; but on hearing that that would not do, he set about finding some man who would be willing to sacrifice his own appearance for that of the Korean officer. He negotiated with a Chinese beggar, who consented to part with his eyelid for the sum of forty taels (about £8 of our money). But at the last moment the beggar ran away; so a substitute had to be found. This time it was a Korean, a nephew of one of the servants of the officer. The doctor assured him that he could not promise that the operation would be successful, but as he was so urgent in his requests he would try it. "Oh," said the Korean, "that will depend on my luck."

At first it seemed as if the graft would take, but in two or three days it withered up. The officer was not to be daunted, and asked for a second operation, having a piece taken from the other eyelid of the Korean servant. This time also it was unsuccessful, although his appearance was certainly improved rather than otherwise by what had been done. It is a comfort to know that the Korean servant is hardly disfigured, although he will have no lower eyelashes. I do not know what remuneration the officer will give him—or whether any at all, since the operation has not succeeded. I wonder if this is a typical case of Korean vanity!

We left Chefoo for Shanghai on October 7th. Arriving there, we found Mr. Cassels (who had come down from Pao-ning to attend the Council Meetings) quite ready to return; and were glad at the prospect of having his escort back.

Mr. Cassels told us that just before leaving Pao-ning in September, he had had the joy of baptizing two men, the uncle and brother of a man named Shao, who was baptized at Han-chong, fifteen years ago, and whose home is about a day's journey from Pao-ning. For the last two years he has been attend-



THE BUND, HAN-KOW.

ing the *Fuh-ing-tang*, evangelising in the district, and out of a full heart making known the gospel. His testimony in his own home and neighbourhood has

been blessed. Last winter his uncle was willing to let him burn and take away his idols, and now his heart must be full of joy to see this very uncle, and his own brother, open followers of CHRIST.

There seems to be distinct blessing among the women in Pao-ning, giving us great encouragement, and cause for thanksgiving to GOD. Miss F. Barclay writes to me of one woman in the Tuesday class, for whom you have prayed—Chao-ta-sao, our waterman's wife; she has no doubt of her conversion.

Many nice, hopeful letters have been received from the boys; two of them, our teacher's son, and a Moham-
medan, named Ma, tell me they have yielded themselves to JESUS. Mr. Horobin, one of our missionaries, who was on a visit to Pao-ning for a few days, seems to have been greatly blessed to the boys. We have *very* much to thank our GOD for, have we not?

On Wednesday, the 14th, we left Shanghai on our westward journey. We hope (D.V.) to reach Pao-ning by the end of November. And in this comparatively restful time, during the journey, we want to hear the MASTER'S voice saying, "Go in this thy might. . . . Have not *I* sent thee? . . . Surely *I* will be with thee"; and may our true attitude of soul always be this: "*We* have *no* *might*, . . . neither know we what to do; but our eyes are upon *Thee*."

“ **B**EFORE a Church that enthrones CHRIST in the heart and follows Him everywhere, before a Church baptized with the fire of the HOLY GHOST, nothing can stand. Francis Xavier stood before China and saw its vastness loom up like a mountain that shut out the very sky, and he cried, ‘Oh Rock, Rock, when wilt thou open to my MASTER?’ And that rock still stands, the Gibraltar of heathenism. GOD waits to be *asked*, and wills to give us all this power simply for the asking. A dying world is about us—nay, a dead world—but the Word of Life is in our hands. Oh for the SPIRIT of Life! Let Him endue us, and our speech is no more with enticing words of man’s wisdom, but with demonstration of the HOLY GHOST.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“Ask of Me, and I shall give thee the heathen for thine inheritance.”

CHAPTER XXIX.

RETURN TO SĪ-CH'UAN.

ON THE RIVER STEAMERS.—RAPIDS AND WRECKS.

October 28th, 1891.

YOU ask for an account of my journey back to Pao-ning, so I shall try to write each day anything of interest. B. and I left Chefoo, with Mr. and Mrs. Rough and Miss Turner, on October 7th. The sea was very rough, and in lifting the luggage from the boat to the steamer, one of my boxes fell into the water. The men managed to catch hold of it before it sank, but all the contents were soaked—amongst other things, some pieces of Chefoo silk, which I had been commissioned by friends to buy. The captain very kindly had some rope strung up on deck, and my first business was to empty the box and hang up the things to dry. As we were the only passengers on that part of the vessel, it did not much signify. After a few hours our object was accomplished; and we had only just finished putting them away when we all had to succumb to the rolling of the ship.

We reached Shanghai on the third day, and found the Mission House very full, a party having lately arrived from Australia.

We required a day or two to make preparations for the long journey westward, and on the 14th started by steamer for Han-kow. We formed a party of nine; three left us at Ch'in-kiang, and three at Gan-k'ing, Mr. Cassels, B., and I, alone going on to Han-kow.

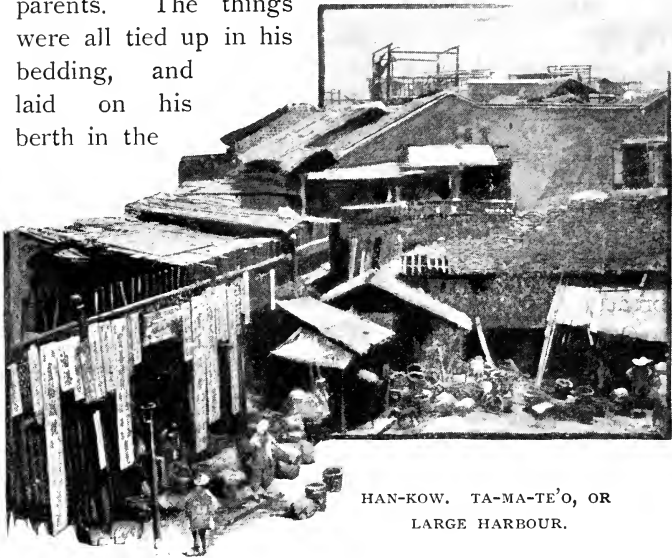
Our rule is to travel in native style on these steamers; so the five ladies of our party had a cabin together. We were fortunate in getting one with twelve berths. Of course there was absolutely nothing in the cabin except the wooden shelves for berths; but we had our own bedding and crockery and food, and so were very comfortable. Native food was brought to us twice a day; but some of us preferred to supplement it with foreign food. Rice is very satisfying, but does not seem to sustain one in the same way as bread.

On the nice upper deck of the steamer we were able to spend most of the day. Two panes of glass were gone from our cabin door—certainly an improvement as far as air was concerned—but, alas! as certainly, an inducement to thieves. My berth faced the door, and two or three times during the night I saw a man's hand inserted through the opening, trying to seize anything within reach. It is well known that on these river steamers men make a practice of stealing, to pay their fare.

On Sunday the 18th, we reached Kiu-kiang, and spent half an hour with our friends Mr. and Mrs. Rough, and Mr. Eyres, who are stationed there, the next day reaching Han-kow. We found a steamer for I-ch'ang in port, intending to start in the evening of the next day; so, after securing cabins and leaving our

servant in charge, we went on shore and spent two very happy days with Mr. and Mrs. G——.

On returning to the steamer, we found that our servant had lost his little all, which consisted of his own clothes, and some things he had bought in Shanghai as presents for his parents. The things were all tied up in his bedding, and laid on his berth in the



HAN-KOW. TA-MA-TE'O, OR
LARGE HARBOUR.

general cabin, a large place containing fifty-two berths. One man engaged him in conversation, while another, in the meantime, must have been making off with his bundle.

There were a number of scholars on that I-ch'ang steamer. I noticed the hands of one of them. The finger-nails were as long as the fingers. Between the nails (not the fingers) he held a cigar. I suppose such

very long nails showed that he was *very* far from doing any work with his hands.

We reached I-ch'ang on the 23rd. Next day Mr. Cassels hired a native boat to take us as far as Wanhsien, and by the evening we were comfortably settled in it. I will try and give you an idea of the boat.

In the front the men row, and there the cooking is done. This part is open by day. At night, bamboo mats are drawn over, for there also the men sleep. Then come our three little rooms; the first and largest is our sitting-room and pantry, and at night Mr. Cassels spreads his bedding and turns it into his bedroom. The next division, where B. and I sleep, is smaller; and the third, where we have stowed our boxes, smaller still. Beyond that is the spot where the steersman stands; and farther aft the captain's little room. The sides and top of the boat are of wood, and plenty of light and fresh air come in at the many windows.

There are eight trackers,* besides the captain, steersman, and cook; the captain's wife also is on board, and his little baby-boy, two months old. Though we engaged the boat on Saturday, the captain was not ready to start until Tuesday; time was needed to hire trackers, buy ropes and provision for the journey, etc.

A Chinese gun-boat now lies in the harbour at I-ch'ang, for the protection of the custom-house; and also the small steamer, *Ella*, which for the present is being used as a gun-boat, having on board a contingent of soldiers from the *Archer*. The captain of the *Ella* very kindly allowed us to have a service with the men on Sunday evening. Nearly all were present, and

* The trackers are men who drag the boat along from the bank.

seemed interested. On Monday we were shown over the Chinese gun-boat.

At present we have no missionaries in I-ch'ang, and those belonging to other societies, who were obliged to leave during the recent riots, have not yet returned. The people seem quite peaceable and friendly now ; in fact, they have always been so. The recent trouble was caused by a number of soldiers, who felt more opposed to their own magistrates than to foreigners, though the foreigners' houses and property were destroyed.

Yesterday, the 27th, we left I-ch'ang in our native boat. The current was strong, but the men pulled well. In the afternoon we came to some awkward corners in the gorges, and the trackers' rope broke three times. This of course delayed us, the boat being carried back each time some little distance. Although naturally this sort of thing would make us anxious and nervous, yet the LORD keeps our hearts in perfect peace ; we feel so safe in His hands.

The ropes with which they tow the boat are made of bamboo, and seem all too frail to bear the immense strain sometimes put upon them ; the poles with which they keep the boat off the rocks are also of bamboo.

To-day it has rained heavily, making the paths difficult and slippery for the trackers. We have not gone far, but the rope remained unbroken to-day. The scenery in the gorges is grand ; in many parts the rocks are covered with vegetation, and we see lovely maiden-hair fern peeping out of crevices.

Thursday, October 29th.

A lovely day. After breakfast we went on to the

bank, and had a nice long walk and scramble over the rocks for two and a half hours. The part of the river traversed to-day has been one long succession of rapids. Three times our rope has slipped; and although this has caused us to lose a good deal of ground, we have mercifully been preserved from accident. While on shore we watched other boats meeting with the same fate as ours, and passed the contents of a boat, chiefly cotton-wool, spread out on a bank to dry, the boat evidently having been wrecked. What with Bible-readings, Chinese study, writing, reading, and work, and walking when we have the opportunity, and sometimes doing a little bread-making and washing, we find that our time goes all too quickly.

Saturday, October 31st.

Yesterday was another day of rapids. We had a good walk on shore, and some talk with three women who invited us into their little hut. We saw some men making ropes, by twisting together narrow strips of bamboo. For two hours before breakfast this morning we went well, but a head-wind springing up just as we reached the entrance to a gorge, we had to wait for five hours, with our boat made fast to the rocks. Then the wind dropped, and we were able to proceed.

Several wrecks were passed to-day; one, a boat split in two against the rocks. While in the gorge, our own rope slipped, and the boat whirled round twice and rushed down stream; but the water was quiet just there, and the men were soon able to row to shore. Our hearts are full of praise to GOD for preservation.

Mr. Cassels preached, and sold books on shore to-day, and found a few who possessed some knowledge of the gospel.

To-night we are anchored, or rather "tied up," at the lower end of a large rapid. We expect to remain here to-morrow, Sunday, and are hoping for opportunities of making the gospel known in the little village near.

Sunday, November 1st.

Woke up at 2 a.m., on hearing the door of one of our partitions slam to. The noise woke the boatmen also, and it was discovered that the boat had sprung a leak. A considerable amount of water had to be baled out.

We have spent a very happy and restful Sunday in such a lovely spot. During the morning B. and I went on shore, and scrambled over the rocks towards some cottages in the distance. Some women brought out a form, and under a group of shady trees we sat for a long time, telling the gospel to a very quiet and attentive company, chiefly women. Later on, Mr. Cassels went out, and preached to the men. The HU-PEH dialect is very similar to that of SĪ-CH'UAN, so that we had no difficulty in understanding and being understood.

“AMONG all the millions GOD sees you and distinguishes you, and observes and knows you as well as if you were the only one He saw. If GOD thus looks at you, singling you out from all others, do *you* look to *Him*, and think of Him? You are not meant to think chiefly of your fellow-creatures, those few whom you can know among the thousand millions; you are to think *first* of Him Who has made you and them, your CREATOR, your LORD and GOD. Yet you *are* to think of your fellow-creatures. Whomsoever of those millions you can reach in any way, you are to try to do them good. You are not to live for yourself only; you are to live to GOD, and to live to do good. For GOD has not put you alone on the earth; He has made you one among millions, and He has made all of one blood, and all are fellow-men.

“GOD, Who made all the millions of mankind, did not forget or forsake them in their need. When they were fallen and ruined by sin, He gave His SON to redeem them; and now He calls each person to believe and be saved. Do *you* believe? Is the LORD JESUS your Saviour? Have you sought and received the HOLY SPIRIT? Are you at peace with GOD? And are you doing anything to bring to GOD the millions who do not know Him?”—REV. F. BOURDILLON, in *The Church Monthly*.

"When thou passest through the waters I will be with thee."

CHAPTER XXX.

DANGERS AND DELAYS.

CONTINUATION OF RIVER JOURNEY.—"IN PERILS BY WATER."—
ARRIVAL AT WAN-HSIEN.

Monday, November 2nd.

THIS has been an eventful day, and we are very thankful for the quiet which reigns now, the boatmen all being asleep, and the boat anchored in a gorge. At 5.30 this morning we prepared to pass through another rapid—one of the two chief rapids on the Yang-tsi—the water being still rather high; it was not, however, so formidable as when the water is low. It was a lovely morning, and we preferred to walk along the shore. It was beautiful to see the sun rising over the high rocks.

We walked a long way, and then, as our boat had not appeared, we accepted the invitation of a friendly woman to sit down in her tea-shop. The wind had risen, and we were glad of a shelter, though pigs and fowls were running about *ad lib*. After some time, our boy came to seek us, calling us back to the boat for breakfast. Fastened to the rock amongst others, the boat waited its turn to go over a stiff little piece of the rapid, and waited for the strong head-wind to lessen.

After breakfast Mr. Cassels went on shore. Our boy also went to buy eggs, etc., and some of the trackers had wandered from the boat, not thinking that the captain would attempt to go on in the face of the wind. He did, however, with only two or three trackers. The rope became entangled in some small rocks, and, before one of the trackers could release it, the boat had turned, and we were being carried down the stream. The men on shore were forced to let go the rope. In a few minutes, we were taken by the current to the place where we had started at 5.30 (it was then 9.30), and all that labour and time were lost. It was wonderful that the three or four men on board were able to stop the boat so soon; it was a most marked preservation of our God; for we were in imminent danger. I think I never felt Him so near, nor such a sense of His peace in my heart as then, when we expected any moment to be wrecked. - Mr. Cassels had finished preaching to a crowd on shore, when he heard some one say that the "foreigners'" boat had gone down stream. He came back quickly, just in time to prevent what might have been a fatal quarrel, between the captain and one of the delinquent trackers, whom the captain charged with the slipping of the boat, threatening to dismiss him then and there. They were standing on the bank. Their words became very high, and then they came to blows. In struggling they fell into the soft mud, and even there would not unloose their hold of one another. Of course they only sank deeper, and unless Mr. Cassels and the boy had dragged them out, they certainly would have been stifled. It was fearful to see how utterly they were in the devil's

power. It was long before they were at peace, and able to go on.

In the afternoon the wind changed, and we made a little progress; but it has been *very* little to-day.

Wednesday, November 4th.

Yesterday a strong head-wind in the gorge prevented our going on until the afternoon, and then a succession of small rapids hindered our making much progress. In the morning we went for a walk up the side of the hill, and were invited into a house. Twelve or fourteen women soon assembled, and were so friendly and nice. They listened well to the gospel story, and, on our leaving, insisted on filling our pockets with baked Indian corn.

To-day our boatmen have worked well, and we have made the best day's progress since starting. At mid-day we reached the *Ie-t'an* (wild rapid), quite the largest on the Yang-tsi. Fortunately there were not many boats going up; so we had not to wait long for our turn. We walked, and from the shore watched our boat being pulled through the rapid. Besides our own seven trackers, about fifty more had been hired.

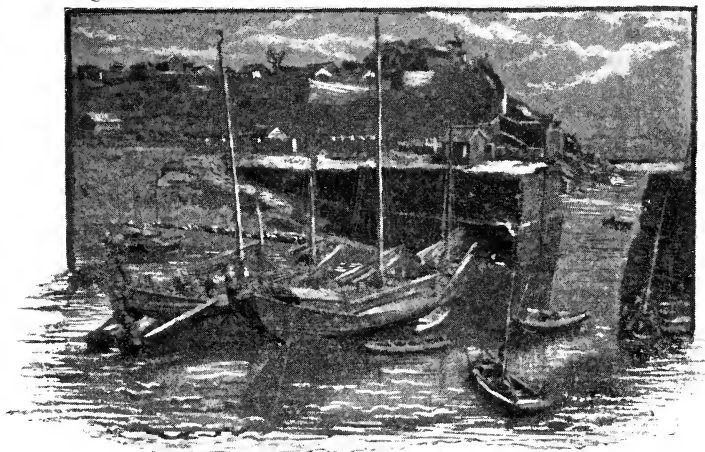
The boat was almost through, when the rope broke, and back it went, at a tremendous rate; God mercifully kept it from accident, and the men on board were able to prevent it from going very far down the river. This made the men careful to strengthen the rope, and with comparatively little delay we got through all right the second time, and went on well till dusk.

Mr. Cassels rewarded the men to-night for working so well, by giving them each thirty cash (a little more

than a penny in our money). They were highly delighted.

Monday, November 9th.

On Friday we came into the Wu-san gorge, the finest of those we pass through, and anchored that night just on the boundary between HU-PEH and



MA-TE'O, OR HARBOUR FOR BOATS.

SI-CH'UAN. We felt so glad to be entering our own dear Province again.

On Saturday we made very little headway, as it was a wet day, and the men did not attempt to proceed in the afternoon. It is our custom not to travel on Sundays, but, owing to the rain, the river rose considerably, making our anchorage (certain boulders on the bank, to which our ropes were fastened) insecure; so the men asked leave to go on a little distance, to a better

place. The river continued to rise, and in the night we were wakened many times by the noise of the men altering the ropes.

At dawn this morning we made a start, and managed to get out of the gorge. We had to pass several corners, where the water rushed swiftly by, and at one of these our rope slipped and the boat whirled down the stream. Our God again preserved us from harm, taking us safely round the second time, though it looked just as if the current would once more prove too strong. Just before, we had passed a boat which had been literally smashed to pieces against the rocks ; the fragments were still floating about. It only happened yesterday morning. Some of the cargo had been saved, and this they stacked on the bank.

As we were poling along beneath the walls of rock, a large stone came down almost on to our boat ; it had been thrown from a considerable height by a monkey !

In going round a difficult corner, before coming to a rapid, a boat, whose rope had broken in the rapid, came rushing back and grazed the side of our boat, carrying off three of our oars. Our men called out to her captain, asking him to pick them up and bring them on to the city, Wu-san, at which we were just arriving.

We reached the city before twelve o'clock, and were waiting for our oars until five, when the boat arrived with them. It was then too late for us to go on, so we have done but little to-day. The captain of the boat which ran into us denied having picked up the oars, but on our captain insisting that he must have done so, he produced one of the three, and after some time a second ; but the third he positively refused to hand over.

Our captain intends to let it be, and buy another oar, lest in revenge they should try to hinder his boat on the way up to Wan-hsien. It is sad to see how they distrust one another.

Thursday, November 12th.

To-day we have reached Ku'ei-fu, a city four stages from Wan-hsien. I am not sorry that we have left the gorges behind, grand as the scenery is. Coming up in high water involves constant struggling against currents, whirlpools, rapids, rocks, etc. It is very different going down with the stream.

On Tuesday our boat struck on a rock, and later struck again, causing a leak. The luggage had to be taken out of the holds, while stopping it up with cotton-wool ; this delayed us two and a half hours. In the afternoon we came to more rapids, the boat being carried back a long way in one of them, through the rope slipping.

It would have amused you to see the set of people who helped to pull us through one rapid. It was just as if a workhouse community had been turned out— toothless old women, and little children, and one old man who could not walk without a stick. I suppose "union *is* strength," and that is why they managed to pull us through. These people live in little huts on the bank, and earn their living by pulling boats over the rapid. They get eight cash each (one-third of a penny) for each boat.

Yesterday morning we entered the SĪ-CH'UAN gorge. The boat banged a good deal against the rocks, owing to the whirlpools. This gorge is called the "wind-box gorge," and steering is very difficult. Our steersman fell down from the top of the boat into the water twice ;

he was not hurt, but once he smashed one of the poles. We started from I-ch'ang with a good many poles and hooks, but have gradually been losing them. Sometimes they break, and sometimes fall into the water and are carried away. We are now reduced to one pole and one hook. In parts of the gorges where it is impossible to tow or row, they pole and hook the boat along against the rocks.

In the rocks on one side of this gorge, a good road has been lately built, which must have taken a huge amount of labour, parts of it being chiselled out of the sheer rock. We had two good walks along it.

We shall probably be at Ku'ei-fu all to-day, as the customs officers have to inspect the boat, and our captain has to get some repairs done.

Friday, November 13th.

We left Ku'ei-fu soon after 5 a.m., and with a good wind, and two extra trackers, made capital progress.

I had just finished making some bread, and was settling down to letter-writing about two o'clock, when suddenly there came a tremendous crash. A large salt junk had slipped its rope in a rapid, and was carried back against our boat. The weakest part of the junk came in contact with the strongest part of our boat, and the stern of the junk was accordingly smashed in, while we escaped without serious damage. The crash threw down most of the things in our rooms, and caused a few extra leakages. The men were able to tie our boat to the rocks very quickly, and stopped up the leaks, while we had a walk and a talk with some women in a tea-shop.

WAN-HSIEN, *Tuesday, November 17th.*

To-day, the anniversary of my leaving home four years ago, we arrived at Wan-hsien. The last three stages of our river journey were certainly the best; the water was calmer, and we had, most of the time, a good wind. And now we are waiting until the necessary preparations for the overland journey can be made. Our hearts are full of praise to God for His love and protecting care up till now. We want to be ready for any service He may have for us on the road to Pao-ning. So often women crowd round our chairs at the different stopping-places, and these are our opportunities for giving the message of salvation.

A POOR woman who lived in an attic and worked with her needle saved as much as £10, and sent it to educate a native teacher in a far-away country. And she did this on six different occasions, so that, at the time she died, six men whom she had helped into the ministry were preaching the gospel in foreign lands. Shall we not imitate the example of this poor woman? If we would help this glorious work, we too must learn the blessedness of *self-denial*.

“Nine thousand out of the eleven thousand converts in the FUH-KIEN Province of China are so poor that rice is an unattainable luxury for them. They live on sweet potatoes, at the incredibly small cost of about eighteen-pence a month. Yet these poor people raise £3,000 a year for the support of their clergy and teachers.”

“ Under His shadow in the midst of the heathen.”

CHAPTER XXXI.

CHRISTMAS AT PAO-NING.

OVERLAND FROM WAN-HSIEN TO PAO-NING.—PAPER-MAKING.—PROGRESS IN THE WORK AT PAO-NING.—A CHRISTMAS-TREE.—CHRISTMAS-DAY SERVICES.—VISITING IN HSIA-KO-TSŪ.—“NO BRIDGE.”

MY last journal was written from Wan-hsien, giving an account of our boat journey from Shanghai. After spending one day with our friends, Mr. and Mrs. Phelps, at Wan-hsien, we started, on November 19th, on our overland journey to Pao-ning. It was the first time I had travelled that route, and the scenery far surpassed all my expectation. The mountain gorges were magnificent, and most luxuriantly wooded.

Coal abounds in the gorges, but the Chinese have not yet discovered how to obtain it. They merely bore a hole on the surface and burrow as far as they can reach, constantly making fresh burrowings. The bamboo grows thickly along the road, in many varieties, and is largely used in making a rough sort of brown paper. The young shoots are placed in tanks and covered with lime for a year, then taken out and pounded to a pulp, and turned into paper. We passed

several paper-making houses, and the process appeared most interesting.

Fewer opportunities of telling the gospel were met with on this journey than we expected. The women were accustomed to the sight of foreigners, and did not crowd round us at the halting-places, as is often the case. Sometimes in the inns at night we had visitors, and on Sundays, when resting, the women came in and out of our room freely.

We reached Pao-ning on December 1st, thirteen days after leaving Wan-hsien, and received such a loving welcome from every one, foreigners and natives. Several of the school-boys had gone some distance on the road to meet us, but missed us. However, they came over to our house later in the evening and welcomed us back.

We returned to find that GOD is indeed blessing His work here. There is considerable advance in many directions, and a deepening of the HOLY SPIRIT'S work in many hearts. Some of the school-boys have taken a more definite stand on the LORD'S side, and are not ashamed to let others know that they mean to follow JESUS. They need much prayer, that the HOLY SPIRIT may further enlighten and teach them, but I feel that up to their light they are sincere.

It gave us great joy going to see the people again in the village Hsia-ko-tsī, where I visited so much last year; they had such a warm welcome ready, and settled themselves willingly to listen to the "old, old story." I trust our absence during these seven months will bear fruit to GOD'S glory. The people all recognise *His* power and love in restoring me; and that we

should have taken *such* a long journey, and yet return to them again, touches them, and I trust also shows them the importance of our message.

PAO-NING, *December 10th.*

Went to dinner with some people called Tuh. Last year we gave medicine to one of the women, and this dinner was given in token of her gratitude.

December 11th.

Began a Friday evening class for singing, with the elder school-boys.

December 16th.

Went to a birthday-feast at the house of one of the Christians, Chang-ta-sao. After dinner had a long talk with some of the guests, who had not before heard of JESUS.

December 18th.

Went with B. to Hsü-kia-uan, the village across the river, where at one time we had a weekly class. The people now seem to have little desire to hear about JESUS, and all this year have left off coming in on Sundays to the services. At one time they seemed to be in earnest, and they *know* the Way of Life, but are now deliberately turning from it. We feel that God is dealing with them; all through the year they have had much sorrow, sickness, and death. Oh that they may see that God is thus calling them to turn to Him! They need much earnest, believing prayer.

December 22nd.

To-day Miss Barclay and I went to the home of

our woman, Li-ta-niang, about five miles from here. Most of the women were working in the fields, but, seeing our arrival, left their work to come and welcome us. One or two of them had a fair knowledge of the Truth, and were glad to hear more.

December 24th.

Mr. and Mrs. Williams, who are expecting (D.V.) to leave Pao-ning in a week or two, for work at Pacheco, invited the Christians, the servants at both houses, the school-boys and teachers, to a Christmas-tree. It was the first time any of the natives had seen such a sight, and their pleasure was very genuine. Each guest had three presents from the tree; and I wish some of the dear children from Bath and Darlington could have had a peep at the group of happy faces, for some of *their* gifts helped to load the tree. I think they would have heard the LORD JESUS say, "Inasmuch as ye did it unto one of the least of these . . . ye did it unto *Me*." Oh, how glad it makes us to do anything unto *Him* Who did so much for us!

Before coming into the room for the Christmas-tree, the guests were entertained with tea, and cakes, and nuts, and after the tree it was intended to show the magic-lantern; but the distribution of presents to *eighty-four* people took so long, that there was no time left for the lantern. After singing "Hark! the herald angels sing," the guests went home.

The two Christian men named Shao, who were baptized last September, and whose home is in the country, some *li* distant, came in to the *Fuh-ing-t'ang* to-day to spend Christmas, also Mrs. Chen from Chen-

kia-pa, the village fifteen *li* away, and an inquirer named Uang, from a village in another direction, about a hundred *li* from here.

The story of this man Uang is very interesting. In the summer of last year he came to the *Fuh-ing-t'ang*, was interested in the gospel, and bought a Bible and other books, which he carried back to his home; and since then he has been a few times to the *Fuh-ing-t'ang*. Mr. Beauchamp, while itinerating lately in the neighbourhood of Uang's home, called at his house. He found the wife and child, but Uang himself was not at home.

He noticed that in the part of the room where the idols were previously placed, there was now a shelf containing his Bible and other books. At the sides were scrolls, on which he had written, "GOD the Father, GOD the Son, and GOD the Holy Ghost are the One True GOD," and, "JESUS died on the Cross to save sinners." At the top of this little recess were three large red characters—*Fuh-ing-t'ang* (Gospel Hall). His little girl knew the name of JESUS, and was accustomed to pray; and in the neighbourhood Uang was known as one belonging to the "JESUS-religion."

Mr. Evans has also lately returned from an itinera-tion. He stayed for a few days in the homes of some relatives of his Christian teacher, and had the joy of seeing two families destroy their idols.

Christmas Day.

To-day has been a happy day; the HOLY SPIRIT has been working, and our LORD was glorified in our midst. We had a Chinese Service at 11.30. Afterwards all

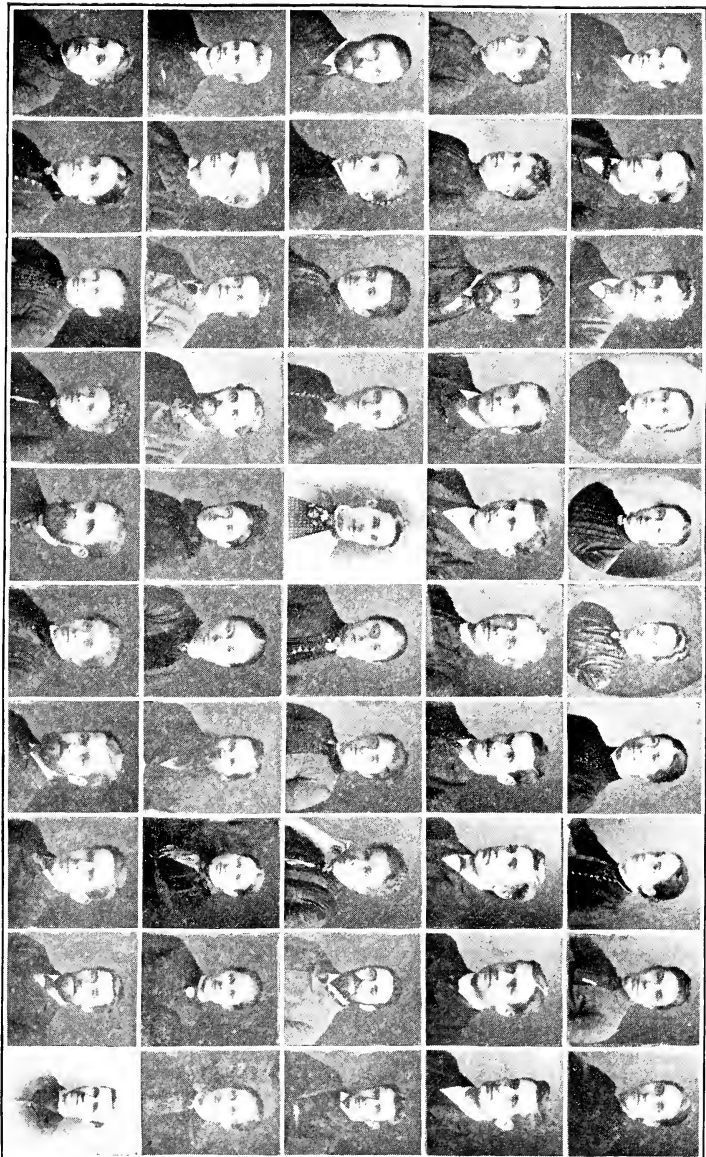
who had been at the service (over ninety) remained to dinner and to the afternoon service. In the evening the teacher and school-boys had a supper, to which they invited all the gentlemen.

At the morning service Mr. Cassels preached, reminding us of GOD'S unspeakable gift to us, and asking what gifts we would give to JESUS that day. The HOLY SPIRIT was manifestly working. One woman, two of the backsliders, and one of the lads in my class, stood up and said they would give up wine-drinking; one of the Christians, Shao, said he would give up tobacco-smoking, and brought his long pipe and laid it on the table. Several rose, saying they would give their time on Sunday to JESUS, and come, morning and afternoon, to the services and classes. One woman felt exercised about having idols in her house. They belonged to a nephew to whom she had let the room—and some time ago when she wished to remove them, the nephew had become very angry; what was she to do?

After the service the women were talking in little groups, about what they could give to JESUS. One of them (the daughter of the landlady, a Mohammedan, whose house adjoins the room where the services are held) said to me, "I and my daughter have generally listened to the service from the other side of the wall, but now we will come right in."

December 26th.

To-day some of the Christians have given up their time, and have gone with the gentlemen, two-and-two, preaching in the city, and outside. This afternoon I



THE REST OF "THE HUNDRED." (See page 245.)

went to see the Tuhs, the people who invited us to dinner not long ago. Almost their first words were, "Read to us out of your books; tell us about GOD." Chao-ta-sao, one of the inquirers, who went with me, testified to GOD'S goodness to her, and I think her bright, happy face spoke louder than her words.

Sunday, December 27th.

To-day our faithful GOD has again been in our midst, answering prayer, and working in the hearts of the people. The services, morning and afternoon, were well attended, and the four who on Christmas Day said they wished to give up wine-drinking, publicly signed their names to a pledge-form.

Mr. Cecil Polhill-Turner (who is here for a few days) took the afternoon service, and told us of his desire to carry the gospel to the Thibetans. He is going to Song-p'an, a city to the north-west of this Province, with the view of taking a house and working among the Thibetans who live there. He has been looking to the LORD to provide him with a native to accompany him on this journey. When Mr. Turner had finished speaking on Sunday, Mr. Evans told the people that he needed a man to help him at Song-p'an, and asked if any one in the congregation would volunteer to go for JESUS' sake? The inquirer Uang volunteered;* and when Mr. Cassels told him he might have to suffer, it would not be an easy journey, he still said he would gladly bear suffering for JESUS' sake. It seems so clearly the LORD'S doing; for this man has been to Song-p'an before.

* See page 279.

December 28th.

After breakfast, Chao-ta-sao and I set off for a day's visiting in Hsia-ko-tsī, the village ten *li* from here. On entering the village we were invited to sit down in a small house, by a woman who was making straw-shoes. I had not entered that house before, so welcomed the opportunity. Two more women, neighbours, came in, and a group of children and lads stood round the door.

The women had heard of our Christmas-day services, and wanted to know why we were so happy that day.

"Who is JESUS?"

"Did He really die for us?"

"Then of course we must worship Him."

"Don't let us forget that JESUS and the Heavenly FATHER love us and can take care of us; JESUS and the Heavenly FATHER are the true GOD."

"How must we worship Him?"

"How can you be sure that He answers prayer?"

It was *such* a joy to answer question after question of this sort, and to hear the women repeatedly saying,—

"Listen, listen; don't let us forget."

In answer to their question about prayer, we were able to tell them that, before coming out, Chao-ta-sao and I had knelt down and asked God to lead us to people who would be glad to hear the gospel; *they themselves* were the proof that God answers prayer.

I was taken later into a hut where a poor woman was dying. Quite alone, and eighty-seven years old, she lay on straw on the mud floor, covered over with rags and straw. She had no one to care for her, her nearest relation being a niece, living some *li* away, who came once a day with a bowl of rice.

When the poor old woman saw me, she said,—

“My sins are great, and so I have this trouble. I am crossing a river, but not on a bridge ; I am falling in.”

It seems that the Chinese have the idea that at death a river has to be crossed. If during life they have done good they will go over by a bridge, if evil they will fall into the river. Thank God, I could tell her that there was one called JESUS, Who loved her and bore her sins ; *He* could take her safely across the river. The people said, “ She can't understand ” ; but my hope and trust were in the ALMIGHTY SPIRIT, Who, even then, could lighten her darkness.

December 29th.

Spent the morning in study, and in the afternoon took the women's class. One of them, Chang-ta-sao, an inquirer, stayed behind to tell me that she prayed to God night and morning. She told me the words she used—*such* a comical, yet touching string of little sentences, parts of prayers which she had heard others use, several lines of various hymns, parts of texts, and little petitions of her own, yet all coming from a heart beating with true love to JESUS. Her daughter, a girl of sixteen, kneels down with the mother, and often, if the mother is late morning or evening, the girl will call to her, “ Mother, we have some business to attend to,” meaning, “ It is time for prayer.”

December 30th.

Visited the parents of some of the school-boys.

December 31st.

As usual in our Mission, we spent to-day in fasting

and prayer. We had two united meetings at 11 and 2.30, and later in the evening, the Communion Service. It has been a day spent with *Him*; He has been speaking to us.

Looking back over the past year, one is grieved at the many, many failures and shortcomings, and just overwhelmed with the sense of the LORD's great, great long-suffering and love. This has been a marked year in my experience; pray that all the teaching my MASTER has been giving me may indeed be lived out, through the HOLY SPIRIT, during the New Year, that I may be an instrument ever clean and fit for His use.

And do pray that 1892 may see an ingathering of *many* precious souls into the fold of JESUS.

- “ O SPIRIT of the living GOD,
 In all Thy plenitude of grace,
 Where'er the foot of man hath trod
 Descend on our apostate race.
- “ Give tongues of fire, and hearts of love,
 To preach the reconciling Word ;
 Give power and unction from above
 Whene'er the joyful sound is heard.
- “ Be darkness, at Thy coming, light ;
 Confusion, order in Thy path ;
 Souls without strength inspire with might ;
 Bid mercy triumph over wrath.
- “ O SPIRIT of the LORD, prepare
 All the round earth her GOD to meet ;
 Breathe Thou abroad like morning air,
 Till hearts of stone begin to beat.
- “ Baptize the nations far and nigh,
 The triumphs of the Cross record ;
 The name of JESUS glorify,
 Till every kindred call Him LORD.”

J. MONTGOMERY.

“*Turned to God from idols, to serve . . . and to wait for His Son from heaven.*”

CHAPTER XXXII.

CHANGED LIVES.

BAPTISMS AND TESTIMONIES.

PAO-NING, *February 23rd, 1892.*

SINCE the Chinese New Year began (January 30th), we have been busy, at both houses. We had several guests for the first three or four days; then the rain came, which prevented visitors calling. We had many women from the country places around—some coming a distance of twenty or thirty *li*—the greater number of whom had not heard the gospel before.

Mr. Redfern and the Misses Ellis arrived at the New Year, bringing with them some bright Christian servants from Han-chong and Ch'en-ku. It was such a joy to meet with them and our own Pao-ning Christians round the LORD'S Table on the first Sunday evening.

On the 16th of the first month, Mr. Cassels baptized fifteen—nine women, four men, and two boys; two men were also received back into fellowship. All those baptized had been inquirers for several months, and gave manifest proof of having received the HOLY SPIRIT. *Much* prayer had been made for them and

with them previously; and on the day of baptism, God was with us in power. Many testified to having received very real blessing.

You will be glad to know that some for whom you have been praying so long and faithfully were among the number baptized. They will need your prayers none the less now. Liu-ta-sao (the widow), and our two women-servants, Li-ta-niang and Ts'ai-ta-sao, were baptized, also our cook's wife, and Chao-ta-sao, the water-woman, of whom I have often written.

This dear woman is just a miracle of grace. When first we came, nearly four years ago, she seemed like a stone; nothing touched her or made any impression; and twice, since we have known her, she has attempted to commit suicide by taking opium, owing to some trifling quarrels with other water-carriers at the well.

I think that the last time she took opium (about a year ago), the sense of God's great love in having spared her life, that her soul might be saved, was the means of her conversion. For some time she has been rejoicing in knowing her sins are pardoned, and she tells people, "I *had* many sins, but JESUS has borne them away; He is *my* SAVIOUR."

She delights to tell of JESUS. One day I took her out visiting with me, and when we came out of the house, she said,—

"My heart is so happy; telling others of JESUS always adds to my own joy."

She bears a bright witness wherever she goes. Sometimes, instead of carrying water to ten or more houses in a morning, she can only go to two or three, for the people keep her to tell them the gospel. I

asked her if her husband got vexed at her being delayed, and her answer was, "Oh, no; how could he be vexed? God's things are most important, and we both run faster with the water in the afternoon, to make up."

Hitherto the husband of this woman has not been coming to the services, though he does all he can to let his wife come, and up to his light he believes in the LORD, having family prayers every evening; but he has not yet seen his way to give up work on Sundays. We are glad that he is beginning to attend the weekly evening class for inquirers.

I would like to tell you about two other women who were baptized. They are the wives of two men named Shao who were baptized last September. Their home is about a hundred *li* distant, and they have been brought to the LORD entirely through the influence and testimony of their husbands. For about a year they have been trusting Him, and this was their first visit to Pao-ning.

One of them has been taught by her husband to read since she became a Christian, and now does so fairly well. They have been staying with us for ten days, and to-day returned to their home. It was good to have them here; they are brimming over with love to the LORD, and He is their one theme. The HOLY SPIRIT has taught and led them on most wonderfully. I am sure their testimony in this place will not be without fruit.

We rejoiced to take them out visiting with us, and when asked who they were, their answer invariably was, "We are believers in the LORD; do *you* believe,

or not?" To rich and poor alike, their words were so pointedly, and at the same time so lovingly, spoken. "You *ought* to believe in the LORD, and have nothing to do with idols." "Why don't you believe in the LORD?"

In the house of some well-to-do people, one of these women noticed some ancestral and other tablets. I saw her looking at them with a very troubled face, and presently came the question in a whisper to me, "Do these people believe in the LORD or not?" I told her I thought they believed that the doctrine was true, but that I feared they did not believe in JESUS as *their* Saviour. Then she went over to where the lady of the house was sitting, and taking hold of her hand, said, "God *cannot* give you His HOLY SPIRIT to change your heart, while you have those tablets and that incense there; He hates those things." And a long, earnest conversation followed.

These women love to pray about every little thing. One of them remarked that she often said aloud, "Satan, I have nothing to do with you now; I belong to JESUS." Our hearts are full of praise to GOD, and I know yours will be also, for what He has done for these women. If they are so overflowing with the abundance of His life, what ought *we* to be, with our greater privileges and longer knowledge of Himself?

The two boys baptized were Kuei-hsi (Mr. Cassels' table-boy), and Ku-ho-lin, the grandson of the *Fuh-ing-t'ang* landlady, a Mohammedan. These boys you have prayed for; both are in my class.

We praise God for His workings in this Mohammedan family. Ever since Mr. Cassels has been here, the

boy has been interested in the Truth, and has been gradually growing in the knowledge of JESUS, while until within the last year his grandmother seemed untouched by the gospel, and inclined to oppose her grandson being baptized. But now, thank God, she is entirely changed; the HOLY SPIRIT is working in her heart; she comes regularly to the Sunday services and the inquirers' classes; and it was with her full consent that the boy was baptized into the Christian Church. Of course it means opposition, and perhaps persecution, from other Mohammedans, and members of the family; but, praise GOD, He has made them willing to endure that.

The boy is so bright, and has now taken up the work of starting a branch of the "Young People's Scripture Union," as "something to do for JESUS." I told him it would be no easy matter to copy out the portions month by month for each member, and he answered so brightly, "Oh, that does not matter; it is for JESUS."

GOD is blessing His work in Pao-ning; the time of reaping is coming. There are still a good many inquirers, men, women, and school-boys, who need your prayers. We are continually getting new openings for visiting, and B.'s hands are becoming full with attending to the sick. She hopes soon to hire a couple of rooms in the city as a dispensary, and have certain hours in the day for seeing sick people. We are trusting, too, that this dispensary may be a new centre for gospel work among women.

Mrs. Cassels hopes shortly to begin a day-school for girls; already she has the promise of several pupils.

Mr. and Mrs. Cassels expect to start in a day or two for Kuang-üen, where there are two or three ready for baptism.

Last week we had a prize-giving for the school-boys, and showed them the magic-lantern which lately arrived from England. They were delighted with the pictures on the life of Joseph. We have lately been taking that subject at the Sunday classes.

Since I last wrote Mr. and Mrs. Williams have gone to take up the work at Pa-cheo; and Mr. and Mrs. Hayward have come to help in Pao-ning. Last Sunday we had such a full congregation; there was hardly room to seat all who came, two or three, who had previously tried to hinder others from attending, being present for the first time. The Service Hall has lately been enlarged, but it is still all too small. We are looking to the LORD for guidance about building another.

“**T**HOUGH our task is not to bring all the world to CHRIST, our task is unquestionably to bring CHRIST to all the world.”—REV. A. J. GORDON, D.D.

“The *work of witness* is the duty of the whole Church. The *field of witness* is the territory of the whole world. The *force of witness* is the baptism of the HOLY SPIRIT.”—DR. PIERSON, in *The New Acts of the Apostles*.

“I would not work my soul to save,
For that my LORD has done ;
But I would work like any slave
For love of GOD's dear SON.”

“ *Cast thy bread upon the waters ; for thou shalt find it after many days.*”

CHAPTER XXXIII.

SEED-SOWING.

ENCOURAGEMENT AMONG THE SCHOOL-BOYS.—A DAY-SCHOOL FOR GIRLS.
—ITINERATING FROM SIN-TIEN-TSÍ. —BACK TO PAO-NING.—A
WEDDING SERVICE.—TURNED OUT OF SHUEN-K'ING.

THERE have been four baptisms at Kuang-üen since last writing : the teacher Hu, the cook at the *Fuh-ing-t'ang* and his wife and little child. Mr. Cassels was much encouraged in seeing progress in the work there ; several gave in their names as inquirers. The village work is increasing, and some men are interested in the Truth. One of the women named Shao, lately baptized in Pao-ning, is now on a visit to our friends in Kuang-üen ; we are looking to the LORD to bless her testimony to many souls.

GOD is continuing to bless His work in Pao-ning. We have been getting several new openings to houses in the villages and city ; B. gives up her mornings to receiving and attending to sick folk. Quite a number come daily, and for the last month or so we have had many exhibitions of the magic-lantern. This draws in many fresh women, and the pictures do impress on their memories the story of our LORD's life and sufferings. On one occasion P. B—— and I took the lantern to the house of some ladies in the city who could not go out.

I know this lantern was sent out to China by many who are still praying that it may be used by God to the salvation of souls ; and I know your prayers will not be in vain.

We have had staying with us for the last fortnight a lady who desires to break off opium-smoking ; her husband broke off a month or two ago. The wife is a good deal more intelligent than most women, for she can read, and it has been a very great pleasure teaching her Bible truths ; she takes them in so readily. One longs that the HOLY SPIRIT may give her a saving knowledge of JESUS.

This year several new scholars have come to the boys' school, and three of the elder lads have left and gone into situations. I hear that they have taken their Bibles with them, and read and pray daily, but they are not able to come to the Sunday services. I long for the time when there will be Christian masters for these boys to serve.

I was encouraged a day or two ago by hearing of the following incident :—Two of the boys—one lately baptized, and the other an inquirer—were told by their parents (Mohammedans) to go to the graves and worship at the beginning of the Ramadân fast. They refused, saying that they could not serve two masters. They were still urged to go, and still refused to disobey God. At last they were told just to go to the graves and come back again, without worshipping, but they said, “No ; by becoming Christians they had broken away from Mohammedan practices, and could not go.” Then, to satisfy his parents, a younger brother (also an inquirer) said that he would go and come back without

worshipping. But he only got half-way when rain came on, and the roads were so muddy that he had to turn back.

The grandmother of one of the boys told us this story, and said that when she saw that the younger boy was not able to get to the graves, she felt she had done wrong in urging them to go. And she added that she could not forget the words of the other boys, "No man can serve two masters."

Mrs. Cassels has lately begun a day-school for girls; there are over twenty scholars, and the number is likely to increase.

On April 4th, I left Pao-ning for Sin-tien-tsi, chiefly with a view to itinerating in the market-villages around, of which there are sixteen or eighteen. On the way up it was a great pleasure to meet again several old friends, whom I had not seen for over two years. At one of the places I passed through, a market was going on. Crowds gathered round my chair to listen to the gospel, and I was able to give away a good many tracts. At another place I had an interesting talk with a woman who is an opium-smoker. She wants to go back to Pao-ning with me when I return, to break it off. In the course of conversation she said, "We are afraid of devils and of death. *You* are not afraid; how is that?" Another, standing by, answered, "*They* have JESUS!"

Oh, how much those three words meant to me just then! how they opened my eyes to see what these poor people lack in *not* having JESUS! and how they opened my lips to tell them that they might have JESUS then and there! for He was *their* Saviour as well as ours.

SIN-TIEN-TSĪ, *April 7th.*

In the morning a guest came from U-li-tsĭ, a village four miles away, who had never heard the gospel. She listened well, and remarked that since we had taken this house, the agriculture in the neighbourhood had prospered. My woman, who was sitting near by, answered, "Of course. They pray to God three times a day to bless Sin-tien-tsĭ and you people!"

Went to the home of the landlord of this house. Found that he is still smoking opium. He has no money of his own, but borrows from others, in order to smoke. He has literally reduced himself to beggary, and is living in a dilapidated thatched cottage. His children look half-starved, and are very poorly clad. His wife seems to have eaten no opium since December. Went on to see some relations of the landlord.

Such a contrast! A beautiful house, well-stocked gardens, children plump and well dressed, a general feeling of comfort and wealth about the place; but, alas! the old lady of the house, and four of her sons, are opium-smokers, and may come to the same condition of poverty as our landlord. Just outside the house was a field of the deadly poppy, in full bloom. All the women were exceedingly kind, pressing me to stay the night, and loading me with vegetables from the garden, to carry away.

April 8th.

Went out on the main road, and had talks with several people returning from market.

April 11th.

Had a most interesting talk with an old man named

Hsüeh, in his own house. For some months he has been interested in the gospel, and coming to services here. He had several questions ready to ask—among others, some relating to the Crucifixion; and as I told him the story of our blessed LORD'S suffering and death, tears filled his eyes, and he seemed much moved. I am sure that the HOLY SPIRIT is working in his heart.

April 12th.

Went to U-li-tsi, a market four miles away, to visit a woman who was here a few days ago, and heard the gospel for the first time. Her house is one of a cluster of eight or nine, in a most beautiful valley. The inmates of these houses are all relatives, and bear the same name. I had a very warm welcome; my friend insisted on keeping me to dinner, and afterwards the women from the other houses assembled to "listen to the Book." "We know we have sinned"; "We have forgotten God"; "We want to be saved"; "How can we be saved?"; "Tell us how to pray";—such sentences as these kept coming from one and another. Oh! it is a privilege to be allowed to teach such a blessedly full and free salvation!

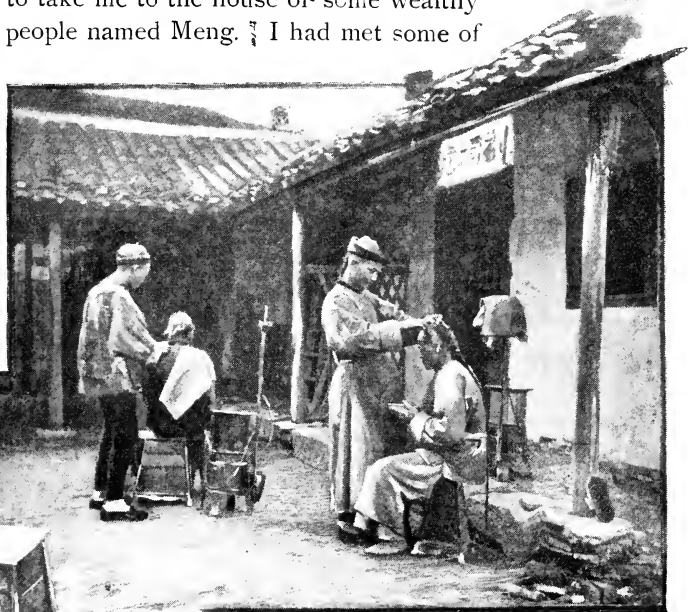
On the way back I met a woman to whom F. B—— had told the gospel during an itineration in quite another direction last November; she remembered a great deal.

April 13th.

Set out for San-ch'uan-si, a market ten miles from Sin-tien-tsi. It was market-day, and crowds of people were buying and selling. I found an inn, and sat in an inner courtyard, where I had a continuous stream of guests until late in the afternoon, when the market

people had to return to their homes. Then, having dined, I went out on the street, and was invited into two houses, where I had attentive listeners.

On going back to the inn, I found a servant waiting to take me to the house of some wealthy people named Meng. I had met some of



CHINESE BARBERS.

the family, in the house of relatives, in Pao-ning. The gentleman knew Mr. Beauchamp, and had a good deal of interest in the Truth. They received me most kindly, and pressed me to stay to their evening meal, which I did; the meal was not served until nine o'clock, so I was with them some four hours. Alas! both

husband and wife are opium-smokers. They acknowledge it is wrong, but seem enslaved to the habit.

Returning to my inn about ten o'clock I found that the inn people (who had been very busy all day) now desired to come into my room for a chat. We got so interested over the "ever-fresh story," that it was eleven o'clock before I began to think of bed.

April 14th.

Went on to the next market-place, seven miles distant, and found that the market was going on.

Shih-men-ch'ang is smaller than the place I was at yesterday, but there were *crowds* of people. My chair-bearers had difficulty in getting through them; at last they gave up trying, and set me down in the middle of the street while they went to look for an inn. They found a house in course of building, with a big, empty room, which they thought might do for me to speak in.

A form was procured, and I sat down for a few minutes; but I saw it would not do. The people, never having seen a foreign lady, were full of excitement, and just *flocked* in. A crush, and a disturbance on the part of those who could not get in, was impending; so I said I would go outside. A form was placed against the wall, and then it was all right; every one could see, and the crowd became perfectly orderly.

I was able, after the first few minutes, to get into conversation with the women nearest me, and to sell a good many tracts and books. My chair-bearers in the meantime were doing their best to find me an inn, and finally succeeded in finding a tiny room about six feet square and seven high; this I had filled with women

until seven in the evening. Some seemed really interested, especially one old woman—a vegetarian—and some Roman Catholics. I asked them about keeping the Lord's Day, and they said, "The holy father says we are to stop our work for half the day, but may do it the other half, because we are poor!"

April 15th.

Back at Sin-tien-tsī. Had a good time at a small market village, Liu-k'i-pa, on the way. Met some old friends who had seen me at San-ch'uan-sī, and wanted to hear more about JESUS.

April 17th.

Easter Sunday. A very happy day. Realised much of the LORD's own deep peace and joy in my soul, and His presence with us at our little services. There were sixteen present at the morning service, and eight in the afternoon. The opium-smoking landlord and his wife were here. Poor man, he looked so wretched and miserable! He is completely under the power of the devil, bound down by this sin. At the close of the afternoon service, the old man, Hsüeh, and a friend of his, stayed behind for an hour or so talking about the LORD.

April 18th.

Guests all day going to and returning from the market at U-li-tsī.

April 19th.

Left Sin-tien-tsī at 7.30 a.m. for Ts'ang-k'i. Old Mr. Hsüeh came up to morning prayers before I started.

Reached Ts'ang-k'i about 3 p.m. Soon got settled in a little room in an inn, and received a number of guests until evening. It was a pleasure to meet again some old friends who had heard the gospel eighteen months ago when B. and I visited Ts'ang-k'i.

My intention was to spend four days at Ts'ang-k'i,



WOMEN SEATED ON K'ANG.

returning again to Sin-tien-tsi; but the MASTER had other plans for me. That night a letter arrived from Pao-ning, telling me it had been arranged that Mr. Beauchamp and Miss F. Barclay should be married the next day. By starting the first thing in the morning it was possible to be in time for the wedding.

April 20th.

Reached Pao-ning at twelve o'clock, just in time for the wedding service. The guest-hall, used on Sundays for the services, was made to look very pretty with red cloth, scrolls, and flowers. A good number of the natives assembled to witness the ceremony, though there would probably have been many more, had there been more time to make it known. The bride and bridegroom left in the afternoon to spend a few days at Sin-tien-tsī.

I was grieved, on returning to Pao-ning, to hear that for the present the door seems shut against us at Shuen-k'ing. At the beginning of the year we were able to rent a house; but afterwards, owing to the opposition of the magistrate and some of the students, were forced to give it up, though not without doing all in our power to keep our position. Mr. Beauchamp and Mr. Parsons were last week literally turned out of the city. The *people* of Shuen-k'ing seem quite friendly to us, and receive our message gladly, and numbers have heard the gospel since Mr. Gill and others have been there. Pray for Shuen-k'ing, that the LORD will open a door, which no man can shut.

“TO the uninitiated a Chinese school-room is a chaos of confusion, a babel of noise. Each scholar is repeating his own lesson, without any regard to the one his neighbour is shouting in his ear. A stranger wonders how it is the lessons do not get mixed up! But no; over and over again, each one reads his own in heedless independence. When tired of to-day's new lesson he turns back to the beginning, and reiterates the previous tasks; for every book must be repeated without a mistake from beginning to end ere he proceeds to another. When the lesson is known he goes up to the teacher's table to repeat it, always standing with his back to his instructor, lest he should look over the book. A teacher will sometimes have four or five different books placed before him at once, the same number of children repeating as many different sentences, while he perhaps is correcting a copy with his red-ink marks. But he detects mechanically a mistake on either hand, much as when, the noise around slackening, he looks to see who is idling.”—M. J. OXLAD, from *The Child at School in China*.

“ We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

CHAPTER XXXIV.

TOKENS OF BLESSING.

THE GIRLS' SCHOOL.—A BOAT WRECKED.—ARRIVAL OF C.M.S. MISSIONARIES.—EVANGELISTIC SERVICES FOR MEN.—AT SIN-TIEN-TSÏ.
—CHAO-TA-NIANG.—HSÜEH-TA-IE.—BURNING OF IDOLS.

SIN-TIEN-TSÏ, *August 19th, 1892.*

THREE months have gone by since I last sent you a journal; they have been busy months, with just the regular round of work. Mrs. Cassels was away for some weeks, and left her women's and girls' classes to me. It was such a pleasure, teaching the children. There are now over twenty in the school, but the average attendance is from fourteen to seventeen, while the ages vary from seven to sixteen. They are most affectionate, and have such pretty little ways of showing their love. Their memories are capital, quite equal to the boys'; and I so enjoyed seeing them drinking in the stories from the Bible.

In visiting the homes of the children I found, in some cases, that the little girls had taught their mothers the hymns and texts learnt at school. Pray that the day may soon come when these little ones shall know JESUS as their Saviour.

They read a few Chinese books with the teacher, and a woman is engaged in the afternoons, teaching

them sewing and embroidery. A week or two ago Mrs. Cassels gave some prizes to those who had behaved and worked well. They were charmed with their little needle-books, thimbles, pictures, etc.

I have been continuing my weekly visits to the village Hsia-ko-tsi. Now and then I am invited into fresh houses, and often get interested listeners. At one house, where I visit regularly, I noticed that the bowl of incense-sticks had been removed from its usual place, and in answer to my inquiry, the wife said, "Since my husband has been attending the services at the *Fuh-ing-lang*, he has done away with the incense and idols, and now he reads the Bible to us every evening."

In that same house, on another occasion, a stranger came in who told me that her husband possessed some of our Christian books; that he lived too far away to come in to the services; but that he had an almanac, by which he knew when Sunday came round, and then he read the books. She wanted to know if doing right, from to-day, would cancel the sins of former years, and whether it was true that GOD could heal us when we were ill. She also said, "If this doctrine is so good, *why didn't you come before* to tell us?"

In June we had a large number of guests. There was a *hwei*, or gathering together of people, at a certain temple, to fulfil their vows to an idol, for recovery from sickness, and to pray for exemption from sickness during the year. It afforded an opportunity to tell them of the ONE TRUE HEALER for soul and body.

We have had two native feasts during the last two months. Mr. and Mrs. Beauchamp gave one in honour

of their marriage, and Mr. and Mrs. Hayward in honour of the birth of their little son.

There has been a good deal of coming and going of "foreigners" lately. Dr. and Mrs. Wilson, from Hanchong, paid us a visit, and took back with them L. B——, who was run down in health, and needing bracing mountain air, as well as a doctor's care. Mr., Mrs., and Miss Graham Brown also spent a few days with us, *en route* for Shanghai, from KAN-SUH. They had intended staying only a few hours in Pao-ning, but owing to a shipwreck experienced just above Kuang-üen, they were obliged to stay longer, in order to dry their things. Theirs had been a most merciful preservation. The boatmen were just finishing a feast of pork, when the boat came to a rapid. The captain called for more men to come to the oars. They came too late, and the force of the water dashed the boat against the rocks, and immediately it filled. They tried putting out ropes, some of the men swimming with a rope to the shore, but that failed, and the boat drifted out into the middle of the stream with the current, and onwards for more than a mile, gradually nearing the other bank, which was a perpendicular wall of rock, without foothold anywhere.

They all stood on deck on their boxes, which were *under water*, thinking it must prove instant death; but a boat sighted them, the captain of which noticed foreigners, and thought he recognised Mr. Phelps, who had been kind to him some years ago. This boat's crew began to row vigorously to their rescue, and succeeded in catching them up.

The crew of the wrecked boat had meanwhile been

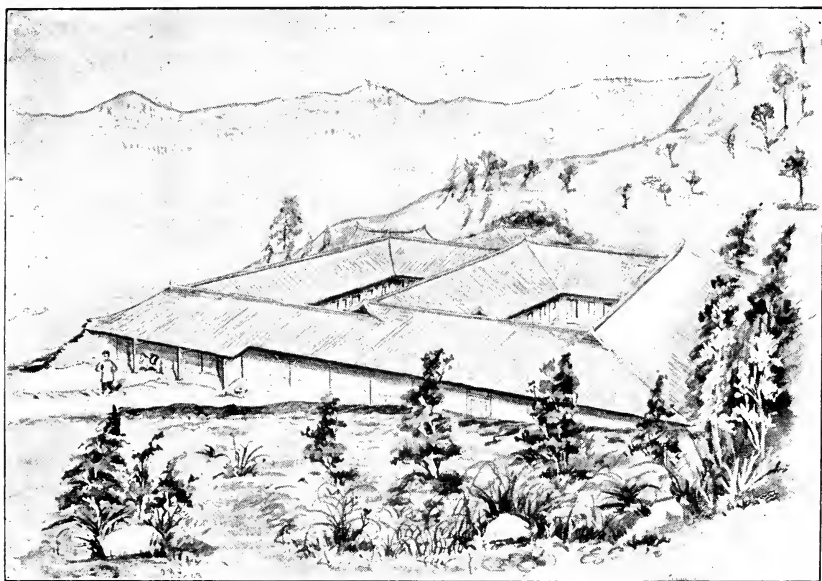
packing up their bedding and belongings, and made a dash to get on to the boat as it got near. A number of them did so, and Mr. Graham Brown was able to get his wife, sister, and youngest child on board. He had great difficulty in keeping back six more boatmen. Had they, too, crowded on to the boat, it must have been swamped. Exerting all his strength, he pushed the boat off, remaining himself on the wrecked boat with his eldest little boy. The rescuing boat landed its occupants, and then returned for Mr. Brown and all the rest, and afterwards recovered all the baggage and cargo.

And now they found out why the boat had not sunk. The cargo consisted of tobacco, sealed up in large wooden cases. It had been packed tightly, and acted as a float. It was indeed a merciful deliverance. They made a small tent of mats on the shore, and began drying their things in the sun. Nothing was lost, and nothing that they *really needed* spoilt. The other boat brought them on to Pao-ning.

Mr. and Mrs. Horsburgh (C.M.S.), their two little girls, and two ladies of their party, reached us in June, and are at present occupying our house in the country, Sin-tien-tsi, and getting a quiet time of study before attempting to open new stations. Mr. and Mrs. Walter Taylor also arrived in June. They have come to work in this district, in place of Mr. and Mrs. Hayward, who are appointed to Shanghai. Mr. Marshall Broomhall escorted Mr. and Mrs. Taylor, and has now gone on to visit other C.I.M. stations in SĪ-CH'UAN.

Lately we have been unitedly praying for a revival in the men's work in Pao-ning, as few have been coming

to the services. God is answering our cry. He brought two men, one educated, and the other not, to inquire about the Truth. They are much interested, and are, we hope, sincere inquirers. For the last three or four Sundays there have been *good* congregations, sometimes as many as one hundred, and a fair proportion of men.



MISSION HOUSE SIN-TIEN-TSI

Two weeks ago, two men came in from the country, about ninety *li* from here, who had been influenced by a Christian man named Shao, living in their neighbourhood. They had put away their idols, professed faith in the LORD, and had been meeting with the Shao family on Sundays to worship God. These two men

were uncle and nephew. They gave their testimony so simply and brightly. We hear there are two other men in the same district who have followed their example.

About a fortnight ago, Mr. Cassels began a series of evangelistic meetings for men, which are held every evening at dusk, and have been well attended. The interest keeps up. Some of the native Christians take part in the meetings by speaking and bringing in their friends.

A few days ago I came up to Sin-tien-tsī for a few weeks' rest and change. The lovely cool, country air, after the heat of the city, is delightful. We take our nice, comfortable country-house as a good gift from the LORD. The house stands alone on the hills, although some farm-houses are scattered about in the neighbourhood.

The people come freely about us, and are very friendly. More than that, some are being influenced by the HOLY SPIRIT to give up their idols.

The first was an old woman named Chao, living about ten *li* (three and a half miles) from us. She came in a few weeks ago, and had a talk with Mrs. Horsburgh and others. The native teacher, Ho-Sien-Seng, told her that burning incense was useless—God wanted men to worship Him with their hearts. That day at market she had bought a bundle of incense-sticks, which she handed over to the teacher, saying she wished to worship God. This occurred at the beginning of the week. She continued coming every day to receive teaching, and on Saturday brought her paper household gods, which she had torn down from her walls.

There is no doubt that the old woman is now trusting *JESUS*, and intends to serve Him. Her testimony is very clear, and she is witnessing among her relations and neighbours, and exhorting them to turn to the *LORD*. She speaks of having heard the gospel first two years ago. Certain words spoken to her then never faded from her memory.

Some of us have been to her little home; she had gathered her neighbours together to listen to our message. It was nice to see the walls stripped of all signs of idolatry. It is not likely that Satan will leave her without any opposition, but the old woman seems trusting the *LORD* to keep her firm. She comes to us every day to be taught further.

The second family to give up their idols was that of the old man *Hsüeh*, of whom I wrote in my last journal. For two years he has been coming to the services, whenever there has been any one at *Sin-tien-tsi* to conduct them. From the beginning he showed interest, but his unwillingness to part with his idols has been his stumbling-block. Two days ago, however, to our great joy, the whole family willingly took down all the idols in their possession. The same teacher, *Ho*, who spoke to old *Mrs. Chao*, was used by *God* to lead the *Hsüeh* family to take this step.

F. C.— and I went yesterday to the house, and were much encouraged by our visit. The dear old man told us how for the last two years his faith in idols had been shaken, but that his wife and sons were all against his doing away with “the gods of many generations.” He said that every evening, when the sons went through the little ceremonies of worshipping idols, burning

incense, etc., he went out for a walk round the house. Lately he has been talked to plainly by one and another about the necessity of giving up his idols if he wanted to be saved, and in conversation with the teacher, two days ago, the LORD seemed to bring home to him what an awful thing it was to be serving the devil; and then and there he assembled his family, and together they agreed to serve the LORD. The sons tore down the family and kitchen gods, and gave them to Ho-Sien-Seng. The third son is particularly bright and rejoicing in the LORD, and longs to be used in His service. I know you will praise GOD for this good news, and that you will hold up these young believers by your prayers.

SIN-TIEN-TSĪ, *August 29th, 1892.*

I must add a little about the Hsüeh family. The devil has been busy stirring up opposition, the *pao-chang* (elder, or superintendent of the district) having threatened to report them to the Mandarin because they have given up their idols, and the neighbours also threaten to turn them out of their home. The old man and his sons are not disturbed by these threats; they mean, by GOD's grace, to go forward; but old Mrs. Hsüeh is very frightened. She is afraid, too, of losing such benefits as she supposes the idols can give her—for example, having many grandsons, etc.

The old man is distressed that his wife should be so terrified. Yesterday I said to him, "I think it may be because she does not understand what a good thing it is to be a Christian. Tell her what GOD's Word says, and comfort her heart." He answered, "I do read to

her, *seven or eight pages* out of the Bible every day!" Pray that the HOLY SPIRIT may lighten her darkness.

The Hsüehs' idols (they were of paper) were taken to Pao-ning, and on Sunday at the service were burnt, as being hateful to GOD.

Those of the old woman, Chao-ta-niang, were still in our possession. They were of the same description as those of the Hsüehs—the household gods, and one large scroll, with representations of every sort of god upon it—the god of riches, the god of thunder, fire, etc. Yesterday, at our Sunday service here, these were brought out, and Chao-ta-niang was asked whether she was willing to burn them. Without any hesitation she answered, "I am willing. I hate them—they belong to the devil." Then she struck a match to set fire to them. They were very old and musty, and it seemed at first as if they would not ignite; but she persevered, at last bringing straw in which she enclosed the idols. The straw was easily fired, and the idols smouldered away on the floor, and were soon burnt to ashes.

While they were burning we sang, "Follow, follow, I will follow JESUS," and then we asked, "*Who* will follow JESUS?" and old Hsüeh directly answered, "I and my family will follow JESUS"; and Chao-ta-niang said the same.

One of the women said to Chao-ta-niang, after the idols were burnt, "See! you have burnt the god of fire, and he could not defend himself."

We do praise GOD for what He is doing in this district, and pray that these two families may so let

their light shine, that all in the neighbourhood may glorify God. We spent a happy and, I think, a profitable time yesterday afternoon with these dear people, looking out passages in the Bible about the sinfulness and folly of idol-worship.

“BEFORE the clouds received the LORD JESUS out of sight of His disciples, His last words were ‘uttermost part of the earth.’ What greater legacy could He have left? Such a trust shows His confidence in our love and faithfulness. . . . As these first Missionaries walked back to Jerusalem, did they discuss what constitutes a call?—Is each one of us included? or, Where is the money to come from? Ah! no; their hearts were intent on their MASTER’S orders. Obedience was simply a question of supreme love to JESUS.”—MISS GRACE WILDER, in *The Missionary Review of the World*.

“What is the worth of one soul? Have you been born again? Have you heard the SAVIOUR’S voice calling, ‘My son, give Me thy heart’? Have you opened your heart to JESUS? Has He come and filled you with His sweet peace? Then, oh remember that JESUS loves the perishing millions; He died for them—He gave the commandment which the Christian Church is forgetting: ‘Go—into all the world.’ Have you forgotten it? Will you not from this time pray and work for the perishing millions?

“‘Go’ does not mean ‘Send.’

“‘Go’ does not mean ‘Pray.’

“‘Go’ means ‘Go,’ simply and literally.”

F. R. HAVERGAL.

“ *As ye were a curse among the heathen, . . . so will I save you, and ye shall be a blessing.*”

CHAPTER XXXV.

A “RED-LETTER DAY” IN PAO-NING.

MORE BAPTISMS AT PAO-NING.—UANG-TS’ONG-I’S TESTIMONY.

PAO-NING, *September 26th, 1892.*

YESTERDAY was a red-letter day in Pao-ning. We met at 9.45 a.m. for a native Communion Service. A little company of twenty-eight—twenty-one natives (eleven men and ten women) and seven foreigners. Fifteen of the natives were receiving the Holy Communion for the first time, having been baptized last February. The LORD was very present with us, and it seemed to me a little foretaste of that day when we shall sit down, one large family, out of *every* nation, and of *all* tribes and peoples and tongues, in the visible presence of our blessed LORD. At eleven o’clock the public service began, and there must have been a hundred and twenty present—the greater proportion men. Mr. Cassels preached from Rom. vi. 3, 4, “CHRIST died, was buried, and rose again *for us*: we *with Christ* are dead, buried, and risen again.”

At this service six were baptized—three men, one lad, and two women.

1. Chen-Sien-Seng, teacher of the girls’ school.
2. Uang-ts’ong-i, the man who was at Song-p’an with Mr. C. Polhill-Turner.

3. Lao-Ü, a farm-labourer, from the Shaos' village.
4. Ku-uen-kin, one of the school-boys.
5. Chen-Si-niang, wife of the teacher.
6. Uang-ta-sao.

After the baptisms there were a few testimonies.

Chen-Sien-Seng spoke first. He was formerly a necromancer, and burnt all his books when he first heard the true doctrine, between four and five years ago. He has grown steadily in the knowledge of the Truth, but his having taken opium now and again, when unwell, has hindered his being earlier received for baptism. He has now had a long testing-time, and there is every reason to believe that he has laid aside this sin. It was a great joy to see him baptized yesterday, with his wife, who is also trusting JESUS and seeking to live for Him. In his testimony, Chen-Sien-Seng expressed his desire to be free from any habit or practice displeasing to GOD, and begged his fellow-Christians to be faithful in rebuking him, should they see inconsistency in his life. He is fifty-six or fifty-seven years of age.

Uang-ts'ong-i testified next, and told us what a wicked man he had been in his younger days (he is now over fifty). There could hardly be any sin of which he had not been guilty. He seldom spent a night at home, stole people's *pu-kai* (bedding), gambled away his money, smoked opium, was a sorcerer, and had even been a *soldier*!! (Thank God, soldiers *can* be Christians, as we so well know!)

Twenty years ago he came to Pao-ning (his home is about thirty-five miles from here) and heard of the Roman Catholics; but before then he had become

tired of his wild, sinful life, and for three years had gone about reading and explaining the *Sheng Ü* (Sacred Edict), and became a vegetarian, in order to atone for his sins. The Roman Catholics made him buy a candle for forty cash (*2d.*), and gave him three small books to read at morning, noon, and night, when the candle was to be burnt. The priest read to him from the Bible. He could not understand much, but for the first time he heard of GOD and JESUS. Following the priest's directions, he read the books and burnt the candle; but still he knew that sin was in his heart.

Two years ago he came again to Pao-ning, and was told that there were foreigners in the city, preaching God's *fuh-ing* (happy-sound = gospel). This sounded good, and he came to the house, where he heard the pure gospel first from Chen-Sien-Seng (who was baptized with him yesterday). He bought two small books, and returned to his home in the country. Some months after, he returned to buy a whole Bible, and spent all day at the *Fuh-ing-t'ang*. The HOLY SPIRIT was taking hold of him.

In the autumn of last year, Mr. Beauchamp found out his house while itinerating in that neighbourhood. Uang was away at that time, but his wife and child were at home. There was no sign of idols or idolatry, but in the place where the paper gods would have hung there were scrolls, with characters written upon them to the effect that GOD was the One True God and JESUS the only Saviour. In the spot where incense-pots used to stand, were the treasured Bible and hymn-book, and Christian tracts. The little girl could repeat hymns, and knew how to pray. The

neighbours added their testimony that Uang-ts'ong-i was a man who worshipped God. A message was left, inviting him to come to Pao-ning for the Christmas services. He came.

At that time Mr. C. Polhill-Turner was here, on the eve of setting out to get a house and begin work at Song-p'an, a city to the extreme north-west of this Province, where there are many Thibetans. He was in need of some native to accompany him, and mentioned the matter at one of the services, saying that he could promise no salary, and that possibly a good deal of suffering and persecution would be involved. Uang-ts'ong-i volunteered to go.* He knew Song-p'an, he said, having served there as a soldier, and would be glad to suffer for the LORD Who had done so much for him.

His offer was accepted ; he went with Mr. Turner, and, after being there about six months, was shamefully treated and beaten for the LORD'S sake. Owing to a drought in the city, Satan stirred up the people to attack the missionaries, ill-treat them terribly, and turn them out of the city. Uang-ts'ong-i, and another Christian man, the cook, were beaten with a thousand stripes ! Mr. and Mrs. Turner went to Ch'en-tu, and Uang-ts'ong-i came back to his home.

A few Sundays ago, in telling of his experiences at Song-p'an, he made *so little* of the sufferings he had gone through, and *so much* of the joy of being counted worthy to suffer for *HIS* Name.

He hopes to return to Song-p'an soon. One thing

* See page 282.

he said had grieved him—he had *suffered* for his LORD, but had never confessed Him in baptism. Would the LORD not confess him? (referring I suppose to Matt. x. 32, 33). It was a joy to see him baptized.

Lao-Ü's turn now came to speak. He is a farm-labourer, an old man, living in the Shaos' village, and was brought to CHRIST through the influence of the Christian man, Shao. He is a dear but *dense* old man; but his heart is true. Mr. Cassels demurred a little about receiving him at this time for baptism, as he had had so little instruction; but the other Christians said, "He will *never* know any more than he does now; and he is just *a piece of faith!*" And so the old man was baptized.

Mr. Cassels asked him to say a few words of testimony. He only smiled broadly, while Shao said, "*He* cannot say anything." So Mr. C—— said, "You do believe in JESUS as your Saviour, do you not?" Then the old man stood up, and said, "I *do* believe," made a bow, and sat down again. It was so comical.

Ku-uen-kin, one of my dear school-boys, next testified. His words were few, but *so* nice. He said he knew himself to be a sinner, but when he came to the school he heard that JESUS came to save sinners; he trusted in Him, and it was of His great grace he could be baptized that day. This boy is sixteen, and was a Mohammedan.

At the afternoon service yesterday, the names were taken of those desiring to be baptized. Twenty-five names were given in—fifteen men, four school-boys (three of whom are Mohammedans, and one a heathen),

and six women. For these, inquirers' classes will be formed.

Five of the men are the result of the evening evangelistic services, which are still being held ; others came from the country place where the Christian, Shao, lives. Was not yesterday a red-letter day ? and have we not abundant cause to praise God, take courage, and *go forward* ?

“ I T is a very remarkable fact that the *native converts*, in every land where Missions have been established, have within one generation furnished, on the average, five times as many evangelists, teachers, and native helpers as the original Missionary force. To-day, out of somewhat more than forty thousand, that represent the total force of the workers in Mission lands, over *thirty-five thousand* have been raised on the spot, as the crop of Missionary labour. In China, India, Africa, the South Seas, by far the bulk of all evangelists are converted natives. And, if the Church could be aroused to such holy effort as would once insure the sowing of the whole world-field, within fifty years the number of native converts that would take up the work of Missions among their own countrymen might make unnecessary all Foreign Missions in the Church. Christian nations might speedily be left free to turn their attention to developing the life and power of the Church within their own borders, and to evangelise their own territory.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

PART III

*NATIVE CONVERTS EVANGELISING:
EXTENSION OF THE WORK*

A HINDU gentleman, after listening to an able address from a native pastor, made the following comment : "Once a forest was told that a load of axe-heads had come to cut it down. 'It does not matter in the least,' said the forest ; 'they will never succeed.' When, however, it heard that some of its own branches had become handles to the axe-heads, it said, 'Now we have no longer any chance.' So," said this gentleman, "as long as we only had foreigners to deal with, we were safe, but now that everywhere our own countrymen are enlisted on that side, certainly our faiths are doomed." This utterance is significant, as showing the impression made upon the Hindus when the gospel is preached to them by converted natives. The same is true of the Chinese.

“And the king’s servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.”—2 SAM. XV. 15.

CHAPTER XXXVI.

A CALL TO SIN-TIEN-TSĪ.

TAKING UP WORK AT SIN-TIEN-TSĪ.—INQUIRERS ENROLLED.—IDOLS BURNT.—ITINERATING.—CHANGES AT PAO-NING.—NEWS FROM CH’ENG-K’U.—RIOT AT PAO-NING AVERTED.

SIN-TIEN-TSĪ,
December 2nd, 1892.



SINCE writing my last journal, changes have taken place. The MASTER has called me away from Pao-ning, where I have had over four years' happy service, to Sin-tien-tsi, our country station, a hundred and thirty *li* north of Pao-ning, on the Kuang-üen road. It was by no means easy to leave Pao-ning, and all the people the LORD has taught me truly to

love; but the need was very real. Some in the neighbourhood were anxious to be taught, and called for a

settled worker among them. The LORD, in many little ways, showed that He was calling me to go, and I could only follow Him gladly. He *did* give all the needed help, too, when the time of parting came with those I had taught in Pao-ning. The love of the boys and girls in the schools, and of many of the women, and the promise of their prayers for blessing in the work up here, were very touching, and very sweet.

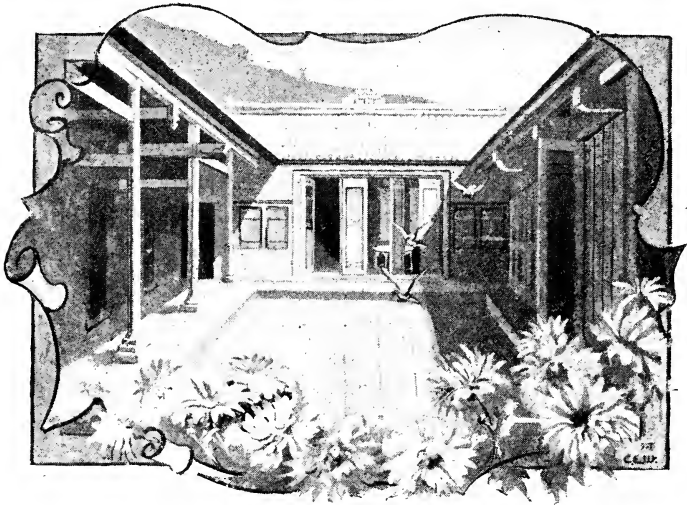
Miss Barclay is (D.V.) taking up the work among the elder school-boys as long as she is in Pao-ning. Pray that she may be greatly used to them all. I believe all the elder lads are in earnest in their desire to serve God. It would have been so much harder to leave them had it not been so.

When I left, eighteen of the school-boys *songed* (accompanied) me for five miles, and though sorry, they were quite satisfied that I should go away "to do God's will."

And now about the work and surroundings up here. Although the house stands alone, and there are comparatively few people in the neighbourhood, I find that the LORD fills up my days with little bits of service, as He has so lovingly done all along. People come in to hear the gospel, on their way to and from the market, which is three and a half miles away, and a day rarely passes without some one coming for medicine.

A fortnight ago, Mr. Cassels spent a Sunday here, on his way back to Pao-ning from Kuang-tien. It was a very happy day. Nine men and one woman were enrolled as inquirers, and, so far as we can tell, all are sincere. Two men, brothers, named Uang, brought

their household gods in the afternoon, and burnt them in the courtyard during the service. I was visiting in the home of these two men a few days ago, and their old mother said, "My sons came home and told me that, although they had lived many years in the world, they had never heard such wonderful things as the



INNER COURTYARD, SIN-TIEN-TSĪ.

Bible contained, and they meant to believe in God, and give up idols." The old woman added, "And it is not only my sons who believe; we women believe, and want to serve God too."

The old woman, Chao-ta-niang, who burnt her idols in the summer, is going on brightly. She comes twice in the week to be taught, and we trust it may not be long before she is baptized. Her son has given in his

name as an inquirer. We hope this month to begin a school for boys.

Mr. and Mrs. Horsburgh (C.M.S.) are still staying at Sin-tien-tsi. During this last month, Miss Stephen (one of Mr. Horsburgh's band) and I have been away on two short itinerations—the first to San-ch'uan-si, a market-town, thirty *li* from here. We chose a market-day for our visit, and walked to the town. Ts'ai-ta-sao, our Christian woman-servant, went with us, and a coolie to carry our bedding. We reached the market before mid-day, and several people came to our room in the inn to hear the gospel. I had visited this place in the spring, and felt glad to see familiar faces again. How one visit to a place always paves the way for a second! I was much encouraged by some who had heard before, coming to hear more.

In the evening we were invited to supper with a wealthy family in San-ch'uan-si, named Mang. They were exceedingly friendly and kind, and quite a number of ladies were gathered together. Our talk was chiefly about the LORD. I hope that two old ladies, at least, took in the truths of the "wordless book."

Our second itineration was to Ts'ang-k'i, a small city, sixty *li* from Sin-tien-tsi, and the same distance from Pao-ning. B. and I had been there for a week, two years ago, and this time again many old friends came round us. Although the listeners were not so many as on our first visit, yet those who did hear were very attentive. We came across many vegetarians, who were doing their best to get ready for the next world. Amongst the people who keep the inn I believe some seed was sown, which will spring up to God's glory.

Six or seven dear children belonging to the inn hardly left us all the time we stayed there.

The LORD is continuing to bless the work at Pao-ning, and in the district. Mr. Cassels paid visits lately to Pa-cheo and Kuang-üen, and was cheered by some families putting away their idols in both places. At Pa-cheo twenty-three names were enrolled as inquirers. Mr. and Mrs. Southey and their family have come down to our Province, from SHEN-SI, and are stationed at Kuang-üen.

B. H.—has had a call to take up Miss M. Murray's work at Iang-cheo during her stay in England on furlough, and will probably leave Pao-ning in a few weeks. It will not be easy to fill her place here, and the natives, as well as ourselves, will miss her sadly; but the LORD has need of her elsewhere, and *for His sake* we can let her go.

We hear that another worker, Miss Gower, is coming up to Pao-ning, and thank GOD for sending her. We *do* need more help. The work is growing on all sides, and the EASTERN SÌ-CH'UAN workers seem *very* few. Pray GOD to send forth more, and be ready to come yourself if He is calling *you*.

Near Han-chong, in the next Province, there is a Mission station, Ch'eng-k'u. It has a very flourishing little church. The devil is stirring up the people to believe the report that the missionaries have poisoned all the wells in the places where they live, and that many Chinese have died through drinking the poisoned water. This report got to Ch'eng-k'u, and the people believed it, and mobbed the Mission House, beat the native Christians, and stole many of the missionaries'

belongings. Mr. Huntley, who is in charge of the work there, informed the Mandarin, who seemed sorry for the riot, and promised recompense in money. He also arrested several of the ringleaders, and sentenced them *to be cut in pieces*.

When Mr. H—— heard this, he sent his card to the Mandarin, with a message begging him to set the offenders at liberty. This was done, and the result is that they are very grateful to the missionary; they now come to the Mission services, and no one in the place dares to say anything against the foreigner or the gospel. The house is repaired, and things are going on smoothly.

A week or two ago they were on the eve of a riot at Pao-ning, through the same report, with the addition that B. had hired beggars to put red worms into the wells. Placards were put up, threatening to pull down the *Fuh-ing-t'ang* and turn the foreigners out of the city.

The watchman saw the placard and quietly went to give information. The Mandarin ordered water-carriers to come before him, with water from every well in the city. They all knelt in his presence, while he tasted a few drops from each bucket, to show the people that it was all foolish talk, and that the water contained no poison. One man was beaten on the mouth because he repeated the report, and the Mandarin offered ten thousand cash reward to any one giving notice of the report being raised again.

Amongst the water-carriers were Chao-ta-sao (one of the Christians) and her husband. Some one said, "That old woman goes out visiting with the *siao-tsie* (their

term for us); ask her if these reports are true." Thereupon dear Chao-ta-sao spoke out, "No, they are untruths; the foreigners are *good* people, and have come to tell us good things about the true God in Heaven, and JESUS CHRIST our Saviour. I have helped Hang Siao-tsie (Miss Hanbury) to carry medicine to *heal* sick people: how could they want to poison us?" From that time not one bad word has been heard against the foreigners. Mr. Cassels and the others, on that Sunday night, were aware of the placard, and had special prayer, asking God to undertake for them, and avert a riot. He answered most signally, did He not? It was splendid to see the magistrate acting as he did; for it was a real test.

“THE old command of CHRIST echoes down the long aisles of the ages : Evangelise ! And the new voice of the Providence that speaks through events in this Missionary era, peals out : Organise ! Lengthen thy cords and strengthen thy stakes. A love that is like GOD’S must multiply and extend a thousandfold its lines of holy effort, and drive ten thousand times as many stakes deep down into the intelligent conviction and unselfish affection of CHRIST’S disciples. GOD leaves His Church without excuse or even pretext, if Missions be not prosecuted as a world-wide enterprise. In a sense never thought of when that promise was spoken, the LORD is with us—with us, unlocking the gates of hermit nations, battering down the Wall of China, unsealing the ports of Japan and Korea, cleaving a path to the heart of Africa—with us to unchain the human mind and reveal the secrets of nature. We may now go into all the world, and to every man in his own tongue give the Word of GOD.

“There was never such a work for the time, nor such a time for the work.”—REV. A. T. PIERSON, D.D., in *The New Acts of the Apostles*.

“The wastes shall be builded, and the desolate land shall be tilled. . . . I the Lord have spoken it, and I will do it. . . . I will increase them with men like a flock.”

CHAPTER XXXVII.

A HAPPY CHRISTMAS.

TO PAO-NING *via* TS'ANG-K'I.—CHRISTMAS VISITORS.—CHRISTMAS SERVICES.—BAPTISMS.—UANG-TS'ONG-I AND HIS PIPE.—A PROMISE FOR SIN-TIEN-TSÏ.

I THINK I told you that we were seeking a special outpouring of the HOLY SPIRIT at this Christmas-time, on ourselves, the native Christians and inquirers, and on the whole work of the district; and our God has not disappointed us, but has given us the “exceeding abundantly above,” and many of us came to the conclusion it was the happiest Christmas we remember having spent. I will try to tell you about it.

On Friday, December 23rd, I set out for Pao-ning, going by Ts'ang-k'i (the small town Miss Stephen and I visited last month) and spending a night there. On our previous visit I had promised some little girls in the inn some mittens the next time I came. They did not know at all *when* I should come, but that very morning they had been talking to their grandmother about me, saying they wished I would come again and sing them some more hymns, and bring the mittens. The grandmother said, “Oh, she will not bring you any mittens; she was only deceiving you”; whereupon one of the children said, “Sin Je-su tih ren puh kan huen ren” (“Those who believe in JESUS dare not

deceive"). In the afternoon I turned up, mittens and all, and got *such* a warm welcome.

The old grandmother told me she had been thinking much about the words we had spoken before, and had quite come to the conclusion that worshipping idols was no use.

In the evening, all the inn people, my chair-bearers, and several outsiders, met in my room for prayers. We had a good time. Amongst the outsiders was a man, living at Lan-p'u, who had been at Pao-ning for some weeks, and attending the evening evangelistic services then being held. He seemed to be trusting in JESUS for salvation, gave a good testimony, and helped me in explaining the gospel to the others. He intended soon to return to Lan-p'u, where he said he would preach the gospel to his own townsmen.

I reached Pao-ning at mid-day on Saturday, and was welcomed, two or three *li* before reaching the house, by seven of the school-boys, who came out to meet me. They ran by the side of my chair, and before I reached home, I was well up in all the news. Two months' absence from the boys had not made me love them any the less.

Four little boys had gone the wrong road to meet me, not knowing that I was coming by Ts'ang-k'i. They told me afterwards that as they did not meet me, they preached the gospel to the people they met. One old woman walked nearly all the way back with them, and all the time they talked to her about JESUS, inviting her also to come to the service on Christmas Day; and they looked out for her, but she did not appear. This was all told me in such a natural, simple way. I could

not help thinking of the verse, "A little child shall lead them."

Several country Christians and inquirers had assembled at the *Fuh-ing-l'ang*, and the ladies' house, to spend Christmas. One of the women was our cook's mother-in-law. A lifelong vegetarian, she had now realised that vegetarianism could not avail to save her soul, and being willing, that Saturday, to break her vegetarian vows, we all sat down to dinner together. Pray that soon she may accept JESUS as her Saviour.

Mr. and Mrs. Horsburgh were at Pao-ning for Christmas, *en route* for Ch'en-tu, and Mr. Gill had arrived from Wan-hsien; so we were a good company of foreigners, although Mr. and Mrs. W. Taylor had left for Pa-cheo.

Our Christmas-day services began with the native Communion at ten o'clock. There were thirty-nine present, including ourselves. The general service, later on, was crowded with people. The chapel could not contain all, so two side-rooms were used as well, and some were sitting outside in the courtyard.

At this service, five men and one woman were baptized:—

1. A man named Uang, sixty years old.
2. Another man named Uang, related to the first, aged thirty.
3. Lao Feng, a young man employed by the local secretary, to carry letters, etc.
4. Chen-lao-san, the third son of Mr. and Mrs. Chen, who were baptized in September. There are now five of this family baptized—the father, mother, two sons, and a daughter-in-law.

5. A young man, named Si, a plasterer.
6. Ho-san-p'o, an old lady who has been regularly attending the services for about four years.

After the baptisms there were some testimonies from those baptized. The Uangs' story was interesting.

Last year Mr. Beauchamp was preaching with two native Christians, at Ts'ien-fu-ai, a market a hundred *li* or so from Pao-ning. The younger Uang heard him preach, and, as he expressed it, "the words went into his heart." He stayed listening as long as he could, and then was obliged to go and do his marketing. When he returned, Mr. B—— had gone, but the natives were still there. His money was all spent, or he would have bought a book; he told the native Christian this, and that "the words had gone into his heart," so he made Uang a present of one with "red paper covers"!

He "knew heaven was in that book," he said; but, alas! he could not read it. He carried it about with him for twenty days, until the covers were worn off, asking first one and then another to read to him; some did and some did not. At last he was reminded of the elder man Uang, who was some connection of his, and could read characters. He went to him, and together they listened to the book "with heaven in it."

Remembering that Mr. Beauchamp had said that any one wanting books could buy them at Shao-kia-uan, the home of some of the Christians, he was all eagerness to go and get some more, and asked the elder Uang to accompany him. Not being so eager as the younger man, he kept making excuses—the weather was wet, or, it was too late, etc. At last, one morning,

while grinding beans, the wind twice scattered them. This he took as an omen that he was wrong in not having gone to fetch the books! So the two set off together. They did not succeed that day, I think, in finding Shao at home, but it was not long before he took them a Bible.

There is no doubt that these two men are born of the SPIRIT. In answer to questions put to them by Mr. Cassels, they said that they "wished to overcome the devil"; that, if persecuted, they "would not change, even to death"; that "JESUS was their Mediator"; and that "they dare not go back from following Him."

Si, the plasterer, asked all the Christians to pray for him—although he was persecuted it was no matter; he would not go back.

Lao Feng said that he knew his sins were on JESUS' back.

Mr. Cassels then mentioned that there would be a testimony meeting in the afternoon, and if any were conscious of sins or shortcomings, or of any habit, perhaps not exactly sinful, but a hindrance, there would be an opportunity given them of telling it out, and praying for one another.

Uang-ts'ong-i, the Christian who was at Song-p'an with Mr. Cecil Polhill-Turner, could not wait for the afternoon, but then and there brought out his long tobacco-pipe and laid it on the table. He wished, he said, to give it up for five reasons:—

1. He did not wish to set a bad example to his children and grandchildren.
2. If he read his Bible after a smoke, he did not clearly understand it.

3. Often, when out preaching with the missionaries, he wasted their time, by stopping to have his smoke.

4. That morning he had partaken of the LORD'S Supper, for the first time, and as he did want the LORD always to dwell in him, he would lay aside the unclean thing.

5. *It was no use!*

The afternoon meeting was a happy time. There were several prayers, and some testimonies and exhortations. One young man, a Christian, who has lately lost his mother, said that his heart was sad, as he did not know whether she was saved or not. He exhorted all not to delay in seeking to bring their parents to JESUS.

I was able to have my boys for a short class during the day, and also the little girls. One of them told me that she knew JESUS had washed away her sins, making her heart white. It was this same little girl who, a short time ago, was severely beaten by her mother because she refused to worship idols.

On Monday over a hundred people came to dinner at the *Fuh-ing-t'ang*. Before dinner there was a meeting, when several spoke or prayed. Four of the inquirers from Sin-tien-tsī spent Christmas Day at Pao-ning.

I returned again to Sin-tien-tsī on Wednesday, the 28th. Our cook had held the Sunday service here, and had had a good meeting. I have been able to get to some fresh houses in the neighbourhood during the month. A day or two ago we were invited to the home of the plasterers who were working here lately. We had twenty most attentive listeners, five of whom

came to our next Sunday service, to hear more. Rarely a day passes without guests coming, either to hear the gospel or for medicine. Once a month we have a magic-lantern exhibition, and this attracts many.

God has given me a special promise for Sin-tien-tsi: "The wastes *shall* be builded, and the desolate land *shall* be tilled. . . . I the LORD have spoken it, and I will do it." But He says He wants to be reminded about it. "I will yet for this be inquired of . . . to do it for them: I will increase them with men like a flock."

Will you join me in reminding Him?

“WE are not to *wait for results*, we are to regard our duty as never done, while any region beyond is without the gospel. Let all men have a *hearing* of the gospel at least; then, when *evangelisation* is world-wide, we may bend our energies to deepening the impression which a first hearing of the gospel has made. . . . The first need of the world is to hear the gospel, and the first duty of the Church is to go everywhere and tell every human being of CHRIST, the world’s Saviour. To stop, or linger anywhere, even to *repeat* the rejected message, so long as there are souls beyond that have never heard it, is at least unjust to those who are still in absolute darkness. Instead of creating a few centres of intense light, GOD would have us scatter the lamps until all darkness is at least relieved, if not removed.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“I will place no value on anything I have or may possess, except in relation to the Kingdom of CHRIST. If anything will advance the interests of that Kingdom, it shall be given away or kept only as, by giving or keeping it, I shall most promote the glory of Him to Whom I owe all my hopes in time and in eternity; may grace be given me to adhere to this!”—DAVID LIVINGSTONE.

"Be ye doers of the word, and not hearers only."—JAMES i. 22.
"They have not all obeyed the gospel."—ROM. x. 16.

CHAPTER XXXVIII.

DOERS AND HEARERS.

OLD MRS. UANG.—OUR WORKMEN.—BURNING OF IDOLS.—ARRIVAL OF MISS LINDGREN.

SIN-TIEN-TSĪ, *February 7th, 1893.*

MY New Year's Day was spent in bed. I believe I should have been seriously ill, had not the LORD healed me, in answer to the prayers of the natives. That day (Sunday) there were more people present at the morning service than usual. Our cook preached, and realised GOD's presence and power.

After the service, several stayed on to inquire more about the Truth, and from my bed I could hear a regular after-meeting going on. Li-sī-fu, the cook, is very bright, and longs to be made a blessing to souls. The people's concern at my being ill was touching. I had many visitors in my room during the day, and many promises of prayer for a speedy recovery. GOD graciously answered, and their joy was as genuine as their sorrow had been.

During this last month the weather has been bitterly cold—a severer frost than the natives remember for ten years; so I have not been able to make any itinerations. We have openings to fresh houses in the neigh-

bourhood ; and in some others, where at first no interest was shown, our message is now welcomed.

Praise GOD He *is* stirring the hearts of one and another in this district to see that His doctrine is true, and their own system of idol-worship utterly false ; but they lack courage to come out boldly on the LORD'S side.

One dear old woman whom we visit—the mother of the two inquirers, Uang—has the most beautiful, simple faith in all that we tell her about GOD. In answer to the question whether she wanted to serve the TRUE GOD, she said, “ Of course I do. My sons are on the road to heaven, and I want to go where they go. If the grace of the Saviour JESUS was so great as to die for us, there is not one in our family who will not trust Him.” She has taken in the Plan of Redemption, from the wordless book, and one day, looking at the white page, she said,—

“ I believe JESUS has changed *your* heart ; but will He change *mine* ? I am only an old woman who works in the fields.”

A day or two ago, when calling at her house, I found the carpenters making the old woman's coffin.* This gave an opportunity for speaking of the immortality of the soul, and the dear old woman was quite happy in thinking that her soul would go to JESUS, her body only being put in the coffin.

She had seen the magic-lantern the evening before. The pictures of the SAVIOUR in His sufferings had touched her, and she said, “ Oh, what pain He must

* It is a mark of filial piety for sons to prepare the coffins of their parents before their death.

have borne ; how He must have loved us ! And is it possible that He wants to wash away *my* sins—me, an old woman with no sense ? ”

We have had workmen in the house—plasterers and carpenters—and the HOLY SPIRIT has been striving with them. One evening, at prayers, we had been speaking of the danger of putting off coming to CHRIST for salvation, and the head-plasterer, and afterwards the carpenter, spoke out to this effect :—

“ We have been here a long time, and understand the doctrine of the Bible ; we do believe, and know that we ought to cast away our idols. But our neighbours say they will take our fields from us, and not employ us to work for them, if we join the foreigners’ (!) religion ; and *so we dare not.* ”

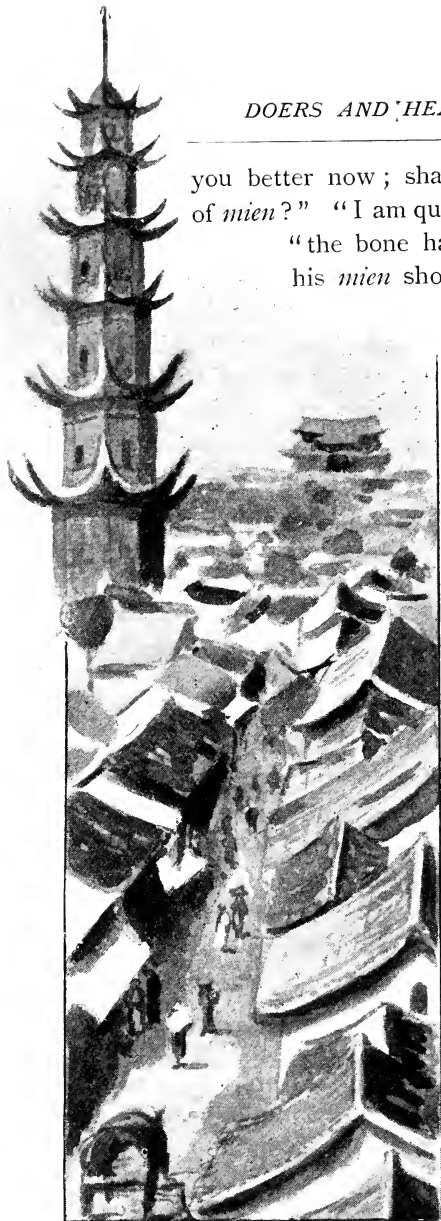
A most interesting conversation ensued, our Christian servants exhorting them not to fear man, and bearing their own testimony.

Our cook wanted to impress upon them, that, although it was vain to cry to idols, it could never be vain to cry to the living GOD, and told them how that very day he had given way to the devil and grieved the LORD. Being busier than usual, he began to eat his dinner without asking God’s blessing. Before going very far, something choked him. It was as if a splinter of bone had got across his throat, and although he tried one thing after another, nothing moved it. At last he went and lay down on his bed, and when his wife came in he told her that GOD was punishing him for having forgotten Him at dinner-time. His wife at once got down on her knees and asked forgiveness and healing for her husband, and then asked him, “ Are

you better now ; shall I make you a bowl of *mien* ? ” “ I am quite well , ” he answered ; “ the bone has gone . ” And he ate his *mien* shortly after , without any difficulty .

Pray for our workmen . We long for their salvation . The carpenter has since said that he means to come out on the LORD'S side next year .

You will be glad to hear further about the Sin-tien-tsi landlord , who , as I told you , had been reduced to little better than a beggar through opium-smoking . During this month Mr. Cassels invited him again to Pao-ning , to break off opium , and also devised a plan by which to enable him to redeem some land and begin farming . The grace of God seems to have



touched the poor man's heart; he has broken off the opium, and looks a reformed man. I believe he is earnest in his desire to obtain salvation and serve God as a new man. Pray for him. He has put down his name as an inquirer.

Last week Mr. Cassels paid us a short visit. The inquirers (now numbering thirteen) were gathered together for a meeting, and we had a good time. At prayers that evening, the landlord burnt his idols. As they were burning, Mr. C—— said, "Take care; perhaps they will hurt you!" and his reply was, "I am not afraid of them."

Then one of the inquirers (son of old Mrs. Uang, mentioned above) said, "My mother had a certain idol, and we say that if we even speak disrespectfully of this idol in its presence, it will send us some calamity. After I had sent in my name as an inquirer, I went home, took down the idol, broke it in pieces with a hammer, dug a hole in the garden, and buried it, *and it has not injured me since, nor any of the family.*"

In the evening we had a native Communion service.

Praise God that the work is going forward up here, and ask that *soon* the "flock of holy men" may be raised up. God has sent us another worker—Miss Lindgren, a Swedish sister—and that means more prayer for Sin-tien-tsi, from her circle of friends, and consequently more blessing.

Lately, at Pao-ning, *three* of our teachers have died, one of them quite suddenly. They all *knew* the right road, but, alas! would not walk in it. One of them was Iang-Sien-Seng, who taught B—— and me. He was continually reading his Bible during his illness.

“MAY we not interpret the missionary providences of our day, and the present marvellous story of an opening world, as the voice of Christ speaking to His bride concerning His own personal desires, and indicating to her a noble service which she might well feel to be a privilege to do for Him with alacrity?”—REV. J. S. DENNIS, D.D., in *Foreign Missions after a Century*.

"I will work, and who shall let it?"

CHAPTER XXXIX.

PROGRESS AT SIN-TIEN-TSÍ.

'THE FOREIGN MEDICINE.'—"SHENG-TIEN-TSÍ."—BAPTISMS AT PAO-NING.—SIN-TIEN-TSÍ SCHOOL.—THE FIRST BAPTISMS AT SIN-TIEN-TSÍ.

SIN-TIEN-TSÍ, *March 28th, 1893.*

WITH the Chinese New Year's Day came several visitors, and we were kept busy most of the day, telling the "good tidings of great joy" to little groups of listeners. We also had invitations to dinner, and ourselves invited guests. Fifteen came, and after dinner we made a circle round the charcoal fire and sang hymns.

The fame of our medicines has spread, and God has graciously used them to the healing of some really bad cases. The number of sick people who come daily has increased, and now we give the mornings only to this medical work. Several of those for whom medicine has been prescribed come more or less regularly to the Sunday service.

I heard two old ladies talking of the good our medicine had done, and how we had been the means of saving many lives. The following sentences were amusing:—

"Every one knows they are angels," said one.

"No," said the other; "they are stars dropped down from heaven!"

Our Sunday services have been splendidly attended during the last two months, over fifty being present. As you know, this house is quite in the country, and many have to walk three or four miles to get to it.

At the end of last month I went down to Pao-ning to be present at the school prize-giving, spending five very happy, as well as very busy, full days there, and feeling it a great pleasure to see everybody again. On Sunday I had nice classes with my old boys. The prize-giving took place on Monday. After the regular prizes were given, I distributed T. Clark's gifts, and read his letter to the boys, who were so pleased. In the evening we showed them the "Pilgrim's Progress" slides in the magic-lantern.

It being still the New Year holiday, we received invitations to dinner, and one day I was able to go to the village, Hsia-ko-tsĭ, which I used regularly to visit.

Returning to Sin-tien-tsĭ *viâ* Ts'ang-k'ĭ, we received a warm welcome from the Ts'ang-k'ĭ inn people, being also treated to a sumptuous supper. One of the Pao-ning Christians, Ho-san-p'o, came back with me for a visit, and is still here, and so happy. She has altered the name of this house from *Sin-tien-tsĭ* (the *New Inn*) to *Sheng-tien-tsĭ* (the *Holy Inn*).

When we reached Sin-tien-tsĭ, we found the court crowded with men and women, and Mrs. Horsburgh and the other friends, with our Christian servants, all as busy as they could be, speaking to them and distributing tracts. There happened to be a *huei* (a gathering together of people) at a temple near, which accounted for the crowds. In the evening we

showed the magic-lantern, more than a hundred being present.

On March 12th four more were baptized at Pao-ning—three women and one man.

1. Ku-ta-sao.

2. Chang-ta-sao.

3 and 4. Mr. and Mrs. Mu.

Ku-ta-sao is the daughter-in-law of the Mohammedan landlady of the *Fuh-ing-t'ang* at Pao-ning, and the mother of Ku-ho-lin, the school-boy. Chang-ta-sao has been an inquirer for a long time, and has lived consistently, in spite of much opposition from her sons and neighbours.

Mr. and Mrs. Mu are from the country. The woman is specially bright. On hearing the gospel, she went home, took down her idols, and threw them into the river. Her husband, who seems the weaker-minded of the two, was distressed at his wife's proceedings, and wept; but after a good deal of exhortation from his wife, he finally decided to cast in his lot with her, and serve the LORD.

At present Chao-peh-ch'uan is at the *Fuh-ing-t'ang*, breaking off opium. He is a man of considerable influence, and about two years ago showed evident tokens of the HOLY SPIRIT'S working. Last year he again took to opium-smoking, and so could make no advance in the spiritual life; but a few weeks ago Mr. Cassels went to his home, and persuaded him to return to the *Fuh-ing-t'ang* and break off opium. Although his friends did their best to hinder him, he came, and now seems yielding to the HOLY SPIRIT'S influence. On the Baptism Sunday, he gave a remarkable testimony,

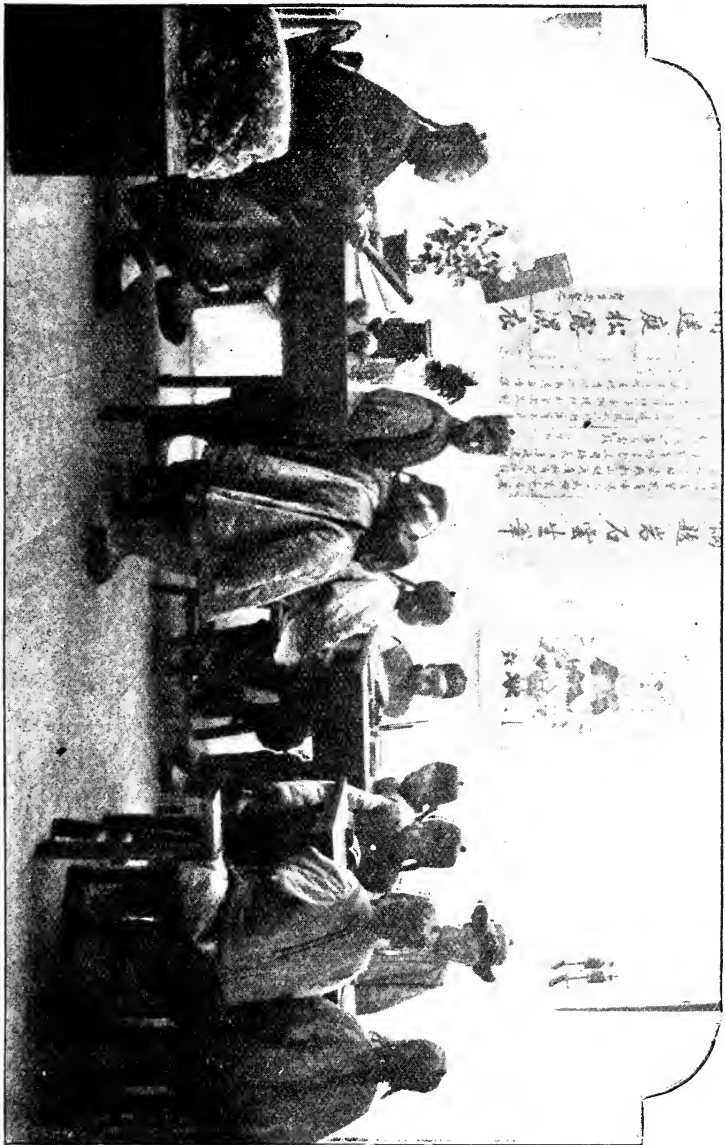
and declared his desire to serve the LORD. Pray for him, that he may be truly converted and able to stand fast in the LORD.

Our Sin-tien-tsĭ school has been opened now just three weeks, and we have eight scholars. At first they were all utterly ignorant of Bible truths, with the exception of one—our cook's little boy ; but their minds are beginning to open up wonderfully, and it is a great delight to teach them. I know you will include them in your prayers.

We have just had a visit of a few days from Mr. and Mrs. Cassels, with their little daughter Jessie. Last Sunday was a joyful day. Mr. Cassels baptized two persons—Hsüeh-ta-ie, a farmer, aged sixty-five, who has been attending the services for about two years, and who burnt his idols last summer ; and the old woman Chao-ta-niang, aged fifty-four, who also burnt her idols last summer. There is evidence that they are converted, and have real love to the LORD.

The promise is that "the desolate land shall be tilled, and a flock of holy men raised up," and God is fulfilling it in this place. The Baptismal Service was a very bright and happy one. There were quite a hundred people present. A testimony meeting followed in the afternoon, and the names were taken of those who really desired to be regarded as inquirers. Seven names were given in, amongst them those of our two new teachers—Sie-Sien-Seng, who teaches us, and Uang-Sien-Seng, the teacher of the boys' school.

You will remember my telling you about the workmen who are repairing this house, and for whom I asked you to join us in prayer. On Sunday the head-



"BACKING THE BOOK."

plasterer put down his name as an inquirer. Praise God for this! There are now eighteen inquirers here, and two Church members. God is blessing in the neighbourhood. Let us expect great things from Him, and we shall not be disappointed.

“WE Christians need continually to remember that Intercessory Prayer must always enter into the very life of the work which we seek to do for others, in and for the LORD. A devoted Sunday-school teacher of whom I have heard, was the means under GOD of bringing scholar after scholar, with always growing frequency, to the feet of JESUS in living conversion, evidenced by a new life of love and consistency. After her death, her simple diary was found to contain among other entries the three following, with some intervals between : ‘ Resolved to pray for each scholar by name ’ ; ‘ Resolved to wrestle in prayer for each scholar by name ’ ; ‘ Resolved to wrestle for each by name, and to expect an answer. ’

“ How much we may do, by the LORD’S mercy, by the mere fact that our friends know we are praying for them ! A dear Missionary friend of my own has found not seldom, during hours of danger, exhaustion, and illness, in the heathen solitudes, when the mental effort of praying seemed too great to be sustained, that the shortest way to an answer of peace was the brief petition, ‘ LORD, hear my praying friends in England. ’ ”—REV. H. C. G. MOULE, in *Secret Prayer*.

“ There is no little child too small
To work for GOD ;
There is a mission for us all
From CHRIST the LORD.

“ Father, oh ! give us grace to see
A place for us,
Where, in Thy vineyard, we for Thee
May labour thus.”

“Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of Heaven.”

CHAPTER XL.

THE CHILDREN'S SAVIOUR.

ITINERATION.—THE POISONING QUESTION.—CHILDREN AT PEH-MIAO-CH'ANG.—VISIT TO UANG-TS'ONG-I'S HOME.

Monday, April 3rd, 1893.

LEFT Sin-tien-tsi for a short itineration to some neighbouring market-towns, Ho-san-p'o, who has been staying a month with us at Sin-tien-tsi, accompanying me, and also Ts'ai-ta-sao, my woman. One of my chair-bearers is Uang-lao-ta, a Sin-tien-tsi inquirer, so they help me in explaining the gospel, and selling books.

About mid-day we reached a little village, called Chang-t'an, where the people were anxious to “hear the books.” They placed a table in the middle of the street, and at that I sat for a long time, talking to an attentive audience. One woman was much interested in CHRIST'S rising from the dead. “Then He is not dead now!” she said. A well-dressed man, evidently a scholar, listened in the distance, though pretending not to take the slightest interest. At the end he condescended to take some tracts.

Arriving at Üen-pa-tsi at 3.30, without much difficulty we found a room in an inn. It was dark and small, but comfortable, and opened into a fair-sized

courtyard. A low and large window let in the fresh air, while it also kept the men out. They were quite content to stand outside the window, where they could both see and hear to their hearts' content; and I was well pleased that they should hear. The people flocked in until bed-time, and some seemed really interested. One woman said, "Tell me, how can I get rid of my sins?"

April 4th.

From breakfast till mid-day we were kept busy speaking to party after party of people. All sorts of false reports about our taking precious things, poisoning the wells, candles, carrots, etc., have arisen in this place; so I am delighted to find such a friendly spirit among the people, and a genuine interest in the gospel.

Ho-san-p'o has a daughter living here. At twelve o'clock to-day she came to take me to see a gentleman who is sick. This man has been unwell for three months, and a few nights ago dreamt that a good person, whom he had never seen before, brought him some medicine which healed him!

I happened to have only *one* sort of medicine with me, which proved to be just what he needed, and I felt that God had directed me to bring it. We had a good hour's talk in the sick man's room. Alas! he is an opium-smoker.

Back to dinner at two, but it was not ready till three. The waiting time was filled up with telling the gospel to several groups of listeners. After dinner until bed-time the room was packed. Ts'ai-ta-sao

and Uang-lao-ta testified splendidly. The LORD gave me the verses in John xx. 19-22 yesterday evening, after the last guest had gone. See how they fitted! One woman to-day said, after listening most of the afternoon, "This is much better than going to the theatre!"

April 5th.

Up early, and enjoyed a long reading of my Bible. After breakfast I was invited to a house to speak to a roomful of women. On returning to the inn I found Ho-san-p'o waiting for me, with two of her grandsons. We went by the river-side to two houses, where we had a number of listeners; and afterwards to the house of Ho-san-p'o's daughter to dinner. Other guests had been invited.

I have been confronted with the poisoning question many times to-day, "Is it true that you hired beggars to cast red worms into the wells to poison people? and that you put brimstone into the candles used in worshipping idols and ancestors, so that people's houses might be burnt down?" etc., etc., etc. I told them plainly that it was Satan who had spread abroad lies, because he wanted to hinder them from believing God's precious gospel. It was good to see their astonished faces, and to hear them say, "Well, to be sure, perhaps it was!"

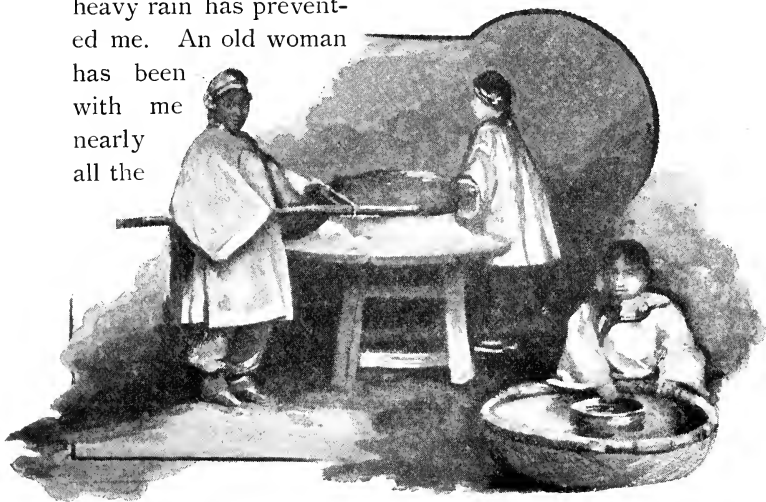
After dinner I went into another house, and then back to the inn for a talk with the landlady, and afterwards other guests.

I am told that *all* the women of this place have been to see me, with the exception of some old people,

and some whose husbands would not let them come. Thank God, I believe many here are really interested. Many have begged me to come again soon, while some have asked me to get a house and *live* here always.

April 6th.

I had intended going on to another market to-day, but heavy rain has prevented me. An old woman has been with me nearly all the



GRINDING AND SIFTING CORN.

morning, and it may be that it is for her sake we are kept. She has, I think, been listening intelligently to the gospel, and is here still, chatting with Ts'ai-ta-sao. The sick gentleman to whom I gave medicine, two days ago, is getting better, and was able to be out a little yesterday. To-day at intervals a few women came in, and a good many children.

April 7th.

Old Ho-san-p'o came at daylight, for fear of missing seeing me off. Many people, she says, have said that they wished I had gone to their houses to tell them more. She has told them that *she* will go, instead of me, and speak to them about JESUS.

Left Üen-pa-tsī about ten o'clock, and reached Peh-miao-ch'ang (sixty *li*) at four o'clock.

No foreign lady has been here before, so I am a curiosity. We obtained a nice room, upstairs, in a good inn. The people *flocked* in, and I began to speak. But the floor kept giving ominous creaks, and the landlady feared its giving way, so I went out into the street, where they brought a chair, and for a long time Ts'ai-ta-sao and I told the gospel to those within ear-shot. I should think all the men of the place were gathered together.

At dusk I came in, and some old women and dear little girls followed me. The children were so interesting. I heard one whisper, "She is fond of children" (I do not know how they knew), and at once they crowded round, telling me all sorts of bits of news. One said, "May I come and fetch you to-morrow morning to see our new temple? It has beautiful idols in it?" She opened her eyes wide when I said I did not like to look at idols, and listened so nicely when I told her about God, and JESUS dying for sinners. She had a wonderful story of some idol being able to take people to heaven, when they were eighty years old, and had long white beards. I read her the verse of the hymn—

“JESUS loves me, He who died
Heaven’s gate to open wide;
He will wash away my sin,
Let His little one come in.’

It was a new idea to her altogether, that there could be a place in heaven for *little girls*. She asked if heaven was twice as far away as England!

April 8th.

After breakfast my little girl-friends came in again, and we had a nice time over some Bible pictures.

Hearing Uang-ts’ong-i’s home was only ten *li* from this market, I engaged a woman to show us the way, and Ts’ai-ta-sao and I set off. I thoroughly enjoyed the walk along a most beautiful mountain road. We reached the house at mid-day, and found it locked up. The inhabitants were working in the fields not very far off, and soon returned. One glance into the cottage was enough to show me that it was a Christian home. Everything was so clean and tidy, and not a trace of idolatry. Uang-ts’ong-i is at present at Pao-ning, but his wife and son were genuinely glad to see us. The son came in from working in the fields with a Gospel of St. Mark in his hand; he is learning to read. (No one knew we were coming.) They insisted on keeping us to their nice dinner of rice and sweet potatoes.

Several neighbours came in, amongst them the relatives of the man Wei, who has lately turned to the LORD, and destroyed his idols, through Uang-ts’ong-i’s influence. His daughter, a woman of forty, knew several hymns by heart, and all had an intelligent knowledge of the Truth. They have evidently let their light shine, for no sooner did we arrive at the market

yesterday, than we heard that two families, Uang and Wei, had entered our religion.

It was nice to hear Uang-ts'ong-i's son say, as we spoke of leaving, "Do not go until we have prayed together." My heart was full of joy.

We got back to the inn by five o'clock ; then several dear boys and girls came, and a few women. The children have won my heart. We had another talk over the Bible pictures. After tea my room was filled with women till bed-time, and some listened well. Oh ! may GOD water the seed in many hearts here, and get glory to His name.

Sunday, April 9th.

After breakfast went again to Uang-ts'ong-i's home for a service. About forty people were gathered together, and we had a good time. The LORD was with us. Old Mr. Wei was very bright, he seems to enjoy reading his Bible, and gave a little testimony about giving up his idols.

Mrs. Uang took great trouble to prepare us a dinner of *mien*. While it was being got ready, her little grandchildren took me for a walk to find some wild roses, and we passed an idol-shrine on the way. The little boy, five years of age, said, "Look ! these are idols ; they are no use. I will not worship them all my life." His one great desire at present is to go to our school in Pao-ning, and read books.

On our way back to Peh-miao-ch'ang we rested by the wayside, engaging in conversation with passers-by. One old man, eighty years of age, to whom Uang-lao-ta explained the gospel beautifully, interested me much.

We reached our inn again by five o'clock, and as this is market-day, crowds of women came in, and then my faithful boys and girls, for another look at the Bible pictures. Tea followed, and then we had a roomful of women and children till after eight o'clock. One little girl said, "Now that I have heard you tell us these good words, I will never say bad words again." And another, "I think a good many of us will cry after you have gone : we don't want you to go."

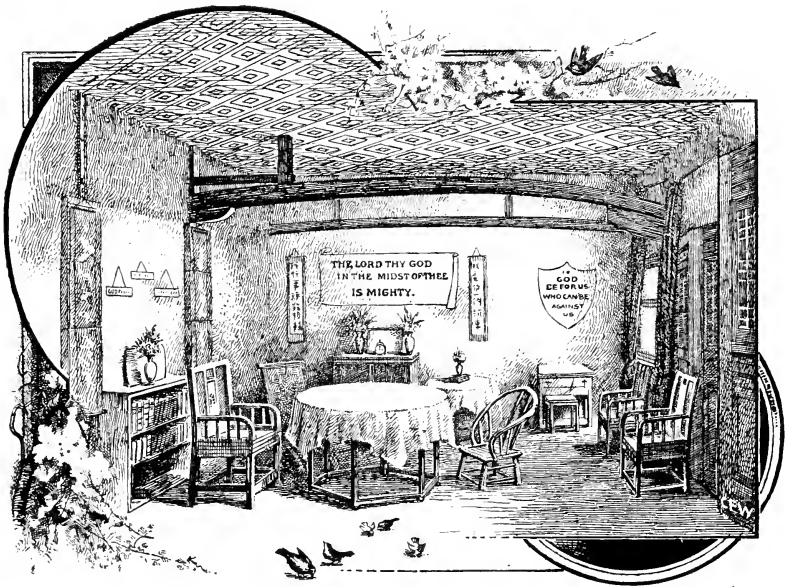
Oh! why do not more Christians come out and help to give the gospel to these people? Hardly one, of the hundreds with whom I have come in contact this week, had ever heard of JESUS before.

April 10th.

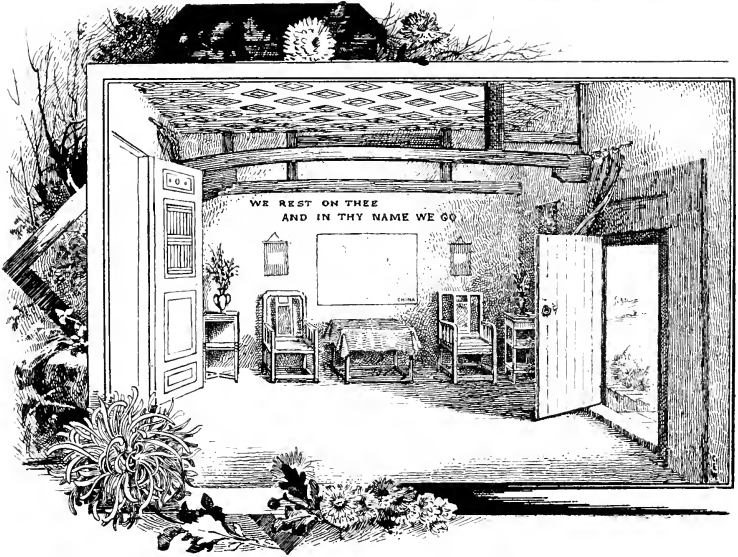
Left Peh-miao-ch'ang for K'i-p'ing, twenty *li* distant, and arrived before twelve o'clock. The respectable inn-keepers would not have me, and at last we found a very poor inn, with an anything-but-clean room, where the people were willing to let us pass the night. Numbers of people—men, women, and children—thronged in, and kept coming till dusk, all listening attentively. Then I went out, for the sake of a little fresh air; but such numbers followed that I was obliged to sit down on a bench outside a house, and tell the gospel message. The crowd remained quiet and orderly while I was speaking, but when I rose and walked towards the inn, I had a shower of boys' caps about my head. The inn people are friendly, and there is a nice girl of fourteen years here, who has been in the room most of the day, and is beside me now, watching me as I write.

April 11th.

Market-day. Some women came in during the morning, but not many; they showed very little interest in the gospel. After dinner I left for Hua-ma-k'i, the next market, distant thirty *li*. Arrived at dusk. The place is small, but we succeeded in finding a room, fairly clean and comfortable, next to a stable. It is now nine o'clock; and the last group of guests has gone. The people, men and women, seem nice, and have listened well all the evening. P. and F. B— are remembered here; they came up to this district two years ago, by boat, and spent a Sunday here. I believe the Word has sunk into some hearts to-night.



SITTING-ROOM (EAST), SIN-TIEN-TSĪ.



SITTING-ROOM (WEST), SIN-TIEN-TSÏ.

April 12th.

Crowds of people during the morning, it being market-day; the room filled to overflowing, so that I found it difficult to talk loud enough for all to hear. As the crowd began to get noisy, and Ts'ai-ta-sao's patience was fast ebbing away, I went out on the street. A form was placed for me in a large, open square, and I tried to speak; but the people swarmed all round and were not quiet, so that only those who were standing close by could hear.

Returning to the inn, I shortly after left for San-ch'uan-si, thirty *li* along a rough, mountainous road, which I reached by five o'clock. Almost immediately, a servant from Meng-ri-lao-ie's came to invite me to go

there to supper. Ts'ai-ta-sao and I accordingly set off. The friendliness of this family is something to be very thankful for.

The head of the family died last November, and his corpse is still in the house, en-coffined, but not to be buried until next November. There was a grand erection of paper idols, etc., before which candles were burning. The tables, doors, and chairs, in the centre hall were draped with white. A small fire was burning at the foot of the coffin, intended to keep the dead man warm, and to enable him to light his pipe! They are very wealthy, and some of the girls are very affectionate.

April 13th.

Market-day. Several women—some interested—came in during the morning. In the afternoon, a servant came with an invitation from the Meng-san-lao-ies, relatives of the people at whose house I visited last night. Some neighbours were there to meet me, and we had a nice long talk about the LORD. Meng T'ai-t'ai is very friendly, and treats me quite as a sister.

April 14th.

After breakfast started for Sin-tien-tsi. I do thank GOD that thousands of people have listened to the gospel, during this journey. Oh that the harvest may be great! I have praised GOD, over and over again, for Ts'ai-ta-sao and Uang-lao-ta; they have been so faithful in testifying. Uang-lao-ta is naturally reserved; but in his quiet way has spoken to one and another, and has been most consistent.

“THE CRY OF THE HEATHEN.”

“ A CRY, as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main ;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing ;
It comes unto me ;
It comes unto thee :
Oh ! what—oh ! what shall the answer be ?
“ Oh ! hark to the call ;
It comes unto all
Whom JESUS hath rescued from sin's deadly thrall :
' Come over and help us ! in bondage we languish ;
Come over and help us ! we die in our anguish ;'
It comes unto me ;
It comes unto thee :
Oh ! what—oh ! what shall the answer be ?
“ It comes to the soul
That CHRIST hath made whole,
The heart that is longing His name to extol ;
It comes with a chorus of pitiful wailing ;
It comes with a plea which is strong and prevailing ;
' For CHRIST's sake ' to me ;
' For CHRIST's sake ' to thee :
Oh ! what—oh ! what shall the answer be ?
“ We come, LORD, to Thee ;
Thy servants are we ;
Inspire Thou the answer, and true it shall be !
If here we should work, or afar Thou shouldst send us,
Oh ! grant that Thy mercy may ever attend us,
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see !”

SARAH GERALDINA STOCK.

“The Lord hath . . . sent Me . . . to proclaim liberty to the captives.”

CHAPTER XLI.

TAKEN CAPTIVE BY SATAN.

PROGRESS IN THE WORK.—THE MASON'S FAMILY.

SIN-TIEN-TSŪ, *May 22nd, 1893.*

NOTHING very special has taken place during the last month; the work has gone on as usual—visitors coming daily for medicine, or to hear the gospel. We confine the medical work now to the mornings, thus securing more time for visiting, etc. We have had openings into four or five fresh houses, for which we are thankful, and are able to go to the market-village, three and a half miles distant, now and then, where we are sure of large audiences.

The parents of three of our school-boys invited us to dinner one day. Six brothers, all married, live together, with their families, in a large, fine house. The eldest brother has nine sons. We found that our three school-boys had conveyed a very fair idea of gospel truth to their parents. After dinner, most of the family gathered, to listen to our books. The eldest brother, a man of about fifty years of age, was quite interested, and asked many questions.

About a month ago, one of the masons here met with an accident. A large stone fell on his foot,

crushing it and making a deep, jagged wound. We have kept him in the house to attend to him, and now, thank God, the foot is very nearly well. I think God is working in the man's heart, for a day or two ago he told me that he intended to come every Sunday to the services, after his foot was well. Two weeks ago the wife of this man, a girl of seventeen, tried to poison herself with opium, and they sent for us late at night. Mr. Horsburgh, who is now staying at Sin-tien-tsī, went, and arrived in time to save her life.

This poor girl, and another in the same house, are "mediums," and have intercourse with the devil and evil spirits. The Chinese look upon such people as very wicked.

I went to the house next day and found the girl well, and very grateful for what had been done for her. A slight quarrel had occurred with her husband, and she took the poison, in the hope of dying, and so spiting him! They took me in to see the other poor girl, who was ill. The women in the house said she was possessed with a devil, and told me it was no use my speaking to her. I think I never saw such a sad sight. She looked *wild*, and was throwing herself about on the bed, saying she was neither in the air nor on the earth, but somewhere in between. These words meant nothing to me, but my Christian woman, Ts'ai-ta-sao, whispered, "She is speaking the devil's words." Continually she cried out, "The room is full of devils."

I began to talk to her about God's love for men, and how He had sent His Son to deliver those who were bound by the devil. Instantly she became quite

quiet, and spoke intelligently, asking if *she* could be delivered. Ts'ai-ta-sao told her, "Yes, if she was willing to leave off serving the devil," and preached the gospel to her so beautifully. I sent her medicine, and went again after a few days to have another talk, but found she had gone on a visit to her mother's home, some miles away. She had recovered quickly, and the family quite think that our medicine saved the lives of the two girls. Oh that they may understand that it is just God's *goodness* to lead them to *repentance*!

My heart grieves over some of the inquirers who *seemed* sincere. Three of them are, we find, indulging in sins which prove that they are *not* real. Will you join us in prayer that the HOLY SPIRIT may make them *willing* to be saved? Others are going on very consistently, thank GOD!

Chao-ta-niang, one of the two baptized Christians, is very bright, and particularly joyful just now, because she succeeded in persuading her nephew to come to the services, and he is interested. At first this man treated the poor old woman very unkindly, refusing to pay a debt due to her, and forbidding his younger brother to help her with her field-work, because she had joined the foreigners' religion! Chao-ta-niang continued steadily in prayer for him, and finally persuaded him to come with her to the Sunday service. He spent the day here, and in the evening we had the magic-lantern. The pictures seem to have gone home to his heart, and he has told his aunt that he will never again speak against the foreigners' religion, but will come to the services whenever he can.

Hsüeh-ta-ie, the other baptized member, has been

undergoing some petty persecution for the gospel's sake. Some of his relatives have been threatening to take away some of his fields, and turn him out of his home, because he has become a Christian, unless he gives them a sum of money. The old man is keeping true to God, and is praying for his persecutors.

We have very, very much to thank God for in the work in this district; but, oh! we do long for greater things. The "desolate land" is not tilled yet, and the "flock of holy men" is being raised up very slowly. Help us by prayer.

Already some of our Pao-ning friends have been up for rest to this beautiful sanatorium, and we expect to be full all the summer. We do not want to shut out our Chinese friends, so have prepared a large room for them. I think our first summer visitor may be the little cripple-boy from Huai-shu-pa, of whom I have written.

“THE reason why our LORD came to this earth, He thus explains : ‘ GOD so loved *the world* that He gave His only begotten SON.’ And the great purpose of His coming He declares to be, ‘ that *the world* should be saved through Him ’ (St. John iii. 16, 17 ; and xii. 47, R.V.). This truth is similarly expressed by St. John in the words : ‘ The FATHER hath sent the SON to be the Saviour of *the world* ’ (1 John iv. 14, R.V.).

“ In vain shall we search GOD’S Word for any intimation that the blessings of the gospel were intended for the special benefit of any particular race or country, as Great Britain or Europe : it is *the world* that CHRIST came to save. And now, to put the matter in a practical light : if words have any meaning, these and similar statements of Scripture distinctly teach that CHRIST came to save Africa, and China, and India, just as much as Great Britain or Europe. And if this is the case, the further question naturally forces itself upon us, Why are these vast countries still left without the blessings of the gospel ? Is it not because Christians have not been obeying, as they ought to have done, the great parting command of their LORD ? Now that GOD has committed this work to His Church, how can heathen nations hear, unless she rises to the fulfilment of her duty ? ‘ How shall they hear without a preacher ? and how shall they preach except they be sent ? ’ (Rom. x. 14, 15). ”—From *Foreign Missions and Home Calls*.

“Whosoever . . . shall confess Me before men, him will I confess also before My Father which is in Heaven.”

CHAPTER XLII.

BAPTISMS AND BLESSING.

MORE BAPTISMS AT SIN-TIEN-TSĪ.—THE CRIPPLE-BOY.

SIN-TIEN-TSĪ, *July 3rd, 1893.*

YOU will like to hear about the baptisms last Sunday, June 25th. It was a day full of the blessing and presence of the LORD, as baptism-days in this district always have been. The day began with a native Communion service, and the two Sin-tien-tsi Christians, who were baptized in March, partook for the first time; and then came the general service, at which there was a good congregation—more men than women. The baptisms took place in the middle of the service, and the three baptized were—

1. Uang-lao-ta, a farmer and chair-bearer.
2. Uang-ta-sao, his wife.
3. Hsüeh-lao-si, the fourth son of Hsüeh-ta-ie, who was baptized in March.

They have all given evidence of being born again, and it was such a joy to see them received into CHRIST'S visible Church. After their baptism came the opportunity for a few words of testimony, which they embraced, though some of the words were not very coherent! The burden of each was, that he or she wanted to *go forward*.

In the afternoon we met for another service, and had a native collection up here for the first time. The proceeds are intended to go towards the building of the new chapel in Pao-ning. Dr. Parry gave the address, on "Living unto the LORD" (Rom. xiv. 7, 8); and then Mr. Cassels asked the newly baptized ones some questions. Their answers were beautiful—"SPIRIT-taught."

Hsüeh's son spoke of his having changed masters, and of his determination, by GOD'S grace, to be true to his new MASTER. Afterwards the names of any others desiring to be inquirers, were taken. Three gave in their names—

1. Another son of Hsüeh-ta-ie.
2. A young man, named Cheo, a marketer.
3. Our goat-boy, a lad of eighteen.

Another young man desired to put down his name, but as he is an opium-smoker, he himself expressed a wish first to break off opium, and then be enrolled as an inquirer. He came to us the first thing on Monday, to stay for a fortnight or so, and Dr. Parry is attending him. He brought all his smoking apparatus to Dr. Parry, and we are looking forward to his destroying it himself, when he has broken off the habit.

On the Wednesday before the baptisms we invited all the Christians and inquirers to dinner. We had a good meeting afterwards. On that day, and the Sunday previous, Mr. Cassels had the opportunity of individual talks with each one. You will be sorry to hear that the name of one inquirer had to be struck off the books, until he shall give proof of having turned

away from some sins which, if persisted in, must inevitably prevent his salvation.

At present the Christians and inquirers here are as follows:—

BAPTIZED MEMBERS.

NAME.	OCCUPATION.	AGE.
1. Hsüeh-ts'ui-hsioh . . .	Farmer	63
2. Hsüeh-cheng-uang . . .	Son of No. 1	21
3. Uang-ts'i-i	Farmer and Chair-bearer	39
4. Uang-hsüeh-shī	Wife of No. 3	34
5. Chao-li-shī	Farmer's Widow	54

INQUIRERS.

NAME.	OCCUPATION.	AGE.
1. Hsüeh-cheng-ts'ai . . .	Farmer	35
2. Hsüeh-la-ua-tsī	Son of No. 1	18
3. Hsüeh-tai-shī	Mother and Grandmother of Nos. 1 and 2	63
4. Hsüeh-cheng-p'i	Son of No. 3	27
5. Liu-ing-ih	Former Teacher	65
6. Uang-ts'i-ü	Farmer and Chair-bearer	34
7. Uang-lo-shī	Wife of No. 6	25
8. Uang-hsü-shī	Mother of No. 6	72
9. Chen-ts'i-k'iu	Barber	22
10. Chao-uang-chong	Farm Labourer	24
11. Li-huai	Former Landlord of Sin- tien-tsi	36
12. Li-uan-ih	Son of No. 11	20
13. Chang-fuh-ch'en	Plasterer and Mason	34
14. Sie-en-kuang	Teacher	46
15. Uang-chao-iong	Teacher	48
16. Cheo-uan-k'ong	Marketer	24
17. Ts'ai-pang-uan	Goat-boy	18
18. Cheo-uan-p'i	Farmer	35

Some others of the inquirers seem coming forward nicely, and I think it will not be long before they are

ready for baptism. The country people are very busy just now, planting out the rice, reaping wheat, and preparing the ground for the sweet potatoes. We found out that, in order to be able to keep the Sunday, Hsüeh-ta-ie's sons were working all through the night in their fields. From Friday morning till Saturday night they did not go home, their meals being carried up to them.

The little cripple-boy has come to stay with us for the present. He has been here three weeks, and is certainly much improved. There is a certain degree of life now in the poor little side that appeared dead when he came. A dear old woman, a relative of the child's, is here taking care of him. She is also learning something about the True God. A few days after she came, we observed that the child had a running at the ear. She innocently inquired if we had a *l'u-ti lao-ie* ("God of the soil," worshipped by farmers), "because he would heal the child's ear!"

We hoped that the boy would get well, with careful nursing, good food, and strengthening medicine; but Dr. Parry, who is staying here just now, gives very little hope of recovery. The LORD has been good to us, and the child has recovered somewhat since he came here. His father has come twice to see him (his home is at Huai-shu-pa, fifty *li* distant). He is pleased with the improvement, and he also has expressed a wish to be helped in breaking off his opium-smoking.

Sin-tien-tsī is now turned into a regular sanatorium. There are seventeen foreigners here at present, including eight children, and as many more have been for

longer or shorter visits, since the warm weather began. Mr. and Mrs. Ririe were married in Pao-ning last month, and came up here for their honeymoon.

The presence of Dr. Parry has brought many more patients about us, which means more under the sound of the gospel.

Yesterday (Sunday) the young man, Cheo, who is here to break off opium, smashed his smoking apparatus after the afternoon class, in the presence of about fifty people. This he did with a will, and then wrote down his name as an inquirer. Pray for him; he seems to have quite broken off his opium, and there is a nice, earnest manner about him.

“THE field is the world. Vast indeed is this field. Probably two-thirds of the entire area of the solid surface of the globe is inhabited, and in some parts densely; the aggregate population of the earth is close to 1,500,000,000, a number too large to be easily comprehended. A pendulum whose arc measures a second would take *fifty years*, day and night, to mark so many seconds; in other words, it would take half a century, day and night, for this immense multitude to pass by a given point at the rate of one every second. And, in that august procession, we should find but *one in fifty* a member of any Protestant communion, and but *one in two hundred and fifty thousand* a missionary from Protestant churches to heathen lands; and so the field lies yet waiting for the workmen: the larger part of it has yet to be broken up with plough and harrow, and sown with the good seed.”—REV. A. T. PIERSON, D.D., in *The Divine Enterprise of Missions*.

“More than two-thirds of the human race have no Bible—no Sabbath—no adequate knowledge of GOD, of the SAVIOUR, of eternal truth. The vast majority of them never once had the gospel preached to them.”

“There are still about two thousand seven hundred languages and dialects into which no portion of Scripture has been translated.”

“The harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the harvest, that He will send forth labourers.”

CHAPTER XLIII.

A NEEDY DISTRICT.

ITINERATION WITH MISS GARNETT.—“BETTER THAN A THEATRE.”—
A BOAT SUNK.—THE PAO-NING SCHOOLS.

MAO-RĪ-T'IAO, *July 17th, 1893.*

TO-DAY Miss Garnett (C.M.S.) and I left Sien-tsi for a short itineration to some of the small market-towns on the river-side. Our first stage has been ninety *li*, through a most beautiful and mountainous district to Mao-rĭ-t'iao. Arrived about 7.30 p.m., and found the LORD had “gone before,” and had provided a nice large room in a small inn. A few women came in while our meal was being prepared, and we told them our reason for coming, and invited them to come and listen to our message to-morrow. No lady-missionary has been here before.

July 18th.

Up early, took breakfast, and then had prayers with the chair-bearers. Before we had finished the room became filled with men and women, and a good time of speaking ensued until eleven o'clock.

Our next market was fifty *li* distant. We had intended going by boat, but as to-day is a special day set

apart by boatmen for worshipping a certain idol, no ordinary boats were going. We might have hired a special boat at an exorbitant price, but did not feel inclined, so set off in our chairs. I suppose, to spite us, the people of the market did not tell us the right way among a labyrinth of mountain paths, and we spent considerable time in finding the right path, often having to retrace our steps.

Our head chair-bearer is Uang-lao-ta, one of the Christians recently baptized at Sin-tien-tsi, and he, with the other chair-bearers, was very nearly getting angry at being over and over again directed wrongly, when suddenly I heard him say, "No, it is not the devil's doing; our LORD *is* directing our path"; and on he went quite happily. Soon we reached a farm-house, where the people were willing to boil us some water for tea, and prepare *mien* for the whole party's dinner. The rest and good meal were welcomed by us all, and we had opportunity to tell the people the Way of Salvation.

One man from this house volunteered to lead us to our destination, Ien-k'i-k'eo, and it was well that we had him, for it proved a very rough and difficult road—too bad for us to stay in our chairs. We reached the river-side at dusk, but still had twenty *li* to go, so we engaged a boat and had a lovely spin down stream in the cool of the evening. Our tired chair-bearers appreciated it, and it was good to hear them reading and talking about the Bible.

Reached Ien-k'i-k'eo at 7.30. A few people came in. At about nine o'clock, a theatrical performance began in a temple near by, and continued till midnight.

July 19th.

As soon as our doors were opened this morning, several women came in ; some being really interested, and wanting to understand clearly how to be saved from sin. One woman had heard the gospel at Ch'en-tu, and had a very clear idea of it, but, alas ! was not willing to give up her false gods. We tried to impress upon her that *knowing* the right road was one thing and *going* it, another.

More people wanted to hear than the room would contain, so we went out on to the street, and for about an hour the people, who formed a large audience, listened well. Miss Garnett had a scroll on which were written elementary truths of the gospel, and the people were greatly interested while she explained them. The theatre performance began close to us. The beating of gongs almost drowned our voices, but still the people kept listening. One old lady remarked, "I cannot understand the words of this theatre, but I can understand the good words in these books." This old lady, as well as others, was struck with our remark that we did not need to go to theatres to get our happiness ; the LORD JESUS made us happy every day.

Left Ien-k'i-k'eo at eleven o'clock for Siao-chan-ho, (thirty *li*). Before starting we heard that a boat, laden too heavily with firewood, had just sunk in the river, almost in front of the village—a man and woman drowned ! They say such things often happen on this river !

Where are their souls ?

Is there not need for the gospel to be preached in these villages and markets a little more quickly than

at present? Our district is so vast, and the workers so few. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" "*Pray ye therefore* the LORD of the harvest, that He will send forth labourers into His harvest."

Reached Siao-chan-ho about 3.30.

Market-day; our little bedroom very soon became filled with guests—amongst others were an old gentleman and his son, who interested us greatly. The old man has smoked opium for forty years, and no little quantity every day; but he wants to break it off, and requested us to help him. He listened well to the gospel, and asked intelligent questions. He bought one of each different kind of book we had for sale, and promised to come up to Sin-tien-tsi to a Sunday service, and consult with Dr. Parry about breaking off his opium.

B. H—— and I visited this place two and a half years ago, and we are remembered. We have just had a good time at evening prayers with our chair-bearers and the inn people, and now are ready for bed.

July 20th.

Having had our night's rest considerably disturbed by the presence of many unwelcome little guests, we did not feel sorry to rise early, and start by boat for Ts'ang-k'i, about sixty *li* down stream. This formed a pleasant change in the mode of travelling in this hot weather, and a rest for our chair-bearers and Ts'ai-ta-sao, our woman, who has been walking all the way. She has been such a help to us, and really delights to tell the gospel.

This boat has a good many men passengers on board, and the scroll has again done good service. One man seemed touched, and asked what "being saved" means. Wherever we have come we have found some apparently *seeking* souls. We prayed specially to be brought into contact with such.

Arrived at Ts'ang-k'i about 3 p.m. The inn people were so glad to see us, and installed us in their own clean, comfortable bedroom. After some dinner I went to see our old friend Nien-ta-sao, who keeps an eating-shop, and soon all the vacant space, both inside and outside the shop, became filled with people. We had a good time in making known the gospel. The Niens, however, were afraid of some of their basins, etc., being carried off by the people, and so asked us to leave.

We went to see old Liu-Sien-Seng, one of the Sin-tien-tsi inquirers, who used to be our teacher. He has aged considerably, sight and hearing are failing, so that we were obliged to dismiss him, and engage another teacher. The old man and his wife were very glad to see us, and a good many people came into their house and listened to the gospel. Old Liu-Sien-Seng seems to have testified faithfully to those about him.

At dusk we returned to our inn, and sat in the courtyard talking to the inn people and teaching the children hymns. At evening prayers a good number were present.

July 21st.

At 9.30 left Ts'ang-k'i for Tong-ü-miao, thirty *li* farther on. About half-way we paid a visit to the

home of Sie-Sien-Seng, our present teacher. His wife and other relatives received us very kindly. Their home is a large farm-house, and the family are fairly well off. After the customary cup of tea had been prepared, the women assembled and we told them the gospel, which was not altogether new to them, Sie-Sien-Seng having already explained it. One woman asked Miss Garnett how she knew that the plan of salvation was true—"Had it been revealed to her in a dream?"

Our friends made us a meal of poached eggs and newly baked cakes, and prepared rice for our chair-bearers. They pressed us to stay the night, but as it was our motive to preach the gospel to the people in the market-town, we thought it best to go on.

Entered Tong-ü-miao by four o'clock.

Market-day. Our room was filled with women until dusk; the LORD helped us to speak and them to listen. One woman sent out and bought us an apronful of plums; she seemed loth to leave us, and stayed as long as the light lasted. Her house was some distance away.

Among others who came was a lady named Kia, who had a fair knowledge of the gospel. She is the elder wife of a gentleman living near; the younger wife spent a month with us at Pao-ning, eighteen months ago, in order to break off opium, but has gone back to it again. We did not see her.

July 22nd.

Started soon after daybreak for Pao-ning. A very hot day, so we could not get on very quickly. Passed Chen-kia-pa, and went in for a visit. At Hsia-ko-tsi,

a village ten *li* from Pao-ning, we were met by fifteen of the school-boys, who ran by our chairs, and escorted us home in grand style.

Arrived at Pao-ning about three o'clock.

Sunday, July 23rd.

Such a good congregation to-day. I enjoyed having the boys' class once more. Both the boys' and girls' schools have increased in numbers.

July 24th.

To-day gave away the boys' prizes, and have been kept busy with old friends coming to see me. It is only six months since last I left Pao-ning, but it might be six *years*, judging by the welcome I have had! Seven of the elder school-boys are (D.V.) coming back with me to Sin-tien-tsi to-morrow, to stay for a week or so. I trust they will be made a blessing to our scholars up there. This is Keswick week, and we hope to have some special meetings, both amongst ourselves and with the natives.

July 25th.

Back at Sin-tien-tsi. Pray for the work here, and or the seed sown on this itineration.

“COME ye after Me, and I will make you to become fishers of men.”—
MARK i. 17.

“He knows where the fish are to be found, and how they are to be caught. He knows where the needy souls for whom He died are crying out in their darkness for deliverance; and He knows how to guide our feet to the spot where they dwell, and our message to their salvation. Whether it is *one* fish He directs to Peter's hook (Matt. xvii. 27), or the great draught of fishes which brake the nets, it is all the same power which finds and draws. He Who turned aside to win one poor sinful woman as His day's work, or Who healed a great multitude of sick folk at one time, knows exactly where to find the fish He wants you to catch out of the great deep of human souls. He Who can create in you the ability, through a power not your own, can point out to you the exact spot where, if you cast in your net, you shall '*find*.' These souls are committed to you to win for JESUS CHRIST. If *you* do not catch them at His word and by His power, *who will?* He has appointed '*unto every man his work*'; and *that leaves no one free to do yours* if you leave it undone. There are souls at home and souls in distant lands, whose salvation, as far as you know, rests in solemn, single responsibility upon you. Oh! Fellow-Gleaners, let us face this charge, and arise upon our quest, ere it be too late, and they too pass into eternity, CHRIST-less and lost! Let us see to it that we do not rest with having put on the garb of fishermen; or with possessing a net which we handle now and again; or with looking upon the success of others with applause. Let us awake to our responsibility and privilege. 'Why call ye Me, LORD, LORD, and do not the things that I say?' Does not the prayer rush to our lips as we rise quickly to follow Him: 'Show me Thy way, O LORD, and by Thy grace I will obey?'"—MRS. BANNISTER, in *After Me*, an address to C.M.S. Gleaners.

“*Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as We are. . . . Keep them from the evil. . . . Sanctify them through Thy truth.*”

CHAPTER XLIV.

PARTINGS AND PRESENTS.

COMING AWAY.—PROGRESS IN THE WORK AT SIN-TIEN-TSĪ.—MORE BAPTISMS.—LOVE OF THE NATIVES.—PRESENTATION.—THE TAILOR.

ON THE RIVER YANG-TSĪ, *October 7th, 1893.*

IT is with very mixed feelings of sorrow and joy that I begin to-day to write my journal—perhaps the last journal about work in China for some little time. I am on my homeward journey to England, an entire rest and change having been prescribed by the doctor. The sorrow of leaving my Chinese home and work, and my many friends among the natives, is as keen as the leaving my loved ones in England, six years ago; and the joy of going *because He calls* is as real now as then.

I must tell you a little about the last month's work at Sin-tien-tsi.

The number of foreigners coming for rest to the beautiful sanatorium for longer or shorter periods through the summer, has varied from seventeen to twenty-two, and it has been a real joy to be allowed to minister in some little way to them. Our Chinese friends also enjoyed the rest and good air of Sin-tien-tsi; Mrs. Ku, from Pao-ning, with her grand-daughter,

spent a little while with us, the latter specially delighting in the freedom of the country.

While the Pao-ning school-boys were at Sin-tien-tsi, we had little informal meetings with them each evening on the hill-top, which they greatly enjoyed.

The Chinese work, praise God, is going forward, and there is such a bright, hopeful outlook for the future.

Last month we all received an invitation to be present at the marriage of one of our inquirers, old Mr. Hsüeh's grandson, a lad of eighteen. The family had expressed a wish that the marriage ceremony should be conducted on Christian principles, so Mr. Parsons came up from Pao-ning, to officiate. Just at the last moment, the bride's father refused to allow her to come in ; so there could be no marriage service. Dr. Parry gave an address, and we had prayer. Although in one way we were all disappointed, yet there was much to encourage us, and make us thankful. The Hsüehs were so evidently distressed, and gave such bold, clear testimony as to its being a good thing to serve the LORD, that He must have been glorified. The bridegroom has since been baptized.

Our little school is going on very well, not increasing in numbers (there are eight scholars), but the boys are growing in knowledge of their LORD and SAVIOUR, and we trust in one or two cases it is *heart-knowledge*. A few weeks ago we had a prize-giving, and some of the parents were present. The prizes consisted of little pieces of material for clothes, or books ; and in addition we gave a little pig to the best-all-round boy in the school.

During the three months Dr. Parry was at Sin-

tien-tsi, six men broke off opium-smoking ; one of them becoming one of our most earnest inquirers.

On September 10th, the last Sunday I had the opportunity of taking the service, I told the people that the LORD was calling me away from them for a time. I shall not easily forget how the announcement was received with sobs on all sides ; but, more than this, the HOLY SPIRIT seemed to come upon the meeting, giving me unusual power of utterance. More than one undecided soul seemed utterly broken down on account of sin. On the Wednesday following, I invited all the Christians and inquirers to dinner and a farewell meeting afterwards.

On September 17th, Mr. Cassels came up, and baptized three :—

1. Old Mrs. Hsüeh (whose husband and son were baptized earlier in the year).
2. Old Mrs. Uang, mother of one of the Christians.
3. Hsüeh-la-ua-tsi, grandson of Mrs. Hsüeh.

All these had given proof of real love to the LORD.

We held a native Communion service that morning. At the afternoon service, two of the inquirers brought their little baby-son, three weeks old, to ask GOD'S blessing unitedly upon him. Dr. Parry gave a short address ; then there were some testimonies ; and at the close, I was presented by the little church with a handsome *Ruen-pien* (see p. 395), a piece of scarlet silk, mounted, eight feet long and four wide, on which were written some words referring to me, and also the names of all the Christians inquirers and school-boys, in gold characters. There were also two pairs of scrolls. These had all been prepared as a surprise for me.

After the presentation they let off several strings of crackers. The love that prompted all this was so genuine that I felt quite overwhelmed.

Three days afterwards, I left Sin-tien-tsi, accompanied for several *li* by all the Christians, inquirers, teachers, school-boys, and servants. They had hired a band of musicians to follow me for thirty *li* (ten miles), starting from the house. There were, in fact, *two* bands of musicians, the hired one behind my chair, and a little volunteer band in front, composed of Dr. Parry's five little children and Mr. Horsburgh's two, with toy-trumpets, gongs, bells, tin wash-hand basins, etc. It was so pretty! The wonderful music and the sorrowful, weeping faces formed a strange contrast! Oh! I do thank GOD that it was such a coming away! If His HOLY SPIRIT had not been so manifestly working during the past year, it might have been so different.

Miss Stephen (C.M.S.) came with me to Pao-ning, and we travelled *viâ* Ts'ang-k'i and Huai-shu-pa, in order to see our little cripple-boy and other friends. I was able also to take leave of the people in Hsia-ko-tsi village. Four days were spent at Pao-ning, where we found Mr. Cassels very busy. The new chapel-building is progressing, the natives contributing well towards it; and those who cannot give money are giving their time, and helping in the building. Very much prayer is going up for the conversion of all the workmen.

On Sunday, September 24th, four were baptized in Pao-ning, two men and two women:—

1. Wei-ta-ie, from Peh-miao-ch'ang. This man had been a sorcerer.
2. Wei-ta-sao, his daughter, a woman aged forty.

3. Uang-ts'ong-i's son.

4. Lao Feng's wife.

Miss Croucher and I left Pao-ning on September 26th, for Ch'ong-k'ing, where, as arranged, we joined Mr. and Mrs. Beauchamp and Miss Barclay, and travelled together to the coast. Pray that GOD will take me to England, to tell, in the power of the HOLY GHOST, the needs of these needy people. Taking this long journey to the coast, and passing scores of cities and villages without a single witness for JESUS, makes one realise more than ever the terrible need of China.

I may add that the tailor who was engaged by the Sin-tien-ts'i people to make up the memorial-banner presented to me, expressed anxiety to have his name inscribed on it, along with the others. To this at first they would not consent, as he was neither a Christian nor an inquirer, nor had he been attending any of the Sunday services. He still begged to be allowed to put his name there, and at length they yielded, on condition that he paid two hundred cash. The sum named was equal to three days' wages, and it was not likely that the tailor would pay it. He did, however, and with that extra money the six musicians were engaged to accompany me on my journey.

Very good news reached me, shortly after my arrival in England. Letter Number One said, "The tailor has begun to come to the Sunday service"; Letter Number Two, "The tailor is getting more and more interested"; and Letter Number Three, "The tailor is, we believe, really trusting JESUS." He has been enrolled as an inquirer.

When presenting me with the banner, the people said that they hoped, on my return to Sin-tien-tsi, to give me one twice as large, with twice as many names on it; for they were going to ask God to use them to the salvation of others.

I also heard, soon after reaching England, that old Chao-ta-niang (the first to give up her idols at Sin-tien-tsi) has been the means of bringing another family, living near her, to do



MUSICIANS.

the same, and now two members of that family are hopeful inquirers.

Sie-Sien-Seng, the teacher who, at the last Sunday service at which I was present before leaving, yielded his heart to God, has been going on very brightly, and was baptized in Pao-ning, last February.

“Is the work difficult?
JESUS directs thee.
Is the path dangerous?
JESUS protects thee.
Fear not, and falter not;
Let the Word cheer thee!—
All through the coming year
He will be with thee!”

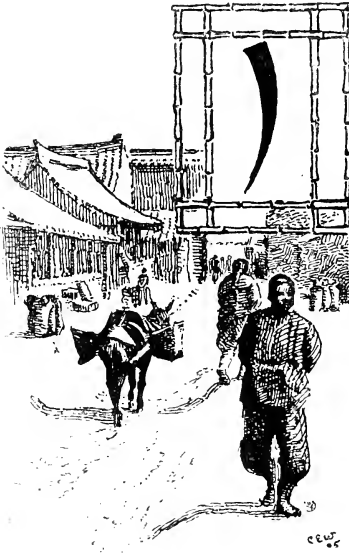
F. R. HAVERGAL.

"He which hath begun a good work . . . will perform it until the day of Jesus Christ."

CHAPTER XLV.

EXTRACTS FROM LETTERS RECEIVED FROM MISS GARNETT, C.M.S.

PAO-NING, *January 1894.*



ARRIVED in Pao-ning on December 23rd, and found the Mission premises full of native Christians, who had come up for the special meetings, most of them from the country districts. This year the occasion was a very special one, because Mr. Cassels was opening the new chapel, which is so far completed as to allow of meetings being held in it.

Christmas-time is always the season here for special meetings, and, for two years past, special blessing also.

During this year, the work in the country has been going forward wonderfully. Men and women converted

last year, and in past years, have been witnessing in their own homes and villages, and some of them have been markedly used of God.

Sunday, the 24th, was the opening-day. I must tell you the very first thing that happened. In the early morning Mr. Cassels went alone into the chapel to pray and dedicate the place to God, and while he was kneeling a man came in and knelt down beside him. Soon he got up and went and sat down. Mr. C—— rose to see who it could be, and found a man with a *basket full of idols* which he wanted to burn, so that he might serve God!

After breakfast we had a native Communion service, and later on, the morning service. It was a sight to be remembered, to see all those men and women, and to hear them sing. The text was: "It is time to seek the LORD, until He come and rain righteousness upon you."

In the afternoon we had a Christian's testimony meeting. The first to stand up was Uang-ts'ong-i, the man who was beaten in the Song-p'an riot. He used to be such a wicked man, but now he is a *power for God*; his *life* tells. All in his house, and some in his village, believe, because of his example. One after another testified, telling how God had brought them to Himself.

On Christmas Day we had a baptism service in the morning. Ten candidates were baptized—four men and six women. In the afternoon these newly received ones gave their testimonies. I could not understand all they said, as they talked so fast; but they looked so bright and happy.

After the testimony meeting, Mr. Cassels spoke to the outsiders, and asked those who wanted to serve the LORD to stand up. A number rose to their feet. Most of these had been inquirers for some little time, and now they desired to go forward. Their names were written down, and some of them will probably be baptized in a month or so.

A fire was then made in the court, and the idols (belonging to the man above referred to) were burnt. There were several tablets, a wooden image, and some other things. One of the Christian boys most vigorously fanned the flames, and everybody seemed to rejoice over the blaze. In the evening we gathered together to praise GOD. The natives were also singing in their quarters. I would not wish for a happier Christmas, and do praise GOD for bringing me here for it.

E. G.

* * * * *

“THY KINGDOM COME: THY WILL BE DONE.”

SIN-TIEN-TSI, *March 6th, 1894.*

I have been in Pao-ning for the past two months, and really we have been *seeing* God's Kingdom come.

There were ten baptisms at Christmas, and since then eighteen more have been baptized. I must give you a few of the testimonies, but first I want to tell how GOD has been working in Pao-ning.

Two years ago, at Christmas-time (Christmas 1891), there were only eight Christians; but at that season these eight got greatly blessed, and when Christmas came round again there were *thirty-eight*. About that time the workers began to pray that the Church might



“RUEN-PIEN,” OR BANNER (see p. 387).

be doubled during the coming year. It was a good deal to ask, but GOD has answered abundantly, for there are now *eighty-six* baptized Christians. I myself have witnessed between thirty and forty baptisms during the seven months of my stay in this district. It *has* been a time of "bringing in the sheaves," and such intense joy to see them brought in.

Prayer, too, went up that the relatives and friends of the Christians might be saved, and this has been answered. The whole family of Uang-ts'ong-i has been baptized. I was talking one day to his wife and daughter-in-law, and they both said, "When we saw his changed life, we could not help believing in his SAVIOUR; it was so wonderful." The daughter-in-law is just about as dense as a Chinese country-girl *could* be, but not too dense to see the power of GOD in a changed life. Praise GOD!

Then the father of Mr. Cassels' cook has been brought in, and the wife of one of the other servants. Indeed, almost all the converts of this past year are the direct result of the testimony and life of the natives. In some of the testimonies I heard, too, that some had been impressed by the love and harmony amongst the foreigners.

I wish I could give you all the testimonies of the newly baptized, but some I could not quite understand, and in most I only got half of the story; but I will write of those I remember best.

There was a dear little lad named Heh-ua-tsï, who won my heart as soon as I saw him. He is only thirteen, but his faith is remarkable. He said,—

"Some months ago I was in the fields picking up

sticks, and near me were some women who were talking to each other about a way to heaven, and a good LORD. I did not understand it, so I spoke to them, and they told me more ; but as I went home I seemed to forget it. I could only remember one word, and that word was 'LORD.' As soon as I could, I went out to find the women and ask them again about the good words. I found them, and they told me again. They also taught me a verse of the hymn 'JESUS loves me.' I went home and told my mother, and I began to pray. The women asked me to go to their house on Sunday for worship, so mother and I began to go. They said the idols must be destroyed, but I was afraid of this. At last, being influenced by the HOLY SPIRIT, we put them away, and now I only want to be an earnest disciple of JESUS."

As he turned to go back to his seat, Mr. Cassels said,—

"Well, are your sins forgiven?"

"Yes," he replied, "they are."

"Have you received the HOLY SPIRIT?"

"Yes, I have."

His mother got up and said,—

"When my boy told me about the way to heaven, I wanted to go with him, and I was so glad that he should teach me ; and now I do want to serve JESUS."

"Do you love JESUS?" said Mr. Cassels.

"How could I *not* love Him!" she replied.

Her husband was baptized some time previously, and now her married daughter has become an inquirer.

Pray for this dear lad ; one feels that there are such glorious possibilities for him.

Another testimony was from Chao-lao-ie, a scholar of high rank, an old gentleman, who has all his life, more or less earnestly, been seeking after truth; and when he at last got hold of some Christian books, he found what he wanted, namely, "power to perform." The other doctrines had good teachings, but *no power*.

His story is intensely interesting in all its details. He at first thought that if *he* believed, then all his district would believe; but, on the contrary, they persecuted him, great man as he was. He has come through a great deal, and at last has taken the final step. His comrades said that his courage would fail when it came to baptism, but it was not so.

The Sin-tien-tsī teacher, Sie-Sien-Seng, has also come to the point of being baptized. He says that all last year he wanted to be baptized, but he could not give up his worldly prospects as a scholar. Then the LORD showed him that eternal prospects were infinitely more important. We are thankful for him; he will be such a strength to the work here.

Five or six men from T'ang-ch'in-pa were baptized. There has been fierce persecution in the village, yet they mean to stand together—a veritable "Daniel's Band."

It is a cheering feature in the Pao-ning work, that all the servants in both houses are bright Christians. During the month of January I went out with Miss K—— to Ts'ien-fu-ai, one of the country out-stations. Just recently they have been able to rent three rooms in an inn—a good large one for a guest-hall and chapel, a small bedroom, and a kitchen. We first went to the home of Lao Feng, one of the servants,

whose brother was being married. They had invited a number of guests, and wanted us to speak to them. We had a good time there, staying one night with them, and going on to the inn next day. At Ts'ien-fu-ai the people showed a wonderful willingness to hear, and there are about a dozen interesting inquirers.

The LORD has greatly helped Miss K—— in dealing with some opium-smokers—some have given up smoking, and two have become earnest Christians. One of them, Mrs. P'en, is such a nice woman—the landlady of the said inn. Her son has also been baptized, is somewhat of a scholar, and promises well.

The work at Ts'ien-fu-ai is the direct result of the testimony of a family named Shao, some of whom were baptized in Pao-ning over two years ago. Until quite recently the fruit did not appear, and now it is springing up all round about. We were there two Sundays.

There is one dear old woman, over seventy years of age, who believes. She is *so* intent on learning the LORD'S Prayer, and the Creed. One day, suiting the action to the word, she said, "I *can't* remember, so I bang my head with my hand, *so*, and my knees are sore with kneeling over my book." We begged her not to worry over learning things.

We returned to Pao-ning in time for the visit of Mr. and Mrs. Stanley Smith; they have been visiting all the C.I.M. stations in the West. There were special meetings among ourselves, and also for the natives, and preaching every night, etc., in the new chapel. Mr. S—— spoke much of the LORD'S return, and the blessing of being "filled with the SPIRIT."

One of the afternoon meetings seemed to be very

impressive, for after fully explaining the difference between the *influence* of the SPIRIT, and the *filling* of the SPIRIT, Mr. S—— asked them to kneel down, and ask for and receive the fulness. I suppose there were over eighty in the room, and as soon as they knelt there followed a low murmur of prayer all over the room, and an evident solemnity.

Mr. S—— also taught them some very helpful choruses. A woman said to me, "We shall remember these choruses for ever, and the generations to come will sing them, for I shall teach *my* son, and my son will teach *his* sons, and so on." Mr. S—— was most helpful to us missionaries, especially in his talks on work.

On my last Sunday at Pao-ning the natives presented Mr. Cassels (who is leaving shortly for England, on furlough) with a farewell token of regard. They also presented eight scrolls, on which were written some wonderful farewell addresses. There were to be some more farewell meetings, but I left to come up to Sin-tien-tsi.

The new chapel in Pao-ning has been quite full of people, every Sunday since it was opened; this, too, is answered prayer. Will you join us in prayer to God for this place?

"THY KINGDOM COME:
THY WILL BE DONE."

It is easy to pray, "Thy Kingdom come," but are *you* doing your part to hasten that coming? You say, "Thy will be done," but are you letting God really have His way with you?

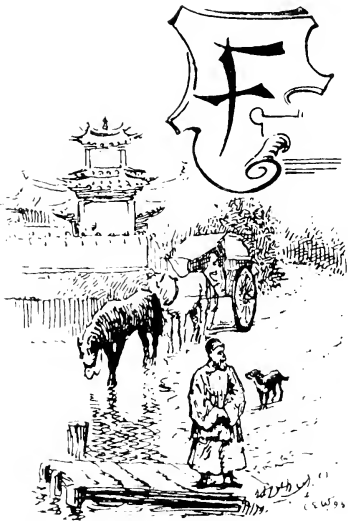
E. G.

“IT has been said that seven-eighths of all who have been brought to CHRIST in China have been won by the efforts of converted Chinese.”

“Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing.”

CHAPTER XLVI.

LATER NEWS.



FROM letters received during the past year we learn, with rejoicing, that God's work in NORTH-EAST SĪ-CH'UAN continues steadily to progress. At the beginning of 1894, Hsüeh-ta-ie, the Christian farmer at Sin-tien-tsi, met with a heavy loss. All his cattle died, owing to an epidemic. This is *the* loss which farmers in China dread above all else. His neighbours told him that this trouble had come upon him because he had forsaken

the religion of his fathers, and urged him to give up being a Christian. His reply was as follows:—

“God calls me to bear this sorrow; it is His will; He will comfort my heart. Since He calls me to bear it, I will bear it. From the time I heard the gospel I have believed and have been following the LORD, and

now that He sends me *this little trouble*, shall I go back? No. I have only a few more years to live; I will go forward till He receives my soul to Himself."

And the old man has, through GOD's grace, steadily gone forward, not only in times of trouble and loss, but also when threatened and persecuted by heathen relatives.

Last summer the Rev. E. O. and Mrs. W—— were called to part with one of their children, "till JESUS comes"—little Philip Hannington, aged seven. He died at Sin-tien-tsi, after a long illness. H. K—— writes:—

"The natives all loved little Philip; though he was ill all the time here, yet he always had a kind word and smile for them."

Old Hsüeh-ta-ie, standing by the grave, said to the parents: "You have come many thousands of miles from your own land to bring us the gospel, and now this sorrow has come to you. I am an old man, and probably have not many more years to live, but as long as I live I will take care of this little grave, and when I am gone my sons and grandsons will take care of it."

Chao-ta-niang has been set apart as a Bible-woman, for the district round Sin-tien-tsi. She visits regularly in the market-villages, and is being cheered by the way in which her message is received. Sometimes the people keep her all night, that they may hear more. She is earnest and happy in her work for GOD, and is being used to the salvation of souls.

Early in 1894 Mr. C—— wrote: "There is a new inquirer at Sin-tien-tsi, named K'eo-fu-lin; he lives near Chao-ta-niang, and was a sorcerer. Through her

influence he has given up sorcery and put away his idols. I believe he is now far on the road to the Kingdom, and hope he will be baptized before long."

Eight months later, E. C—— wrote as follows:—

"K'eo-fu-lin, also his aged wife, first heard the gospel from Chao-ta-niang. He is sixty-one years of age, and was formerly a sorcerer. That practice was given up when he became a Christian, and consequently he became very poor; still, he was always bright and interested, one of our most hopeful inquirers. This poor old man has been most regular in attendance. On Sunday he was taken very ill with hæmorrhage. He sent here for medicines, but died shortly after he received them. He gave instructions to his brother, son, and nephews, that he wished a Christian funeral; no idolatrous ceremonies were to be observed. His wishes were carried out. It is lovely to think of this soul gathered in, a year ago in darkness of heathenism. Believing—then a year of growth crowned by a bright, happy death, with the sure hope of seeing his SAVIOUR—*now* in His Presence. What a change! It is an unspeakable privilege to be permitted to see these 'works of GOD' in this corner of His vineyard."

During the past year, four more persons have been baptized at Sin-tien-tsi, and the names of five men, one woman, and four school-boys, added to the list of inquirers.

The tailor is growing in grace, and likely soon to be baptized. H. K—— writes:—

"I went to a wedding-feast at the tailor's house; his son was to be married. He asked us to bring tracts and tell the gospel to the assembled guests.

Sie-Sien-Seng spoke to the men, also Heh-ua-tsī (one of the school-boys). We gave a book to each guest who wished for one. It is so sad: the son's bride is an idiot, she cannot even feed herself properly, and yet the tailor is bound to marry her to his son,* who is such a nice, bright lad. The music and feasting seemed such mockery. The tailor is greatly distressed about it."

The Sin-tien-tsī school work is encouraging. At the close of the year there were thirteen scholars, including Heh-ua-tsī, a bright, Christian lad, who is a boarder. H. K— says: "Heh-ua-tsī is getting on well with his studies. He taught himself so much at home that he is scarcely behind the other boys (who have been here two years) in reading and writing. He is the only boarder we have, and his is a special case. My object is to give him a little education, and special instruction in the Scriptures, so that he may be fitted to preach the gospel when older. He is very good and diligent, and never gives any trouble; but, better still, his influence and example are being felt in the school. One day I was late in going to dismiss the boys, and found them all on their knees having prayer together. They daily have a hymn by themselves before leaving in the evening—even after the usual lesson. This is quite their own idea. Sie-Sien-Seng's influence is so very helpful about the place, and especially in the school."

The medical work is encouraging, not only because of relief given to hundreds of sick bodies, but also because of definite spiritual results. Writing from

* The marriage contract was probably made when both were infants.

Sin-tien-tsī, in June 1894, E. C—— says: “The medical work has been the means of the conversion of a man living some twelve *li* away from here. He was a fairly well-to-do farmer, named Heo, who came to us in January suffering with severe dyspepsia. Medicines were given, also some tracts. These he took away, returning a few days later for more medicine and books. He was invited to the Sunday services, and attended regularly, showing deep interest.

“In March he told me that he was believing in JESUS, and asked that his name might be added to the inquirers, as a candidate for baptism. He gave us much hope, coming regularly until April; then we missed him. A little later his son came to tell us that the old man had died. Before his death, he said that his soul was going to GOD, and that there must be no idolatrous ceremonies connected with his burial, and no worship of the departed spirit, as he was going to GOD! He also exhorted his sons to believe.”

H. K—— also adds in November: “The medical work has been the means of bringing another very hopeful inquirer about us. He began coming early in the month for medicine for an ulcerated leg. He received tracts, which he read and asked for more. He also attended on Sundays. One day he said, ‘I want to see a copy of the Holy Scriptures. If you will lend me one I will return it.’ Overjoyed at such a request, I fetched a New Testament, and said, ‘The price of this book is fifty cash (= 2*d.*), if you wish to buy it; if not, I will lend it to you.’ He exclaimed, ‘This book only fifty cash! I will give you fifty cash for it!’ and seized it eagerly. The next time he

came, he brought its value in rice, also rice for his own use that day. He had come to spend the day with us, in order to have the book explained, his own house being too noisy to read in. This he has done several times, always bringing his own rice, and spending hours reading the Testament. He was a sorcerer. His name is Liu."

In a later letter, dated December, we read: "One of the men enrolled to-day as inquirers, is Lui-ta-ie. He is wonderfully bright and earnest. This morning he brought rice enough for three or four days, and says he wants to stay here, so that Sie-Sien-Seng (our teacher) can explain the Scriptures to him. We gave him 'Martin's Evidences' as a Christmas present, and he is enjoying it to-day. He has read the New Testament through at least once, and parts of the Old Testament as far as Chronicles. He says that God has healed his leg, and as soon as the weather is warm he desires to go out to preach the gospel.

"We do thank God for this dear old man; I do not remember having met with a clearer case of conversion, the work has been so rapid; since November, when he first came for medicine, he has steadily advanced, as the Truth dawned in his heart.

"I have regularly visited a family named Li, attending a man who had an abscess in his foot; it has been a tedious and dangerous case, and for a time I saw him daily. Now he is almost well. We had a pair of crutches made, and have lent them to him till he is able to walk alone. It has given us an entrance to a house where the people were formerly not only unfriendly, but used to steal the wood on our hill. I

trust the man may be converted. He has a large text (1 Tim. ii. 4, 5) on his wall, and is learning it from a little boy, the only one in the courtyard who can read. All the family are very grateful for what we have done for them."

Referring to an itineration in the district between Pao-ning and Sin-tien-tsï, H. K—— writes :—

"We had a good time at Peh-miao-ch'ang. A man named Li-uan-üen came to us for medicine, and pressed us to visit his home, which is a few *li* from the village. We did so, and were entertained most hospitably by himself and his wife ; they are such nice people, and very well-to-do. After dinner, while having a talk, Li-uan-üen asked how he was to worship God. I replied, pointing to his idol, the god of diseases,—

" 'If you want to worship God, you must first put away your idols.'

" 'How can I put them away ?'

" 'Simply put them in the fire. What are they but wood ?'

" 'Shall I do it at once ?' he asked.

" 'The sooner the better !'

"He immediately mounted a stool, took the idol down from its shelf, with the incense-pot, etc., and placed them on the table. Two Sin-tien-tsï men who were with me, one a baptized Christian and the other an inquirer, came forward and encouraged Li to destroy the idol and trust only in God, telling him their own experiences on similar occasions. One of them took a little bundle of rubbish out of a hole in the idol's back (which was supposed to be its soul), and, scattering the mouldy fragments under the table, said,—

“ ‘What sort of a god do you call this?’

“Our joy was great when at length the idol was chopped in pieces and a bonfire lighted in the centre of the courtyard, in the presence of all the family and many neighbours. No one raised a dissenting voice. As soon as the fire was lighted, we all gathered for a hymn and prayer, commending Li-uan-üen and his family to the special protection of God. Then we had to leave, which we were loth to do. These people were so ignorant that we longed to stay and teach them more; but our time was limited, and other villages remained to be visited.

“But you must not suppose that everything is bright and prosperous: there are always two sides to the work. One of the Christian men at Ts'ien-fu-ai seems to have entirely gone back; he neither attends the meetings, nor has any dealings with the other Christians. Mr. Williams lately paid a visit to that place. He found all going on well except in the case of this man, who had even engaged in idolatrous practices at the funeral of a relative. It is intensely sad to think how far this man, who was once exceptionally bright, has backslidden. Pray for him; God can restore him. Pray also for his wife, who remains constant in her attendance at the meetings.”

Mr. Williams, writing from Sin-tien-tsī in December, also gives the following sad news:—

“At Holy Communion, seventeen were present. One thing made my heart sad. We had suspicions that one of the Christian men, Cheo-uan-pih by name, who had been cured of opium-smoking before being baptized, had gone back to his sin; so before the service I had

a talk with him about it. He could not deny it. He told me it was on account of a complaint from which he was suffering that he took opium as medicine. Of course I had to tell him that until he gave it up, I must suspend him from the LORD'S Supper. He assured me he wished to break it off, and would come for medicine to enable him to do so. The poor fellow looked very wretched, and I felt very sorry for him.

“Oh! when will these poor slaves be set free from this terrible vice? When will England do what she can (and she can do *much*) to help these poor captives to regain their freedom?”

“After remembering our SAVIOUR'S death in the Feast of His own appointing, I told the other Church members of the discipline I had been obliged to resort to in the case of this poor man, urging them to pray for his speedy restoration; we then had special prayer for him.”

Writing from Sin-tien-tsi in December H. K.—gives an account of their Christmas-day proceedings:—

“On Christmas Day, E. and I decided to have a Christmas-tree, instead of the usual feast. It proved a great success. We were very busy for days making cuffs, needlebooks, children's hats, bags, etc. At last the day dawned. The tree looked so bright and pretty, in a deep tub draped with scarlet cloth, and dressed with oranges and all the presents labelled with red paper.

“Sie-Sien-Seng received a classical New Testament, nicely bound, a set of Chinese pens and ink, also foreign note-paper, envelopes and paper, and a scarlet hood for his grandchild. All the others received

suitable presents, such as purses, cuffs, hats. There were bags of nuts for the children, and all sorts of odds and ends: the school-boys received their prizes at the same time. Altogether it was a most happy day. At 11 a.m. we had a Christmas service, which Sie-Sien-Seng conducted. He spoke simply on the hymn—

‘Hark! the herald angels sing,
Glory to the new-born KING.

Then followed a plain dinner, and afterwards the Christmas-tree. There were forty-three guests in all.

“There has been a distinct advance in the work during the last two months. Several new inquirers have been enrolled, four being men who first came for medicine. The school has been very satisfactory, and we expect at least three new scholars after the holidays.”

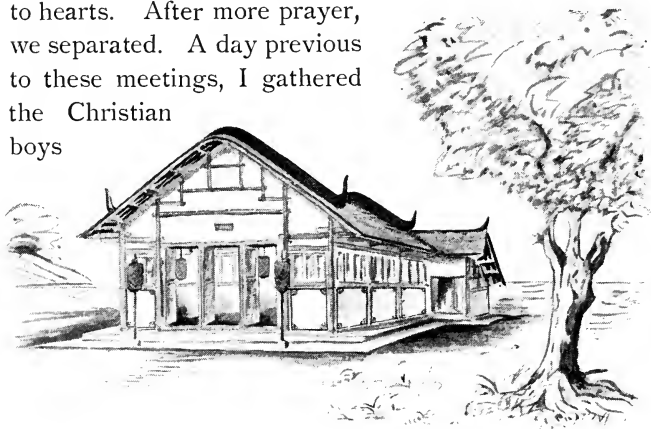
The news from the other stations also affords cause for thanksgiving to God. At Pao-ning three native Christians have been set apart as evangelists—Liang-Sien-Seng, Shao-Sien-Seng, and Uang-ts’ong-i.

Mr. W. Taylor has been working among the school-boys. He has also succeeded in having monthly evening gatherings for the old boys, who are now in situations in Pao-ning. Of one of the gatherings he writes as follows:—

“Our first meeting (October 1894), commenced with a hymn and prayer; then followed tea and cakes, and an address from Mr. Williams. Afterwards we relapsed into a general conversation, and, getting about among the lads, found out what they were doing in the city, etc. Then I showed them

an electric battery, and we had some fun with it, pulling coins, etc., out of the charged water.

“Another hymn was sung, and Ku-ho-lin (one of the Christian lads) showed them my magic-lantern. We had “The Life of our LORD.” Although they could tell me nearly every picture, they were much interested. There was a quiet and solemn stillness the whole time, and I feel sure the LORD was speaking to hearts. After more prayer, we separated. A day previous to these meetings, I gathered the Christian boys



PAO-NING CHAPEL (FRONT VIEW).

in my study, for special prayer for God's blessing.”

At Kuang-üen the girls' school is prospering; new openings for visiting have been given, and the women's work goes forward. In December, Mr. Williams baptized seven women.

At Pa-cheo the outlook of the work is also bright. Converts have been baptized during the year. Mr. Polhill-Turner, who is in charge at that station, is

much encouraged, and hopes to extend his borders by planting Mission Stations in two cities where the people are friendly and anxious to be taught of CHRIST.

The work at Wan-hsien needs special prayer. The workers have sown much "precious seed" in that difficult city for several years, and have not been allowed yet to see much fruit. But God's Word will not return to Him void, and they go on in patience and in hope, ploughing the ground, sowing the seed, and expecting GOD to give the increase.

*LETTERS RECENTLY RECEIVED FROM
SIN-TIEN-TSĪ.*

TRANSLATION OF LETTER TO F. M. W., RECEIVED FROM
CHAO-TA-NIANG, *May* 1895.

"THE female Church member, who believes in the LORD, at Sin-tien-tsĭ, Chao-ta-niang, pays many respects to Great England's female Teacher, Wei-Siao-tsie.

"I formerly constantly listened to Siao-tsie's words of teaching, and have been led to trust my LORD JESUS to wash clean my heart's defilement. Now Ku-Siao-Tsie (E. C.) * has returned to her country, I pray half the day that her desires may be realised, and her body healed. The Heavenly FATHER pities and loves us. I can never repay His love. Morning and evening I pray that Wei-Siao-tsie's mother and brothers and

* Miss Culverwell, who has been stationed at Sin-tien-tsĭ since October 1893, has now returned to England for rest.

sisters may receive the Heavenly FATHER'S grace and peace in this world. Every day I ask the LORD to add to Siao-tsie's strength, and heal her sickness, and nourish and preserve her precious body, that she may soon return to our country, and proclaim the LORD'S great salvation in Sin-tien-tsi. This is what I, night and day, long for.

"This letter cannot express—words are not enough, to say—how I long to see Siao-tsie's face; but I pray GOD to keep me patient.

"In all the villages and markets round Sin-tien-tsi, I am preaching the LORD'S wonderful words, and I am greatly experiencing God's peace. GOD grant that the seed sown may bring forth buds, and grow up. The LORD'S Church in this place is greatly increasing. Words cannot say how we will welcome Siao-tsie back.

"All the members of the Church at
"Sin-tien-tsi send greetings."

TRANSLATION OF LETTER TO F. M. W., FROM KU-HO-LIN (A FORMER PAO-NING SCHOLAR), RECEIVED
May 1895.

"TO Great England's female Teacher, Wei-Siao-tsie, the following words bring greeting:—

"I (young brother) for long have not listened to Siao-tsie's words of instruction. In the sixth and eighth months of last year, I wrote two letters to Siao-tsie, but up to this time, the first month of this year, I have received no reply. I do not know if Siao-tsie did not receive them, or if she is busy and cannot write. I am not happy about this, so now write again to invite Siao-tsie to send me a letter. Perhaps Siao-tsie cannot

write Chinese characters ; then please write English, for I should be so pleased to hear about Siao-tsie's scholars in England. I was formerly a scholar.

“Now, alas ! at the shop where I worked last year, there is no trade : the master has failed. This year I am at another silk shop, where the trade is good ; but there is one thing which truly is a grief—my masters will not allow me to have the Sundays. Daily I do not cease to pray for them, that their dark hearts may be influenced by the HOLY SPIRIT. In the evenings, when talking with my masters, I speak to them about salvation, but they do not like it, and say many reproachful words ; truly it is Satan who makes them speak so. Thank God He helps me in my heart not to grow cold, but without wavering to keep steadfastly going onwards. This is the LORD'S great grace ; it certainly is not by my own strength.

“I invite Siao-tsie to pray for me. I am just now a little weak, and it is feared I may be getting consumptive ; we are praying here about my health. I heard, a short time ago, that Siao-tsie would arrive in Pao-ning about the second or third month ; now I hear that Siao-tsie will return after the hot season. I am praying it may be so, for ‘the harvest is plenteous, and the labourers truly are few.’

“The Church at Sin-tien-tsï is being prospered by God, and increasing, but there is no one to teach them. T'ieh-Sien-Seng* now lives there, but it is not very convenient for him, for one week in every month he comes down to Pao-ning to do his work here. I see

* Mr. Walter Taylor.

this arrangement is not easy for him, but the things that are difficult to man, are not so to GOD. I do not say these words in order to make Siao-tsie quickly return—perhaps it is GOD’S will that the workers should be few just now ; but I do invite Siao-tsie to wait until she is strong, and then to set off on her journey, *and not be long*. No more words.

“ The scholar KU-HO-LIN

“ pays his respects.

“ The twenty-first year of the Emperor Kuang-hsü, second month, second day.

“ Peace be to Wei-Siao-tsie.”

CONCLUSION.

And now the book is ended. But the work of which it tells, is *still going on*, in that far-away part of China, because it is *GOD’S work*.

Would not each boy or girl, who has been reading the story of the “ new thing ” GOD is doing in NORTH-EAST SĪ-CH’UAN, like to have a *share* in the work ? You *may* share in it—

By your prayers.

By helping to send out more missionaries, and more Bibles, denying yourselves out of love to the SAVIOUR, Who has saved *you*.

By going, perhaps, some day, when GOD shall open your way, and telling the heathen, with your own lips, of the SAVIOUR Who loves and died for *all men*.

F. M. W.

May 1895.

APPENDIX.

THE CHINA INLAND MISSION:

A Short Sketch

*OF ITS INCEPTION, DEVELOPMENT,
AND PRESENT POSITION.*

The China Inland Mission.

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Rev. J. WILLIAMSON.	

Mission Home and Offices—Woosung Road, Shanghai.

There are also Auxiliary Boards in New Zealand, while several Missionary Societies in Germany and Sweden are associated with the C.I.M. for work in China.

THE CHINA INLAND MISSION :

A SHORT SKETCH OF ITS INCEPTION, DEVELOPMENT, AND PRESENT POSITION.



WITH the exception of one station on the Yang-tsi no centre of gospel light existed in the Interior of China in the year 1865, when the China Inland Mission was formed for the evangelisation of that vast region. Thick darkness reigned. There were, it is true, some ninety-seven Protestant Missionaries in the country, but these were almost entirely located in ten or eleven ports situated principally on the seaboard of the six maritime Provinces. In

addition to the outlying dependencies of Manchuria, Mongolia, Thibet, eleven of the eighteen Provinces had no Missionary. From one hundred to one hundred and fifty millions in these eleven Provinces alone were

hopelessly perishing in their sins. Great was the responsibility of the Church of CHRIST.

When, at the beginning of the century, Morrison landed in China, there was no other Protestant Missionary in the field besides himself. But God's set time to favour China had arrived, and slowly, but surely, by providential wars, by rebellions, by famines, and by pestilences, this great Hermit Nation which for so many centuries had dwelt secluded was at last thrown open to the gospel. And at the time of which we speak the light was about to penetrate to the Interior.

To the little Missionary circle in Ning-po, in the Province of CHEH-KIANG, it seemed a strange dispensation when, in 1860, Mr. Hudson Taylor was invalided home; the Divine purpose was not yet apparent. Six years previously, Mr. Taylor had arrived in China as a Medical Missionary. After learning the language and gaining experience amongst the people, he had for three years been settled in Ning-po, where with the little band that had then gathered round him he had been permitted to see considerable blessing breaking forth. With thoughts centred on the great need of his own Province, his heart was burdened on the voyage home with renewed prayer for additional labourers for Ning-po, and relieved by the assurance that the prayer would be answered. It *was* answered, but in unexpected measure.

During the time now spent at home the direction of Mr. Taylor's thoughts was diverted from the comparatively narrow area of CHEH-KIANG to the great Provinces of the Interior with all the throbbing life of their many millions. Gazing daily upon the large map

of China which hung upon the wall, the unutterable needs of Inland China were at length burned into his soul. All attempts to induce existing Societies to take the matter up having proved unsuccessful, the conviction that a special agency was required for its evangelisation was awakened, and became daily more intense. In June 1865, at Brighton, the decision was arrived at. Referring to this period, Mr. Taylor wrote afterwards:—

“On Sunday, June 25th, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security while millions were perishing for lack of knowledge, I wandered out on the sands alone in great spiritual agony, and there the LORD conquered my unbelief and I surrendered myself to GOD for this service. . . . Peace at once flowed into my burdened heart. There and then I asked Him for twenty-four fellow-workers, two for each of the Inland Provinces which were without a Missionary, and two for Mongolia.’

The additional workers asked in connection with Ning-po had been granted, and now again the faithfulness of GOD was proved, for not only were labourers forthcoming, but also the funds necessary for outfit and passage, etc., some £1,500 or £2,000. The Mission was duly organised, and on May 26th, 1866, Mr. Taylor and the first party of Missionaries set sail for China in the *Lammermuir*.

Thus markedly begotten from Above, the work from the beginning bore a distinctive impress. Thrust forth by the hand of GOD on lines which excluded all possibility of advance, apart from faith and absolute dependence upon Himself, the constitution and principles of the Mission were deeply rooted in the Scriptures.

For through these alone could the nourishment necessary for such work be supplied. "See, saith He, that thou make all things according to the pattern showed to thee in the mount." The Apostolic plan, it was perceived, "was not to raise ways and means, but *to go and do the work*, trusting in His sure word Who has said: 'Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.'" It was also seen that "to obtain successful labourers, not elaborate appeals for help, but first, earnest prayer to God to thrust forth labourers, and second, the deepening of the spiritual life of the Church, *so that men should be unable to stay at home*, were what was needed."

The following may be mentioned more specifically as some of the distinctive features of the Mission:—

1. It includes workers of all the leading denominations, and of various nationalities.
2. No salary being guaranteed, the Missionaries trust directly in God for the supply of all their needs.
3. Neither personal solicitation nor collection of funds is made or authorised by the Mission, voluntary contributions alone being received.

Glancing back over the past history of the Mission, it is interesting to note* that its work may be divided into three several periods, corresponding to the three decades from 1865 to 1895, each of which bears marked characteristics of its own.

* See "AFTER THIRTY YEARS: Three Decades of the C.I.M.," by the Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S. Price 6d. May be had from the C.I.M. Offices, Newington Green, London, N.

In the *first* decade "the Mission struck its roots in China, and gained experience by opening, and beginning to work, stations in previously unoccupied *districts* of nearer Provinces." At the end of the first year four stations in the Province of CHEH-KIANG were in full occupation; with the second year the borders had already been extended to the adjoining Province of KIANG-SU; and some time before the decade closed the characteristics peculiar to the second decade were already beginning to appear. Stations were opened in several additional Provinces, while Bhâmo, in Upper Burmah, was visited, along with the Provinces of HO-NAN and HU-NAN; and, although the work was largely pioneering, no fewer than twenty-eight churches had been formed. The membership of the Mission now numbered thirty-seven.

There still remained, however, *nine unoccupied Provinces*, each with its many millions of perishing souls. A sum of £3,700 had been given "for new Provinces," but the hands of the existing staff were more than full. Led out once more in prayer for eighteen pioneer workers—two for each of the nine Provinces—eighteen were provided, and the beginning of the *second* decade found them in China, busily engaged in the study of the language.

But while the labourers were thus supplied, and actually on the ground, the opening up of China seemed hopelessly and indefinitely postponed. The Chinese Government had assumed a strong anti-foreign attitude in the conduct of the weary negotiations which ensued upon the treacherous murder of Margary, in 1875,

while escorting the British expedition from the Burmese border into China. "Known unto God are all His works, from the beginning of the world." At the moment when the outlook was darkest the Chefoo Convention was unexpectedly signed. China was thenceforth thrown open from end to end—not only now to travel but to residence, and that definitely, by treaty. Having by this time acquired some knowledge of the language, the eighteen entered at once upon possession of the land. The promise given to Joshua in regard to Canaan was claimed again for Sinim (itself also a land of Scripture promise—Isa. xli. 12): "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. i. 3). In many of the Provinces each one of the larger towns and cities was visited, portions of the Scriptures were scattered broadcast, and the gospel preached from the borders of Korea to Li-t'ang and Ba-t'ang, in Eastern Thibet, and from KAN-SUH to Hai-nan.*

The second decade was thus one of widespread itineration and exploration of the dark Provinces of the Interior. But it was more; for during this period the first stations were opened in all the unoccupied Provinces except one, KWANG-SI.†

So great an extension of the work called urgently for reinforcements. Again the needs were spread out before God, in the assured confidence that He Who had

* The Report dated May 26th, 1878, told of the Missionary journeys of twenty pioneers, their routes covering an aggregate of thirty thousand English miles.

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

thus broken forth before His people into these great tracts of new territory would complete the work which He had begun. Again prayer was answered, and, during the years 1882-3-4, seventy-six new Missionaries reached China. Prayer had been offered for the sending out, during the years specified, of "other seventy also"! Others were added in 1884, and in 1885 forty additional Missionaries sailed from England, including the "Cambridge Seven."

Another striking development of this second decade was in connection with the work of women in the Interior. In 1876 there were only two unmarried ladies in the heart of China. Ere five years had passed, women had been enabled to settle in six of the Inland Provinces and itinerate in two others. "To-day it is no longer considered impossible, or even difficult, to send ladies to the remotest parts of the Empire. It is generally recognised that they can live and work as well among women 1,500 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 organisation for facilitating the work of such is now an integral part of the Inland Mission." But for further details on this subject we must refer our readers to the "Story of the C.I.M."*

At the close of the second decade, with all its marked developments, there were now only two unoccupied Provinces—HU-NAN and KWANG-SI. The number of Missionaries had increased to 225; and there were

* By Geraldine Guinness (Mrs. Howard Taylor), in two volumes, 3s. 6d. each, post free, from the offices of the C.I.M., Newington Green, London, N.

106 stations and out-stations ; 59 organised churches ; and 1,655 native communicants in full fellowship.

With the *third* decade a new order succeeded. The cloud which for many years had been "taken up," morning by morning, now "tarried" (Num. ix. 22). Widespread itineration had, by a gradual process, begun to give place to consolidation of the results attained, and a more intensive development of their resources. The gospel had been carried to the "uttermost parts" of China ; it must now be made known to "every creature" in these parts if the great Commission was to be fulfilled. Methodical visitation of smaller districts around established centres now became the leading feature of the work. And this was in accordance with the original plan.

"The aim of the Mission is 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 evangelisation 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.”

In this connection it may be said that one of the most hopeful points in the whole work is that the work of evangelisation is being largely done by the native Christians themselves, many of them—whether recognised evangelists, etc., or simply private persons—being very manifestly filled with the SPIRIT and possessed by a deep, settled, and practical longing for the salvation of their brethren.

But while no new Province has been entered and no new method adopted since the opening of the third decade, the past years have been years of very great development in other ways.

The formation of the London Council belonged to the first decade ; the China Council was called forth at the close of the second by the great developments of that period. From its first meeting there was issued an appeal for prayer for a hundred new workers during the year 1887, to meet the pressing needs. During that year rather more than a hundred* were sent, the £10,000 required for outfit, passage, etc., being also vouchsafed in a manner which clearly marked its Divine origin. “Prayer was made for them,” wrote Mr. Hudson Taylor ; “they were accepted by faith ; and thanksgiving and praise were offered for the gracious gifts God was about to send.” The devout heart is bowed in worship and adoration before the God who thus still leads His people forth and condescends to make them fellow-workers with Himself.

* For portraits of “The Hundred” see within pages 245 and 281.

From the deliberations of this first Council Meeting there also sprang the Gan-k'ing and Yang-chau Training Homes for new Missionaries.

The basis of work in China having been thus extended, a corresponding enlargement of the sympathies and prayers of the Church at home was necessary ; for the amount of spiritual power exercised in the field is ever exactly proportioned to the interest, sympathy, and intercession of the Church in the home countries. A great lengthening of cords and strengthening of stakes was about to take place. In 1888 a *North American Branch* of the work sprang up in a quite unexpected fashion. A permanent council was formed and a Mission Home opened in Toronto. At the end of 1893 thirty-nine Missionaries were working in China in connection with this branch, and a considerable number have since been sent out.

Again in 1890 providential circumstances led to the formation of an *Australasian Branch*, in connection with which there are now over forty Missionaries ; and many more are offering, both in Australia and in New Zealand, where auxiliary Boards have also since been instituted.

From time to time various Missions of other countries (besides the "Bible Christian Mission" of England) have been associated with the C.I.M. for work in China, thus widening the circle of prayer and blessing, and the sources from which reinforcements are supplied. Several Swedish Missions are thus associated, as also a number of friends from Norway. Germany is represented by the "German Alliance Mission," and Finland by her "Free Church."

It is interesting to note that since the beginning of the present decade the number of Missionaries, of native helpers, of stations and out-stations, and of organised churches, has more than doubled, while the number of communicants has nearly trebled. There are now more than two hundred and forty stations and out-stations, and over six hundred and twenty Missionaries, in connection with the C.I.M.

The spiritual needs of China are still however of very great magnitude. Millions remain utterly unreached in China Proper, to say nothing of the great outlying dependencies; and the two vast Provinces of HU-NAN and KWANG-SI have still no resident Missionary, so far as is known.

From many parts of China of late there has come news of special blessing and the marked moving of GOD'S HOLY SPIRIT: in many ways there are indications of a great spiritual awakening in the near future. And now, through the recently concluded disastrous war with Japan, a momentous crisis has been induced in the history of this ancient and peculiar people, who number at least one-fifth of the human race, and bear sway over one-tenth of the habitable world. In both the inward awakening, and the outward chastisement, the hand of GOD may equally be seen. The direct result of each of the previous wars of this century has been immediately to open the way for the gospel, and at each step GOD has had a prepared people, ready to advance WITH HIM. Can it be otherwise to-day?

L.

NEWINGTON GREEN, LONDON, N.

June 1895.

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